

# The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. X. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., FEBRUARY & MARCH, 1891. NO. 10.

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

In order to get the Indians to see and know beyond the reservations they must be taken beyond the reservations.

We read to a Catholic friend one of the recent extravagant editorials in a Catholic paper chock full of fabricated mendacity against Carlisle and asked, "What do you think of that?"

"Oh, that was written for Catholics, you know," was the reply.

The young Indian who is supposed to have shot Lieut. Casey has been arrested and imprisoned. While we have no special fault with this proceeding we cannot help wondering what would have happened had Lieut. Casey shot the Indian in the same manner. Would he or would he not have been commended in War Department orders.

If the leaders among the Indians were wise, they would send their able-bodied men, their young men, their young women and their boys and girls far and near among the whites to search for and become familiar with the powers of our civilization. If their friends were wise they would advise them to adopt this course, instead of encouraging them to colonize apart from our civilization.

If there is to be a summing up of acts of cruelty between the Indians and whites, it will not be difficult for the Indians to prove that their account against us is much the larger. For every act of theirs exhibiting a cruel barbarous nature they can produce two of ours equally or more cruel and barbarous, to show that we have set the example.

Of the 1996 students entering Carlisle since it was established in 1879, 1099 have been discharged from it. Of this number only 32 graduated. Our graduating point is the Grammar grade of the public schools of Pennsylvania. The 1067 discharged before graduating were most of them discharged because the three or five years for which they came had expired, but quite a number were sent away before their three or five years had expired, because of ill-health, and others because of incorrigible conduct. We gladly stand on the record of our real graduates. The hue and cry against "Carlisle graduates" is the inane fabrication of a desperate tenacity in a falling and worthless system.

According to the priests and some missionaries who print and talk against Carlisle and Government schools and who have belabored Congress this winter with the

most unseemly methods of lobbying known to the lowest politics, every student discharged from Carlisle is *de facto* a "graduate" though such student may have been at Carlisle only a very short period, may have been dismissed for bad conduct and not have passed beyond the First Reader grade. Upon the same principle, every Indian baptized by priest or missionary is to be classed a saint and any unsaintly conduct is to reflect back on the priest or missionary and his church.

The Catholics have been making the air perfectly blue with assertions against the Government in its treatment of the Indians and have been particularly vicious in their continued attacks upon Commissioner Morgan and the Government schools, their principal charge against Government schools being that they are Godless. The facts are that the Godless schools in the Indian service are the Catholic schools, and they are Godless because they spend so much time in manufacturing and worshipping saints that they have no time left to worship God.

The Baptist church which is preeminently American in all its spirit, numbers 13,000,000 in the United States, and does not receive one dollar from the Government for any part of its Indian school work. That church believes that sectarian influences in the public schools are contrary to the constitution and dangerous to the liberty and principles of our Government. The Catholics numbering only 9,000,000 have more than double as much Government money for Indian school work as all the other churches combined.

The objection to a reform school for the Indians is that it would be adding one more obstacle to the disintegration of the tribes and the general amalgamation of the interests of the Indians with those of the other people of the country. If the Government can make arrangements for the entry of Indian children into the schools of the country generally, and it can, it can also make arrangements for the incorrigibles to enter the reform schools of the States and Territories, and there is where they ought to be.

The Catholic management of Indian Affairs have as much antipathy against our outing system as the hierarchy displays towards the public school system of the United States, and probably for the same reasons, for our outing system makes loyal self-supporting American citizens, all the secret assertions and statements to members of Congress during the last session by the Catholic lobby, to the contrary notwithstanding.

It is just as simple and easy for the Indians to earn their own living among the whites by labor at agriculture, the trades and other industries as it is for them to earn a living by parading their barbarous, wild life in the Buffalo Bill show business, and far more common sense and hopeful of a self-respecting happy future to them.

The answer to the *New York Tribune* which we here print was sent to the *Tribune* on the date named. After being there about a week, notice from the *Tribune* was received that owing to the voluminous demands of Congress and the State Legislature, it could not be printed then but would appear later. Since that notice we have been informed that it will not be printed at all. The reasons why are not given. *The Tribune* has freely printed column after column and item after item disparaging to the Indians, and has at times spoken well of Carlisle and generally seemed willing to give us a fair show.

MR CRAWFORD, WASHINGTON CORRESPONDENT OF THE NEW YORK TRIBUNE ON CARLISLE.

A prominent officer of the War Department, in discussing Indian characteristics to-day, said that there was nothing new in any of the views presented to-day concerning the civilization of the Indian. He said that the Pilgrim Fathers had schools similar to the one now established at Carlisle. Missionaries have worked for all these years in co-operation with schools, and yet the Indian is to-day much as he was when the country was first discovered. Out of the thousands that civilization has sought to influence, it is only an occasional Indian who becomes assimilated to the life of the white man. The plan of the superintendent of the Carlisle School, published in a recent issue of "THE RED MAN," favors the breaking up of tribal relations and moving the Indians East. The superintendent favors the separation of the Indians, and would force them to work for their living among white people. He would do away with the reservations. The Army officer said:

"What has been the effect of surrounding the Indians with white people, and placing within their reach means of education and civilization? The Indians that have been in the East for many generations are as much Indians to-day as those out West. On Martha's Vineyard there is a colony of Indians which has been there ever since the earliest history of this country. These Indians have had every advantage possible to advance themselves. They have sufficient property to enable them to live, and the various church and educational organizations in Massachusetts have from time to time offered their young people every facility for improvement. To-day this tribe is in a low condition. All of its members are indolent, sluggish and content."

This officer said that one of the advantages of surrounding the Indians with the settled civilization of Eastern communities was that they were kept from going on the warpath. The innately cruel nature of the Indian had then no opportunity for gratification. The Indian nature was, in his opinion, hopelessly cruel. He did not know how many generations of cultivation it would take to change this nature. He did not believe one generation was sufficient. It is held at the Carlisle School that one generation is enough. He said that he had seen things done in cold blood by the Indians of such a cruel nature as to be almost beyond belief. He gave as an illustration how the Indians treat their horses. They depend upon them, but never in any way show them any kindness. He said he saw one day an Indian who had a long ride to make, stop at the station near the end of his journey, dismount from his fatigued horse and remove the saddle. Then, instead of washing his horse and giving him a drink to refresh him, he picked up a handful of gravel and dirt and put it on a sore spot on the horse's back and strapped his saddle over it, relying upon the pain and agony that this caused to revive the vigor of the horse to make the speed necessary for the last stage of the journey.

Another instance was an Indian joke. This joke he heard related in a council of Osage Indians. Its recital was received with shouts of laughter. A certain Osage Indian described how he and a party of Indians were coming along at the outskirts of their lands when they met a white miner going in. They felt no particular malice against him and started to turn him back in a friendly way. They did not wish him to enter the lands. He hesitated, and while he hesitated there passed through the mind of the Indian the idea of a most brilliant joke. It was so humorous that he burst out in a roar of laughter. He imparted the joke in a word to his associates. They were overcome with amusement. They advanced upon the white man and two of them seized him on the right and left, shaking with laughter as they did so. He thought it was some rough horse-play and was not the least alarmed. Then one of them began to dig a hole. In a few moments a hole was dug the height of a man. He was then placed in the hole and the earth trod down around him tight to his neck, so that he could not move. The jokers then cut off his eyebrows and eyelids so that the mosquitoes would have an un-

interrupted chance at him, and went away bent double with laughter at the comical appearance of this poor wretch.

OUR ANSWER.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., Feb. 12, 1891.

EDITOR TRIBUNE:

On January 27th you placed on your first page a dispatch from Chicago, stating that Lieut. Chamberlain asserted that the slayer of Lieut. Casey was a graduate of Carlisle school and a son of No Water. I caused a dispatch to be sent to you saying that Carlisle had graduated but two Sioux and one of these served the Government at Pine Ridge all through the troubles, while the other was here during that time; that No Water never had a son at Carlisle, and that the Sioux students here, who know that Indian and his family, say his children never attended any school. You gave my telegram no notice.

Prominent army officers and recently conspicuous Catholic priests have had free run of the press to say repeatedly that returned Carlisle students were leaders among the hostiles, and assert that on the hostile side was where they were to be found mostly; but the giving of names and facts has been carefully avoided. So, in the same dispatch, I caused you to be informed that I could hear of only seven out of one hundred and twenty-seven of our returned Rosebud and Pine Ridge pupils, who were with the ghost dancers. Neither was this information noticed.

Your Washington correspondent, Mr. Crawford, has taken occasion several times to interject disparagement of Carlisle into his correspondence. In his letter of the 5th, published in the *Tribune* of the 6th, he has quite a good deal to say under cover of "Information from a prominent officer of the War Department." It may or may not be discreet for me to respond to these animadversions. Possibly the question hinges a little on just how prominent the War Department official is.

This prominent officer, according to Mr. Crawford, makes statements that seem plausible and true and yet which are entirely false and misleading and should be contradicted. He says "The Pilgrim Fathers had schools similar to the one now established at Carlisle."

Throughout the past twenty-four years I have given some attention to the subject and have read what I could find bearing upon it, both ancient and modern. The Carlisle school was established and has been carried on principally for the purpose of passing young Indians out from the reservations into the public schools and bringing them individually into relations with our body politic. I have not found on record that any school of the Pilgrim Fathers, or of later date, has attempted to do this.

Last year Carlisle had over five hundred Indian youth in good honest employment, out among the people, for longer or shorter periods, all earning money for themselves. Their aggregate earnings for the year were over \$15,000.

This present winter, the Carlisle school has above two hundred of its pupils out in families and in the public schools, working for their own keep; self-supporting, in fact. I am unable to find that any school of the Pilgrim Fathers or the Fathers of later or the present periods, has engaged in this sort of work. The army officer, after making the allegation that this kind of work has been carried on and proven a failure since the landing of the Pilgrim Fathers, asks what has been the effect of surrounding the Indians with white people, and placing within their reach means of education and civilization,

and instances as a proof of failure, a "colony" of Indians on Martha's Vineyard in Massachusetts

If this prominent officer has studied the question at all, he ought to be able to see in spite of all his prejudice, that he gives himself entirely away by referring to the Martha's Vineyard Indians as a "colony," for the superintendent of the Carlisle school has never favored colonization of Indians east or west. His sole purpose has been to make each Indian a unit in himself and give him back the continent with all its enrichment to utilize so far as he can by his brains and muscle, just as all other men do, including the millions of foreign immigrants.

Colonizing the Indians whether it is on the reservations on Martha's Vineyard, or in New York, Pennsylvania, or the Dakotas, is the evil of it all.

The superintendent of the Carlisle school is and always has been, as his official reports show, against colonizing Indians anywhere, in any way. He has never favored their colonization even in Indian schools, except in so far as that is absolutely essential to prepare them to go out into other schools.

A purely Indian school means colonization and nothing else. Educated separate and apart from our other people, they will remain separate and apart. Brought into individual relations with our other people, as youth in the Public Schools, they will grow to be like them, and if they live as individuals with people who are self-supporting, tax-paying and intelligent, they will, by their example and influence, become self-supporting, and tax-paying intelligent persons.

We can keep on destroying the Indian's power to become an individual just as well through the device of schools, as we can through the devices of reservation and ration systems.

The Indian earned his living by his own labor before we came and occupied the continent. If he is a pauper, a dependent, an incompetent on our hands, he has been made so by our destroying all the resources of his former self-supporting life. This prominent officer says that the "Colony" Indians on Martha's Vineyard have had every advantage possible to advance themselves; that the various church and educational organizations in Massachusetts have from time to time offered their young people every facility for improvement. From my knowledge of that community, and other like communities in New York and elsewhere, and what has been and is being done for them, I reply that no effort whatever has been made by any Churches or educational institutions to work upon such Indians with any other view than that of keeping them a "colony," entirely separate and apart from the rest of the people; nor is there exception to this within the limits of the United States, to my knowledge, in any Church or educational work, past or present, outside of what is being done here at Carlisle, and at its neighboring schools at Hampton, Va., and Lincoln Institution, Philadelphia.

The Indian Bureau in all its work, thought and detail, is and has been entirely on the lines of colonization; and all our Church and missionary efforts are purely and solely in the interests of colony and colonization. If, perchance, the Church educates a young Indian like Dr. Eastman or Luke Walker, of the Sioux, Mr. Wright, of the Choctaws, and hundreds of others that might be named, it is always and ever for the sole purpose of utilizing him to perpetuate a colony; they want a colony of Episcopalians, a colony of Presbyterians, a colony of Catholics.

No young Indian has ever been educated by the Church or any educational influence within my knowledge for the purpose of standing him on his feet as a man and an integral part of the nation, with freedom to go and come as he himself may elect like other men. He is always loaded down with the obligation that he is to become a Moses for his people; responsible not only for his own moral welfare but for the moral welfare of his whole tribe and race; hence, back he

must go and bury himself within the narrow limits of his reservation.

The prominent army officer asserts that I hold to the doctrine that one generation is enough to change the Indian's nature, and then states that "the Indian's nature is hopelessly cruel," giving as an instance an Indian's treatment of a horse which he saw, and an Indian's joke about the burying of a white miner by some Osages, which he says was told to him.

To the first statement I reply that the prominent officer makes a mistake when he asserts that I ask for one generation; he would make a mistake if he thought that I ask for as much as half a generation.

As a rule, I hold that the old doctrine, "Train up a child in the way he should go and when he is old he will not depart from it," is the correct one, provided always that he is allowed the opportunity and encouraged to go in that way after having been trained in it. To train a man for the life of a sailor and then compel him to live on dry land, and blame him for not living the life of a sailor, would be just as reasonable as our course has always been towards the Indians whom we have trained for civilization and then forced either by public or religious sentiment or by any other inducement, to go back to savage associations, and then blame them for falling into the ways of their tribes.

The instance of cruelty in the treatment of a horse, which is to illustrate the "innate and hopelessly cruel nature" of the Indian, carried to a logical conclusion would consign the Anglo-Saxon race more hopelessly in every respect to the same category. The treatment and burdens of our horses in great cities are not one whit less cruel than the instance given. Plenty of Anglo-Saxons in the West wear on their heels monstrous spurs cruelly sharp, with which I have often seen the blood made to flow. Against ooth instances of cruelty this prominent officer gives, I place the following which I vouch for, and if the prominent army officer wants name, date, place and other additional facts, I will give them.

During my service in the West I commanded Indian scouts. On one occasion I was out scouting with a portion of my command for thirteen days. On my return to the post, I reported certain things which led the Commanding Officer to organize a scouting expedition at once, composed of cavalry and the other portion of my Indian scouts. Having just returned, I was excused from going with the second party and my scouts placed under the command of another officer.

When the command got into the buffalo country the officer to whom the command of scouts was given, went with two or three of the scouts in pursuit of buffalo. While he was off on one flank thus engaged, some of the scouts discovered a small party of Indians in a little valley on the other flank. They reported to the Commanding Officer, and at once the entire command charged down upon the party composed of eleven men and two women.

An officer of the command found a young woman cooking at a fire, made a prisoner of her and placed her in charge of one of his soldiers, while he dashed on with the rest of the command after the fleeing Indians. All but two and this young woman were killed by the command in this charge. None of our men were hurt.

The officer who had gone off buffalo hunting, hearing the guns, came to the spot as rapidly as he could, and dashing down into the camp, found this young woman in the care of the soldier. Although she was a prisoner, and the soldier told him so, he shot her, and then had one of the Indian scouts take off her scalp and stretch it on a frame, as the Indians do. None of the Indian men were scalped. The officer brought this woman's scalp to the post and had it on exhibition in his quarters where white men, cowboys and others, flocked from all quarters in crowds to see it and pay their devotions to the officer.

I saw the scalp and the crowds and

heard the rest first hand. I asked the Indian scout why he scalped the woman, and he said he was ordered to, that I had taught him it was right for him to obey the orders of the officers. In my experience and observation, "Cruelty, thy name is Indian" is not by any means true.

Indians are not less kind and humane to their families, to animals, and to the whites, than the whites are to theirs and them.

It is a notable fact that the only persons killed outside of the Sioux reservation during the late campaign, were an old Indian man named Few Tails and four of his followers who were out with passes from General Miles, General Brooks and the Indian Agent to try to find something to eat; killed by white men while under the protection of the stars and stripes, so to speak: ambushed and massacred. Poor Lieut. Casey, who was such a real good, true friend to the Indians and believed in them so much, was in a hostile position when killed, and General Miles is reported to have said that if any of the ghost dancers had come as near to the military camps as Lieut. Casey went to the ghost dancers' camps, they would have been justifiably shot; and the Secretary of War practically said the same thing.

It is queer that although among the Indian scouts and police at Pine Ridge and Rosebud were several times as many of our former Carlisle students as the total of those with the ghost dancers, and some performed dangerous service, no mention of them by army officers or credit appears in all the avalanche of information and misinformation precipitated on the public from that quarter.

Yours truly,  
R. H. PRATT,  
Capt. 10th Cav'y., U. S. A.,  
Superintendent.

#### DARWINISM.

#### Come Over to Carlisle Mr. Townsend and we will set you Right.

Geo. Alfred Townsend says: "I was talking recently to a person who had accompanied the Buffalo Bill show throughout Europe, and he said to me: 'I had a very good opportunity to study Indians far separated from their native place. Every idea which I derived from my school books had to be changed. Buffalo Bill himself was as afraid as death of those Indians, and the whole Caucasian part of the show was in continual alarm, especially the financial part of it, lest some terrible crime might be committed by those wild people, for which the management would be held responsible by law.'

"On one occasion an Indian's salary was withheld for a week because he had misbehaved or had not turned up. He had picked up enough English to say to the pay master: 'I fix you.' The man thereupon barricaded his door and took a six-shooter to bed. For two nights there was no alarm, but the third night he happened to fall asleep, and, the trap of his door indicating a forcible entrance, he looked up, pistol in hand, and there was the Indian about to plunge a knife into him.

"Further on, at Marseilles, two of the Indians belonging to different tribes or nations had a dispute as to which was the principal chief, or, as they would have it among the white races, which was the bigger Indian and could lick the other one. The gates were closed; the two Indians stripped themselves stark naked and started to carve each other up. There would have been a homicide and a big trial at law, which might have burst the show, but for the squaw of one of these Indians rushing in with a club and laying them both flat on the ground.

"Now, it is wild people like this that our philanthropists insist can be in a few years, by education, elevated to civilization. People who reason in that way forget that as man is himself the product of an evolution from the animal, so a continuance in purely animal habits and ideas for generations makes the work of regeneration as slow as was the work of retrograding."—[*St. Louis Republic*.

#### One Man Who Thinks the Priests Largely Responsible for the Late War.

RUSHVILLE, Neb., Jan. 17.

To the Editor:—

The Indian War is over in this part of the country, and the army of soldiers, newspaper men, priests, cranks, and Indians, too, are going East to fight it all over again, in Washington. Your paper is very much liked here and among the soldiers, for it has told the truth on both sides of this Indian question, and there are two sides to it. Now, I wish you would say something on one subject that no one seems to think much about, and that is the work of the Catholic priests.

I have a ranch in this country, and go a good deal among them, and have been at Pine Ridge a good many times this winter, and know that the Catholic priests are worse enemies to the Government than old Sitting Bull was. I have read that the Jesuit priests are in foreign countries, and those here are the same breed. Father Jutz, who has charge of the Holy Rosary Catholic Mission, is a German, who can hardly talk English yet. He isn't a plain Catholic priest, but a Jesuit, one of the kind who believes it is right to lie or do anything else if it will help his church. He doesn't believe in the Government or anything else, except to increase the power and influence of his church. Father Jutz says that he brought Two Strikes in. I was there at Pine Ridge and can tell you how it was. Your man, Mr. Bailey, rode out alone from the agency and went down White Clay Creek, and hid until the Indian pickets got past him and Two Strike and his men came up. Then your man came out and rode back with the Indians to the Catholic School, where Jutz lives. They all spent the night there and the next morning came into the agency. I saw them and the whole camp saw them come down the hill and ride through town to General Brooke's house. Your man Bailey and Big Turkey rode at the head of the column, the Indian carrying a big white flag. The crowd went into Brooke's house, and he was going to arrest Bailey for going out to meet the Indians without permission.

When the council started, agent Royer, who was "on to" Father Jutz, asked to have the Rev. Mr. Cook present as one of the interpreters. Jutz got mad and raved around and said he shouldn't even come in. The three interpreters were all Catholics, and you know there was some hard talk about the way things were interpreted there. Jutz wanted to make Brookes and every one else believe that only the Catholic priests had any influence among the Indians, and that they won't talk straight before other preachers. Jutz never gets the chance to talk to outsiders but what he pitches into General Morgan and the Government and the Episcopal, Presbyterian, and Government schools. He calls Morgan a scoundrel, and accuses him of committing a lot of outrages upon the Indians. Now, Mr. Morgan simply said that it was not constitutional for the Government to spend money to educate Indians in any denominational school. Is that an outrage, Mr. Editor? Isn't it good law and good sense? Mr. Morgan treated all the church schools alike. Jutz tries to make everyone believe that Morgan is responsible for this war. Why, he is no more responsible for it than a babe unborn.

Father Craft is another priest who is doing lots of harm. He was at the battle of Wounded Knee, and an Indian stuck a knife into his back when he was running for some place to hide in. He has told a lot of wonderful stories about his adventures there, but he tells a different story to every person. I was up at Finley's Hotel one day, and heard a lot of the reporters laughing about him. They had each interviewed him, and he had told a different yarn to each, and they were comparing notes. They said he was "the daisiest liar" they had struck yet. Major Burke, the manager of Buffalo Bill's Show, proved Craft to be a liar before a crowd there one day. Craft made affidavits at Washington about Cody's boys, and pretended to give what they said and

COMMON SENSE.

Objects of Indian Schools.

The Philadelphia Press of Monday contains some interesting sketches of the Apache children at the Carlisle Indian School, showing their appearance on their arrival and the change wrought in three or four months. Certainly, to judge from the pictures, the improvement must be vast. From a ragged, unkempt, surly looking crew, they have developed into a sweet, clean, wholesome looking set of children who in the outlines of the picture might easily be mistaken for well-tended Caucasians.

In reserving opinion as to the merits of the work done by Indian mission schools and benevolent agencies, we do not impugn the motive or even the thoroughness of the method—we rather question the practicability of any scheme for benefiting that race which does not involve the complete subversal of the tribal system. The idea seems to be that these Indian children, educated in the East, are to be the leaven that is to help leaven the whole lump—that they are to carry the blessings of civilization and culture and Christianity among the benighted, the savage, the treacherous and ill-disposed of their own race. But is not this an iridescent dream? Do you generally consider it safe to educate a boy in all the finer and nobler precepts of honor and humanity and then expose him to all sorts of bad influences, hoping that he will so let his light shine that others may see his good works and amend their ways? Will the average young man or young woman be strengthened or weakened by such a conflict? We believe that every one will admit that the cases of individual triumph over evil surroundings are not in the majority—that evil communications corrupt good manners and that men do not keep their fingers cold by taking up hot coals.

Add on to this general moral fact the racial weaknesses and disadvantages under which the Indian labors, and you have a picture which cannot be very encouraging to the believer in the Indian proteges as propagandists. Why indeed should these poor children, after being taught heatness, temperance, frugality, esteem for honest toil, and the habit of sustained, patient mental application, be dumped out on a community of their race who will ridicule all these things? With these latter, to hunt, fish, shoot at targets, and sweep the prairie on their ponies is the *summum bonum*. They regard books and patient toil as degrading. They are the Sons of the Mist, like those whom Scott describes in his legends of old Caledonian life. They scorn the least approach to effeminacy, and regard the orderliness and neatness of civilized life as effeminacy of the worst kind. They do not feel that kind of pride in their children which many a toilsome, unlettered father of our own race feels when he eats the bread of parsimony himself in order that his son may have the best of educational advantages and a start in life. The child is nothing, in the Indian's estimation, until he becomes a young warrior.

If these things are so, is it real kindness, justice, or wisdom to make these proteges of the government mere Indian missionaries? Would it not be better to scatter them?—to let them go out into American life and take their part in the general struggle? Perhaps at first most of them would fall by the way, but afterwards they would begin to catch up. And in this way the great Indian problem might be solved at last. The tribes would be gradually thinned. The Indian undergraduates would begin to find their true mission in fighting the battle of life under Caucasian auspices. Some might become teachers and lawyers and doctors, and some might imitate the Chinese in rising in trade by commencing in a very small way. But each one who was rescued from the tepee and the perils of a return to the ghost dance would be the gainer. It would be poor policy to assume that every Indian educated at Carlisle or Hampton is necessarily a fit teacher of his race. Bismarck himself found it the hardest work of his life to transform the embittered Alsatians and Lotheringians into loyal Germans, and these simple Indian pupils might be better employed as type-writers or clerks, or seamstresses than in solving that hardest of the problems of statecraft, the transformation of a race.—[Rochester Union and Advertiser.

resent the party that would drag it down and have no sympathy with the beneficent work now going on; nor can they, for their sympathies are with old-time tendencies. They are mentally incapable of appreciating the present enlightened, progressive policy of the Commissioner. Those who have troubled themselves to ascertain the true situation have found abundant evidence that the Indian service has greatly improved in the last ten or fifteen years, and that the good work was never in better hands than now. There is still need of purging, for barnacles will cling to the best ships.

As to the complaint that General Morgan has discriminated against the Roman Catholic contract schools, the answer is easy. It is well known that he is personally opposed to granting Government aid to Sectarian schools, and so frankly declared to Roman Catholics and Protestants alike, when he assumed his present office. In this view he accords with multitudes of American citizens, and it is a growing sentiment. But notwithstanding these views, he has acted as an officer of the Government which had recognized for some years the policy of aiding denominational schools among the Indians. The following table will show what appropriations the Commission has approved for the contract schools of the various churches. It is taken from page 17 of the Commissioner's Report, just issued.

Showing 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	\$104,635	\$221,169	\$347,672	\$356,957	\$363,349
Presbyterian	32,995	37,910	36,500	41,825	47,650	44,830
Congregational	16,121	26,696	26,080	29,310	28,459	27,271
Methodist	5,400	10,410	7,500	Dropped		
Episcopal		4,175	4,175	18,700	24,876	29,910
Friends	1,900	27,845	14,430	28,383	23,383	24,743
Mennonite		8,340	2,500	3,125	4,375	4,375
Middleton, Cal.		1,523	Dropped			
Unitarian		1,350	5,400	5,400	5,400	5,400
Lutheran, Wittenburg, Wis.			1,350	4,050	6,560	9,180
Methodist				2,725	9,940	6,700
Miss Howard				275	600	1,000
Appropriation for Lincoln Institute	33,400	33,400	33,400	33,400	33,400	33,400
Appropriation for Hampton Institute	20,040	20,040	20,040	20,040	20,040	20,040
Total	228,259	368,214	376,294	530,905	592,640	580,218

them. "The Department of the Interior recently prepared a new 'contract,' in which it was stipulated that the Indian office might 'prescribe the course of study and designate the text-books, and require the same evidence of the qualifications of the employees in contract schools as in Government schools,' that is, the schools maintained and conducted by the Government without any ecclesiastical connection. It was held, and properly, that if the Government supplies the money for the education of Indian children, it has the right to say how this work shall be done. This new "contract" was sent to all the religious bodies which have been conducting the "contract schools," viz: Catholic, Congregationalist, Episcopalian, Friends, Methodist, Mennonite, Lutheran, Presbyterian and Unitarian, and was accepted by all of them except the Roman Catholic. The Bureau of Catholic Missions refused to accept it, refused to permit the Government to prescribe the course of study or designate the text-books, and objected to submitting the required evidence of the qualifications of the teachers; and yet of the \$660,218 appropriated for 'contract schools' for 1891 the Catholic Church would receive \$363,349!

The whole question between the American people and the Roman Catholic church, in the matter of education, is involved in this case. What the church demands as to these schools, she demands throughout the nation: Her share—and the lion's share—of the school funds for the support of schools which she alone controls. On the other hand sound policy and good statesmanship demand that support and control shall rest in the same hands. The issue may as well be met now, touching the Indian schools, as in any other connection. The final result of this struggle will be watched with intense interest.—[Christian Statesman.

THE ATTACK RENEWED.

On Saturday, Jan. 10, a set of resolutions was introduced into the lower house of Congress, by Hon. R. P. Flower of New York, which may possibly attract considerable attention. They were referred to the Committee on Rules, whose action cannot now be predicted. The document is an attack upon the management of Indian affairs. After a lengthy preamble, with six allegations, a call is made for the appointment of a committee to investigate the transaction of the Indian Bureau. The complaints are that the Government starved the Indians into a revolt; that the methods for buying and issuing cattle to the Indians are faulty, causing great loss to the Indians; that ex-Commissioner Oberly was asked to resign because he discarded the bids of a firm which had previously furnished inferior goods; and that Col. Day of South Dakota, and a special correspondent of the *New York World* in Dakota, thinks the Indian Bureau is corrupt, and through mismanagement has caused the present Indian trouble.

Sandwiched between these allegations is another, in which special complaint is made against the Commissioner of Indian Affairs, which will awaken much interest. It states that, at a meeting of the Catholic Indian Bureau, held Nov. 18, 1890, resolutions were passed, protesting against the action of the Commissioner in terminating six contracts for Roman Catholic schools, and reducing the number of pupils provided for by contract in twenty-eight others; ignoring the protests and correspondence of said Catholic Bureau to so late a date that it became necessary for it to obtain a loan of \$2,000, to feed and clothe the children.

Discerning people will have no difficulty in seeing in this attack a renewal of the contest of a year ago, which attempted to defeat the confirmation of General Morgan, and which, in some form, may be expected to continue as long as he remains in office. While professedly aiming at the purification of the Indian Bureau, these complainers would strike down the very policy which is rapidly lifting it into a higher plane. They represent

what the interpreter said. Creeger, the New York interpreter, and Cody's Indians were there, and were hopping mad, and told Craft that he had lied like an Indian trader.

The priest tells the Indians that they must obey the church's orders first; that the priests are higher than the agent or the great father; that if they steal or lie or do anything else wrong, if they will give the priest a quarter, or some buckskin, or something of that kind, the priest can forgive them and it is all right. The priests will fight any agent that is not a Catholic, and make all the trouble they can among the Indians for them. The confessional teaches the Indians to lie and steal. The priests hate the government, and we who live out here have good reason to believe that they put up the Indians to make war so as to get the commissioners and every one else into trouble and then say that the Catholics are the only ones who have any influence and are the only friends of the Indians. Father Craft has written a letter East that was printed. He says in it that he brought Two Strike in. Why, that happened weeks before Craft got out here.

Now, Mr. Editor, some one wants to watch these priests. They have no business here. This war has hurt all of our settlers, and we don't want any more. If they are going to put the agencies into the hands of the army officers we wish they would shut up all these Catholic schools and run these crafty, treacherous, black-gowned enemies of the government out, too. I have written you a long letter, but if I wrote all day I couldn't tell one-tenth of the harm these priests are doing.

A. FRONTIERSMAN.

Comment.

Professor Bailey was shown the above letter and asked his opinion regarding it. He said: "Unfortunately there is too much truth in the statements. I know from personal conversation with Fathers Jutz and Craft that they are very bitter in talking about the Government and exceedingly unfair and unjust in holding Commissioner Morgan responsible for everything. Since his order was issued not to continue the Government contracts with the Catholic schools the priests have left no stone unturned, no step untaken, that could injure Morgan. The General has spent his life in the West, largely as a teacher. The education of the Indian is dear to his heart. Knowing him personally for years, I know that he is a very kind-hearted, but firm, teacher and disciplinarian. The sole of honor, an army man of fine record, there is no excuse for the attack of the Catholics except the usual vindictiveness of the crafty Jesuits.

"There is only too much reason for believing that the priests do use their influence for evil, and against the agents and every one else; and they are sly and so crafty, that it is hard to follow their trail unless one is well acquainted with and has the confidence of the Indian. Personally, I am satisfied that they are as dangerous as the Mormons, and even more so among the Indians on account of the inflammable material they have to work on, and the strength of their party in National affairs." Yes I heard the talk between Burke and Craft. The kindest thing to say of Father Craft is that his mind is unbalanced."

"What about your coming in with Two Strike?"

"That amounts to nothing. I simply went out to spend the night with the hostiles and have a talk before Jutz and the rest could close their mouths. A good many of the hostiles wear crosses and are members of the Catholic Church.

—[Chicago Inter-Ocean.

MAY THE GOVERNMENT CONTROL THE SCHOOLS WHICH IT SUPPORTS.

Many years ago, when it entered upon the task of educating and civilizing the Indians, the Government agreed that the various religious denominations should supply teachers for the schools, and left the course of instruction very largely to

The above table shows that the appropriations for the Roman Catholic schools has steadily increased every year, until it now amounts to 64 per cent. of the whole money given to sectarian schools. In the past two years it has increased \$15,587. The past year the amount given the Presbyterians, the Congregationalists, and the Methodists has decreased. The Baptists, a denomination, in all its branches, having not less than thirteen millions of adherents, or four million more than the entire Roman Catholic population of the United States, receive no financial aid from the Government, being, from principle, opposed to the appropriation of civil funds for church schools. When will the Roman Catholics be satisfied with the lion's share? Not until the lamb lies down inside of the lion.—[Philadelphia National Baptist.

If an Indian reservation proves to be good for anything we drive the Indian off, if it proves to be worthless we insist that he shall stay there.—[The Indian's Friend.

### A PREMIUM ON MURDER.

PHOENIX, ARIZ., March 6.—The abandonment of the military post in southern Arizona has created great alarm in the territory, as a rising of the Indians is feared. A bill has been introduced in the house declaring the Indians who left the San Carlos agency with arms in their possession outlaws and offering a reward of \$200 for each Indian killed upon whom at the coroner's inquest arms shall be found.—[*Press Dispatch*.]

This will establish this "industry" on a paying basis yielding large returns so long as the material holds out. Pistols can be bought for eight or ten dollars apiece and placed in the hands of every Indian killed and the murderer can thus realize a clean profit of \$190 on each one. In addition to the official rewards and encouragement of the legislature of Arizona, turning loose the murderers of that Territory they also have the backing of the Territorial delegate in Congress who when the proposition to erect slaughter houses upon the Indian reservations and have the beef slaughtered in a proper civilized way was under discussion in the House, used the following language:

Mr. PERKINS. I yield one minute to the gentleman from Arizona [Mr. SMITH].

Mr. SMITH, of Arizona. Mr. Chairman, I want to know whether these proposed slaughterhouses are for the education of the Indians in slaughtering, and if so the slaughtering of what?

Mr. HOOKER. I rise to a question of order. I think the amendment of the gentleman from Arkansas [Mr. PEEL] was accepted.

The CHAIRMAN. Has the gentleman from Arizona completed his remarks?

Mr. SMITH, of Arizona. No, sir; I have not concluded. I say, if this proposition is to educate the Indian in slaughter, he already know enough about that. If this is for the slaughter of beeves, the slaughter of Indians, or the slaughter of white people, I shall object to it unless you exclude the beeves and the white people. That is all I have to say about it.—[*Congressional Record*, Feb. 17, p. 2916.]

Public opinion as represented by the press of the country is a curious factor in our affairs. One of our singular experiences has been in connection with the recent emeute in Dakota. The daily papers did not hesitate to make the most outrageous assertions in regard to returned Carlisle students in connection with the trouble. They insisted on calling them "graduates" when there was but one graduate in Dakota, and he an employe in the agent's office at Pine Ridge. They stated that the leaders of the ghost dances were "Carlisle graduates" but were unable to give a single instance to prove their statements. There was not a single returned pupil of Carlisle who took anything like an important position in connection with the ghost dances, and inquiry shows that all who did go with the ghost dancers went because their parents did, and, in most cases with the hope of turning their parents from the practice. The officer who had charge of burying the killed at Wounded Knee, and the Indians who helped him, found more than a dozen among the dead who had attended Agency, Catholic, and other schools, and correspondents frequently alleged that the priests had superior power over the leaders of the ghost dances because of the belief of the said leaders in the Catholic Church. These facts produced no editorial comment whatever, disparaging to agency and Mission schools, nor to the work and influences of the Catholic church among the Indians. Is reason blind? If so, what causes her blindness?

Mr. Thomas W. Blackburn, the efficient head of the Educational Division of the Indian Office under the present administration, has resigned to take a position on the *Omaha Bee*, and now some other man will have to take the helm and learn it all over again. Mr. Blackburn is the fifth chief of that Division during the eleven years of Carlisle. The man now occupying the same relative position over the school affairs of Philadelphia has been in that office over 40 years.

Congress gave \$100,000 to reimburse the loyal Indians for property lost through the action of the Ghost dancers.

### WHENCE COME THEY?

Ethnologists tell us a good deal about high cheek bones and other racial traits of the Indian, but to the unscientific observer, there is such a striking physical similarity between the Indian and Caucasian, that he would at once ascribe the origin of the two races to the same Creative hand, were it not for the fact that nowhere is there any record or evidence of such origin. Jehovah created men and women, but whence came the bucks and squaws?

But seriously, did the warning to Lieutenant Casey that his life was in danger come from a buck or a man? Were the dead and wounded mothers left on the battle-field (war's victims) so very different from their sisters of lighter hue, as not even to be entitled to the name of woman? It seems not, as both in press despatches and official reports, we find them designated "squaws." A. J. S.

The Washington correspondent of the *New York World* alleges that General Sheridan once stated that the most expert horse thieves on the plains were graduates of the Carlisle school. If General Sheridan ever made such a statement it only deserves to be placed side by side with his famous statement that "the only good Indian is a dead Indian," and is just as destitute of truth as that was and is. We defy proof that one single returned student of the Carlisle school has indulged in the practice of horse stealing. The enemies of Indian education and civilization, who are also the enemies of Carlisle, would not have allowed one instance to escape publicity, and it would have reached us. No bad conduct of our returned students escapes notice. We have not heard of a single student returned from Carlisle having become a horse thief. It is to be remembered that General Sheridan was a Catholic, and that this attack was written by a Catholic, and the Catholics don't believe in public schools, while we do.

In the same paragraph in the *World*, capital is made of the fact that Madoc Wind, a returned Apache pupil, is charged with forging Capt. Bullis' name to a check. Madoc Wind is now in jail in Tucson awaiting trial on that charge, as is also a young Apache pupil of the Agency school, who was, together with Madoc, an employe in the Agent's office at the time of the forgery. If either or both are proven guilty, to condemn the agency school or Carlisle school, or both, because of their guilt, would be equivalent to condemning all the schools and the best colleges in the country, for what school is there or where is the college that has no black sheep among those who have been its pupils?

The *World* article referred to was the product of the brain of the same party who drew a resolution of inquiry, into the history of all returned Carlisle students, with great particularity and secured its introduction into the Senate by Senator Jones of Arkansas. This party serves the Catholic Bureau of Indian Missions in Washington. It was carefully omitted to make inquiry into the individual history of the pupils of Catholic schools and all other schools. Senator Dawes has since introduced a resolution making somewhat the same but less searching inquiries in regard to the students of Hampton, Lincoln, Whites' Institute, Rennsaler and St. Ignatius schools. The two latter are Catholic institutions, White's Institute a Friends' institution, Lincoln Institute, an Episcopalian and Hampton, Congregationalist. Just why the inquiry at first should be so sweepingly and singly aimed at Carlisle,—just why inquiry should be less thorough in regard to the other schools, and just why it should not extend to all schools, Governmental, Mission and Contract does not yet appear.

The article printed elsewhere, taken from the *Chicago Inter-Ocean* and signed "frontiersman", is in keeping with our experience at Carlisle and especially with experiences we have had with Father Craft.

### FRIENDLY OR HOSTILE, WHICH?

Very familiar, these terms have become of late to the readers of the daily dispatches from the seat of Indian troubles at Pine Ridge Agency, Dak. used as they have been to describe the supposed attitude of certain bodies of Indians toward the Government of the United States.

Doubtless, in the main, the distinction made in the use of these terms is just, but while it may be true that there were in the camp of the friendlies some who could rightly be classed as hostiles, those who are familiar with the situation in this and similar occurrences well know that there were many classed among the hostiles who were not such in reality, but by the force of circumstance, family ties and fright went with the mass to their hurt.

Let us remember that the Sioux have not daily papers; that they could not fully understand the meaning of all the movements of troops and the agitation among the border population; that many in doubt about the best course for them to pursue for their safety finally yielded to the pressure, advice or threats of leaders to whom they have been in the habit of deferring in matters of policy.

It is not as easy as one would think for an Indian to place himself in antagonism to the *tribe*, which really bears on the individual with a tyranny greater than that of the Russian Czar.

What is the penalty of an Indian refusing to join in any tribal policy?

Confiscation or destruction of all his property is what it has been elsewhere, and doubtless the same threats were used in the recent occurrence among the Sioux, and actually carried into effect. So that those Indians who were friendly to the Government have suffered loss, while the hostiles, ghost-dancers and renegades, having nothing to lose are the gainers by all the extra beef they may get.

It is reasonable to suppose that only an inconsiderable number of the Sioux could rightly be classed as hostiles, for the reason that they are not devoid of intelligence and had too much at stake in the way of property and improvements to lightly take a hostile attitude.

For instance, Pine Ridge Agency, the seat of the trouble, has a population of 4,000 persons, occupying 1,107 houses on the reservation, 164 of which were built within a year. All of these dwellings were more or less furnished, many fairly supplied. They cultivated in 1889, 4,420 acres of land, put up 6,525 tons of hay, owned 9,051 horses and mules, 10,968 head of cattle, hauled 1,882,423 pounds of freight, cut 9,025 cords of wood, and represent a church membership of 2,200.

Let any person not thirsting for gore or glory digest these facts, and say whether such a people would deliberately enter on a course of hostility to the Government, and brave a winter campaign in Dakota with certain defeat at the end, unless by some compulsion or cause more powerful than yet appears.

Despatches tell us that preceding the surrender at Pine Ridge many of the houses of the friendly Indians were burned. This means that the nucleus of many a home, representing months and years of effort has been wiped out, and nothing left for the owner but the charred remains of his home, ruined fences and and blasted fields.

If a white man loses property by an Indian he has a chance to obtain compensation, but if an Indian loses property in the same manner, there has not in the past been any remedy for him but a new beginning, without any prospect whatever of compensation for loss incurred.

It is time to inaugurate a new system, and so far as possible curtail annuity payments from those who have been prominent in mischief and reimburse those who have suffered loss. Such a course would cause both classes of Indians to do a good deal of thinking, and result in vastly more correct ideas of the value of property rights on both sides.

It would be good policy to reward our friends liberally and punish the evil doers.

Let the loyal Indians know that they will be protected and compensated, and their number will rapidly increase. Make it profitable to be peaceable, protect against lawlessness, and peace will assuredly follow. A. J. S.

### A Later Report From Personal Observation.

Since the foregoing article was first in type the writer has had occasion to visit Pine Ridge Agency, and during a stay of several days, had opportunity to see and hear many different phases and opinions in regard to the recent troubles there.

A closer view reveals that the "Messiah-craze" was a real factor in gathering the disaffected or non-progressives, from many points; the chief idea being a turning back of the wheels of progress to the time, when the Indian knew no master but his own will, no law but his own desires; hence, the camp of the ghost dancers was a scene of feasting, riot and debauchery, attracting to it a large number of wild and reckless young men as well as the older mossbacks who aimed by the license given to recruit their forces.

Among the mass of Indians there were causes of disaffection smouldering, which were augmented by the very complete failure of all crops, causing distress, not alone among the Indians, but also among the neighboring white population as the number of abandoned homesteads witnesses.

While it is not to be wondered at that many Indians under the pressure of idleness, hunger, and delay in treaty payments become restless the circumstances also intensify the steady loyalty of the friendly faction, who, resisting all overtures, risked their lives and property in defence of the Government and its laws.

Very dearly have many paid for their sturdy action; while the conduct of the Indian police is the theme of constant praise by all who passed through the crucial time at the Agency.

I say again and with redoubled emphasis it is highly important that friendly Indians be recognized in a substantial and unmistakable manner, especially so, and promptly, in the matter of repairing damages to their homesteads and property. A. J. S.

### FRANCHISE DAY AT CARLISLE.

Franchise day, the 8th of February, so called on account of that being the day on which the Dawes' Land in Severalty Bill was signed, was celebrated at our school by a public debate of the question "Resolved, That the breaking up of the reservations and the giving to the Indians individual holdings of land does not constitute the most important step in their progress toward civilization and citizenship." Judge Henderson of Carlisle, and Capt. Pratt and Dr. Dixon were appointed judges. The Indian boys entered into the discussion with a great deal of spirit and there were good speeches on both sides of the question. At the close of the debate Judge Henderson who was Chairman of the committee of judges, before giving the decision as to the merits of the argument made a few remarks in substance as follows:

"Before announcing the decision of the Judges, permit me to say that I have been exceedingly gratified in being privileged to be here this evening. It is certainly a credit to each one to be able to stand before this audience and acquit himself as each one of these young men have done. However pleasurable our task may be, it has been a difficult one. Where each side has acquitted itself so well it is difficult to say which has been the best. As we are limited to the arguments and the manner in which they have been adduced, as I understand the chair, we are not permitted to hold or deliver an opinion upon the question which has been discussed. Now, however equally matched these young men may have been, and however admirable may have been their arguments on one side and the other, a line must be drawn, and the line has been drawn by the judges; but I would like to say here

that whilst we are unanimous in our opinions as to the manner in which some have acquitted themselves on the one side and on the other, we are not permitted to individualize members who have debated here to-night, but we must name the side which in our opinion presented their arguments in the best manner. I was struck with the first speech, not that I am going to speak of its merits, but it suggested to my mind a criticism that might fairly be made upon the question. I would ask for a division of the question. The allotment in severalty may be a first step and possibly a most important step in the advance to citizenship, and yet may be, and probably is of itself alone, a hindrance to civilization. What we want for citizenship, as well from the Indians as from other citizens, is education, and that alone can lift the Indian into a higher and a purer life, and when he has that he has a long step towards citizenship, possibly the most important step towards citizenship; but without education there cannot be civilization in any proper sense, and ought not to be citizenship. Now what has been suggested to me by the speeches made here to-night is this: we want among the Indians more of Carlisle, and civilization and citizenship will follow necessarily; but I am getting away from my duty and you must excuse me. I have been so much pleased with this meeting to-night that you will allow me a little latitude, whilst I now say that the judges have unanimously decided in favor of the affirmative of this question."

SPEECH OF CHIEF AMERICAN HORSE BEFORE  
THE CARLISLE PUPILS.

INTERPRETED BY REV. CHAS. S. COOK.

MY FRIENDS:—It is the fate of the Indian to live scattered all over the country, but here you are all brought together and trained to go in one good path, and when I see this I rejoice in it.

Let us think a minute. This great country over which the white people are scattered—whose country was it? It was ours. Captain Pratt is here to open your eyes for a great mission in life. What is that mission? Beginning at the very Atlantic coast westward to the sunset, the white people have taken our land, one piece after another. There have been many crooked things in connection with these treaties, and Captain Pratt is to open your understandings and your eyes so you will know where the crookednesses are.

We have been to see the Great Father at Washington. We went there for a purpose. Owing to the Ghost dances we were thrown, as it were, into a dream where one is dreaming that his people were gradually being annihilated—being eaten off. Now we have had great trouble and it was in consequence of this that we went to see the President.

In coming east we had hopes that in addition to seeing the President, we might have an opportunity to visit the most prominent cities of the east and of the Middle States; New York, Philadelphia, Boston, Cincinnati and Chicago, etc. It was our aim that in visiting these places we might be permitted to see the principal men of those places, talk with them and ask their aid in this great trouble of ours.

We have practically been shut off in carrying out our plan and we are now being sent home. We were in hopes of having opportunities of seeing these representative men and have the chance to ask them to help us in our distress. It is in your behalf that we want to ask this help; so that when you are through with your school-work here, on your return home, you may be, through the influence of the hearts of these institutions and the representative men of these cities, given positions on the reservations, positions at the Agencies, positions in the schools, positions in the churches, positions in any place where you may help yourselves along, to earn your living, and we have hopes of doing this.

We do not ask these positions for ourselves, but we ask them for you, because

you are getting ready for them, and when you get through here you may have them and from that time on you will practically be uplifting your people, and with your ability so gained here, will assist the various tribes to a higher degree of prosperity.

In regard to holding up the matter of Christianity as one of the most important things for the advance of the Indian, in that connection, I want to offer up a prayer to our good friend Capt. Pratt so that he may help us in this matter. One of the fundamental principles of Christianity is that of consideration of others and so we are willing to intrust these, our children into your hands, and we have a right to expect a consideration from you to our feelings. I have in my mind the matter of sickness among our children. Whenever they are taken sick, do not reckon your Sundays, nor count your weeks, but after ascertaining that they are sick, do send them home. This is our right. All our children are sent here for a given length of time—a certain number of years. When that time has expired, according to agreement they should be sent home, unless the children of their own free will should desire to remain here longer; but the parents of the children should be consulted first, and they giving their consent, then of course it is a happy agreement.

We are in great distress out there in the west. We had fairly begun to walk in the paths set out for us by the white people; we were beginning to have lots of horses, belongings, etc; but the trouble has come upon us and we have lost everything, our horses, our very belongings, on account of the soldiers and on account of the shabby white people, and so on. In this tribulation we have been put back fifteen years. Now there are representative girls and boys and teachers in this school; we want you with the co-operation of your good principles—we want you to use your influence in our behalf so that a certain pressure be brought upon the men in authority at Washington, to the end that a speedy restitution of these things shall be made to us, that the property we have lost by this thing shall be made good to us to such an extent that we will once more have rebuilt our houses and our homes so that you will not return to empty but to the comfortable, well-furnished homes which we had hoped we were preparing for you before this calamity came upon us.

Hollow Horn Bear, said:

You all know what I told you last winter. Look at me, I wear citizen's clothes, but my hair is long. I can't read or write. When I look at you it is like looking at that light (the electric light). I have to feel around in the dark. You are the ones to be civilized, to be citizens. We are not the ones. I see to-night, you speak English. You are young. You are the ones to take lands in severalty. Every time you see us, I guess you take us to be like fools—like a child. It will be for your good what you are learning. After this I hope my children will get a good education. You have good teachers here who will advise you and help you. You will not have to go home to chop wood, but you may become clerks or book-keepers. If you are well educated, we may have one of you for Agent or clerk. When I return I shall have good reports to give about you. That is all I have to say.

John Grass, of Standing Rock Agency, made a very brief address, in which he said:

"I am very much pleased to have the opportunity of meeting so many girls and boys to-night. I am very glad to see that you have become able to read and write and to act just the same as the white children. I have made several trips to the cities of the East and have had the opportunity of seeing many entertainments. I am glad to be able to see this one and to meet you all to-night. Go ahead! Learn all you can! Try to advance as much as you can and the old people who are at home will welcome and provide for you when you return.

Little No Heart said:

"This is my second visit to this school. On my first visit I did not think you would come to what you are to-day, but since I have had the opportunity of coming here and seeing the improvements, I am very glad indeed. You are all Indians but yet you have done everything that is done by white people in entertainments that we have seen while East, and this pleases me more than anything else. Therefore I would say to you never look over your shoulder or towards home. We will tell the people when we get home how you are improving here, and it will make them glad and will have a tendency to elevate them. My friends, go ahead in the good work you are in. You are working for a grand object and that is civilization. You are now all young and placed where you will have the opportunity of learning everything which is good and that is why I tell you to go ahead.

AN INDIAN REFORM SCHOOL.

Although policemen and prisons are indispensable factors in our imperfect civilization, no teacher should be compelled to devote himself to police duty, nor should a school be made to serve as a prison. No pupil should be received into any school simply because he is not wanted at home or in some other school; nor should he be kept in school to the injury of his schoolmates. But at the same time, no pupil should be permitted to grow up in ignorance, idleness and vice simply because he is not wanted in school. As boys grow up, a character is occasionally developed that cannot be successfully trained in an ordinary school. What to do with him, is a serious question. The good he receives is small in comparison with the evil influence he exerts.

Shall he be expelled? In that case, cut off from all restraining influences, he speedily goes to the bad—but not alone, for the sphere of his evil influence is only changed. Then, too, severe as we recognize the punishment to be, it is not so realized by the culprit himself, nor by his associates who are inclined to follow his example.

Shall he be sent away to some school in the East? That plan is sometimes resorted to, but it has grave objections.

Instead of a punishment, it might be regarded by the offender's schoolmates as a promotion. If we are to send any of our pupils to those schools we would prefer to send more worthy representatives. Then, too, is that method quite in accordance with the Golden Rule?

All agree that the education of the Indian should be compulsory. In states having compulsory education, Truant schools have been found necessary aids in the enforcement of the law. Beside these, most, if not all, the states maintain Reform schools to prevent youthful offenders from becoming professional criminals.

Why should there not be an Indian Reform school, which would combine the best physical, industrial, mental and moral instruction with strict prison discipline, a school to which it would be recognized as a disgrace to be sent?

Such a school could not fail to be a great aid to the discipline of every other school not only as an asylum for refractory boys, but as wholesome warning to those inclined to insubordination.

Too much credit cannot be given to Commissioner Morgan for his efforts to bring the Indian schools up to a system, and make the education of Indian youth compulsory. Now if an Indian Reform School can be established, it will be a very important auxiliary to the system.—[J. A. Chadburne, in *Word Carrier*.

IN THE INTERESTS OF SCIENCE.

A French View of the Late Emeute in  
Dakota.

The following from "*La Science pour Tous*", Paris, in its issue, No 4, January 24th, 1891, is at least amusing. "Science", knowledge and truth with reference to our Indian matters are evidently not re-

lated to each other in France, however close their affinity in America:

"The Sioux Revolt.

Despatches from Gordon, Neb., state that a battle has been fought between the Indians and the troops sent to bury the Indians killed in the last fight. The Indians opposing the burial of their dead by the whites, opened fire on the latter, who answered by a lively cannonade compelling the Indians to retire into the ravines. Gen. Miles sent a letter to the Indians offering to open negotiations, which the Indians refused.

We give the following interesting information upon the incidents preceding the outbreak of the Indians and upon the first collision.

Sitting Bull having discovered that amounts due and provisions promised had not been sent to him, presented himself at the Capitol in Washington. He there stated to the President of the legislative body his grievances against the government agents who were robbing the Indians of a great part of their dues. He was told that his statements would receive consideration; but nothing being done, Sitting Bull returned to the Capitol.

This time, in the midst of the Assembly, Sitting Bull drew his tomahawk and struck a marble table which stood before him, breaking it in two, while the tomahawk sunk into the floor. It was the sign of a declaration of war.

Sitting Bull then left the Capitol, without any one daring to arrest him, returned to his canoe, fastened to one of the piers of the bridge over the Potomac, and regained his Territory.

A missionary to the Red Man, Father Dusanton, has sent to the Pope a letter from a chief of this tribe, asking him to stop the cruelties of the Americans.

We note this curious passage: "Great White Father.

Tell the chief of the Americans to respect our fields and to stop killing our women.

You can be the mediator, as we are told by the little black father Dusanton. If you do it, you shall receive a sacrifice, we will immolate for you a buffalo, and send you the hide of a fierce animal which we will kill in your honor."

The Pope has written to the President of the Republic, calling his attention to acts of revolting cruelty."

THE POPE AND AMERICAN SCHOOLS.

It is reported from Rome that the Pope is preparing a letter to Cardinal Gibbons upon the question of school education in the United States. The Pope could address himself to no more timely topic, and it is to be hoped that if he means to give advice, he will be well advised in advance by his American counsellors. The institution which Americans guard with the most sensitive jealousy is the public school, and all attempts, however specious and plausible, to give it a sectarian character are instinctively resisted. The reasons for this view are many and familiar, and it is unfortunate if the Pope is not aware of them.

The vast increase of a population foreign born and trained in wholly alien traditions, not speaking our language, and strangers to our institutions, customs and political life, is one of the most serious questions that now confront American patriotism and intelligence. The great corrective of the unquestionable peril lies in the public school which freely educates the children. This nationalizing institution is threatened by nothing so much as disposition to submit it to sectarian control and especially the control of a sectarianism which in its allegiance and direction is itself essentially foreign.

The fact that an Italian clergyman, for such is the Pope, writes to American clergyman with an authority which they respect as sacred in regard to their conduct as American citizens is in itself extraordinary. If an American clergyman could write with similar authority to Italian subjects, the government of Italy would most certainly view the proceeding with very great attention. It is, however, open to any European clergyman to write to any number of American citizens upon the public schools or upon any other question of public interest. But if he should advise or encourage them to take any course which is plainly repugnant to fundamental American principles, his advice would interest a very much larger body of Americans than his correspondents.—[*Harper's Weekly*.

## OFFICIAL REPORT OF THE WOUNDED KNEE AFFAIR.

CAMP PINE RIDGE AGENCY, S. D.,  
Dec. 31, 1891.

A. A. A. G., Hdqrs. Dept. Platte, in the field:

SIR: I have the honor to report the following in connection with the movements of my command on the night of Dec. 28, and during the following day.

Pursuant to verbal orders from the commanding general of the Department, I moved my command from this point to the crossing of the Wounded Knee by the main trail to the Rosebud Agency, leaving here at 4.40 P. M., and arriving there at about 8.30 P. M. Major Whitside's battalion of the 7th Cavalry, and detachment Light Battery E, 1st Artillery, had that day captured Big Foot's band of Indians, and when I arrived had them in his camp. My command consisting of regimental headquarters and the 2nd Battalion detachment of Light Battery E, 1st Artillery, went into camp for the night. At about 7.30 the next morning, after considerable trouble, the bucks of Big Foot's band, numbering 106, were collected away from their camp, and after explaining to them that, having surrendered, they would be treated as prisoners of war, but as such they must surrender their arms, squads of 20 men were cut off and told to bring them to a designated place. The result of this was very unsatisfactory, but few arms being brought. Keeping the bucks collected details of soldiers were made, under officers, to search the Indian camp. While this was in progress one Indian separated a little from the rest, and, in a Ghost Dance costume, began an address to which I paid no attention, as the interpreter said he was telling the Indians to be quiet and submit. After a short while, however, the interpreter told me that he was talking of wiping out the whites. I then made him cease his address. Just after this, the search through their camp having proved almost fruitless, I gave orders to search the persons of the bucks again telling them that they must do as white men always do when surrendering, that is give up their arms. At the first move to carry out the order last referred to, the bucks made a break, which at once resulted in terrific fire and a hot fight lasting about 20 minutes, followed by skirmish firing of about one hour. From the first instant the squaws started for the hills, and it is my belief that comparatively few of them were injured. Some bucks succeeded in getting away, and three troops were sent in pursuit. They overtook and captured five bucks (all badly wounded), 19 squaws and children, and killed six bucks. Very soon after the force was attacked by about 125 bucks, supposed to be from the Agency.

In the fight which followed those captured had to be dropped. One of the troops sent out became separated a short distance and killed four Indians, one a buck the other three could not be determined. As accurate an estimate as could be made of the dead Indian bucks in and near the camp was 83, which, added to the seven before mentioned, makes 90 as the number of the bucks killed. The attack on the three troops by the 125 bucks taken in connections with a message from the Department Commander to Major Henry, 9th Cav., who was on White River, which message was opened by me by mistake and contained the information that the Brules had left the agency on the warpath—led me to believe that I was in danger of an attack by all the discontented Indians in this vicinity; and as my command had suffered greatly in killed and wounded, I deemed it not only prudent but obligatory in me to return to the agency. The task of caring for the killed and wounded, and improvising as comfortable transportation as possible for them, and making the other necessary arrangements, occupied all the time, and all the men of the command. Fortunately a supply train came into camp just after the fight, which was emptied and utilized for this purpose. As I saw a night march ahead of me, an early start was

of utmost importance. For this reason no time was taken to accurately count the killed and wounded Indians in and near the camp. Another reason for this omission was the fact that one buck held a sheltered ravine which commanded a great portion of the field, and all our efforts to dislodge or kill him failed, although fully half an hour was spent in the effort. He was wounded, and I thought it better to leave him than to make additional sacrifices in order to take him, which loss would certainly have followed. We brought with us to the agency six bucks badly wounded and 27 squaws and children wounded.

Forty eight guns were secured, many of which were issued to citizens, teamsters and reporters during the fight, and some were retaken by the bucks, as their first rush was in that direction. About 150 ponies were captured and turned over to the Indian scouts to be driven to the agency.

Our loss was one officer (Capt. Wallace, six non-commissioned officers and 18 privates killed, and two officers (Lieuts. Garlington and Gresham, the latter slightly, 7th Cav., and Lieut. Hawthorne, 2d Art.), 11 non-commissioned officers and 22 privates wounded.

In closing this report I desire to express my admiration of the gallant conduct of my command in an engagement with a band of Indians in desperate condition and crazed by religious fanaticism.

Enclosed is a sketch of the ground where the fight took place.

Very respectfully, etc.,

JAMES W. FORSYTH.

—[Army and Navy Journal.]

### WHAT MR. DEPEW KNOWS ABOUT INDIANS.

"One of the contrasts about which I did not have time to speak in my lecture for the Press Club," said Chauncey M. Depew to me yesterday, in his office at the Grand Central Depot, "was the difference between reason and folly in treating with the American Indians from the government standpoint. It is a wonder to me that the Indians, instead of being merely warlike, are not actually driven to insanity. Just let me run through the processes of this wonderful government policy by which they are treated. The Indian is given a reservation and promised sustenance, with tools and equipments for peaceful pursuits while he learns to sustain himself in avocations of civilization. Because of those promises he gives up the ranges on which he has hunted the buffalo or fed his ponies. He is camped about an agency with his family and his tribe. He gets beef and potatoes and corn meal at irregular intervals, when it suits the pleasure of the agents and the rascally contractors who have secured the orders for furnishing the food by bidding for them. He has expected plows, harrows, shovels, hoes, rakes and other implements, and he has expected instruction in their use. The government pays for such things, but he never sees so much as a hoe handle, let alone a hoe. How can he sow and reap unless he has something with which to sow and reap? Not even the seed is furnished him."

"The idle life which the Indian leads from his neglect by the agents of the government," continued Mr. Depew, "is the cause of his discontent. Satan finds some mischief always for idle hands to do, is the way it used to read in my copy books, or words to that effect. While he is idle, civilization presses in around him. Settlers take up every foot of land about the reservation. From their cultivated fields they look over on the fertile lands of the Indian with covetous eyes. They talk to their Congressmen and Senators and suggest that as the Indian will not cultivate these fertile lands he shall be moved back to arid plains. What is the difference where he is so long as the government feeds him and clothes him, is the argument that is used. Then the job is put up in Congress and the Indian is moved off the fertile land which he has never been able to cultivate because he never has had the seed, the tools or the

instruction. He grows sullen over the exchange of land, which he knows is against his interest, but which he is powerless to prevent. In his new place there is no chance to make a living if the government stops its supplies of food. There is no game, no fish, no soil. Down there in Washington some Congressman, who wants a twenty thousand dollars appropriation for a government building in some small town where the only federal business is the sale of half a dozen postage stamps a year, gets a notion in his head that if he can keep down some of the other appropriations he can get what he wants for his 'deestrick.' He poses as a reformer and moves to strike off a hundred thousand dollars from the millions appropriated for Indian supplies. What is a hundred thousand dollars in several millions—a bagatelle. Whack comes the Congressional cheese knife and the Indian bill gets a horizontal reduction. The country applauds the reformer and thinks no more about it."

"Out there at the Indian agency there is a different aspect," said Mr. Depew after he had taken breath. "There wasn't enough beef to go around last year without skimping. A hundred thousand dollars will buy a great deal of meat of the kind that is served to the Indians. As the winter deepens and supplies get shorter the Indian is forced to tighten his belt in order to avoid feeling constantly the pangs of hunger. He has nothing on earth to do but to sit in his tepee and brood over his condition and his wrongs. When the rations get so scant that he is actually starve he gets restless and his threats are heard at the agency. He would rather fight than starve, he says, and only echoes the sentiment that has animated the breast of mankind since the world was formed. The settlers around the reservation hear of his threatening attitude. They begin to write to the newspaper that there is danger of an Indian war—they fear for their homes, for their property, for their wives and their children. The army officers scattered at small posts through the Indian country hear the same thing, but the army has no beef or corn meal to give the starving redskin—only the pellets of lead and the cold bayonet of steel and the fearful deadly hail from Gatling and Hotchkiss guns. The tension is too great for human beings, and it is only a question of time when the half starved, half crazy, mistreated, beguiled, buncoed red man stalks away from the agency with his war paint on, and upward of sixty million civilized people shout as the mob did in Jerusalem, 'Crucify him.' We talk about the only good Indian being a dead Indian; why, the Indian who can be a good Indian under such treatment as I have described is a saint such as the white race has not produced in centuries."

—New York Press.

### ONE REASON FOR THE ATTACKS.

The extreme bitterness with which the Indian Bureau and Secretary Noble have been attacked for the shortcomings in Indian management has been very noticeable from the beginning of the Sioux troubles. At first thought this was put down as the natural outcome of Democratic partisanship. But more recent developments have shown a force working through and in these attacks more relentless and more bitter than even partisanship. We refer to the church of Rome. It will be remembered that the Romish authorities made a most bitter and despicable fight against the confirmation of General Thomas J. Morgan as Indian Commissioner last winter. He was known as a fair-minded Protestant who would not be a tool of the Romish Church in its proselyting efforts among the Indians. He had already announced as his policy a course that would tend to check the growth of the Catholic schools among the Indians, and out of pure selfishness the Catholic Church fought him with every weapon of argument, misrepresentation, and calumny within their power. Ever since his confirmation the Romish influence at Washington and

throughout the country has shown the most unrelenting hostility to him. General Morgan has been fair in his treatment of all and disregarded this hostile feeling. He has done his whole duty as earnestly, as faithfully, and as efficiently as any other man who ever held the Indian Commissionership. Every impartial observer who has followed Indian affairs in recent years will agree that never was the personnel of the service better as a whole nor the work done of a higher order than now. Mistakes have occurred, of course, and much ado has been made over them, while the long list of excellent appointments and the good work done has gone unmentioned.

With the beginning of trouble in the Northwest as a pretext, the Romish Church organs, and as many newspapers as they could influence, have been filled with the most bitter and unjust attacks upon both Indian Commissioner Morgan and Secretary Noble. Among the rest an interview with Father Craft, the Jesuit Indian teacher who has been mentioned frequently in the dispatches, has been printed in which that mouthpiece of Roman hatred deals out unsparing condemnation of the management of the Indian Bureau. This recalls the fact that under a former Commissioner this Romish teacher was removed by the command of the Indian Bureau from Rosebud Agency because his influence upon the Indians was bad. He taught the Indian children in the Catholic schools that they must obey the church and its representatives rather than the government and its officials, and used all his influence to prevent Indian parents from sending their children to the government schools, telling them the Romish Church would soon have schools enough for all the children.

This Jesuit is a fair sample of the class of Catholics who have antagonized and abused General Morgan. Their purpose is, if possible, to drive him from office. They want some one who will not oppose the increase of their contract schools. Already the Romish schools draw \$350,000 of the \$506,000 appropriated for the support of all church contract schools. The Romish hierarchy is anxious to increase that sum and with it the number of men who will teach the Indian children such infamous doctrines as Father Craft was expelled for inculcating. They have overreached themselves, however. Their animosity has carried them beyond judicious bounds, and the secret of their attacks on Commissioner Morgan is exposed. The Commissioner has no need to fear. The public have confidence in him and will not listen to the calumnies of such enemies as Father Craft and the papal authorities under whose direction he acts and speaks to.

—[Cleveland Leader.]

### DR. KING'S PLEA FOR THE INDIAN.

The remarks made by the Rev. Dr. James M. King at the late meeting of the Presbyterian social union in this city, relative to the wisdom of abandoning the system of sectarian schools for the instruction of the Indians, will meet, we think, with general approval. He believed that government appropriations for them should cease; that the denominations would have work enough to Christianize the Indian without classifying them in sects; that the well ascertained value of our public school system in fitting children of all nationalities for American life suggested the propriety of substituting that system for denominational schools among the Indians and that the partnership between the religious sects and the government should be discontinued.

A few primary considerations will serve to enforce the good sense of Dr. King's suggestions. It is the duty and it should be the object of the government to make such provisions as will insure the earliest and most rapid advancement of the Indians. Any provision of this kind would aim to give them both moral and practical training. They need to be civilized, to be taught the necessity of recognizing moral obligations and to be instructed in the means of supporting themselves. It

is not the duty of the government to furnish the money for making Episcopalians of them or Roman Catholics, or Baptists, or Presbyterians, or Methodists or members of any particular religious communion. With the peculiar theological bias of its wards or with their disposition to unite with any Christian sect or denomination the government has nothing properly to do. Its obligation is fulfilled when it enlightens their minds through secular education and places within their reach the means of earning their own living.

The broad and truly catholic basis of the system proposed by Dr. King is in entire harmony with that movement by which it is hoped to unite Christians throughout the world in a common effort to establish those general and primary truths of Christianity as to which they are all agreed. It is of comparatively little consequence whether the Indian holds with Jonathan Edwards on the subject of free will or with Professor Briggs, or whether he accepts the doctrine of the spiritual resurrection of Christ, or whether he believes in the possibility of miracles or in any doctrine that divides the communities of Christians. But it is of very great consequence that he should possess the virtues which Christianity inculcates, that he should be delivered from the ignorance and barbarism to which his past condition has consigned him and that he should become a self-respecting and a self-supporting citizen. We have tried many plans without obtaining the wished for success, why not give Dr. King a trial? The country is ripe for a radical change in our whole method of Indian management. It has learned a good deal in the past few months and, with that knowledge, it will not rest until a sweeping reform is instituted. Dr. King suggests a good beginning. We want to make of the Indians, not religious sectarians, but civilized and law-abiding men.—[*Brooklyn Eagle*.]

#### THE PRESIDENT'S VIEWS ON THE INDIAN QUESTION.

New York, Feb. 2.—*The World* publishes an interview with the president on the Indian question. The president showed both by words and manner that he was keenly interested in the subject and had closely studied the situation at Pine Ridge. He said: "Some of these grievances are real, some are imaginary, some are inevitable consequences of our form of government. The Indian is naturally improvident. He will gorge himself and his family today until his and their skins are bursting—he will eat ten days' rations in one, and then complain because a fresh supply is not forthcoming the instant his appetite beckons.

"In past years he has often, no doubt, been robbed by cattle rings, by agents and by traders, precisely as the army during the war was robbed. Soldiers got paper shoes and shoddy overcoats. The Indian has often received poor clothing and mouldy rations.

"But I do not believe the Indians are robbed today. When I entered upon my public duties certain men were recommended for removal. The causes assigned would have removed them under the civil service rule—incompetency, immorality or dishonesty. They were promptly removed and their places filled by men recommended by authorities who were in a position to know. Political or partisan reasons had nothing to do with it. Some of the new appointees proved inefficient and were at once dismissed.

"I have no doubt the Indian thinks he is being robbed, because on Saturday he forgets that on the previous Monday he ate his entire week's rations. Also he does not comprehend why his supplies are cut down and delayed. That is not my fault, nor the fault of the secretary of the interior, nor that of the commissioner of Indian affairs. The commissioner promptly reports to the secretary, who promptly forwards the reports to me, and I promptly recommend to congress that the appropriation be promptly passed in full. There my power and my responsibility

and that of the Indian department end and the delay begins.

"Congress does the cutting down of which the Indian complains, and the wisdom or folly of this is beyond my control. I do know, however, that the moment congress appropriates the money every dollar of it is at once applied to the Indian's wants, and the entire machinery of the Indian department is put in swift motion to get the supplies out as soon as possible. But months or perhaps years have elapsed since the treaty, and the Indian complains that the department has acted in bad faith. The department has been in no wise to blame.

"How many entirely just bills for the relief of white men have been ignored for years and will be ignored by congress for all time. I have repeatedly seen claims of undoubted justice oscillate from house to senate, until the claimants died or abandoned hope. These are inevitable, and if the Indian finds them in his lot it is the fault of neither the administrative nor the executive branches of the government.

"These Sioux complained of Agent Spencer, of Rosebud. The complaints were at once investigated and, being found just, Spencer was removed. Agent Gallagher at Pine Ridge was obnoxious. The moment this was known to me he was removed. I stand ready to remove any agent or employe of the department against whose honesty, morality or efficiency any serious charge can be substantiated.

"I am entirely satisfied with the present administration of Indian affairs. It is thoroughly honest and intelligent, and no complaint has been given against it during the past two years that has not at once received prompt attention and the cause been removed.

"I shall talk with this Sioux delegation, if they desire a council; shall give them a full hearing, and if any wrongs are presented they will be met promptly and thoroughly. I believe, however, that the main grievance is one beyond my control—the tardiness with which congress has ratified the agreement made with them by the Sioux commission, two years ago, and the cutting down of the appropriation recommended for the current year. "That they have been robbed by agents during my administration I know personally is not true. That matter has been thoroughly sifted, and the charge found wanting."

#### CAPT. PRATT AND THE INDIANS.

Valuable Endorsement from a Leading Paper in a State in Close Grapple with the Indian Question.

Captain Pratt has been the principal of the Carlisle Indian School for a long time. There is probably no man in the country better informed than he is in regard to the capacity of Indian boys to receive an education. He recently delivered an address in Massachusetts on the management of Indian affairs which was full of common sense.

The main thought of his address was that it is idle to hope to civilize the Indians as long as we keep them in separate communities and do not surround them with civilizing influences. All their surroundings are barbarous, and it would be a wonder if they did not take up with the ways of their parents and the other members of the tribe.

Captain Pratt called particular attention to the fact that the churches—meaning by this missionary societies—were opposed to breaking up Indian communities. It will be remembered in support of what he said that the attempt to put a stop to the teaching of Indian languages in reservation schools was vigorously opposed by certain missionaries a year or two ago. The policy of the government was to teach nothing but the English language in those schools, and thus fit the boys and girls for citizenship and civilization. But the missionaries opposed this, claiming that they were better able to teach religion to the Indians in their native tongues than in any other way.

It is evident that in this the missionaries were wrong. As Captain Pratt well

said, if we were to place the emigrants who come to this country ignorant of the English language in communities separate from the English-speaking people, they would never learn the English language, and never acquire proper knowledge of the privileges and duties of American citizenship. We are doing just that thing with the Indians, by separating them from the white population and keeping them on the reservations.

The conclusion is that the reservation system should be broken up. It might not be well to apply this policy to certain of the tribes which have made very little progress in civilization, but with the others it should be adopted. The Indians should be given their lands in severalty, whether or no, and then they should be told to support themselves and get along as best they could. They would find a way to make their living. It would go very hard with them at first, but it would lead to a complete solution of the Indian problem.

One of the most serious objections to this which certain alleged friends of the Indians would advance, is that it would lead to the ultimate absorption of the Indian population by the white population. There are some people who have a romantic notion that the Indian race should be preserved from extinction. They look upon Indians as they do upon buffalo. They say that the buffalo should not be killed off. The species should be preserved. And in like manner they say that the Indians should be preserved. They seem to think it would be a calamity if the "noble red man" should disappear forever from the face of the country. But it is certain that the buffalo and the Indian can be both spared.—[*Denver Republican*.]

#### A CHRISTMAS SCENE ON THE PACIFIC COAST.

A Picture we all need to see Now and Then.

SILETZ INDIAN BOARDING SCHOOL,  
SILETZ AGENCY, OREGON.

EDITOR RED MAN:

Believing that a few items fresh from this end of the United States would be of interest to all the Indians and friends of the Indians in this country, I have concluded to send you an account of our celebration of Christmas.

The exercises were held in our school-house, which was packed to its fullest capacity by the parents and friends of the children. The exercises began promptly at six o'clock, P. M. with a carol sung by the employes and older children. The Rev. Mr. Ellsworth, who is both pastor and blacksmith then led us in prayer, after which the Supt. made a few remarks on the origin of Christmas, and the mission of Jesus Christ. The little children, under Mrs. Walker's leadership, then sang, "In a manger laid so lowly." A tableau, "Faith, Hope, and Charity" was then given, with the following Indian girls, Misses L. George, C. Jim, J. Benjamin, respectively taking the parts. The effect was pleasing. The next performance in which the children participated, was a tableau, "See Saw," representing two of the smallest children, teetering. Miss Lineville, daughter of our clerk, gave "Bingen on the Rhine," as a recitation. This was followed by a burlesque tableau, "Binion on the Rind," Binion being a lively Indian boy, the Rind being a huge bacon rind? This was followed by a song, "The cold wind doth blow," by the little daughters of our clerk and Agent. Then came the best tableau of the evening, "Pocohontas and Capt. Smith." While the scene was preparing, the Agent, Mr. Buford, gave a brief history of the scene, which was interpreted into Chinook so all were prepared to understand the presentation. I have seen it presented before but not in such a life-like manner. Our worthy farmer represented Capt. Smith. Our chief of police, Capt. Thompson, represented Powhatan, decked out in full Indian costume. Pocohontas was represented by Clarinda Jim, also in full aboriginal costume, the property of a genuine chief's daughter. The pose of all was nearly perfect, including several old

Indians sitting around smoking. Miss Dohse, our seamstress, gave the poem "Drafted."

Then we had a tableau, "Simply to thy Cross I cling," which was fine but not calculated to attract attention as much as the former. Miss Louisa George recited the poem, "The last hymn," in a very creditable manner, singing the parts required to be sung. The little girls then sang, "The bells," and Frank Lane spoke a piece entitled "Reminding the hen," after which the little girls sang, "I've two little hands." After declamations by the clerk and the oldest son of our Agent, we had a broom drill, four white girls, and six of our largest Indian girls going through the manual of arms, and company drill, under the leadership of our clerk, in a manner which was a credit to the girls, and the surprise to their friends. A burlesque tableau, "See Saw" was announced in a way that led all to suppose that it would be a repetition of the first, when it was the surprise of all to see our cook, who weighs several hundred pounds, teetering with Alex Catfish, who has the most avoirdupois of any Indian on the reservation. After a goodnight song by the employes, Santa Claus and Uncle Sam, came in and distributed the presents.

Our tree was a large fir, and was fairly loaded with presents which were nicely arranged, besides many presents which could not be placed on the tree. Mrs. Walker and her two girls and the two oldest daughters of our clerk have worked nearly every afternoon for two months, making presents. The result was there was a good present for every child. We were expecting a box of presents from the Grace M. E. Church, in Portland, and also one from a M. E. Church in Boston, neither arrived in time. While we could not but regret this failure to appear yet we did feel glad that we could make such a good showing without outside assistance. After the exercises we received a valuable box of books etc., from the children of the Grace M. E. Church, in Portland, Oregon.

The past year has been a prosperous one, and our Agent is alive to his work. For three days a large number of Indians from all over the reservation were present here to celebrate Christmas, playing "shinny" during the day, and dancing nights yet there was not the least disturbance, and not one Indian drunk.

L. C. W.

#### A FALSE INTIMATION.

"The great lazy Indian hulks that gather around the railroad stations between Omaha and San Francisco, begging for whiskey and doing nothing for a livelihood while beneath their feet is land that would yield luxuriant harvests if called upon by plough and hoe, are nuisances that ought to be abated," says the Rev. T. DeWitt Talmage. The expression is a very harsh and uncouth one for a refined Christian gentleman to make, even if the facts justified him in it, but the intimation is as false as it is vulgar. Moreover the reverend gentleman shows an ignorance in regard to the topography of this country that is really astonishing. There are no Indians located anywhere at the "railroad stations between Omaha and San Francisco," and it is seldom that the railroad traveler between those points on the main line, has the satisfaction even of obtaining a glimpse of a native American. And ninety-nine out of a hundred of those that could be seen in a month's travel about the state of Nebraska are just as anxious and willing to labor as the average preacher, while nearly all who have been given opportunities to be self-sustaining are industrious, honest, and sober. The *Pipe of Peace* takes the liberty of advising T. DeWitt Talmage to drop the "Holy Land" business and come West for a few months to make a study of Indian character. It might increase his intelligence and enlarge his Christianity.—[*Pipe of Peace*.]

*The Indian Helper*, which is about the size of a letter, is published every Friday in the RED MAN office and gives the local news of the school. Price 10 cents a year.

**WHAT OUR CARLISLE PINE RIDGE AGENCY BOYS AND GIRLS HAVE BEEN DOING SINCE THEY WENT HOME.**

The following report of returned Carlisle pupils at Pine Ridge Agency, Dak., the seat of the recent Indian troubles, was secured by Mr. Standing while there recently. He had been sent to bring a party of new pupils who were desirous to come to Carlisle. Of the number reported in the following list there is only one graduate. The others came to Carlisle generally without English and many were in Indian dress. They remained long enough to gain a smattering of English only. Most of them Mr. Standing saw personally and talked with. This is in substance what he learned about them:

Bennet Whirling Bear, returned June 23, '80; no information; probably dead.  
 Guy American Horse, returned June 19, '82; dead.  
 Lucy Day, returned June 19, '82; has not always done well but is now all right and working in the family of the Rev. Chas. Cook.  
 Baldwin Blue Horse, returned July 6, '84; has been off with a show; he wears Indian and citizen's dress turn about; has done well at times: is mentally deficient;  
 Lizzie Glode, returned Feb. 14, '84; is now Mrs. Sherman lives at the Omaha Agency; has done well.  
 Frank Twiss, returned Feb. 14, '84; is a valuable hand at the agency; has worked steadily ever since his return and nothing but the most excellent reports were heard of his conduct and true worth.  
 Clarence Three Stars, returned Oct. 6, '84; works at the traders; receives good wages: has a most desirable record since return: faithful, steady, efficient: an influence for good, quiet, everyone speaks highly of him.  
 Edgar Fire Thunder, returned October 21, '84 is now a scout; has been working steadily in the Agency blacksmith shop; a little inclined to be headstrong but is a good worker and a man of character; lost twenty-five head of cattle and some horses by the hostiles.  
 Maggie Stands Looking, returned Nov. 19, '84; is now Mrs. Belt; her husband kept store on Medicine Root Creek; they lost all by the hostiles,  
 Amos Lone Hill, returned July 6, '85, is a carpenter and scout; has a good record; lost fifteen head of cattle by the hostiles.  
 Alfred Lone Eagle, returned June 22, '86; dead.  
 Chas. Bird, returned June 22, '86; is a scout and an active worker.  
 Dana Long Wolf, returned June 22, '86; is in the penitentiary.  
 Robt. American Horse, returned June 14, '87; is a catechist for the Episcopal church at an important station at one of the camps; he stands high; his opinions on matters concerning the interests of the tribe are regarded as those of a leader; he is a strong character in the church and among the young men; his influence is always for good.  
 Newton Big Road, returned June 26, '86; is on the police force.  
 Edward Jannies, returned May 4, '87; works on home ranch.  
 Of those who returned June 14 '87:  
 Clayton Brave, is a government scout; it is said he was with the hostiles, but he himself denies having taken any part; he was trying to get his people to return to the agency and when between fires was wounded in the leg. He has travelled with a show; married Julia Walking Crane (Carlisle pupil)  
 Mack Kutepi, through misunderstanding and what he considered harsh treatment after having broken a rule resigned his position at the agency, but worked steadily up to that time at his trade, that of harness making, every one speaking of him in the highest terms; he was two months with ghost-dancers, but has gone back to his work and is again doing well.  
 Wallace Charging Shield has done well since his return, and during the latter part of the time has been working at the boarding school and was much valued; has since returned to Carlisle.  
 George Fire Thunder is working at the agency; has not done altogether as well as he might but well in the main.  
 Emma Hand married Charles Means: husband left her; she lives with her sister; has done well in so far as she could.  
 Alice Lone Bear dresses nicely; looks clean; has made some failures but heard nothing of ill-repute concerning her; is not married.  
 Katie White Bird is married; lives near agency.  
 Robert White Cow Killer, is a small boy and sickly; is classed as being with the hostiles; went with his father; is now attending Catholic school.  
 Thomas Brown returned Apr. '88; dead.  
 James Black Bear returned Apr. '88; works at the agency.  
 William Black Eagle returned Apr. '88; dead.  
 Nellie Hunter returned May 22, '88; lives at home with her mother.

Of those who returned July 6, '88:  
 Paul Black Bear is out with a show.  
 William Brown is a scout; lost several hundred dollars worth of property, household goods, etc., by the hostiles.  
 Oscar White Face is dead.  
 William Crow, gone with the Cheyennes.  
 Moses Culbertson is a scout; good report, married an educated girl; doing well.  
 John Black Wolf is dead.  
 Lizzie Dubray is a good wife and mother; is much discouraged over the losses sustained in the recent war; \$300 worth of furniture was destroyed by the hostiles.  
 Mary Woman's Dress works at the Catholic mission.  
 Marshall Hand is a scout.  
 Of those who returned July 8, '89:  
 Hope Blue Teeth is now Mrs. Frank Locke; gone to Rosebud, well spoken of in every particular; a woman of strong character and exerts a splendid influence.  
 Millie Bisnett lives near the agency; dresses in civilized dress is doing well.  
 John Rooks is working in the carpenter and wagon shop; is married.  
 John Pullam works for Mr. Bennett, a farmer,  
 Charles Elk has gone with the Cheyennes.  
 Frank Jannies has a good record; gone to Rosebud.  
 Frank Lock has a most excellent record; is catechist and blacksmith at the same time; lives at Rosebud,  
 Of those who returned July 29, '90:  
 Frank Conroy is a scout and does blacksmith work.  
 Alex Yellow Wolf is a scout.  
 Edward Kills Hard dresses in blanket and was with the hostiles; denies having taken any part.  
 Thos. Black Bull Porcupine is in camp; wears citizen's dress.  
 Lewis Crow-on-Head lives near agency; wears citizen's dress.  
 Ota Chief Eagle is a scout; returns to Carlisle as soon as enlistment term is served.  
 Joseph Long Wolf is a scout.  
 Edward Yankton in camp; citizen's dress; no work.  
 Charles Dakota has gone with Cheyennes; Arthur Standing Elk and Laura have also gone with the Cheyennes.  
 Julia Walking Crane wears Indian dress and she is married to Clayton Brave.  
 Isaac Kills Hard, with the hostiles.  
 Of those who returned March, '89:  
 George Little Wound did not join the hostiles with his father, but remained quietly at the agency; is now a scout.  
 Adella Tyon, (small) attends school at the agency; and so does Lizzie Frog.  
 Joseph Little Brave returned April 24, '86; gone to Rosebud.  
 Louisa Gallejo returned June 17, '84; gone to New Mexico.  
 George Means returned Sept. 17, '90; is working as clerk in the office. He is the only Carlisle graduate there.

**TO SUM IT ALL UP:**  
 Working at various employments and doing well..... 22  
 Working as scouts or police..... 12  
 Doing nothing in particular..... 4  
 Dead..... 6  
 No information..... 1  
 In penitentiary, on doubtful charge. Hostiles, including Julia Walking Crane, little Robert Cow Killer, and Mack Kutepi, a steady worker before and since..... 6  
 Gone to other agencies..... 11  
 Total..... 63  
 There were two in Indian dress, one of whom had his clothes stolen by the hostiles.

The terms and names people use in speaking of other people embody their judgment of them. The wild frontiersman classes together "painters, injuns and grizzlies." And out of this low rating of the Indian has come the use of the word "buck" for Indian man and "squaw" for Indian woman. The origin of the term "buck" is purely animal. The origin of the term "squaw" is different but usage has brought it to the same low level. To thus set a human being outside the pale of humanity by classing him with the animals is a high crime against the man himself and against the God in whose image he was created. If, according to the Master's word, to call one's brother man a fool was to prove oneself fit for Gehenna, how much more culpable is the denial of all reason and human relationship to him.  
 The use of such language is not only an offence against refined speech, but it incapacitates those using it for rightly appreciating the people they thus characterize. And such misappreciation makes it impossible for them to deal justly by the Indian, much less civilize him. Not until the brotherhood of man is so thoroughly felt that we can overlook all the accidents of conditions and training can the power of our human sympathy avail for the regeneration of the degraded.—[Word Carrier.

**THE INDIAN MESSIAH.**

Two years ago it was announced here and there among the Sioux that an Indian Messiah would shortly come. At first no one could tell from whence came the startling message; when and from where this coming leader should appear. He was to come an Indian in person, for Indians only, and to restore the former customs and life of the Indian race.  
 Soon the message grew in distinctness and detail. This leader would come from the West, and with him would come vast hosts, all the dead of the past restored to this earth, marching in a body. Already had they started upon their journey, and the story of their march by day and camp at night was freely circulated. For had not messengers come from "beyond," runners who went from here and had returned having seen with their eyes and heard with their ears? It became wonderfully real and lifelike. A vast multitude, joyous and bringing joy back to earth; and at their head there marches the Son of God! He comes to restore ancient customs, forgotten practices, and the plenty and liberty of former days, when game was everywhere abundant and the white man had not come to this land. To the restored conditions Indians only would be admitted; white men and all that civilization would bring of advantages and requirement should be kept out.  
 By some the tale was laughed at as absurd. Many doubted, and others believed. The professed believers increased in numbers, and doubters were less free in expressing themselves. It was in the air, a mysterious something that could not be resisted and overthrown. I do not need to add that first to accept and loudest in relating the wonderful results to come were the least advanced, the Indians who have opposed all efforts to civilize and educate them. This was to be expected. The worst element was at once enlisted on the side of the cunning leader. They eagerly accepted the promise of one who should come from the spirit land and restore old customs, old habits, the old life. They accepted not so much the promised leader as that which this leader promised, a shaking off of the restraints and duties of civilization and the return to savage life. During the first year it was expected that the new Messiah would come in the spring of 1890, last spring; but as the snows of last winter melted away and the grass appeared, less was said of it. The promised leader did not come and we thought that the end of it all.  
 During the month of September last there came a marvelous awakening. Prophets of the new gospel had been keeping quiet, but now came to the front again, with more wonderful tales than before. Men better and more widely known than at first had been sent as special messengers to meet the coming leader and they brought specific instructions from him to those who would be ready to meet him at his coming. Their message spread like wild fire. In October the ghost dance was well started in many places and zealous teachers went rapidly from one Agency to another, giving instruction and the rules to be observed. This was to enable all to prepare themselves and be ready. All things pertaining to a white civilization were forbidden, and those who should dare to doubt would be terribly punished. At the dance such announcements as these were often made: "No one who wears the clothes of the white man can come within the circle and live." "All who do not believe will be turned into dogs and snakes." "Do not smoke cigarettes; smoke only the pipe of our fathers." They danced in an elastic circle, large or small according to the number engaged, around a tree set in the midst and bearing votive offerings, without the beat of the drum, and clapping hands. The dance was accompanied by the most violent and frantic posturing and flinging of arms, with crying and praying that made the sight and sound a fearful one. Those who joined did so to exhaustion, and fainting away saw visions, and on return to conscious life, told wonderful tales of experience—having looked into the spirit land.  
 The dance absorbed all other interests and was so violent as to suggest its own remedy. It was ruining the health of those who took part. Many of our schools were broken up. The authority of the Indian Agents was openly defied in many cases, and yet I am ready to say that with proper handling there was nothing in all this that in reason was to be regarded as specially dangerous, or a serious menace. We have, however, had the war cry raised; an immense number of troops have been brought into the field; we have lost some magnificent officers and brave men; of Indians, not a few have been "wiped out," and this Northwest country has been again unsettled and devastated by the horrors of another Indian war.—T. L. Riggs, in the Advance.

**WEAKNESS OF WESTERN NEW YORK INDIAN RESERVATION LEGAL METHODS.**

**White Man's Laws Best.**

Whipple has introduced a bill in the Assembly making Indians in this state subject to all our general state laws. This is right and the bill should pass. At present these wards of the state and nation are in a most deplorable plight: they have no protection of any kind to their property. In case of death the surrogate's court of the county has no jurisdiction to protect the estate of the deceased and pass it over to its lawful owners, but instead that is a duty which devolves upon the so called Indian peace-maker's court composed of men that have no knowledge of law, no care for equity and without general information sufficient to read or write. This court necessarily appoints administrators who are peculiarly irresponsible, and from the nature of the case any Indian bail they give is equally valueless. If Indian land passed direct to heirs this might not mean destruction to the estate—but it does not. With them it is treated as personal property and as a rule the administrators appointed in the court absorb the whole estate. Nor are the family relations better conserved, the same court has jurisdiction to grant divorces and as the jury system is almost unknown among the Indians, these Indian judges determine in their own way, questions that lay at the foundations of society. By a recent decision in peace-makers' court a wife asking for a divorce was granted her request and in addition was given all her husband's property and an order given to the marshal of the nation to seize and deliver to her all the property he could find belonging to the husband. In fact the whole system is a farce of the broadest kind and there can be no progress under such circumstances. Our laws are the best fruit of thousands of years of civilization and the Indians of this state should not be excluded of them. There is not a law on the statute book of the state of New York relating to Indians which is not either superfluous or injurious. Their land is protected from intrusion and taxation by a higher power and had it not been for the injurious effects of special legislation the Indians of this state would long before this become self-supporting, self-respecting citizens of the state.—[Randolph N. Y. Register.

**AN INTERESTING HISTORICAL PAPER. COPY OF THE REBEL REQUISITION ON CARLISLE, PA.**

**The Original now in the Possession of George Vaux, of Philadelphia.**  
 "HEAD QRS. 2ND. ARMY CORPS, A. N. V.  
 "June 27, 1863.  
 "TO THE AUTHORITIES OF CARLISLE, PA  
 "By direction of Lt. Gen'l. R. S. Ewell,  
 "I require the following articles:  
 "5,000 Suits Clothing, including Boots,  
 "Shoes and Hats.  
 "5,000 Bushels Grain, (corn or oats.)  
 "10,000 Pounds Sole Leather.  
 "10,000 Pounds Horse Shoe Nails.  
 "Also use of Printing office and two  
 "Printers, to report at once.  
 "All articles except grain will be delivered at the Court House Square at once.  
 (Signed) "JNO. A. HERMAN,  
 "Major and Chf. Qr. Mr.,  
 "2d. Army Corps, A. N. Va."

The Secretary of the Interior has granted permission to Buffalo Bill to engage 100 Indians for his Wild West show from the Sioux reservation, the privilege under this permission to terminate in one year. The privilege was granted after an investigation made by the Secretary as to whether or not the Indians heretofore in the Wild West show had become demoralized, which the Secretary thinks was not the case.

The best exposition of the Messiah craze that we have seen is the one we here reprint from the *Word Carrier* by T. L. Riggs, the life-long missionary to the Dakotas.

Secretary Proctor has issued a general order authorizing the enlistment in the army of, not more than 2,000 Indians.