

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. X.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., DEC., '90 & JAN., '91.

NO. 9.

PUBLISHED MONTHLY, IN THE INTEREST OF
INDIAN EDUCATION AND CIVILIZATION.

The Mechanical Work Done by
INDIAN BOYS.

Terms: Fifty Cents a Year.
Five cents a single copy.

Mailed irregularly, Twelve numbers
making a year's subscription.

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

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

"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 be-
come an ox but the ox becomes lion."

HENRY WARD BEECHER.

CAPT. PRATT'S VIEWS ON THE
INDIAN QUESTION AFTER
TWENTY-FOUR YEARS'
EXPERIENCE.

QUANAH, one of the principal men
of the Comanches, is the son of a
white mother and a Comanche father.
His mother belonged to one of the first fam-
ilies of Texas, and lived in the central part
of the State. The Comanches, in one of
their raids, captured her when she was
about fifteen years old. She became the
wife of a young Comanche of some im-
portance, had a number of children, for-
got her mother tongue, and was lost to
her people for many years. Finally she
was discovered and persuaded to return
to her childhood's home. She spoke only
Comanche. Her habits and dress were
entirely those of the Comanche Indians.
Her relatives were very kind, dressed her
in the garb of civilization and treated her
with every mark of affection. She was
not long with them before she showed
discontent and finally disappeared and
alone traversed the hundreds of miles be-
tween her relatives' Texan home and the
Comanche Reservation.

Among the first students brought to
Carlisle in October, 1879, was a light-
complexioned boy, about sixteen years old,
to whom we gave the name of Stephen.
He came in blanket, leggings and moccas-
ins. His hair was long and matted. He
was as dirty and as much covered with
vermin as any in the party. He spoke no
word of English, but could speak the
Sioux language with as much fluency as
the others. His teacher found, as he de-
veloped, that while he had a good mind he
learned English with less readiness and
made slower progress than many of the
Indian boys who came with the same
party and under like circumstances.
When he was presented at Rosebud Agen-
cy as a pupil for Carlisle, inquiry develop-
ed that his father and mother were white
people, and while crossing the plains to
California their party had been attacked
by Indians. His father was killed, and
his mother captured. Stephen was born
just after this event. His mother married
an Indian, by whom she had other chil-
dren. When these facts became known
word was sent to the camp, and she was
asked to come to the agency to see the
Carlisle School Agent. She sent back
word that she was an Indian now, and did
not want to come in to the agency, but
that she wanted her white boy to become
educated with his own race. We know
scores of such cases.

SAVAGERY IS A HABIT.

Carlos Montezuma is a full-blooded
Apache Indian. When he was thirteen
years old he was captured by the Pimas,
and brought to their camps where he was
offered for sale, a horse being the price
asked. A travelling photographer, who
happened to be in the Pima camp taking
photographs, became interested in the
boy and offered \$30, the price of a horse,
which the Indians accepted. He brought
the boy East and had him with him in his
gallery in Brooklyn, Boston and Chicago;
he sent him to the public schools, and
finally, through the interest of a lady of
means, he entered the Illinois Agricultur-
al College. He developed special aptitude
for chemistry, and when he graduated a
place was found for him in a drug store
near the Chicago Medical College, where,
as a clerk, he supported himself and
earned the means for carrying himself
through a course in that college. He
graduated in 1888, and, under the advice
of friends, put out his sign as a physician
in Chicago. When General Morgan be-
came Commissioner of Indian Affairs he
heard of Dr. Montezuma, and offered him
an appointment as physician for the In-
dian School at Ft. Stevenson, Dak. The
Dr. accepted, and, after about a year's
service there, was promoted to the posi-
tion of Agency physician at one of the
Agencies in Nevada, where he now is.
He knows nothing of his native Apache
language, nor is there a trace of Apache
superstition or habit to be found in him.
He is civilized in habit and thought.

During the campaign of 1874 and 1875
against the Cheyennes, Kiowas and Co-
manches in the Indian Territory, two of
our Companies ran into a large Cheyenne
camp on the border of the staked plains
near the head waters of the Washita
River. The Indians vastly outnumbered
the troops, and the troops, by rapid retreat,
barely escaped being annihilated. Two
soldiers were killed and left on the field.
When the Companies reached our main
camps, some 35 miles distant from the In-
dian camp, our whole force was at once
ordered out and moved on the Cheyennes.
The Cheyennes had, doubtless, followed
the troops and knew of our large com-
mand, so that when we reached their
camps they had fled to the staked plains.
We found the bodies of the two soldiers,
and as I had command of about eighty
Indian scouts and held the advance of
our troops, I was the first to enter the
vacated camps. The two soldiers had
been scalped, and near the centre of the
camp, on high ground, I found a pole
about 10 feet high, on the top of which
was the fresh scalp of one of the soldiers,
while the sod around the pole, for a dis-
tance of twenty feet or more, was all worn
out by the dancing of the Indians. I
found out afterwards from the Indians
that their women and children had
danced all night around that scalp.
Among these dancers was a lad of ten or
eleven years. Sometime after that war,
when these Indians had come in about
their agency, this lad was induced to at-
tend the Agency School. On the opening
of Carlisle, in 1879, he was one of the first
pupils. He was bright and capable, ad-
vanced rapidly to the higher departments,
and in time became Sergeant Major of the
Cadet organization. After being eight
years with us he married one of our girls,
a member of the Pawnee tribe. Both he
and his wife having established them-
selves in the confidence of the white peo-
ple, through our outing system, he found
employment and went out from us to live
in a community near Philadelphia. He
has now been in the employ of a respon-

sible business man for three years. He
has arduous duties to perform which re-
quires him to get up at four o'clock in the
morning. He receives a salary which en-
ables him to support himself and his
family. During these three years neither
he nor his family has cost the Govern-
ment of the United States one cent. Both
he and his wife are respected members of
the Church and community where they
live. He pays his taxes and votes. He
desires to remain among civilized people
and follow the pursuits of civilized life.
He can talk of his former savage habits
and the habits of his people, but he de-
spises them and deplors the pauper con-
dition into which his people have been
forced by the system of control and
management pursued by the United
States. I know scores of like cases,
Cheyennes, Arapahoes, Comanches, Ki-
owas, Sioux and others of the most nomad-
ic tribes.

CIVILIZATION IS A HABIT.

French scientists wishing to discover
what language would appear in a child if
it never heard any language, isolated an
infant under the care of a mute. The
child was not permitted to hear a word of
any language for eight years. It was
then found that it could imitate with
great perfection the songs and calls of
birds, of animals, of insects, but could
speak no word of any human language.
We add this to the case of Quanah's
mother, of Stephen's mother, of Dr.
Montezuma, and the young Cheyenne, and
to hundreds of other like cases within
our experience and knowledge, and say
that

LANGUAGE IS A HABIT.

In every case within our knowledge the
formation or change of habit has been
brought about by environment. We say,
then, environ the Indians with our
language and civilized habits, and they
will become civilized. Leave them in
the environment of the tribes and of their
savagery, and they will remain tribal
savages. Of course they will. What is
to change them? There is no "heart lan-
guage." There is no resistless clog placed
upon us by birth. We are not born
with language, nor are we born with
ideas of either civilization or savagery.
Language, savagery and civilization are
forced upon us entirely by our environ-
ment, I will not say during the growing
period only, for in the case of Stephen's
mother, maturity had been reached, and
in the case of Quanah's mother, Dr. Monte-
zuma and the young Cheyenne much
more than half the period before maturity
had been passed before they each entered
upon new conditions. If, then, we re-
lentlessly consign to their savagery our
Indian population, and carefully guard
them in their reservations, as we are
now doing, we shall have material for
Wild West shows which the gaping
throngs of the East may laugh at and the
crowned heads of Europe patronize, for
centuries to come.

Five million, two hundred and forty six
thousand six hundred and thirteen for-
eigners immigrated to the United States
between 1880 and 1890. The detailed cen-
sus report is not yet out and we cannot
tell how many tongues were represented
in this vast throng. We, ourselves, have
seen at Castle Garden, N. Y., Arabs,
Turks, Russians, Norwegians, Swedes,
Germans, Italians, French, Spanish and
the representatives of a few other na-

(Continued on the Fourth Page.)

BRAVE WOMEN IN THE FIELD.

Another Interesting Letter From Miss Gay,
Who is Associated with Miss Fletcher
in her Work of Allotting Lands
to the Nez Perces, in Idaho.

It is not easy to take up one's thread of
discourse after that thread has been
wound about rugged mountains, snarled
through canyons innumerable, trailed
across swollen torrents, scraped over
sharp basaltic rocks, and twisted in and
out of unspeakable gulches.

The thread is very much worse for
the wear. You will need to have pa-
tience with it.

If I remember rightly we had just tumbled
down Standing Gulch into Kamiah,
when I wrote you last. Briggs says we
call it Standing Gulch because it stands
on end, but Briggs is wrong for once.
Not that we dispute his premises; the
gulch does stand on end with a slight
inclination to the horizon at the top, but
we call it by the name of the man who
came out of that gulch, one fine day,
when the thermometer registered 100 de-
grees in the shade, and appeared at our
cabin door, with a good-sized allotment
of Nez Perce land upon his broad shoul-
ders, and an unconquered sparkle in his
eye.

How our drooping souls rejoiced at the
sight of him! Nothing so good had ever
before come to us out of that great split
in the earth.

Since the day we first escaped out of its
jaws, it had been prolific of aches and
bruises, torn garments and alkali dust
excoriations, but here was a live man, just
from Carlisle, suddenly emerged from
the great cleft into the loveliness of Par-
adise, bringing with him a bracing whiff
of the atmosphere of civilization. When
he took off his dust-laden hat, there was
an aureola about his head, and when he
stamped off the soil from his boots, they
fairly shone in our eyes. We who had
forgotten the existence of Day & Martin,
we, out of whose life the Raven Gloss
had so long disappeared with numerous
other glosses, once so essential to our
comfort, but now—as if they never had
been.

I will not stop to relate how the heart
of the cook sank like lead within her,
when after the first absorbing delight,
she realized that this glorified man and
his friend from Lapwai were, after all,
mortal, and the state of our larder crushed
in upon and condensed her spirits into
anxiety. We were "out of every thing,"
and on very short commons—corn-beef
and flour and coffee.

"It is perfectly horrible," she said, and
her inability to disturb the serenity of
the allotting agent upon the subject ex-
asperated her.

However, the sublime faith of Her
Majesty, that life would somehow be
supported until a relief expedition should
arrive from the outside world, was not
subjected to a very severe strain upon
this occasion, for the thoughtful friend
from Lapwai produced a sack from his
wagon, and, lo! cabbage and onions and
potatoes and, as I live, a veritable Ham.

"Oh, ye gods of Olympus!" Did ye ever?
—When your store of ambrosia had dried
into stones, and your nectar had all evap-
orated, did ye ever get a sniff of fragrant
ham as it sizzled on the broiling fork of
some camper in the wilderness?

But to go back to the memorable night
of our first arrival, via. Standing Gulch:
We have been in rougher places since.
Our bones have received harder knocks.

We have been hungrier and dustier and more tired.

Experience has increased knowledge. We have learned to bear all things because there is an end to all things. We smile now at the picture we made then, sitting upon the cabin floor, paralyzed in the midst of our camp equipage.

There was an element of despair in the scene which is entirely eliminated now. It has evaporated in the repetition of just such experiences.

The energy of the cook no longer startles Her Majesty. The philosophy of the photographer no longer irritates the cook. The patient endurance of Her Majesty no longer subdues the surveyor, and the pleasantries of the unquenchable Briggs no longer appear ill-timed.

No matter at what unseemly hour of the night we are dumped into camp, be it under the moon or the stars or in a driving rain, a cup of hot coffee is expected within the ensuing ten minutes, and we go hilariously to our camp-bed of straw, with the last joke of the surveyor ringing in our ears.

But that night—

The picture of it stands sharply out upon our mental retina.

When the door closed upon the retiring form of the driver and the surveyor, the cook was sitting in the midst of the luggage as if she had found the last ditch and could not be driven from her position, and upon Her Majesty's countenance was stamped a veritable Marius-before-Carthage expression.

The various bags of supplies looked very tired and lop-sided. The flour was depressed as if it had been sat upon, which probably was the fact. The sugar had an aldermanic bulge in the middle, and the thin tapioca-bag leaned sentimentally up against the broad breast of the rice-sack.

The coffee stood alert looking askance at the coffee-pot, which had rolled across the floor and was hiding in the shadow of the camp stove, which imp of darkness overthrown, lay with its legs appealingly in the air, its oven-door burst open, revealing inside a very much battered and blackened tin pan and two well-smoked tin-cups. A ham propped against the black camp-kettle, had broken out of its yellow-washed canvas-cover and gazed leeringly over the frying-pan to the hundred-pound gunny-sack of Earlyrose potatoes, which stood erect, the only upright member of the group.

The cook was perched upon the camp chest, and the allotting agent reclined upon the roll of blankets. The two looked at each other in silence. There are epochs in life when speech is a mockery. The cook said afterwards that she could have cried but for her New England education, which taught her that salvation was to be gained only in doing what she did not want to do.

Fatigue had eclipsed the pangs of hunger; all these two wanted was a place to lie down and forget their woes. Night was shutting them in and the numbness which precedes sleep was stealing over them as they sat among their demoralized household goods.

A mysterious scrambling noise close at hand and a fall of some unknown body startled them. The cook sprang to her feet and seized the butcher-knife. A scratching as if some living thing was forcing its way up the thin boards of the cabin "curdled the blood" in the cook's veins.

She said so the next day. All she did now was to open a door and grope her way along a narrow passage leading to the back of the cabin. A troop of mice fled before her, and as she passed out into the wood-shed, a dark object rushed by and disappeared in the gloom.

The sight of a pile of nicely-cut pine wood at her very feet roused the dormant energy of the cook and took direction of her tired faculties. She returned with an armful, kindled a fire in the capacious chimney, and a hot cup of coffee soon revived the drooping spirits so that when Briggs looked in after caring for his own camp, speech was once again possible.

A night's repose upon the hardest of

couches, broken only by the circling of bats over our heads, and the occasional repetition of the scratching noise outside; an awakening at dawn, hastened by the chatter of magpies and the tap, tapping of woodpeckers in the pine boarding, and we were ready for the work of the new day.

While the Special Agent arranged the outer room for an office, the cook explored the pantry, and the photographer went in search of a dark room.

From time to time the labors of Her Majesty were interrupted by bulletins from the cook, who was developing a mine of treasures left by the blessed little missionary, when she was driven from her home by the machinations of a former Agent.

Indian Agents as a general rule are not fond of missionaries as close neighbors. There is probably an explanation of the antagonism which is apt to grow up.

"Here is a real stone jar," called out the cook.

The Allotting Agent was deep in the abstruse calculations respecting the quantity of forage for the next quarter. The cook jarred upon her nerves with her importunities. She burst in upon her with a shout of triumph, bearing a white crockery wash-bowl:

"By the manes of the Great Unwashed! Look at this!"

"Yes! Yes!" groans the Special Agent, who is trying now to wash her hands of some old agency complications, trying to understand how to find her Indian.

She used to phrase it, How to catch her Indian. She would be only too glad now, if her eyes could behold him afar off—if she could have ocular demonstration that there was such a thing as a Nez Percy tribe.

She is suspicious, but surely the few feeble-minded, mendacious hangers-on at the Agency—the tales from which are taken the Indian judge and policemen and advisers-in-general of the Government, do not constitute the tribe!

There must be somewhere, some better stuff. She had always found better stuff in localities remote from the Agency. How shall she unearth them?

Before she has answered her own question, a subdued shriek from the photographer, who had returned to assist the cook, startled her off the track of an idea. The energetic pair had disturbed several nests of mice, and one sturdy little mite of a beast showed flight in defence of her young. The admiration of the cook for any sort of pluck took the form of protection.

"We can't have you here, but I'll fix you a nice little home in the shed," she said to the mouse.

And so she did—removing the inch-long babies very tenderly into a cotton-lined box, and feeling quite comfortable in her mind, after it was done. But—

The best laid schemes of mice and men, Gang aft agley—

A week later, in moving a tall, broken-nosed pitcher on the top shelf, the cook discovered the valiant mother-mouse and her eight little ones, lying stiff and cold in the bottom. The creature had brought them back, one by one, and dropped them into the pitcher and then followed, herself.

It was as easy for a mouse to get out of that pitcher, as for an Indian to get out of the clutches of the Agency system.

The cook decently interred the family, feeling all the time as if she were a murderer.

"That's what you get," said Briggs, "for trying the Indian policy on a new species."

Her Majesty sighed as she heard the tale. It reminded us all of a sadder story, and in the ill-regulated mind of the cook, to this day, that mouse is mixed up with Chief Joseph.

And so the first day in Paradise draws slowly to an end.

While the more pronounced members of her family are gradually settling down into quietness, which becomes the twilight hour Her Majesty opens the outer door and looks out into the depths of the clear sky. A feathery cloud hangs over

the mountain down which we tried to slide—is it but one day since?

She dislodges a couple of magpies from the steps and sits down to watch the coming out of the evening star. The gurgle of the Clearwater is on the air. A meadow-lark sings her "good night" to the lonely human soul. The wild horses on the trail stop and neigh at her. The bovine herds passing for their evening draught stop and gaze inquiringly at her. A pair of owls fly over the roof, and lodge in the top of a pine tree, and a shrill little cricket pipes up at her side.

There is no human tone in the night's melody, and with the unsolved problem still in her brain, the Special Agent sighs, when out from under the steps upon which she sits, a pole-cat emerges and waddles like a duck, here and there about her feet.

He is rather pretty to look at. The white stripe along his back catches the expiring light of day, and his tail waves like a plume in its departing rays.

All forms of nature are inspiring to the observant soul. Her Majesty starts from her pensive attitude, and there is new-born energy in her step as she comes into the house and shuts the door with unwonted evolution of force.

Before we returned, the Special Agent interrogated the driver and interpreter as to the habits of the fauna of the locality, and overruled the cook in her perennial desire to sleep with the windows wide open. There was no double rose-leaf in our bed that night, and the morning was the Sabbath day.

It dawned upon us stiller even than the night had been, for we heard amid our dreams, ever and anon, the bark of the coyote and the scratching of the unknown wild beast upon the thin boards of our cabin.

In the weeks that followed, that wild beast and Her Majesty grew to be fast friends. He came out of the darkness one night, through our door-way, himself as black as the night, with eyes like balls of fire. He made straight for the cook, who picked him up by the neck. If she had had any murderous intent, she relented when the little imp cuddled up in her arms, and purred gently.

"How very soft its fur is," said she, and handed the beast to Her Majesty, who adopted it for her very own.

They were inseparable. If she went out for a walk, he followed in her wake, sedately, with tail erect, or pranced on ahead with head up and tail snapping with feline enjoyment, stopping now and then and looking back to be sure she was near by. If she sat down between the box-stove and the kerosene lamp, he sat down also in the same chair, and with the same content and the same purr of gratitude for the limited creature comforts of the situation. He grew gentle in her company, and his aristocratic tail waved more and more gracefully as the acquaintance ripened into true fellowship.

The friendly relation lasted all that summer until the day of our departure from Kamiah. We could not take him with us. We locked him out of the cabin. We had often left him locked up in it. He came and went at his own sweet will through a window. We always found him curled up in Her Majesty's chair on our return from our various expeditions. We tried not to think how vainly he would tap at that window as we turned the key in the door, and walked solemnly out of the little yard. We never saw him more. When we came back to Kamiah six months later we were told that a coyote had eaten him. The Indian who gave in the information smiled as if to be eaten by a coyote was the pleasantest thing in the world. Perhaps from an Indian point of view any way of shuffling off this mortal coil is pleasant to think of. I should think it would be.

Well! the sun looked in through the small windows of our cabin upon us that Sunday morning as we broke bread over the pine board table, and the mercury in the thermometer rose to a degree exceeding our wildest imagination. Her

Majesty walked out to drink in the peace of the hour. Briggs had risen at dawn and gone to the river as becomes a well brought up New Englander on a Sunday morning.

How still it was! One could catch the tramp of a horse long before the animal came into view. Her Majesty caught the sound far up the valley. Nearer and nearer she hears the splashing of the water at the ford and the rolling over the stones; and up the bank out upon the open trail there rides an Indian on a dappled pony, then another—a woman with a baby tied to a board upon her back, then two boys on one horse, then a group of women and a half dozen men following. The women clad in bright colored shawls and handkerchiefs tied about the head, the men with blankets before them on the horse, some wearing linen coats, some in flannel shirts, all moving sedately on, mindful of the day, the dogs which followed alone seeming unawed by the 4th Commandment, still they come, in twos and threes, the women riding together, the men apart.

There was subdued excitement in our camp; the cook came out to see, and the photographer dusted his camera.

"What a delicious bit," said he "that woman with the three children strung around her on that piebald pony, is."

The procession passes and the Indians dismount and tie the horses among the low pine trees. The women sit together in groups on the yellow grass near the door of a little "church house," which half hidden by the branches stands just behind on the left of our cabin, and the men gather together and talk quietly.

"What can they talk about?"

The cook wanted to know what Indians could have to talk about. Briggs suggested that at the present moment they might be talking about us.

But it is a mystery what Indians can find to talk about, and they talk so much and so glibly. No colony of magpies; no judicial gathering of crows; no democratic ward meeting; no congressional caucus could out-talk a company of Indian women. I have heard them at the spring when they went to dip water for their camp to the utter overthrow of my conventional idea of Indian taciturnity.

Such merry laughter and gossip—what indeed can it all be about?

Suddenly a bell startles the still atmosphere. The sound does not fall upon us, it creeps along the ground.

There is a belfrey on the church. The bell is in a box behind the building and an Indian is striking it with a stick. It answers the purpose. The Indians rise and enter the church—the women first, then the men. The Special Agent crosses the sun-burnt field and goes in also, and there—there at last, clustered on benches on the floor, packed close together she finds her Indian.

There is reverent silence, weary with the troubled little world they know in this life, dull with the poverty of it, hardly comprehending but still finding comfort in the promise of a better chance in the life to come.

So it was 1800 years ago—that the shut in people, the not wise, not mighty, the common people listened and bore a death in life with fortitude, looking for a life in death which should open a way to, they did not know exactly what—but to something different, freer, above all else to the protection of some Great Being who cared for them, and would see justice done at last.

It was not easy to look unmoved into those dark faces. The preacher is an Indian, the service in Nez Perce with a psalm read in English and a hymn or two.

The cook listening outside hears with a strange lump in her throat the words queerly twirled about the Nez Perce tongue "I need Thee, Oh I need, every hour I need Thee."

They are wailed out in the reedy notes of the women and the deep tones of the men and the thin voices of the children.

The song floats across to Briggs who lies under a small pine tree, and he gets up and strolls over to the Church. He comes back half an hour later and

tells the cook that Her Majesty talked to the Indians after the sermon like a "man and a brother."

"My land!" said he, "I couldn't help it."

The cook did not ask what it was Briggs couldn't help—she saw it in his eye. Then she put on her hat and went over and looked in at the Church door.

Away up over the heads of the people she saw at the end of the room a double row of little children sitting on the steps of the pulpit platform as if pinned down tight to it.

They were as immovable as a row of wax dolls, no wriggling about, no crowding. There they sat looking demurely straight before them, their little moccasined feet turned in and their small brown hands lying together in their laps. Indian children are exemplary, they never quarrel; perhaps they have inherited the hopelessness of fighting.

There is something uncanny about the silent way they look at you out of their big black eyes. You would feel better if you could see a brisk wrestle and a tumble in earnest, a little healthy hair-pulling match. The cook says it aggravates her; if she could only see one Indian child nod in meeting or crowd his neighbor off the end of a bench—but she never will.

Before the Indians separated, the Allotting Agent asked them to meet her at the Church the following day.

They made no response. It isn't their way, so we wait for Monday to dawn upon us with all its possibilities.

In the meantime Her Majesty has found her Indian. If she is to catch him at all, it will be here, in the little Church-house, the one spot in all the reservation where he seems to care to be.

ON THE RESERVATION.

My Indian friend took me into her front room, then a shop not overstocked it would seem to us, with its bare counters and the scattered wares upon its shelves. We stood together at the open door which looked out upon a plain on the Oneida reservation. And as we stood there and talked, she told me that this room was to be turned into a parlor and that she had been thinking of fixing up her house and taking some boarders in the summer if she could get them!—only she did hate cooking. She was a pleasant, bright-faced woman with two daughters at Hampton and a son at Carlisle,—and aspirations.

In answer to this statement I nodded and smiled, and said, "Yes," I thought it would be very nice, and beamed all over with the startling suggestion. Was it possible that the ubiquitous summer boarder could be made to play any part in the settling of the Indian question? The idea took my breath away.

My eyes turned from point to point of the pleasant view stretched out before me. The October air, keen enough in the Wisconsin climate, had already nipped their vividness from the leaves; but the russet browns and the more sombre of the deep reds and here and there trees with their pale gold in full relief still shone with mellow tints in the afternoon sunlight. Beyond the plain the land sloped down to the creek, and beyond this high up on the hill stood the new stone church that gathered in its scores, sometimes even its hundreds of worshippers, and opposite this the mission school house and the little building that the society use as a sewing room and sometimes a gathering place on other occasions.

But nearer than all these evidences of civilized life and at that moment the only one in view was the especial cause of this suggestion which had just been made. For, a few rods from this front door ran the railroad, and between it and the speaker's house was the little wooden platform which did duty as a station, capable with time and necessity of lengthening itself indefinitely and taking to itself a roof and a waiting room. From this I glanced again at the scene before me in which nature had done something and was now waiting, and waiting in vain, for the hand of man to smooth away

her roughness and bring out her manifold attractions. Could it be possible that this authoritative rule of man over nature was coming about in any such strange way as the Indian woman had suggested in absolute unconsciousness of all the requirements of such a situation? And with the question that I asked myself I perceived how man's authority over nature is the measure of his civilization, and how his grasp over her tightens with the tightening of his muscles under their development by work. It is this change from irregular to steady force which is now the Indian's imperative need. Anything that will bring this is the right thing,—is the educator.

But summer boarders!

In the long drives over the reservation on roads where one now made desperate attempts to reach China by that short route through the centre of gravitation, and now hung, like Mahomet's coffin, between Heaven and earth according to the side of the carriage one was on, in fording the stream impassable in the spring and autumn rains and in mid October rushing and swirling about horse and buggy with too unpleasant a suggestion of intimacy, in the run over the foot bridge made of two planks side by side and bound together in the middle, the only bridge across the stream, considered unsafe for children and always treacherous except by daylight, in all these places and many others, sometimes with keen consciousness of all that would have to be overcome, and sometimes with perception of all the possibilities and the hopefulness it implied, over and over this Indian's bright suggestion came back to me.

I saw the walls that would want plaster and paper,—and so did they,—but I saw also that quick sense of beauty that hung a picture here, I saw the windows that would need to be screened, a necessity they had not yet considered, and already, to my mind's eye the front yards lay in the sunlight in that serene consciousness of well-being which would come to them from acquaintance with the rake and the lawn-mower. I knew that with the faintest beginnings of any such attempt as she talked of, perplexities and troubles as if they came out of the veritable Pandora's box, would swarm thick and fast about the path of the attempters. But was it not these trials and troubles that in the old times turned children into men and women? No hypothesis in the Indian problem seemed more impossible than this one. And yet, through all my perceptions of the difficulties there ran in my head the old saying: "Nothing happens but the unexpected." So, I joked my friend about the grand hotel that she was one day going to build, and listened carefully to her practical plans of doing a little at a time as she had the means, and of what she wanted to have in order before her daughters came home. Still if she had had the faintest idea of the requirements! But why should she not begin as so many of us do and find her courage with her daily bread, as she goes on? And then there was the Oneida station close at her doorway with every whistle of the locomotive a promissory note to her of future prosperity.

The lordly Indian who stood by and let his wife do all the work is here an extinct type. The Indian of to-day brings in the wood and makes the kitchen fire for his wife as meekly as if he were a Yankee. And when one evening I saw one of them sitting with his little boy asleep in his arms and heard his wife say to him: "Take the child up stairs and put him on the bed until I come to see to him," there came over me a sense of work accomplished, of gain in the amenities of life, of gain in Christian civilization. With so much yet to be done, that thing was being done which was the earnest of everything else, that which everything was to follow and must follow if we were to do our work faithfully and share with brothers the results of our progress.

So much is yet to be done. For this life is so unlike our own that in the heart of the reservation one feels as if in some way he might have taken a journey to the moon. To physicians wanting to

secure their overwrought patients from contact with business life, there is no place so much to be recommended as an Indian reservation. Here are no politics, all Indian interest in elections being confined to their own officers, no art, no literature, no manufactures, no necessity for laws regulating interstate commerce, no farming as we understand farming, in short, there is only one thing that one may be always sure of finding here,—leisure.

Nothing of the Western rush has invaded the reservation. Here is a world where people take life as in old times journeymen took jobs over which they droned: "By—the—day,—by—the—day." And why is not the day sufficient for its good as well as well as for its evil? What is to-morrow to them? For they reckon their future as to begin after twenty-five years, and they feel that they have time enough to grow up in. They have implicit faith in their future inheritance; they have not come into the perception that to grasp and to use is the only security. Should one suggest to them the danger of long abeyance, they would look at him with an amazement in which there would mingle not one glance of American comprehension of the situation. Yet this is the race capable, as many a bitter experience has taught us, of sweeping down on its foes like a cyclone and leaving something of the same disaster in its track. It is not that the Indians have no energy in their souls, it is that we have not given it fuel. We have failed to make them perceive that under all circumstances life is a conflict and that plough and loom are as much weapons against encroachment as the tomahawk.

While teaching them of the life that is to come, how shall we give them their share of that life that now is? How shall we Americanize them?

For they have a kindness, a courtesy, a hospitality that is worthy of a place in our national life. It would be easy to go where the style of living is more "swell," but, truly, it would be difficult to find more real courtesy and more cordial welcome and endeavor to make one feel at home than in the homes of the Indians of the Oneida reservation in Wisconsin.

FRANCES C. SPARHAWK.

A GOOD INDIAN WHO IS NOT DEAD.

Rev. Ennegabowh, of White Earth Agency, Minn., is the oldest native missionary in the service, being above seventy years of age. He is still a man of great power for good, and has for many years exerted a wonderful influence in the elevation of his people, the Chippewas. Mr. Ennegabowh recently visited our school, and since his return home, has written a letter so full of appreciation of our work and of deep interest in the work in general that we take the liberty to print parts of his letter, so original in expression:

"Many mornings turned my thoughts to you and toward the great and true Indian Training School at Carlisle, and I must inform you of the inquisitiveness of my numerous questioners, both of my people and the mix bloods—yes, even the whites themselves.

For years Carlisle Indian Training School was never mentioned nor thought of by my own race. To-day or soon after my returned home, the continual one question has been thus: What do you say about the Carlisle Indian Training School? What kind of a school is it? Or what would you called?

I have invariably answered with one voice and with emphasis, thus:

"Ke kin uh wah bunjegan, ke ke no uh muhgawin—A model school."

I said, "In all my journeying here and there, I have visited similar institutions, both in the States and in Canada, I must say as far as my personal observations and judgments led me I have never seen and entered one like Carlisle Indian School. Its plan, management, and its movements are caused by some one who understands to force the whole work to move on systematically, the hands, the body, brain and heart are at work—yes, all the different faculties.

Does the Indian have been endowed

with the five senses like any of his superiors, the pale-faces? It is here at the Carlisle Indian School where you can see whether an Indian has any of those functions. Training and education has wonderfully developed these ingredients into the brains of those forty-seven different tribes represented.

Do you ask me how I know it? I know it of my own personal sense—seeing by their exercises, by their works, by their conversations and by their orderly behavior. "By their fruits ye shall know them."

Now, Mr. White Man, don't say of the Indian, It is all bosh, waste of time and money to educate him. These are a series of progressive changes to higher attainment of life from ignorance to letters and from paganism to Christianity.

I was so much pleased and animated with joy and gratitude for what this great nation is doing for my poor unfortunate race.

I said to my chief, You go and stand near where the children are parading, and see their proud steps like one man, orderly and with precision, and like soldiers. It was something that I have never witnessed among my own race, and while gazing intently at every movement I, too, caught and imbibed their proud spirits. I felt proud of them.

I, too, was tainted with a slight taste of soldier life in a very critical hour of my life. I know what it is to become a sentinel. I know what it is to shoulder a musket. I know how to take steps like a soldier. Yes, yes! I know how to face danger; hence, my readiness to catch the soldier spirit was natural.

There are forty-seven different tribes represented in this school, and I believe our tribe is more numerous than any other—shall I say better, hardier, sturdier sons of the Red Man? I leave this to others to judge. One of the chiefs and one white man both said, "O, I wish such a school was in our country."

I too was drilled and trained under such institution almost like Carlisle school, but lacked being drilled and trained like soldier life, but I was trained and equipped for a missionary among my own race. The implements of war that I have acquired during my training days have been used in the wigwams of my own race. Since I have thus travelled on the war-path, I am glad to say my warfare has been successful in bringing my people to the true worship of God. It was a wonderful undertaking to come in the midst and seat of heathenism and undertake the great work when more able scholars have failed—and while the radical change was moving on, subduing the heathenism and changing the conditions into far more blessings for my race.

To my Carlisle Indian kinsman, we who have been brought to taste what an education is, are to-day fully convinced that it is the only hope of salvation for our poor race. May your education be a great blessing to our several tribes is my greatest desire and prayer."

MRS. DORCHESTER.

(From the Springfield Union.)

Very seldom if ever has the head of an executive department had occasion to command or even mention the work of a woman, in connection with the operations under his charge. But Secretary Noble takes pains to state, in mentioning with approval the service of Rev. Dr. Dorchester, as superintendent of Indian schools, that he was accompanied in his tours of inspection from reservation to reservation by his wife, and this was "at the earnest request of the secretary." It was believed that many of the peculiar evils that had marked the schools, particularly among the girls, "would be sooner and more completely seen and comprehended by a matron than by another and that methods of correction would be by her more easily suggested and applied." The secretary says that there has been no mistake in this, and gives Mrs. Dorchester full credit for the valuable service with which she has supplemented that of her husband.

Continued from First Page.

tions. They and their children are with us to-day, but where are they? Scattered everywhere in the very midst of the best environment of our America, they have abandoned their languages, have abandoned Arabia, Turkey, Italy, Russia, Spain, etc., with all their former habits, and have become Americans. 5,246,613 foreigners made American citizens in ten years. 250,000 Indians, who were Indians ten years ago, are all still practically Indians. Why? Simply because we will not allow them the same environment of America and our civilization we do the others. Twenty-one foreigners for every Indian! The foreigners made Americans and citizens by being invited, urged, compelled to this consummation by their surroundings. The Indians remain Indians simply because they are walled in on reservations and compelled by every force we can apply even to the hedging about with guns, pistols and swords, to remain Indians.

Suppose the 5,246,613 foreigners who have immigrated to America in the past ten years instead of being distributed throughout our communities had been sent to reservations—each nationality by itself, we ask if any reasonable person could, for one moment, anticipate that they would have made any material progress in becoming Anglicized or Americanized.

It is only when we do allow them to congregate in bodies together that they give us trouble. Scattered and in contact on all sides with our own people they become of us. Massed in communities by themselves they, more or less, oppose the principles and the spirit of our Government. The negroes are about thirty times as many in the United States as the Indians, and yet they were savages of a very low state when brought to this country. Now, because of environment, they are English speaking and fellow citizens. With these facts constantly before me, I have come to look upon all plans which congregate and isolate the Indians from the whites as against their best interests.

It has been and is now most unfortunate that all of our Church plans from the start were on the line of forming Indian communities. They are not now and never have been on the lines of disintegrating the tribes and inviting individuals to share with us the advantages of our development. Church leaders have largely led the Government, and are really, as I believe, much more at fault for the present condition of things than the Government is.

As early as 1633, Massachusetts passed a law giving the Indians the same rights to property and the advantages of social and political association and expression that it accorded to its other inhabitants, but Elliott and others favored Indian communities. Patrick Henry endeavored to get a law in Virginia granting special favors to whites and Indians who would intermarry, but those who thank the Lord that all men are created of one flesh and blood opposed and defeated it. Today Churches compete with each other in multiplying and enlarging communities of Indian converts. The aim is more to encompass the Indian with the Presbyterian, Episcopal and the Catholic habit than to get him into the American habit. I believe that if we should require the Presbyterians, Episcopalians, Catholics and others to make the American habit supreme in all their teaching, training and work among the Indians, and their Presbyterian, Episcopalian and Catholic habits secondary, their zeal in Indian education and civilization would wane rapidly.

The United States Government invites trouble and postpones the consummation of its purpose to accomplish the American civilization and citizenship of its Indian wards when it places them for instruction in the hands of those who com-

pel American citizenship and civilization to bow to creed. The abundant fruits of such proceedings are to be found everywhere in tribes who have somewhat advanced in civilization, and who, while drawing all the means for their support from the Government, still look upon it as an enemy. While they do not longer band themselves together to defend by force their savagery and tribal autonomy, they do continually band together to make large raids upon the Government Treasury. In many cases on this line they meet with great success. But their successes only weaken and destroy them, for idleness with all its attendant dissipations, necessarily follows.

It cannot be disputed that the aim of every Government effort to educate and train the Indian should be not only in the direction of relieving the Government of the care of the Indian as a pauper, but to so fit and equip him that he may become a producer and help support the Government. I feel assured, from long observation and large responsibility in connection with the Indians, that any expenditure of either labor or money on tribal lines is not only working against this result, but is building up a condition which will prolong the tribe and reservation and call for larger outlay. I have never known an Indian capable of meeting and competing with the whites in civilized business and industries who did not acquire such ability in actual association and competition with the whites.

The education of Indians in purely Indian schools will not bring the Indians into harmony with the other people of the United States, but is rather calculated to make them stronger to hold out and contend as a separate class. Especially is this the result in schools where the children of one tribe are brought together. Tribal pride and tribal interest are simply rendered more powerful by such a system. I am convinced, therefore, that it is bad policy, and wrong to those who will come after us and have to bear the burdens of Government, to expend Government money in the establishment of tribal schools.

The Indian has a capacity in every way to meet the issues of civilized life at once. All Indian youth may readily be prepared to enter the common schools of the country by two or three years' course in Government schools established for the special purpose of bringing them to this condition of fitness; and having once entered public schools the way is open for them to remain and go up head. Such schools, and all our higher schools, are now and always have been open to the Indian. Harvard and Dartmouth Colleges were started in the interests of Indian education.

The door to education has never been closed to the Indian. The whole 40,000 or 50,000 Indian youth may now, if they will, distribute themselves among the schools of the country. There need not be another special school house built for exclusive Indian education. We are wrong in giving so much emphasis to schools, and in anticipating that they will so materially prove a cure-all for our sore Indian problem. Work and self-support will prove far more potent solvers.

The negro, forbidden an education by law, worked his way into citizenship and manly self-support. The Indian with Harvard, and every school in the country, open to him, is still an impotent. We must not hope that the training in industries of industrial schools will achieve the end sought, however good and thorough. The competitions of labor, and these, too, with the very men he is to contend industrially with, are absolutely essential. We do the Indian no kindness to hold him away from this competition, for it is that very experience that is to develop him.

Years ago our recruits for the Army had to pass from one to two years after enlistment in training schools to learn

their duties as soldiers. Experience proved that to be unnecessary and now recruits are hastened forward to their companies and placed on duty at once with old soldiers and from this association they quickly learn their duties which proves to be a vastly better, as well as a much less expensive, school. So, too, will the practical and every day lines of labor prove the best school of industrial training for the Indian. Practice beats theory always, and the best way to resume is to resume.

If we can here at Carlisle inside of four years take sixty of the much despised Chiricahua Apache youth as we have done, and by education and training so fit them for the pursuits of civilization as that they may scatter among thrifty, civilized people, who seek for them as laborers, and invite them into their homes and into their public school system as they have done, where all of them support themselves as they have done for two years, and some go farther and make considerable saving of money from the fruits of their own labor, as they have done, and the youth themselves in the course of their training and experience become unanimously in favor of this sort of a life and its future as they have done, we say that this is (AND OUGHT TO BE UNIVERSALLY) the end of the "pauperized and babyfied Indian" as produced by community systems forced upon him by those who demand centuries for the Indian to become civilized and who are only able to look at him as a tribe and never as an individual.

The 850 Santee Sioux who have become Christians and farmers in Nebraska have been breaking the hearts of those who have been their Christian teachers and sponsors for so many years, by recently indulging in their former low practice of dancing. That is simply because of the community system and the contiguity of a bad environment. The 800 Indians at Carlisle although largely made up of Apaches, Sioux, Cheyennes, Comanches, and other nomadic tribes have not only taken no steps in that direction but have greatly deplored the dance movement throughout, and this, too, is because of environment but of the reverse sort.

Mr. Warren K. Moorhead "at the front" at Pine Ridge Agency, in a long illustrated article in the Philadelphia Press of Sunday, January 4th, states, among other things, that the army of newspaper correspondents up there formed an association and elected Mr. Bailey, correspondent of the Chicago Inter-Ocean, generalissimo of their forces, because it was generally conceded that he could make the most interesting articles out of the least material. With this admitted intent to make something out of nothing, just how much of the despatches from Pine Ridge are we to believe?

At the December meeting of the New York Academy of Anthropology a young Indian who had been invited to be present and make an address, said that "Although the North American Indian is not of course as far advanced in civilization as the whites, yet I have never heard of any Indians attributing their origin to an anthropoid ape."

Solution of the Indian Problem.

The engagement is publicly announced of Dr. Eastman, the young Sioux physician who graduated with honors from Dartmouth and recently from Boston Medical College, and Miss Elaine Goodale the talented young Massachusetts poetess, etc. Dr. Eastman having gained high qualities by long association with Massachusetts civilization, has wisely concluded to continue permanently in that environment. That Indian's problem is solved.

Objection is made because the Indian does not want to pay taxes. If any remedy for this aversion is discovered, it will command a great price in communities of white men.—[The Indian's Friend.

ABOUT THE CATHOLIC PRIEST'S OATH.

We have received a letter post-marked St. Charles' Seminary, Cathagena, Ohio, signed August Seifert, taking exception to our re-print from the Herald and Presbyter, of "A Catholic Priest's Oath," and sending us the following which it is stated is from the Catholic ritual and is a translation from the Latin of the actual oath taken by priests:

I N—, Son (Member) of the Diocese of N—promise and swear that after I shall be promoted to the sacred Orders I shall enter no religious Order, Society or Congregation of Religious nor make profession in any one of them without special permission from the Apostolic See or the Sacred Congregation for the Propagation of Faith. I, likewise, vow and swear, that I will labor in the sacred ministry for the salvation of souls in this Diocese (Vicariate or that Mission for which the Holy See, of the Sacred Congregation for the Propagation of Faith, may be pleased to destine me) entirely under the direction and jurisdiction of the R. R. Ordinary of the place. I promise this too, in case I should, with the aforesaid permission from the Apostolic See, enter a Religious Order, Society, or Congregation of Regulars, or make profession in any one of them I do, moreover, declare and swear, that I understand the aforesaid oath and its obligation, and shall keep it. So help me God and these Holy Gospels of God.

We willingly print this, (though we know nothing of Mr. Seifert) because we do not wish to be unjust. At the same time it is right for us to say that we have a letter from a correspondent in Kansas, (of whom also, we know nothing) assuring us of the correctness of the former oath. There are Jesuit and non-Jesuit Priests, of various orders, and there may be separate oaths for each order.

THE INTERIOR DEPARTMENT.

Items From Secretary Noble's Annual Report.

Population of the United States, 62,480,540; Immigrants arrived between 1880 and 1890, 5,246,613; New York state has the largest population, 5,981,934; Pennsylvania stands next with, 5,248,574; Nevada is the smallest State numerically, 44,327; Wyoming is the next smallest with, 60,589; Oklahoma Territory outnumbers Nevada or Wyoming with, 61,701.

We have still 586,216,861 acres of unoccupied public land outside of Alaska and not counting Indian reservations. Alaska has 369,529,600 acres and the Indian reservations contain 116,000,000 acres. There are therefore more than a thousand millions of acres of vacant land under Government control.

Jeremiah Hubbard, a missionary who has lived and labored among the Indians of the North Eastern part of the Indian Territory for many years, writes as follows in regard to the returned students from Carlisle and elsewhere who had come under his observation. He says:

"I have often been asked since being East about the conduct of the returned students from Eastern schools as to their going back to their old ways, etc. I want to say that of all those who have returned to their homes of whom I have knowledge (upwards of sixty) I only know of one who has so returned to old Indian ways. The others have come back as ladies and gentlemen and show their training after their return.

I pray that the blessing of the Lord may rest upon all those institutions that are trying to lift up the Indian instead of crushing him out."

The above statement from Mr. Hubbard effectually disposes of the question so far as the locality spoken of is concerned and we are well satisfied that wherever similar home conditions exist, results equally satisfactory will follow.

For an interesting account of the daily doings at our school, take the *Indian Helper* published weekly in the RED MAN office. It is about the size of a letter and is called "A weekly letter from the Carlisle Indian School." The little paper has a circulation of thousands and will be sent to any address for ten cents a year.

EDITORIAL COMMENTS FROM LEADING PAPERS.

THE INDIAN A FOOT BALL.

(From the Baltimore American.)

The Indians should all be brought within the limits of civilization and given lands in severalty, with the implements and stock to work it, and say rations for a year. They ought then to be made to understand that they must work or starve, just as the rest of the human race do. This much is due to the pluck and enterprise of the people who have opened the great West to settlement, and it would be much the best policy in the end for the Indians, who, under the present indefensible system, are the prey of dishonest agents and the foot-ball of mock diplomacy.

NO WONDER.

(From the Toronto Telegram.)

Probably the American Indians would not cherish so fervent a longing for the advent of their Messiah if they were permitted to associate with higher types of mortal manhood.

No wonder the poor, untutored savages look to the heavens for something better than the white men the earth has given them. They get a low idea of the quality of men that the earth produces, and in their own blind way reach out after a nobler being than the poor whites who have brought civilization and whiskey into their midst.

NOT FRIENDS YET.

(From Harpers' Weekly.)

There are about three hundred thousand Indians among us, either in some stage of civilization or in barbarism, and after a century we have not made them friends. That is a fact *per contra* which we must not forget in our celebration of ourselves as foremost in the files of time. The Indian chapter of our history is as discreditable to us as their Irish chapter to the English, and the severity of our reproof of our English brethren is a little absurd.

DEAL WITH INDIAN HATERS.

(From the Boston Globe.)

Indian haters should not be put in position where they have anything to do with the Indians. Generals and other officers of the army, who openly announce their determination to go after the Indians if possible and to exterminate them, should be kept away from the vicinity of the reservation at least, if their mouths cannot be sealed. Indian agents and all other government officials dealing with the savages who take the view, as some of them have expressed it in the present excitement, that Indians must go, should be removed from office and not be permitted to hold positions which their expressed principles show they will use in every possible way against the interests of the Indians. Half of the legislation talked of since congress reassembled is nonsensical and foolish. The only legislation wanted by the people of the United States as a whole, is that which will call not only for investigation of abuses, but punishment of them.

THE REAL PROBLEM.

(From the Manchester, N. H., Union.)

Some time or other it is to be hoped that common sense methods, divorced from politics, may be adopted in dealing with the Indians, and capable, experienced men be selected to manage and deal with them to the end that peace may be maintained and the redskins rendered a civilized and intelligent portion of the community. * * If the government provides that he shall not starve, he will not work; if it withdraws its assistance, he will starve, because he does not know how to work. How to so qualify the amount of assistance as to still leave him an abundant incentive to effort on his own part is the problem which now confronts the government and all humanitarians who are interested in his advancement rather than his extermination.

VIEW OF THE SITUATION AT PINE RIDGE IN THE EARLY STAGES OF THE DIFFICULTY, FROM THE INDIAN STANDPOINT.

(From the Hartford Courant.)

It happens that at Pine Ridge S. D., which is represented as the place where hostilities are most imminent, there are at least two "good Indians," well-known in New England, and who have no object in misrepresenting the situation. One of these is the Rev. C. S. Cook, graduate of Trinity College, 1881, and a missionary of the Protestant Episcopal church. He is stationed there with his family, and when last heard from, long after the alleged dangers threatened, was in utter ignorance of his peril, and was about to dine with Red Cloud and American Horse, the leading Sioux chiefs. The other authority is Dr. Charles A. Eastman, also a Sioux Indian, government physician at the Pine Ridge Agency.

Of Dr. Eastman's success the Rev. Mr. Cook says in a recent letter: "Everybody is delighted with and proud of our new physician, the Indian. He will be the means of making popular and respectable the white man's medicines." In private letters since the ghost dancing began Dr. Eastman has expressed the belief that there has been no real danger of any outbreak, that the poor, deluded dancing fanatics would wear themselves out if left alone.

It is comforting to have the views of such persons from the alleged seat of war as an offset to the exaggerations of the special correspondent. The government would greatly advance the permanent settlement of the Indian question by hunting down and punishing, or at least exposing the authors of this costly scare.

WIPE IT OUT.

(From the Kansas City Times.)

The only obstacle to the construction of a great farming and industrial state out of the Indian territory is the tribal allegiance which keeps even the Cherokees backward in development. It is absurd that the United States government should be continually treating on disadvantageous terms with these petty sovereignties for permission to extend decency and orderliness into United States territory. The Indian reservations are all parts of the United States. They are not and can not be independent foreign jurisdictions. The only logical solution of troubles which have always annoyed the frontier and which now jeopardize life and property in populous states is the disintegration of Indian tribes and nations.

Sioux, Cheyenne and Comanche will be harmless the moment the strong and rightful hand of a government which assumes supremacy in all emergencies and which ought to be supreme before emergencies arise, is laid upon their tribal system.

Wipe out the whole system and scatter the Indians through a white population. The policy of the government has been toward that end for some time, but the advance is too slow.

DISCONTINUE THE FOLLY.

(From the St Louis Globe-Democrat.)

Each tribe is practically a nation to itself. We recognize them as such, and deal with them by treaties as we do with the greatest of foreign countries. They are allowed to retain all their tribal laws, customs and superstitions, the same as if they were still unconquered and able to carry on wars for the enforcement of their wishes and the vindication of their right of sovereignty. We feed and clothe them like so many paupers and yet flatter their vanity with the idea that they are a people with whom we are bound to deal according to the methods of diplomacy. They are not required to abandon the absurd theory that their tribal relations signify a separate form of government and impose obligations upon them which are superior to any others. In short, we assume dominion over them, and tell them at the same time that they are free

to conduct their affairs in an independent fashion.

There is no reason to hope that Indian uprisings will cease so long as this folly shall be continued.

THE RIGHT VIEW.

(From the Utica Herald.)

If the common schools are open to the Indians, and their ability to become self-supporting fostered, there is no reason why our frontier states should be jeopardized much longer.

AS PROMISING AS ANY.

(From the Chicago Inter-Ocean.)

A good route with plenty to eat makes a tramp a lazy vagabond instead of a criminal, but it never gets him out of the catalogue of tramps. Only work will do that. And while plenty to eat and drink may keep our Indians off the war path, it will never civilize them. They will remain Indians without an aim or ambition in life. Ten industrial schools like that at Carlisle and the policy pursued by Superintendent Pratt may in a generation or two convert our Indian tribes into one large body of American citizens as promising as is the colored race.

TRUE.

(From the St. Paul Globe.)

It would make white men devilish and worthless to pen them up and give them nothing to do but eat the rations sent them. It is a proverb that applies to Indians as well as whites that the Satanic potentate finds bad work for the idle.

THE INDIAN SCARE.

(From the Mobile Register.)

The enterprising correspondents can be depended on to keep the country supplied with exciting news—even if they have to manufacture it.

Nothing in the history of the American people is more discreditable to them than the methods employed in dealing with the Indians. The story of our Indian policy is a record of injustice, falsehood and imbecility. The practice we now pursue of maintaining large bodies of these savages in idleness, feeding them at the public cost, treating with them as if they were independent, and permitting them to retain their tribal organizations, is probably the worst for them, and for us, that could be devised by the wit of man. We believe that the time has come for settling the Indian question finally and forever. There are only 250,000 Indians in the country; a number easy to handle. Every savage among them should be called in and subjected to the influences of civilization. The whole body should be brought East of the Mississippi, the tribes should be broken up and the families of each tribe distributed so that they could never again come together. Small groups should be placed upon arable land, given to individuals in fee simple by the federal government. They should be supplied with machinery, cattle and seeds, and proper instruction in the arts of civilization should be given to them, with the distinct understanding that they must either support themselves by their own labor within two or three years or starve. Under such conditions no revolt or outbreak would be possible, the presence of the surrounding civilization upon them would urge them forward, and within a generation there would not be an Indian in the country capable of doing harm. There is enough idle land in West Jersey to accommodate every living member of the race; there are millions of even better acres along the Southern Atlantic seaboard. In our own State there is much land now uncultivated that would be suitable for such a purpose, and there is plenty of it in nearly all the old States. This is the way to solve the Indian problem. It will produce good results for us and far better results for the Indian, for it will give him a chance, which he does not now possess, of being transformed from a useless vagabond into a civilized and useful man.—[Phila. Manufacturer

WISCONSIN'S "LITTLE RED SCHOOL-HOUSE."

So many inquiries have come to us concerning the Bennet Law that although we kept our readers posted thereon from week to week early in the campaign, it appears that an interest was not awakened until since its defeat. One of our most intelligent readers said; "I always skipped those editorials, and even wondered that you gave so much space to it, until I learned of its defeat. 'Now tell me all about it.'"

We do not propose to go over the whole question, but simply to say that the law merely requires that all pupils should receive a certain amount of instruction in the English language,—only this and nothing more. It made no attack on private or parochial schools, and was inspired by no bigotry. Its author, whose name it bears, was an Irish Roman Catholic, and voters of the same race and faith are among the law's supporters throughout the state. The hostility to the law was inspired principally by hostility to our American language on the part of the German Lutherans and German and Polish Catholics, supplemented by the opposition of their ministers and priests to our whole American idea of education.

The only question really involved was this; "Shall we teach American children the American language in American schools?" The verdict rendered in Wisconsin was an emphatic "No," *i. e.*, if their parents wish them not to know the American language. It is a thoroughly humiliating condition of things, but there were many other conditions involved in the election—[*Journal of Education.*

FORT MOJAVE, Arizona.
Dec. 7th, 1890.

EDITOR RED MAN.

Knowing how interested you are in the uplifting of the Indian every where, I am sure you will like to hear a little about the new Indian school that has lately been started at Fort Mojave, Arizona.

This place, which was transferred from the War Department to that of the Interior last Spring is admirably situated for a school, being on the Colorado River, eighteen miles north of the Needles, and in the midst of a tribe of Indians, who are quiet, peaceable and willing to work.

The buildings are excellent, and the greater part of them form a quadrangle enclosing a large play-ground.

The Superintendent, Mr. S. M. McCowan was appointed early in June and immediately set to work getting everything into shape for the school. This was no easy task, with the thermometer ten 120 F., and the few things which he had to work with.

There was great delay in getting even the necessary articles transferred, and innumerable petty annoyances had to be endured.

The superintendent visited every camp in the valley, on foot, and, note book in hand, made out a list of all the children of school age.

The older Indians at first were very much prejudiced against a school here, as the whites, who should have warmly supported it, opposed it in every conceivable way, even going so far as to tell the Indians that they "had better kill two or three of the whites here, and then they would have the soldiers back again, and make more money."

By dint of many "talks" the Indians came to look favorably on the project, and on the 10th of October, the school opened with twenty-seven pupils; the number soon increasing to fifty-five, when no more could be taken in, because the supplies were so slow in coming.

When the government goods arrive, there will be at least fifty more children only too ready to enter school.

The pupils in the school are quiet and tractable, learning very quickly. They are very fond of singing and already know a number of songs.

They can often be seen, during play-time, busily writing or counting, seeming to find it even more engrossing than marbles, or the "chinny" they love so well. There seems no reason why the Mojave Indian School should not emulate the example of her elder sister in the East.

Sincerely,
ONE OF THE TEACHERS.

CARLISLE'S PRINCIPLES.

Speech Before the Carlisle Board of Trustees.

The hands of Providence are most wonderful. He covers a small seed in the ground, unseen by any human being or beast, but after awhile a small plant is seen making its way up from under the ground. When we look down upon that plant we can hardly believe and sometimes scorn at the idea that some day it would become a protection to the living creatures and an ornament to this beautiful world. But God thinks a great deal of it. He causes the rain to descend, to water it; the sun to shine upon it to warm it; the storms to beat against it to strengthen it; and in the course of time that same tiny plant grows into a strong and magnificent tree—the admiration of the world. It spreads its strong arms high in the air, inviting the weary winged birds to come and have a sweet rest within the folds of its mighty arms, the sore-footed traveler to come and have a comforting repose under the shade of its far-reaching foliage.

With those same hands He has planted in the heart of our honored superintendent, Capt. Pratt, the small seed of what we are now pleased to call Carlisle's Principles. From that small seed Carlisle was seen making its way up from under the hard ground. The different languages of the people with whom it worked had to be thrown aside before any progress could be made, the superstitious nature of the people with whom it dealt had to be quenched before the moral question could be touched. Under these circumstances people stood by and they did not only ridicule the idea that some day that small plant or Carlisle school would become a mighty tree, a protection to a people and an ornament to the progressive element of the world, but they exercised all their power to obstruct its growth. But God never forgets any of His handiworks. While storms were frequent there were calms, gentle showers descended, the sun shone and Carlisle grew. While we cannot say that it has become a mighty tree, we can say that it has borne the troubles of the weary; a comfort to the sore-footed travelers who can no longer be forced westward by the "drive out system."

Carlisle's object from the beginning of its career, has been to civilize, elevate, and dignify the Indian race. To do this, Carlisle considers first of all, the capacity of the Indian. We are guided by circumstances. Our knowledge is in proportion to our opportunities and privileges. No man, I care not how brilliant or powerful a brain he may have, or how ambitious he may be, if his surroundings and influences are such as not to promote him to the highest moral and intellectual standard, he can never attain that height. It would be very unjust and foolish to blame him for not obtaining the things that are not within his reach.

If the Indian is to become a loyal and law abiding citizen, he must be placed where he can be among such to model after. It would be very foolish in the people of the United States to growl because certain Dutchmen in Holland would not assume the responsibilities of an American citizen. It would be just as foolish for them to growl because the Indian would not become a citizen, for the United States has treated them as foreign nations. It has kept them in reservations, fed and clothed them and by its very actions it encourages the concentration and the continuation of savagery, the prolonged ignorance and dependence. So long as these conditions exist in a man he can never be called civilized, and so long as the Government encourages and employs the reservation system, so long will these conditions remain in the Indian, and as soon as the reservation system is banished so soon will the Indian go among the citizens of the United States just as a Dutchman lands on the shores of the United States and goes among its citizens and thereby becomes a part of them. Education and experience are the two principal factors that complete

a man for the grave responsibilities of citizenship. Equality of rights is the glory of this nation. Equality of rights is the principle that unites all men and prompts them to work for one common interest. Extend the equality of rights to the Indian and the time will speedily come when he shall be in the procession that is constantly moving onward and upward for the attainment of the highest stage of civilization.

HOWARD G. LOGAN, Class '90.

THE INDIANS AND THEIR NEW CHAMPION.

The pathetic championship of the Indian by Senator Voorhees reminds one of the performance of a comedian when he attempts the role of the tragedian. The condemnation of the treatment of the Indians by the Government as "a crime revolting to man and to God" would have force if made by a conscientious man and if it were based on facts; but it is mere bathos when made by a man who has been silent all these years regarding the Indian policy, and who is accustomed to climax his stump-speech with a proposition to hang manufacturers like Carnegie without judge or jury. Mr. Voorhees' talk about dispossessing the Indian of his home is nonsense. The Indian has no home, and he wants none in the sense that civilized or half-civilized peoples have such. Indeed, much of the present difficulty has its origin in the attempt of the Government to persuade him to have a home by allotting him land as his own to cultivate and become self-supporting. The Messiah craze and the ghost dances which are at the bottom of the present troubles are the instigations of such leaders as Red Cloud and Sitting Bull, who see in the allotment of land to Indians in severalty the end of their prominence and power. The country heard of these manifestations of unrest long before the reports of lack of food were made. There has always been difficulty in feeding the Indians. There has been, and may be now, dishonesty and incompetency in the agents charged with that duty. On the other hand, it should be remembered that even white people, when fed at the public expense, are always complaining of the insufficiency of their food. There was never more complaint made than when that bright and peculiar star of reform, Carl Schurz, with his own selected reformers, controlled the Indian Bureau. It is a great undertaking to issue rations to thousands of Indians scattered over a wide territory, and to keep an Indian, who is a natural glutton, stuffed to stolid content with meat and bread. It has been the policy of the Government—of Democrats as well as Republicans—to break up the tribal relations and make the Indian self-supporting, as far as possible, but the noble red man objects. He will eat his seed-corn and sell his plow for a Winchester. He has been spoiled with the idea that a continent was his, and that if others take the lands for cultivation they must feed him and allow him to remain a picturesque savage. The policy of recent administrations has been to gradually reduce the rations and lead the Indian to cultivate the soil, and to help him to do it. In consequence of this policy, when he is away from the reservation attending ghost dances and wearing war-paint, he may not get the Government rations, and there may be a shortage at the reservations; but practical people will not believe that Indians who carry Winchester rifles and are well prepared for the war-path are suffering general starvation. The administration will soon ascertain if the reports that the Indians are starving are true, and if it is the fault of agents or contractors the evil will be remedied. If it is due to an inadequacy of the appropriations or supplies, Congress can see to that. If the policy of attempting to civilize the Indians by allotting them lands in severalty and assisting them in building houses and in tilling the soil is to be continued, it seems necessary that all the leaders like Red Cloud and Sitting Bull should be isolated—taken away from the

tribe and cared for by themselves. If the "root-hog-or-die" policy is to be abandoned, and the Indian is to be supported as a national pauper, it is due to those who support him that he be taken where it can be done at the least expense, where he will have no Winchester and cannot go on the war-path whenever his allowance of beef is not sufficient to enable him and his dogs to live in a constant condition of bestial surfeit.—[Indianapolis Journal.]

CIVIL SERVICE IN THE INDIAN BUREAU.

A Philadelphia paper in an article on the present Indian troubles speaks of the urgency of appointing the proper sort of tried men to take charge of the different agencies among the Indians.

There is hardly a doubt that the present disquietude among the red men would not be existing if the government had any fixed and honorable policy of dealing with them, and if men who understood the Indian character and had shown themselves to be honest in their actions were not retired from their positions by every party change in the national administration. The Indian at the least is not easy to manage. But, difficult as the task is under the most favorable circumstances, what must it be when the agencies are given out as party spoils to serving henchmen, oftentimes to men who know nothing at all about the work which they are called on to perform.

Here is a field for civil service reform. Every sort of a man is not qualified to get along peaceably with the Indians and when the government does get a good man he should be allowed to retain his position, irrespective of his party politics.

The recent reports of the turbulence that is now existing among the Indians will make many people imagine that they are altogether incorrigible. But the misguided and harsh treatment that the red man receives at the hands of unprincipled agents very seldom finds its way into the public prints.

By all means partisan change should be avoided in the administration of the Indian bureau. Both parties should agree on this point and if such appointments are no longer made the perquisite of spoilsmen there will be surely less trouble with the Indians than there has been heretofore at periodical intervals. If justice is done to the Indians there will be less need of so many troops.—[Altoona Times.]

TREAT THEM AS HUMAN BEINGS.

(From the Duluth, Minn. News.)

There is no doubt that in the past the Indians were not properly treated by the whites, but the question now is not have we dealt fairly by the Indians in the past? but how shall we deal with them in the future? There is but one answer. Treat them as human beings; treat them as equals; encourage education and morality among them; give them each and all a fair quota of land; withdraw government support and let them work or starve. When it comes to a question of going to work or starving they will go to work and when they see that education and enlightenment would aid them in bread-winning they will become educated and enlightened.

PREPOSTEROUS!

(From the Philadelphia Bulletin.)

It is preposterous that the small number of 250,000 Indians should possess lands equal in area to several great States of the Union; that they should stand in the way of white immigration and that they should oblige the government to spend millions of money for their support and employ its gallant little army in the inglorious business of stopping tribal quarrels and preventing such idiotic superstitions as the so-called Ghost dances. The management of the Indians is one of the problems that Congress should deal with in earnest.

Our treatment of the Indian is a disgrace to the civilization of the nineteenth century.—[Albany Argus.]

THE COMMISSIONER OF INDIAN AFFAIRS.

What he has to say on the Civilization and Education of those Under his Charge.

From General Morgan's Annual Report.

The Indians, with whose welfare and civilization he (the Commissioner) is charged, are widely scattered, and the territory in what is known as Indian reservations embraces not less than 181,000 square miles. The Navajoe Reservation is in extent almost an empire in itself—12,800 square miles. The means of communication between the Bureau and the agents are at best imperfect, and in some instances very unsatisfactory. It is impossible for the Commissioner to visit and inspect all the agencies, he cannot always rely upon official reports, and it is often very difficult even for the agents to have a personal knowledge of the territory and the people over whom they are placed.

A great obstacle is found in the strange languages still used by most tribes. They communicate with their agents and with the Bureau through interpreters, who, in some instances, are entirely incompetent for an intelligent transaction of business. Further, the various tribes differ so essentially among themselves in languages, habits, and customs, as well as in environment, as to make it very hard to adapt to their varying necessities any policy which may be adopted.

The entire system of dealing with them is vicious, involving, as it does, the installing of agents, with semi-despotic power over ignorant, superstitious, and helpless subjects; the keeping of thousands of them on reservations practically as prisoners, isolated from civilized life and dominated by fear and force; the issue of rations and annuities, which inevitably tends to breed pauperism; the disbursement of millions of dollars worth of supplies by contract, which invites fraud; the maintenance of a system of licensed trade, which stimulates cupidity and extortion, etc.

The small salaries paid to agents and physicians renders it very difficult to procure the services of thoroughly efficient and honest men who are contented to devote their entire energies to the good of the service without hope of other reward than their meager salaries.

The still all too prevalent public sentiment which looks upon Indians with contempt and regards them as the legitimate spoil of white men, has its influence in lowering the grade of this branch of the public service.

The white people who hang on the borders of the reservations, those who have allied themselves by marriage with the tribes, and even those who have from time to time been in Government employ, have, in many cases certainly, presented to the Indians a type of character and a practical philosophy of life on a par with, if not inferior to their own.

The natural conservatism of the Indians, which leads them to cling with tenacity to their superstitious and inherited practices, adds to the difficulty of inducing them to abandon their own and accept the white man's ways.

A HOPEFUL OUTLOOK.

Notwithstanding all these hindrances, however, there has been for ten or more years real progress in the right direction, and the outlook for the future is encouraging. The following points are especially worthy of consideration and need to be repeated and emphasized until they are fully recognized by both whites and Indians:

It has become the settled policy of the Government to break up reservations, destroy tribal relations, settle Indians upon their own homesteads, incorporate them into the national life, and deal with them not as nations or tribes or bands, but as individual citizens. The American Indian is to become the Indian American. How far this process has advanced during the past year will be shown under the head of the reduction of reservations and allotment of lands.

A public-school system is being rapidly provided, whereby every accessible In-

dian boy and girl of school age is to be afforded an opportunity of acquiring the rudiments of an English education and the elements of an honorable calling. What progress has been made in this direction during the last year is discussed under the general topic of education.

The Indians themselves are coming to understand the present policy of the Government and are showing an increasing readiness and even desire to adjust themselves to it. During the past year I have had personal interviews with prominent chiefs and representative Indians from Wisconsin, North and South Dakota, Oregon, Arizona, New Mexico, Oklahoma, and Indian Territory, and I have been much gratified with their intelligent apprehension of the situation and with the willingness exhibited, as a general thing, to accept lands in severalty with individual citizenship. Almost without exception they have pleaded with me for more and better schools.

Another fact of significance is the growing recognition on the part of Western people that the Indians of their respective States and Territories are to remain permanently and become absorbed into the population as citizens. While demanding the application of the principle of "home rule" in the selection of agents and other employes from the State or Territory in which the Indians are located, I think they also recognize the obligations which they thereby assume to recommend only suitable persons for appointment. If the Indians of South Dakota, for instance, are to remain forever within the limits of the State, either as a burden and a manacle, or as an intelligent, self-supporting, co-operative factor in State life, no others except the Indians themselves can have so deep an interest in their practical status as the people by whom they are surrounded.

There is also a growing popular recognition of the fact that it is the duty of the Government, and of the several States where they are located, to make ample provision for the secular and industrial education of the rising generation, leaving the churches free to prosecute with renewed vigor their legitimate work of establishing and maintaining religious missions. By this harmonious and yet separate activity of the Government and the churches all of the Indians will eventually be brought into right relations with their white neighbors, and be prepared for the privileges and responsibilities of American Christian citizenship.

SUMMARY OF IMPROVEMENTS ATTEMPTED.

In addition to the ordinary routine work of the office, the points to which I have given special attention during the year have been the following:

The Improvement of the Personnel of the Service.

Wherever it could be done without too great hardship I have endeavored to remove those who were immoral, incompetent, inefficient, or unfaithful. No one has been discharged, on account of politics or religion, and in no single instance except for the improvement of the service. I have steadily refused to remove those who were performing their duties satisfactorily. In making appointments I have, so far as it lay in my power, endeavored to secure persons of good moral character, having special fitness for their work, and where mistakes have been made, I have not been slow to correct them. Allow me, in this connection, to recognize heartily not only the cordial support given to me in this matter by yourself and the President, but also the painstaking efforts you have both put forth in the selection of Presidential appointees.

The Elevation of the Schools.

A great deal of thought has been given to this subject, and the schools have been visited and inspected with a care and thoroughness hitherto unattempted. The work accomplished by superintendent and Mrs. Dorchester will appear in their reports on pages—and—. Large and careful expenditures have been made in repairing and enlarging school-houses and providing them with proper equipments, and new ones have been erected where

most urgently demanded. A new and carefully revised system of rules, including a course of study, has been drawn up and a series of text-books determined upon. A work of this kind is beset with many difficulties and necessarily proceeds slowly, but when once accomplished is enduring.

The Development of Industries.

Great improvements have been made at the Government schools in this important direction. Competent instruction is given to boys in blacksmithing, broom-making, carpentering, dairying, farming, fruit culture, harness-making, printing, tailoring, tinsmithing, shoe-making, stock-raising, wagon-making, and wheel-wrighting; to girls, in all the ordinary duties of housekeeping. The work accomplished among the older Indians in teaching them the arts of agriculture are discussed under the head of Indian farming.

The Improvement of the Sanitary Service.

There is a widely prevalent, but very mistaken, notion that the Indians, children of nature, are a healthy, rugged people. Nothing can be further from the truth. They are the sport of disease, are well-nigh helpless in their struggles against the elements, are almost wholly ignorant of the laws of health, are careless of their persons, are dominated by senseless superstitions, are the victims of the crudest kinds of quackery, and per-

Attendance, Cost, etc., of Training Schools During Fiscal Year Ended June 30, 1890

Name of Schools.	Location.	Rate per annum	Capacity.	Number of employes	Enrollment	Average attendance.	Cost to Government.
Albuquerque Tran'g.	Albuquerque, N. M.	\$175.00	225	28	222	164	27,224. 36
Carlisle Training.....	Carlisle, Pa.....	167.00	500	64	789	702	100,074. 34
Chemawa Training....	Near Salem, Oregon	175.00	250	33	194	169	30,058. 28
Chiloeco Training....	Chiloeco, Oklahoma	175.00	200	27	196	154	27,093. 21
Genoa Training.....	Genoa, Nebr.....	175.00	250	23	203	176	31,851. 66
Grand Junction Tr'g.	Grand Junct., Colo.	175.00	60	9	48	36	9,428. 12
Haskell Institute.....	Lawrence, Kans....	175.00	450	54	460	416	75,961. 62
Total .....	.....	.....	1,935	238	2,112	1,818	301,691.59

For the fiscal year ending June 30, 1891, Congress has made liberal appropriations for these schools which will enable the Office to put them on a broad basis and thoroughly equip them for their important work. With the improvements now being made they will be able next year to care for not less than thirty-three hundred students.

In estimating the work done several things should be carefully borne in mind: These institutions are not universities, nor colleges, nor academies nor high schools. In the best of them the work done is not above that of an ordinary grammar school, while in most it is of the primary or intermediate grade.

The pupils come to them for the most part ignorant of the English language, unaccustomed to study, impatient of restraint, and bringing with them many of the vices and degraded habits of camp life. From the very necessities of the case, the length of time which most of them have been kept in school has been very short. The time required for children in the public schools to complete a course of study embraced in the primary, intermediate, grammar, and high school is from fourteen to fifteen years. It has been heretofore commonly supposed that three years was long enough to educate an Indian and fit him to compete with his white neighbor, who has enjoyed so much greater advantages.

The work, embracing as it necessarily does, the supplanting of a foreign language by the English, the destruction of barbarous habits by the substitution of civilized manners, the displacement of heathenish superstitions by the inculcation of moral principles, the awakening of sluggish minds to intellectual activity by wise mental training and the impartation of useful knowledge, has been undertaken by these Indian teachers almost single-handed and alone, unaided by those potent factors outside of school which play so large a part in the education of our own children.

It is a fact not to be forgotten in any discussion of popular education that the most important factors in the develop-

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

Inculcation of Patriotism.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

Discouraging the Wild West Show Business.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

Education.

TRAINING SCHOOLS.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

RETURNED STUDENTS.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

Reservation Boarding Schools.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

ment of our American civilization have been in the colleges, universities, and professional schools. Without these there would have been no common schools. If the average of intelligence among the Indians is to be brought up to the level of that of the other peoples which compose our nation, and they are to be prepared to compete in life's struggles on an equal basis, provision must be made whereby those among them who are specially gifted with talent, ambition, and energy may procure a higher education than is offered to them in the reservation and training schools. Already a very considerable number have shown both the desire and ability to pursue higher studies. Several are now successfully teaching, or fitting themselves to teach, others are practicing medicine, some are preaching, and still others are preparing for the practice of law. The desire for these higher studies is steadily increasing and only needs a little fostering to be productive of the best results. A common school, industrial education for all, a liberal and professional education for the worthy few, with a fair field and free competition, is all that is asked for Indians as for others.

quate to the necessities of the case, there should be a very considerable increase in the number of these schools.

These schools are surrounded by influences which necessarily hamper them very seriously in their work. They are far removed from civilization, feel none of the stimulating effects of an intelligent public sentiment, and have little helpful supervision. The parents have ready access to them, and often prove troublesome guests by reason of their clamors for the return of the children to their tepees. It is exceedingly difficult to break up the use of the tribal tongue and to teach them to use the English language. Notwithstanding these difficulties, however, they are doing a good work, directly upon their pupils and indirectly upon the older people of the reservations, and there goes out from them a civilizing force whose strength and value can scarcely be overestimated.

To render them still more efficient they should be increased in number, be better equipped, more closely supervised, and subjected to more rigid discipline. The teachers should be selected with care, have a reasonably secure tenure of office, and have pay equal to that received for a similar grade of work in the public schools of the same State or Territory. These schools should be feeders for the training schools, and deserving, capable pupils should be regularly and systematically promoted.

Day Schools.

During the past year there were in operation at the various agencies 106 day schools with an enrollment of 3,967, and an average attendance of 2,367.

Of these schools I wish to say that I found them in existence when I assumed the duties of the office; 11 new ones have been established, and 3 of the old ones have been abandoned. Of the whole number 81 are conducted by the Government and 25 are carried on under contract.

The teachers labor under very great disadvantages. The houses are poor and the furniture scanty. The accommodations for the teachers are very primitive; the isolation and deprivations are hard to bear; the influences of the camps are often wholly antagonistic to those of the schools, it is extremely difficult to break up the use of the tribal language; many of the children are poorly fed, scantily clad, untidy in their habits, and irregular in their attendance.

On the other hand, it must be said that a good day-school well administered is an object lesson of civilization in the midst of barbarism, for the children carry home daily some influence which tends toward a better life. It permits the parents the presence of their children, to which many of them attach great importance, and to whose prolonged absence they could not be induced to consent, and there is gradually being produced, no doubt partly at least through these schools, a public sentiment among the camp Indians more friendly to education and progress in civilization.

I believe it is possible to raise the character of these schools by providing better houses and facilities for work, by introducing some form of elementary industry, and by paying more attention to supervision. The effort to do this is now being made, which, if it is successful, may lead to the establishment of others on a better basis.

INDIANS IN THE PUBLIC SCHOOLS.

Believing that the true purpose of the Government in its dealings with the Indians is to develop them into self-supporting, self-reliant, intelligent, and patriotic citizens, and believing that the public schools are the most effective means of Americanizing our foreign population, I am desirous of bringing the Indian school system into relation with that of the public schools. Not only so, but wherever possible I am placing Indian pupils in the public schools. Very few are thus far enjoying these advantages, but in a letter addressed to the superintendents of public instruction in the several States and Territories where there are Indians under the care of the National Government I have invited their cooperation, and have offered to contract

with school districts for the tuition of Indian pupils at the rate of \$10 per quarter.

I think this will prove a very important feature of the work in hand, and confidently expect within a year to be able to report a great advance in this direction. Indian allottees can be provided with educational facilities for their children in no more satisfactory manner, and the tuition paid by the Government aids the school districts to maintain schools in sections of the country where lands in severalty have been taken by the Indians.

COMPULSORY EDUCATION.

My predecessors and many of the agents and superintendents of schools have strongly urged the importance and necessity of a law compelling the attendance of pupils at the schools. I am in favor of compelling every Indian child of suitable age and health, for whom accommodations are provided, to attend school ten months out of twelve. A general law, however, could not now be everywhere applied, for the simple reason that school accommodations are provided by the Gov-

ernment for less than half the children of school age. The question among many tribes is not so much one of filling the schools as it is of finding room for the pupils. With few exceptions every reservation school is crowded, and hundreds of children who are willing to go to school are prevented by want of proper accommodations.

Something in the way of compulsory attendance may be secured through the authority already vested in the agent under direction from this Office, whereby full and regular attendance at school is required upon forfeiture of rations, annuities, or other favors as the penalty for indifference or open opposition. It does not meet the case of the non-reservation schools, however. Under the law children can not be taken from the reservation except by permission of their parents, and although the non-reservation schools are generally better equipped than those at the agencies, at times great difficulty is experienced in inducing pupils and parents to consent to transfer.

Enrollment and Average Attendance at Indian Schools for the Fiscal Years 1887, 1888, 1889, and 1890.

Kind of school.	Enrolled.				Average attendance.			
	1887.	1888.	1889.	1890.	1887.	1888.	1889.	1890.
Government schools:								
Training and boarding	6,847	6,998	6,797	7,236	5,276	5,533	5,212	5,644
Day.....	3,115	3,175	2,863	2,963	1,896	1,929	1,744	1,780
Total	9,962	10,173	9,660	10,199	7,172	7,462	6,956	7,424
Contract schools:								
Boarding	2,763	3,234	4,038	4,186	2,258	2,694	3,213	3,384
Day	1,044	1,293	1,307	1,004	601	786	662	587
Industrial boarding, specially appropriated for...	564	512	779	988	486	478	721	837
Total.....	4,371	5,039	6,124	6,178	3,348	3,958	4,596	4,808
Aggregate.....	14,333	15,212	15,784	16,377	10,520	11,420	11,552	12,232

*The average attendance for 1890 is computed on the attendance during the entire year including summer vacations. The average attendance for the nine months from October 1 to June 30, was 12,462, a gain of 1,021 over the corresponding months of the preceding year.

The total enrollment during the year ended June 30, 1890, is 16,377, while the estimated school population (six to sixteen years of age), exclusive of the Indians of New York State and the Five Civilized Tribes, is 36,000.

Many reasons have combined to cause this comparatively small attendance, of which a few may be mentioned. Very inadequate provision has been made. In some cases, as among the Navajoes for instance, where there is a school population of 3,600, with accommodations for only 150 pupils, or at San Carlos Agency, where the conditions are similar, I have no doubt that the attendance could be doubled in one year, simply by making provision for the children who can not go to school because there is no school for them to go to. In many places the Indians are impatient in their demands for the schools which the Government has failed to supply them, though in some cases they have been promised for years.

In many instances the facilities have not only been inadequate, but the school-houses have been unattractive and unhealthy and the children have been neglected or badly treated. Great improvements have been made during the year, and others are under way which will insure for next year considerable increase in attendance.

In some cases the agents have taken little or no interest in the schools, or have been so occupied with other cares that they have done little or nothing to build them up or make them inviting, while in still others the small attendance is directly chargeable to their ignorance, neglect, or even secret opposition. Where this has seemed to be beyond improvement or remedy, I have not hesitated to suggest it to you as a sufficient cause for removal.

One great hindrance is the poor health so common among the Indian children. Disease is very prevalent, and during the last year the ravages of the grippe were very distressing. There were thousands of cases of it, and where it was not necessary actually to suspend the schools the number of pupils in attendance was very largely decreased. The Indians as a whole suffer especially with pulmonary troubles, sore eyes, and diseases of the skin, and it must be conceded that these conditions offer one of the most serious obstacles to a regular, uniform school attendance.

Another hindrance is, very naturally, the failure of parents and children alike to appreciate the importance and nature of education. They can not see for themselves, and it is difficult to make them understand all it means for them. They either ignore the school entirely or expect it to accomplish wonders in a brief period. Three years they consider a very long time in which a boy or girl should not only fully master the English language, but acquire all the accumulated learning of the white man. Happily, a great change in this respect is taking place, and there is a growing desire among children that the education may be more complete.

If the Government will provide the means to establish and maintain schools in accordance with the system laid down in my supplemental report of last year it is only a question of time—two or three years I think will suffice—when all Indian youth of school age and of suitable health can be put into school.

In this connection it is worth while to note the allowance made by the Government to other than Government schools for the education of Indians.

Amounts set Apart for Various Religious Bodies for Indian Education for Each of the Fiscal Years 1886 to 1891 Inclusive.

	1886.	1887.	1888.	1889.	1890.	1891.
Roman Catholic.....	\$118,343	\$194,635	\$221,169	\$347,672	\$356,957	\$347,689
Presbyterian.....	32,995	37,910	36,500	41,825	47,650	44,850
Congregational.....	16,121	26,696	26,080	29,310	28,459	27,271
Martinsburgh, Pa.....	5,400	10,410	7,500	Dropped	.....	.....
Alaska Training School.....	.....	4,175	4,175	.....	.....	.....
Episcopal.....	.....	1,890	3,690	18,700	24,876	29,910
Friends.....	1,960	27,845	14,460	23,383	23,383	24,743
Mennonite.....	.....	3,340	2,500	3,125	4,375	4,375
Middletown, Cal.....	.....	1,523	Dropped	.....	.....	.....
Unitarian.....	.....	1,350	5,400	5,400	5,400	5,400
Lutheran, Wittenberg, Wis.....	.....	.....	1,350	4,050	7,560	9,180
Methodist.....	.....	.....	.....	2,725	9,940	6,700
Miss Howard.....	.....	.....	.....	275	600	1,000
Appropriation for Lincoln Inst....	33,400	33,400	33,400	33,400	33,400	33,400
Appropriation for Hampton Inst.....	20,040	20,040	20,040	21,040	20,040	20,040
Total.....	228,259	363,214	376,264	530,905	562,640	554,558

WHY THE INDIANS ARE STARVING.

That some of the Indians are starving may be a fact, but it is a wholly misleading fact, and so far as it is true it would continue true no matter how much money the Government should spend for their relief. The time has come, unless we are bent upon exterminating the Indian race through a mistaken philanthropy, to apply a little common-sense to the situation. The Indian is essentially, almost irretrievably, a savage. If he had possessed, even in a very inferior degree, the possibility of becoming a civilized man, in spite of all our oppressions on the one hand and foolish charity on the other, he would long ago have become absorbed into the dominant race. But he has been irreconcilable. He has not faculty of organization, which is the test of civilization. It is with the greatest difficulty that he can be detached from his racial proclivities and be educated to appreciate the objects of civilized life. It is true enough that we have robbed and slain him with much system and little mercy, though when each particular robbery and each particular war are considered much can be said to prove that they were the lesser of two evils and the necessary consequence of circumstances that we could not control. The fact remains that in every generation since Massachusetts and Virginia were settled there has been a wise and genuine effort made to bring him into harmony with the conditions that the fates had imposed upon him, and that the net result of it all to-day is full of discouragement.

This much has been settled beyond all dispute—that there is nothing to be gained by supporting him in idleness. The only progress that has been made in his salvation has come through education and employment. The only hope of inducing him to abandon the filth and sloth of his tepee and to pursue our ways and to entertain our ambitions is found in the recent policy of giving him something to think about besides fetich worship and something to do besides warlike enterprise. He can only be got to abandon these things by the force of sheer necessity. To feed and clothe him and then to leave him alone on an immense reservation is to encourage him in all his savage habits. The country towns near the Indian agencies after an issue of blankets and ponies are choked with bucks ready to sell for a quarter what has cost the Government a dollar with no thought of the consequences when the winter comes. The bottoms for miles along every water-course leading from the agencies after an issue of beef and other rations are pitted with camps wherein gorging and wasting is going on until within forty-eight hours not a shred of beef nor a grain of sugar is left. Then the Indian starves. Then he is cold. Then he grumbles, and rascally chiefs indict the Government in long complaints and spread the seeds of war among their young men. Then foolish philanthropists here in the East cry out in dismal lamentation.

The Government will make a fatal mistake, hurtful to the interest of the Western country but ruinous to the Indians, if it changes its policy one iota in response to the ignorant criticisms that found appropriate voice in the speech of Senator Vorohees last week. Now is not the time for weakness or irresolution. The peaceable Indians should be treated well. They should receive compensation for the outrages to which the hostiles have subjected them. Rations and clothing should be freely issued in place of those that have been stolen. But at the earliest practicable moment the leaders of this disturbance should be arrested and punished, and the Indians generally should be disarmed. Every true friend of the Indian reform and Indian progress will sustain the Government in its well-directed efforts to check this disturbance and to keep in the excellent path that has lately been marked out for the education and employment of the race.—[N. Y. Daily Tribune.

The Indians at Carlisle and Hampton are rising, and the more they rise there, the less uprising there will be on the plains.—[Christian Register.