

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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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.

Far better to provide the way whereby ten Indian youths, may through their own efforts, gain an education than to furnish the means whereby a hundred may gain an education without effort on their part. By the one system the ten are trained to self-help and independence; by the other, the hundred are educated to become dependants, and to continue leaning on a pension system.

There is more than a tendency on the part of many old Indians to raise a new crop of Indians, non-progressive and dependent like themselves, by clinging together as tribes, withholding the children from school and labor opportunities and forcing the Government to support them. It is most unfortunate that this class of Indians is strongly supported by many people, some with large influence, who pose as friends of the Indians, but are in reality their worst enemies.

If the civilization and education of the Indians has any true, helpful purpose it is to remove them from the ignorance and the savagery of their past. To be entirely successful in removing them from ignorance, it is plain that their constant association must be with intelligence. To be entirely successful in removing them from savagery, it is plain that their constant association should be with civilization. In other words, success demands entire removal and constant association with those conditions we would bring them into. To keep them in or send them back to their old associations is simply seeking to continue their old life of ignorance and savagery.

EDUCATING TRUANTS.

A system of education has been growing up at the Agencies for some time which is full of mischief for Indian youth. It is nothing short of practical instructions in how to run away from school, and of course that is educating runaways from other duties and responsibilities later on.

It is well known that very little discipline can be enforced in Agency schools; that children attend or not about as they please. On most reservations one of the principal duties of the Indian police is to chase down and bring back runaway children from the Agency schools. We know one school which began last year with ninety-three children; during the course of the year there were two hundred and thirty-six different pupils enrolled, but at the close of the year there were only about as many as at the begin-

ning, and not one-third of these were among those in the school at the commencement of the year. Some of those kept in the school throughout the year were only so held by being run down by the Agency police and brought back several times. Runaways were of almost daily and nightly occurrence, and they often went away in squads. This condition of things is more or less common throughout the whole reservation system of schools. Could any plan be devised better calculated to educate any youth to become unreliable?

THE EVIL OF GIVING MONEY TO INDIANS.

Next to the wrong of imprisonment on reservations and the attendant evils laid upon the Indians in connection with that imprisonment, may be placed the wrong of giving them large sums of money under the pretence of purchase money due for their lands. Such gifts mean little or no permanent good and generally much harm to the Indians. Well meaning people get appointed on commissions to treat with Indians and go out and promise on the faith of the United States vast sums of money if the Indians will quit roaming and hunting over, and give up to settlement certain tracts of land that they make no other use of. Just now the Sisseton Indians are receiving a payment amounting to more than two hundred dollars per capita under such an ill-advised agreement. Information comes from several correspondents that long before the payment was made, the Indians were induced to buy on credit from the surrounding traders great quantities of extravagant and unnecessary articles, such as elegant carriages, matched horses, glittering harness, pianos, organs, bright-colored wearing apparel and jewelry, and the money too generously paid them by the Government, is swept away in an hour, if they pay their debts. In a short time their needs will compel many of them to re-sell these articles and of course at great loss, so that the result of it all is that the Indians are more and more impoverished by such lavish money giving and the surrounding whites more and more enriched.

Senator Dawes once stated in the Senate in regard to this system that it would be about as well to give the Indians so many peas as so many dollars, and the Senator was right.

INCONSISTENCY OF THE OPPOSITION TO MR. CAHENSLY'S SCHEME FOR COLONIZING FOREIGN CATHOLICS IN AMERICA.

A certain Mr. Cahensly is the leader of a great Catholic movement which proposes that foreigners coming to America shall be held together in colonies and nationalities for the advancement of Catholicism. They are to have priests and bishops settled over them who can speak and help perpetuate their foreign languages and life. They may live in America but must continue foreign. Cardinal Gibbons and the Catholic leaders in America, the public and the President declare against the scheme, and all the newspapers editorial against it as being un-American and dangerous to our institutions. But are the President, Cardinal and the public in line with our real American purposes as shown in our practice present and past? Are American newspapers, who denounce Mr. Cahensly's movement, consistent? We think not. No other country in the world can compare with us in presenting

(Continued on the Fourth Page.)

THE BUREAU OF CATHOLIC INDIAN MISSIONS AND COMMISSIONER MORGAN.

The wide publication in the daily newspapers of extracts from the controversy between Commissioner Morgan, Cardinal Gibbons and the Catholic Bureau calls for the printing of the correspondence in full.

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS, WASHINGTON, D. C., July 2nd 1891. REV. FATHER CHAPPELLE, Vice-President Bureau Catholic Indian Missions. DEAR SIR:

Replying to your application for renewal of contracts for 1891-92 for the education of Indian children and youth, allow me to say:—

When I entered upon the duties of this office two years ago yesterday, I found the important work of Indian education being carried on under two distinct systems:—The Government, or public, and the contract school system. Beginning in 1876 by an appropriation of \$20,000 for Indian education, the Government had gradually increased this sum until for the year ending June 30th 1889, it amounted to something more than \$1,300,000.

The Government had established and was maintaining three classes of schools, the large training schools off of reservations, the reservation boarding schools and the reservation day schools. The attendance of these various Government institutions for the year ending June 30th, 1889, showed an enrollment of 9,660 and an average attendance of 6,956, (while the enrollment in all the contract schools for the same period was only 6,124, with an average attendance of but 4,596). These various Government schools were in full operation and my work has been limited to enlarging and improving the system. I was in no wise responsible for and claim no credit for its origination, but its proper administration was committed to me as a great trust.

By special and general legislation Congress has, during the last two years, largely increased the number, capacity, and equipment of these Government schools and has added more than a million dollars to the annual appropriation for Indian education.

On entering upon my present duties I expressed my preference for the Government, rather than the contract system, as being more in harmony with the American idea of education by means of the public schools. At the same time I stated that the schools maintained by the Government for the education of the Indians should be strictly non-sectarian and non-partisan; and further, that the appropriation of public funds to sectarian institutions was, in my opinion, contrary to the spirit, if not the letter of the constitution, and opposed to public policy.

I said, however, distinctly and repeatedly, that it was not my purpose or wish to interfere in any way with the contract schools then existing, unless for good and sufficient reasons, expressing however, a determination not to authorize any new contract schools.

These views were widely disseminated and earnestly discussed through the public press and in the halls of Congress, and the general subject found a place in the annual report of the Honorable Secretary of the Interior and the President's annual message.

My position on the question was violently assailed by your Bureau. False charges were preferred against me, and

the most determined, but futile, efforts were made to prevent my confirmation and to secure my displacement. An employee discharged for cause from this office was immediately given employment by your Bureau where he is still retained, and during the entire two years the Bureau has both directly and indirectly, in season and out of season, publicly and privately, through newspapers and personal interviews, through official correspondence and in the lobby of Congress, assailed the policy of the administration and attempted to defeat the extension and successful operation of the Government schools. Those in your employ in the field and others, instigated apparently by the attitude of the Bureau, have endeavored directly and indirectly to hinder the efforts of the Government in its beneficent work of educating and civilizing the Indian through its own appropriate means. These influences emanating from your Bureau have been in some respects at least hurtful, and it is certainly not its fault that the Government schools have not been crippled or even destroyed. While drawing hundreds of thousands of dollars of Government funds to build up and sustain the Mission schools under your charge, your Bureau has thrown the whole weight of its influence against the Government upon whose bounty it subsisted.

Your attitude of hostility, criticism, and aggressive antagonism has rendered official intercourse between your Bureau and this office very difficult and harassing, largely increasing its work and hindering and delaying the general cause of Indian education.

During this period of time the President of your Bureau, Rev. J. A. Stephan, has, never, so far as known, taken any pains to bring about pleasanter relations with the Indian office; has never spoken to me, or, so far as I am aware, been in the office, and is entirely unknown to me, even by sight.

Recently, simply in the interest of harmony and with a sincere desire to promote the common cause, I intimated to your Secretary that I would be glad to confer with the officers of your Bureau, and on the 10th of June last you and your Secretary called at the office, where there was a full, pleasant, and, to me, satisfactory interview. I received from you the repeated assurance that you greatly desired harmony; that you regretted the unpleasant relations then existing, and that in the future this office would have no occasion to complain of the attitude of your Bureau. I at the same time expressed to you my desire for friendly co-operation and my readiness to grant to your Bureau all that you could reasonably expect.

In this connection, let me ask your attention to the growth of the appropriation of public funds to your Bureau, which has been as follows:—

1886, \$118,343; 1887, \$194,635; 1888, \$221,169; 1889, \$347,672; 1890, \$356,957; 1891, \$363,349, from which it will be seen that during each of the two years of my administration you have received an increased amount of money.

Subsequent to this interview your Secretary made an official request for an appropriation for the year to come, of a sum aggregating, in connection with amounts especially appropriated, \$450,210. Your attention is particularly invited to the fact that the total sum suggested by Act of Congress for all contract schools of all denominations for 1891-92 was \$535,000, of which your Bureau claimed nearly five-sixths.

I looked upon this demand as unreasonable, and yet, in order, if possible, to pro-

mote harmony, I intimated a willingness to set apart considerably over \$400,000 for your use, confidently expecting, in accordance with your express agreement, that the unseemly, unjustifiable, and harmful antagonism of your Bureau to the Indian Office and the Government schools was at an end.

Imagine my surprise, chagrin and disgust when my attention was called on Monday, June 29th, to an article emanating from your Bureau, published in the *New York Sun*, Sunday, June 28th, of which the following is a copy:

"THE MOQUI INDIAN TROUBLE.

Commissioner Morgan's School Policy said to be Responsible for it.

WASHINGTON June 27.—The action of Commissioner of Indian Affairs Morgan in requesting that a detail of troops be sent to the Moqui Pueblo Indian School at Keam's Canon, Ariz., to force the Indians to desist from taking their children away from the Government school and threatening the whites, as they are alleged to have done has aroused the utmost indignation among the various benevolent associations interested in civilizing and educating the Indians. The Commissioner is generally criticised, especially by the Board of Catholic Indian Missions in this city, who claim that the trouble if there really is any at Keam's Canon, is the first ill fruits of the Commissioner's policy of pig-headed obstinacy and opposition to the contract schools that have existed and flourished for years. At the Indian Bureau the information is furnished that the recent difficulties are due to the fact that the Moqui Indians are bitterly opposed to sending their children to the Government school. The Mission Bureau states emphatically that there is no truth whatever in this statement, so far as it indicates opposition to education on the part of these Indians. They say that it is quite possible, and altogether probable that the school, as at present managed by the Commissioner of Indian Affairs and his political teachers and other appointees are unpopular, but they claim that the Moqui Indians are heartily in favor of schools, and in support of this they point to a petition submitted by the Moquis to the Commissioner about four years ago and signed by all their village chiefs. The petition, after describing the Indian mode of life and their admiration for the whites, concluded as follows:

"We are also greatly concerned for our children. They pray that they may follow in their fathers' footsteps, and grow up pure of heart and good of breath. Yet we can see that things are changing around us, and many Americans are coming in this region. We would like our children to learn the American's tongue and their ways of work. We pray you to cause a school to be opened in our country, and we will gladly send our children."

In view of this petition and the fact that no trouble whatever has been experienced heretofore with the Moquis or any other tribe in connection with the School's attendance, it is thought that Commissioner Morgan himself is responsible for the present disquietude at Keam's Canon. The action of the Commissioner moreover, in asking for the presence of United States troops before making a careful investigation of the reported trouble, occasions much surprise. Gen. Morgan is an enthusiastic supporter of the Indian Rights Association and professedly a firm believer in the arts of peace as more powerful in the pacification of the savage instincts than the arts of war. Yet at the first note of alarm he forgets his teachings and his principles and calls the military to his aid.

As has been before stated, the present difficulty is the first case on record of Indians being charged with refusing to allow their children to attend the schools. For many years, under the contract school system, the various religious associations of all denominations have conducted successful contract schools, and have never experienced the slightest trouble in getting the Indians to attend. But for the opposition of Commissioner Morgan the Board of Catholic Missions would be conducting a school at Keam's Canon to-day for the benefit of the Moqui Indian children. In 1889, Father Chappelle, of this city, the President of the Board, visited the reservation and arranged for the erection of a commodious and expensive school-house. The contract between the Government and the board had been drawn up when Commissioner Morgan came into office.

He at once announced a policy of opposition to the contract school and would not allow the Board of Catholic Indian Missions to erect the contemplated one at Keam's Canon. Not a single contract school has been allowed to be started since Commissioner Morgan came into office. Instead, the Government now constructs and manages all the schools and has inaugurated a system of building ex-

pensive schoolhouses all over the West. The teachers and other employees are appointed by the Commissioner and a new army of Republican political office holders placed under the control of Commissioner Morgan and the Interior Department. Under the new policy the expense to the Government of maintaining Indian schools has increased so rapidly that \$2,222,000 was appropriated for their support during the present fiscal year, as against \$1,300,000 a year or so before Commissioner Morgan came into office. Under the old system the cost to the Government for the subsistence of each Indian child attending a contract school was \$9 per month or \$108 per year. The benevolent associations paid the rest. Now the cost to the Government is about \$200 for each child.

Comm'r. Morgan's supposed ground of objections to contract schools is that the Indian children are there taught some form of religious belief, and urged to become Catholics, Presbyterians, Episcopalians, Methodists, or some other sort of denominational Christians, and that they ought not to be subjected to this kind of teaching. During his two years in office he has grown more than ever determined in his opposition to the contract school system, and has recently stated that President Harrison endorses his policy of placing and keeping the schools entirely under the control of the Government and the Indian Bureau. His critics are inclined to think that the alleged refusal of the Moqui Indians, a very peaceable tribe, to allow their children to attend the schools and his hasty action in asking for the protection of the military, without having investigated the reports of trouble, is a severe reflection on his policy of opposition to the contract school system. The officials of the Board of Catholic Indian Missions declare that if it is true that the Indians are rebellious it is due entirely to dissatisfaction with the management of the school, growing out of the political appointees sent out by Commissioner Morgan to take the places of the philanthropic persons who had the welfare of the Indians at heart. These officials say that had not Commissioner Morgan prevented the consummation of the contract which they had in 1889 for the construction of a school for the Moquis it would have been in existence to-day, and that no trouble would be experienced in securing the attendance of the children. They denounce Commissioner Morgan's policy of entire Government control as endorsed by President Harrison as impractical, wasteful, inefficient, and as conspicuously unjust to the Indians."

Receiving no explanation or apology from you therefore, as I had a right to expect, I sent you word that I would be glad to see you in reference to it, and, in a full conference, you expressed yourself as being displeased with the offensive article, disclaimed all responsibility for it, and said that you had reprimanded the employee of your Bureau from whom it emanated. You admitted that he was the person who had been dismissed from this Office for cause, and who was at once taken into your employ, where he still remains, and I pointed out to you that he had been the promoter of discord the last two years, and that in my opinion there could be no harmonious relations while he continued in your service.

I further maintained that no employee of your Bureau, sustaining the relations it does to this Office, has a right to make these assaults, and suggested, in the interests of harmony, that this man be immediately discharged from your Bureau.

To this proposition you would not consent, although repeating with emphasis your disapproval of his action, stating that it was unwarrantable, that he had used your name without authority and that you were both pained and shocked.

I have reflected very carefully over this matter, have taken high counsel regarding it, and I most reluctantly feel constrained to say that the office declines to enter into contract with your Bureau for the education of Indian youth.

In taking this step allow me to say that it is not the purpose of the Office to essentially modify the agreement already made with you as to the amounts to be allowed for the ensuing year to the various Catholic contract mission schools. On the contrary, having, by painful experience and patient endurance for two years, found it impossible to maintain friendly relations with your Bureau the Office proposes to enter into contract directly with those having these schools in charge, as several of them have already requested it to do.

The Catholic Bureau has no claim whatever upon this Office, and it is not essential for the operation of the contract school system. No other denomination thinks it worth while to maintain a similar Bureau here, and although the Office has repeatedly refused to grant several of these denominations their requests for increased appropriations,—in some cases where the circumstance were peculiarly trying,—its relations with them have always been most friendly and it has been treated by them with the greatest official courtesy, in strong contrast with the great discourtesy of your Bureau.

In this connection, your attention is invited to the following table showing the sums devoted by the Government to the various religious bodies the last fiscal year:—

Roman Catholic.....	\$363,349
Presbyterian.....	44,850
Congregational.....	27,271
Martinsburg, Pa.,.....
Alaska Training School.....
Episcopal.....	29,910
Friends.....	24,743
Mennonite.....	4,375
Middletown, Cal.,.....
Unitarian.....	5,400
Lutheran, Wittenberg, Wis.,.....	9,180
Methodist.....	6,700
Miss Howard.....	1,000
Appropriation for Lincoln Inst..	33,400
Appropriation for Hampton Inst.	20,040
Total.....	\$570,218

In closing, permit me to say that I have been contemplating this action for some time as a last resort in case I found it impracticable to sustain friendly relations with your Bureau. This last act of assault, so ill-timed, unjust, false and bitter, is simply the culmination of a long series, and, coming as it does immediately after your expressed desire for harmony, and followed as it was by your refusal to apply a remedy, leads to the conclusion that there can be no harmonious relations between your Bureau and this Office.

As bearing on the general subject, I beg to ask your attention to your official copy of a letter written to me by your President, under date of April 29th, which was received during my absence in New York, and which I have this day seen for the first time.

Thanking you for your personal courtesy, I am,

Yours very truly,
T. J. MORGAN,
Commissioner.

THE BUREAU OF CATHOLIC INDIAN MISSIONS, WASHINGTON, D. C.,

July 8th, 1891.

THE HONORABLE,
THE COMM'R. OF INDIAN AFF'RS.

SIR:

On Friday, July 3, 1891, the Bureau of Catholic Indian Missions received a communication in writing from the Indian Office, Division "E" bearing date the 2nd instant, addressed to its Vice-President and signed by the Hon. Commissioner of Indian Affairs.

In view of the character of the contents thereof, a special meeting of said Bureau was, on the 3rd. instant duly ordered to be held on Monday, the 6th. instant. Said meeting was so held at its office, at 10 A. M., on said date, when and where the entire contents of said letter were fully reviewed and maturely considered and whereat, in conformity with a resolution unanimously adopted by said Bureau, it was decided to request an official personal interview with the Hon. Commissioner of Indian Affairs relative to the contents of said letter, and for this purpose this Bureau addressed the Hon. Commissioner of Indian Affairs a letter, a copy of which is as follows, to wit:—

THE BUREAU OF CATHOLIC INDIAN MISSIONS, WASHINGTON, D. C.,

July 8th, 1891.

HON. T. J. MORGAN,
COMMISSIONER OF INDIAN AFFAIRS.

SIR:

This Bureau respectfully requests that the Hon. Commissioner of Indian Affairs may appoint an early date (Thursday of this week excepted) for the purpose of an interview between him and this Bureau in relation to the contents of his letter—"E"—of the 2nd. instant addressed to its Vice President.

Very respectfully,
P. L. CHAPPELLE,
Vice President.

To this communication this Bureau received a reply, copy of which is as follows, to wit:—

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON, D. C., July 6, 1891.

REV. FATHER CHAPPELLE, Vice-President Bureau Catholic Indian Missions.

DEAR SIR:

Replying to yours of July 6th, just received, requesting me to appoint an hour for an interview, allow me to say that I will receive any communication in writing from the representatives of the Bureau of Catholic Missions, but fail to see that any thing will be accomplished by a personal interview.

With expressions of great personal respect, believe me,

Yours respectfully,
T. J. MORGAN,
Commissioner.

Whereupon, on the 7th. instant, another special meeting of this Bureau was ordered to be held on the 8th. instant.

Said meeting was so held at its office, at 10 A. M. on said date, when and where the contents of said two letters were fully reviewed and further considered.

This Bureau expressed not only its deep regret, but its exceeding great astonishment that the head of any public office of the United States, should decline and refuse to hold an official personal interview with persons having important public business to transact with it, and especially, too, in view of the necessity of a personal official interview on matters so important as those recited in said letter of the 2nd. instant, and wherein, too, the convenience of the Indian Office and not that of this Bureau was sought to be subserved, rendering in its judgment an official personal interview necessary prior to making any response in writing to said letter. Furthermore, in asking for that interview, this Bureau was simply adopting and following the policy of the Hon. Commissioner, who had a few days previously sought personal interview with Rev. Dr. Chappelle, its Vice President, on the very same questions now under consideration.

At the meeting of this Bureau held July 6, 1891, the subject matter of said letter of the 2nd instant being under consideration, and particularly that part thereof which referred to matters that transpired on and subsequent to June 28th. last, each and every member of this Bureau was asked what connection, if any, directly or indirectly, in person or by proxy, he had with the article published in the *New York Sun* of Sunday, the 28th. ultimo, as recited in said letter of July 2nd, and which publication seems to have constituted the gravamen of the complaint of the Hon. Commissioner of Indian Affairs as recited in his said letter. Each and every member of this Bureau declared that he had no knowledge of any kind relative to said article, that he neither inspired its creation, nor furnished data for nor caused its preparation, nor was he in any wise a party or privy to its publication or to any matter therein recited, and that all of same was done without his knowledge or consent and concerning which each expressed his great surprise, sincere regret and chagrin; but in all of which Mr. John A. Gorman, an employee of this Bureau, whose official connection with which began only on June 1, 1891, took no party.

Said article having been fully discussed by this Bureau in the presence of Mr. Gorman, this Bureau then unanimously disavowed, as it now disavows either the inspiration, preparation, or publication of said article, and declared that no member or employee of the Bureau, sustaining the relations it does to the Indian Office, had or has, as such member or employee, the right to make such assaults upon it or upon any other office, or head thereof, or branch of the administration of the Government of the United States and thereupon declared the consequences that would arise in the event of any violation of this policy and the declaration thereof.

This Bureau then and there further declared that should any of its members or employees so far forget themselves as to publicly criticize the Government of the United States in the administration of its laws, this Bureau could not, and should not be held officially responsible for such action on their part respectively, unless this Bureau would officially endorse such criticism.

These views of this Bureau so formulated having been so declared in the presence of Mr. Gorman, he thereupon immediately, in writing, tendered, and thereupon this Bureau duly and immediately accepted, his resignation as an employee thereof, the duration of which employment was only from June 9, 1891, to July 6, 1891.

This Bureau does not deem that any matters contained in said letter of July 2, 1891, demand any further reply at its hands at this time, except a reference to the concluding paragraph thereof in these words:—

"As bearing upon the general subject, I beg to ask your attention to your official copy of a letter written to me by your President, under date of April 29, 1891, which was received during my absence in New York, and which I have this day seen for the first time."

Referring to said paragraph of said letter this Bureau respectfully submits to the Hon. Commissioner of Indian Affairs that the letter therein referred to was not written or signed by its President, the Right Reverend Bishop Harty, that said letter was never brought to the notice of this Bureau until July 6th., inst., and then only by virtue of its attention being called thereto by the Hon. Commissioner of Indian Affairs in his said letter of July 2nd.

This Bureau states that said letter seems to have treated of matters principally, if not entirely of a personal character; that its author is now and on July 2nd was, and for sometime prior thereto had been absent in Germany, but that upon his return to the United States even said letter and the correspondence that inspired the same shall have the further consideration of the Board.

This Bureau calls the attention of the Hon. Commissioner of Indian Affairs to the fact that for the twenty years last

past all the relations between it, its founders and the Indian Office, under every administration of the Interior Department and the Office of Indian Affairs, has ever resulted in the most harmonious action in their joint desires and efforts to ameliorate the condition of, to educate and civilize the Indian tribes of North America and that while during this long interval many and serious propositions and details of administration have arisen, requiring forbearance and prudence at all times on the part of both, yet harmonious results without any serious exception have been the consequence.

This Bureau declares that this is the first instance when any matters between the Indian Office and this Bureau have arisen wherein the Hon. Commissioner of Indian Affairs has felt called upon to declare that friendly relations between it and this Bureau do not exist, even to the extent of further declaring it impossible to maintain friendly relations between it and this Bureau, and still further substantially declaring (though he says he does so most reluctantly and that too, under constraint) that his office declines to hold any official personal interview with this Bureau relative to the subject matter of contracts for the education of Indian children.

Moreover, this Bureau is of opinion that the causes alleged to it by the Hon. Commissioner of Indian Affairs as grounds of an intention to sever the official relations heretofore existing between this Bureau and the Indian Office, are chiefly, if not entirely of a personal character on the part of the Hon. Commissioner and do not furnish any valid or sufficient grounds for the grave official step which the Hon. Commissioner has thought fit to contemplate; this Bureau declaring that private grievances of officials should not in any case be allowed to stand in the way of the due administration of public business entrusted to their charge.

This Bureau, so believing, declares that there does not exist any valid cause to substantially sever official relations in the matter of contracts for the education of Indian children between the Indian Office and this Bureau, but respectfully submits that the Hon. Commissioner of Indian Affairs, in his said letter of July 2nd does not and in fact could not set forth, recite or in any wise intimate any want of fidelity on the part of this Bureau in the execution of any of its contracts with the Indian Office, or in the management of any of its Indian schools, or in the due administration of any of its trusts relating to Indians. This Bureau points with pride to the monuments of its success planted throughout the Continent, whether on Indian reservations or elsewhere, in connection with the Indian Office, and particularly in and at the homes of the Indians themselves where they have aided in their civilization and education.

This Bureau refers the Hon. Commissioner of Indian Affairs to the confidence heretofore reposed in it and its founders by his predecessors when dealing with the Indian Office during the twenty years last past, and further endorsed by the act of the present Hon. Commissioner of Indian Affairs himself, who, in his letter of June 27th, last, duly sent to this Bureau to be signed by its proper officers, the forms of contracts heretofore duly agreed upon between his Office and this Bureau, (which contracts, having been duly signed, are now returned herewith as a part hereof) for the continuance of its several contract schools during the fiscal year ending June 30th, 1892, for the due maintenance of which Congress made liberal appropriations in its last Indian Appropriation Act, in words as follows, to wit:

"Provided, That at least five hundred and thirty five thousand dollars of the money appropriated for the support of schools by this act shall be used exclusively for the support and education of Indian pupils in industrial and day schools in operation under contracts with the Indian Bureau."

"That the expenditure of the money appropriated for schools purposes in this act shall be at all times under the supervision and direction of the Secretary of the Interior, and in all respects in conformity with such conditions, rules and regulations as to the conduct and methods of instruction and expenditure of money as may from time to time be prescribed by him."

This confidence in the continued success of its Indian schools is particularly emphasized by the Hon. Commissioner himself in his said letter of July 2nd, in which he says:

"In taking this step allow me to say that it is not the purpose of this office to essentially modify the agreement already made with you as to the amounts to be allowed for the ensuing year to the various Catholic contract mission schools."

And this agreement this Bureau fully anticipates the Hon. Commissioner of Indian Affairs will duly execute in the form and in the manner in which the same was mutually entered into and agreed to be done between his Office and this Bureau.

These explanations, these disavowals and these declarations of this Bureau in these premises it is hoped, and believed,

will cause the Hon. Commissioner of Indian Affairs to hesitate in carrying into effect the contemplated severance of official relations between his Office and this Bureau relative to said contracts attended as it no doubt will be with consequences so grave and so far-reaching, that neither the Hon. Commissioner himself nor ourselves at this time are competent to fully measure or to fully calculate their import or the extent of injury that may be done to the cause of Indian education (in which we all are so deeply interested) and so liable, as it will be, to originate new causes of contention.

The cause of Indian education needs the continued and harmonious co-operation of all its friends, demanding that they stand together shoulder to shoulder in so important a trust, and which cannot safely proceed to success without such friendly co-operation.

In conclusion this Bureau respectfully submits to the Hon. Commissioner of Indian Affairs that the policy of Congress as it understands the same to be from a careful study of the last Indian Appropriation Act, is in perfect harmony with the objects of the creation of this Bureau and its due organization under the laws of Congress, to wit: to aid in perfecting a system of education among the Indians as heretofore duly inaugurated by that great soldier, pure patriot and true friend of the Indian, and whose practical experience in Indian management was great, President Grant when he established his Peace Policy, in which, at his official invitation, the friends and founders of this Bureau have been zealous co-laborers for the twenty years last past.

While Gen. Grant was President Congress adopted and thence till now has successfully continued his said policy, so far as Indian education is concerned, at its every session, and as so strongly set forth even by the Hon. Commissioner of Indian Affairs himself in his said letter of July 2, 1889.

This Bureau assures the Hon. Commissioner of Indian Affairs that its efforts in the future will be, as in the past they have ever been, to cordially co-operate in harmony in every proper manner with the Indian Office in its endeavors to ameliorate the condition of all Indians entrusted by Congress to its care, and to aid in the due administration of all laws providing therefor in the manner and according to the intent and spirit of their enactment.

This Bureau, while assuring the Hon. Commissioner of its great desire at all proper times to secure and maintain harmony with his Office, regrets that the Hon. Commissioner alleges that he thinks that any unpleasant relations exist between his Office and this Bureau, but further assures the Hon. Commissioner that in the future his Office shall have no valid occasion to properly complain of the attitude toward it of this Bureau in any matters which may be within its province and capacity to rectify or remedy.

This Bureau thanks the Hon. Commissioner of Indian Affairs for all official courtesies heretofore extended to it by his Office, and has directed that this communication be duly submitted to him for his mature consideration, early action and reply, and that a copy thereof, (the same having been duly spread upon the records of its official proceedings) together with a copy of the letter to which it is responsive and copies of the correspondence to which it refers, shall be duly transmitted, for their information, consideration, &c. to His Eminence James, Cardinal Gibbons, and to the Secretary of the Committee of Catholic Bishops charged with the education of the Indians of the United States.

Very respectfully,
P. L. CHAPPELLE,
Vice President.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS
WASHINGTON, July 15th, 1891.

REV. DR. P. L. CHAPPELLE,
VICE PRESIDENT BUREAU OF
CATHOLIC INDIAN MISSIONS,
WASHINGTON, D. C.

SIR:—
Replying to your communication of July 8th, in answer to Office letter of July 2nd, severing the relations between this Office and your Bureau, allow me to say that I have given it my most serious consideration point by point, and see no reason whatever for any modification of the action of the Office as set forth in letter of July 2nd. Your assurance that the "efforts of your Bureau in the future will be, as in the past they have ever been, to cordially co-operate in harmony in every proper manner with the Indian Office in its endeavors," &c., is a little too suggestive and promises anything but friendly relations.

I will not enter into any discussion at this time of the several points of your communication, but wish to offer an apology for the inadvertence of the Typewriter in using the word "President" instead of "Director" when mentioning Rev. J. A. Stephan, a mistake which I, too, overlooked. Allow me to say further, that if I had read Mr. Stephan's offensive official letter of April 29th prior to the interview with you, that interview—notwith-

standing my very sincere desire for friendly co-operation with your Bureau—would never have been sought, and that while that letter remains in the files of this office without apology, and he remains officially connected with your Bureau, any official relation between it and this office will be by courtesy, and not by right.

As to this action originating "new causes of contention" I can only say that this office stands ready to meet them as they may arise.

I have already signed several contracts with the Catholic schools, which are apparently glad to enter into the new order of things.

In closing, permit me to say that although I, of course, cannot be cognizant of how much you may have known personally of what has been going on in your Bureau, that I find it difficult to believe from my brief and pleasant acquaintance with you, that you could or would have sanctioned its spirit and methods.

Yours very truly,
T. J. MORGAN,
Commissioner.

THE BUREAU OF CATHOLIC INDIAN MISSIONS,
WASHINGTON, D. C.,
July 14, 1891.

HON. T. J. MORGAN,
COMMISSIONER OF INDIAN AFFAIRS.

SIR:—
I beg leave to enclose herewith, for your serious consideration, a communication addressed to you, under date of the 12th instant, from His Eminence, James Cardinal Gibbons, in relation to the matter of contracts between your Office and this Bureau for the education of Indian children, and which he requests that I transmit to you.

Very Respectfully,
P. L. CHAPPELLE,
Vice-President.

CAPE MAY, N. J., July 12, 1891.

HON. T. J. MORGAN,
COMMISSIONER OF INDIAN AFFAIRS,
WASHINGTON, D. C.

DEAR SIR:—

It is a matter of sincere regret to me that the article in the *New York Sun* of June 28, to which you kindly called my attention, should have appeared, for I am very much opposed to personal attacks of that character. I am not acquainted with the author of the article, who was an employee of the Catholic Indian Bureau, but whose connection therewith is, I am advised, in deference to your wish, now ended.

I regret the publication of this article all the more, since I understand that, prior to its appearance, an agreement had been reached whereby mutually friendly relations were apparently insured between your Office and the Catholic Bureau—of which fact I learned with much satisfaction—and that following its appearance you have deemed it proper to announce a determination to completely sever the relations between your Office and that Bureau by declining to enter into contracts with it for the education of Indian children.

This, I submit, is a very grave step, and one that I fear will be fraught with much embarrassment to all concerned in the great and necessary work of educating our Indian wards, and result in many complications and contentions that can be productive only of discord and trouble. I am clearly of opinion that it will be a mistake to carry out your intention, and therefore I trust that you will reconsider the matter and conclude to continue the relations heretofore existing between your Office and the Catholic Bureau.

From the assurances given by the Catholic Bureau in its letter to you of July 8th (copy of which has been furnished me) I feel sure that you will not in the future regret having complied with this request. Its desire, as I am pleased to note, is to do everything that is right and proper to bring about harmony, and for myself I will say that I will use my influence to prevent anyone connected with that Bureau indulging in attacks upon you of a malevolent or personal character.

I had a very pleasant and quite lengthy talk with the President yesterday, but did not allude to this matter.

Yours faithfully,
J. CARD. GIBBONS,
Abp. Balto.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON, July 16th, 1891.

J. CARDINAL GIBBONS, Archbishop of Baltimore.

REVEREND AND DEAR SIR:—
I have the honor to acknowledge the receipt of your very polite letter of the 12th instant, and lest you may not have seen it, beg to enclose for your information, copy of my letter of July 2nd to the Catholic Bureau declining to enter into further contracts with it for the education of Indian children.

Their reply to this communication is, I regret to say, far from satisfactory either in terms or spirit. Enclosed please find copy of my response to the same, and allow me to say that the brief and summary

statements of my two letters can give you out a faint idea of the enormity of the offences of their Bureau, continued through nearly two years, offences which have been patiently endured until forbearance is no longer a virtue.

I did not care to enter into further discussion with the Bureau, but desire to call your attention to two or three of the points made in their communication of the 8th instant:—

Regarding a personal interview—As it was suggested for "the convenience of the Indian Office," it surely was the privilege of the Commissioner to waive it, if he chose. No discourtesy was intended. I simply preferred to have all that was said on the subject, in writing, and gave every opportunity for the same.

The statement in reference to the length of time during which Mr. John A. Gorman has been connected with the Bureau, seems to this Office disingenuous. It is commonly understood that he has been in its service ever since his discharge from this Office for cause, although he may not of course been officially connected with it.

When I suggested his dismissal from the Catholic Bureau, as one means of securing more friendly relations, it was on the supposition that his connection with the Bureau dated back nearly two years, and, had I known what they now declare, that he had only recently been employed by them, I should have regarded that—in view of his revengeful hatred of me and persistent opposition to the entire Government Indian school policy, well known to them—as a sufficient indication of their spirit of hostility to this Office.

Their position that their Bureau is not to be held responsible for the action of its employees or attachés unless those actions are officially endorsed by them, is not considered tenable by this Office. If persons in their employ, representing them speaking for them, are to be allowed to make assaults upon this Office, the Commissioner and the Government without restraint, harmonious relations are, of course, utterly impossible.

Their position in declaring that "private grievances of officials should not in any case be allowed to stand in the way of the due administration of public business entrusted to their charge" will hardly stand the test of reason. The assaults which have been made upon my personal character, charging me with being a perjurer, a liar, a bigot, a pagan, a dishonored soldier, a persecutor, a brute, a corruptor of morals, a destroyer of the faith, &c., &c., attacks which have not spared my wife nor the sacredness of my home, could hardly have been pleasing under any circumstances. But even when they went forth under the sanction of a great Bureau, styling itself Christian, when some of them were embodied in an official communication and sent in the name of the Bureau to the United States Senate, which document lies before me as I write—others hurled at me in an official letter and all accompanied by severe denunciations of the entire administration of Indian Affairs, they certainly cannot be regarded as merely trifling personalities, "personal grievances," as the Bureau is pleased to call them. Many of them were laid before the President by a committee of Bishops and made the basis of a demand for the removal of the Commissioner of Indian Affairs.

That the relations of the Office and the Bureau have not been harmonious is no fault of mine, and has been a constant source of regret to me. The unhappy controversy was not of my seeking, but was inaugurated and has been persistently kept up by the Catholic Bureau. I have been maliciously misrepresented by one who knew better, and, unfortunately, wholly misunderstood by others, who were, but should not have been, misled by his falsehoods and slanders. You will perhaps recall that in a personal communication addressed to you November 2nd, 1889,—which communication lies before me now—I called your attention to the utter groundlessness of those attacks and expressed my earnest desire for friendly co-operation between this Office and the Catholic Bureau.

I have not now and never had the slightest antipathy to Catholics and am glad to count among my choicest friends members of that communion. I rejoice in whatever of good Catholic missions have accomplished among the Indians, and my attitude toward the Catholic contract schools is sufficiently evinced by the largely increased sums which I have conceded to them for next year, and for which I am now executing contracts directly with the schools, instead through the Catholic Bureau, and receiving from them—I am glad to say—the most courteous, satisfactory responses.

The great advance in Congressional appropriations for Indian education, the increased efficiency of the Indian Service everywhere, the hearty support accorded my administration of the great trust committed to me by the President, the Secretary, and the public generally, are a sufficient refutation of the false charges of the Bureau and indicate the unwisdom and futility of their factious opposition.

As a public official I am prepared to subject my administration of the Indian

Office to the closest scrutiny and the ordeal of public criticism, to bear with equanimity the misrepresentations inseparable from public life, but I submit that I cannot be expected to maintain harmonious relations with a great Bureau subsisting upon the bounty of a Government whose work it antagonizes and misrepresents, and whose officers it defames. This important step was not taken without mature consideration and careful consultation, and nothing but the most weighty reasons would justify the office in retracting it.

I beg your indulgence, my dear sir, for this lengthy communication, for which my firm belief in your fair-mindedness and my great respect for your personal character must be my apology. I would have taken neither the time nor the pains to make so full a statement to any one else and can only express my regret that your kind and authoritative offices did not sooner intervene to prevent the action which the unwise, un-Christian course of the Catholic Bureau forced upon this office.

Thanking you for your letter, and with assurances of personal esteem, believe me,
Yours very respectfully,

T. J. MORGAN,
Commissioner.

Finale.

In the following press despatches will be found the peaceable termination of the difficulty:

WASHINGTON, July 31. — Archbishop Ireland, of St. Paul, had a long and pleasant interview with Commissioner Morgan yesterday in regard to the late controversy between the commissioner and the board of Catholic Indian missions. The archbishop expressed himself as satisfied with the commissioner's plan of contracting direct with the Catholic schools for the education of the Indians. The commissioner assured the archbishop that no discrimination would be made against Catholic schools during his administration, and that they would receive a large increase in the appropriations for those institutions.

BALTIMORE, July 31. — A reporter called last night on Cardinal Gibbons in relation to the controversy with the commissioner of Indian affairs. The Cardinal said:

"I have given the subject of the Catholic Indian bureau in its relations to the interior department much anxious thought during the last few weeks, and have all the information that could be obtained from the most reliable sources. Undue importance, I am now satisfied, has been attached to the recent controversy between the commissioner of Indian affairs, Hon. T. J. Morgan, and the bureau of Catholic Indian missions.

"Mr. Morgan has thought it advisable, for the more effective expedition of business in his department, to have all contracts for schools signed by the several superintendents of such schools rather than by the director of the Catholic bureau, as heretofore practised. I do not see how this change can in any manner affect the real interests of the Indians, and therefore it is a point which should not disturb us. The bureau of Catholic Indian missions is still in a position to labor in many fields of usefulness. In fact, the signing of contracts was not originally comprised in the shape of its work.

"I have every reason to believe that the president and secretary of the interior are kindly disposed toward the Catholic Indian schools. Indeed, on this point I speak advisedly. There can be no doubt but that they treat the schools in a just and equitable manner. Catholics have many reasons to thank God for the blessings they enjoy as citizens of the United States."

Inconsistency of the Opposition to Mr. Cahensly's Scheme for Colonizing Foreign Catholics in America.

(Continued from First Page.)

a more thorough, complete, and arbitrary exemplification of just what Mr. Cahensly proposes. With some slight modifications the purposes of the United States Government towards its Indian population have always been and are now only, entirely and exclusively on the same line with Mr. Cahensly's scheme. We have not only colonized the tribes separate and apart from our other people but we have fenced them in on reservations, and forced them to remain intact as tribes using our army and every other power and influence we could bring to bear upon them for that purpose. Never once has there been a move, or an intention, or a scheme, countenanced officially or by public sentiment to do anything else but colonize our Indians, and not only to colonize them in masses, but to colonize them as separate tribes and languages. Government effort of every sort, and Church effort of every sort has been only and

alone along this line. They have had no invitations, no inducements to come out, to disintegrate, to become individuals and as such component parts of the nation at large, in any capacity whatsoever. If white men marry Indian women, as in the case of Boudinot, Choteau, Robertson and others, public, Government and religious sentiment has not attempted to persuade, to induce, to admit the new family into the nation. The husband is not asked to continue, nor the wife to join him and be American. The white man is carried over to the tribe to become a "squaw man" every time. If through any help of Government or charity a young Indian becomes refined and educated and marries a white woman, as in the case of Dr. Eastman, Joshua Given, Revs. Cook and Walker and others, never in any single case does the white woman carry the Indian man into civilization; always and ever does he carry the wife into the tribe, and we suppose to be consistent she should be dubbed "buck" women. To such an extent are the principles of the scheme Mr. Cahensly proposes for foreign Catholics emigrating to America, carried out in our treatment of the Indians, that as we see and have experienced, it is next to impossible for Indians to break away from the colony corral even though as individuals, they may join their lives by marriage to those of the civilized race. What consistency is there therefore, in making opposition to Mr. Cahensly's most effective scheme for building up and perpetuating Catholicism and foreign power in America?

SNATCHES OF WISDOM FROM SPEECHES OF CONGRESSMEN.

During the discussion of the Indian Appropriation Bill in the last United States Congress, we made a few excerpts showing the trend of thought upon the general question. We did so without reference to the context of the discussion, and this matter has been upon our galleys for over two months. It now comes into use as good material.

Square.

"When the Indians deal with a man who speaks directly and honestly, he is willing to act equally direct and honest, and do equal and exact justice.—[Hon. C. E. Hooker, of Mississippi.]

Tempting Policy Opposed.

"I am opposed to any policy which tempts the Indian Bureau to magnify and perpetuate itself.—[Hon. B. F. Shiveley, of Indiana.]

Our Duty.

"We as an associated people forming a great Republic, have been given the Indians in charge by the Almighty, and it is our duty as a Christian and civilized people to pursue a policy toward them that instead of accomplishing their extinction will lead up to their becoming themselves Christianized and civilized; and if we fail in that duty, we, as a nation, will surely be accountable for it, as individuals are for the sins they themselves commit.—[Hon. N. C. Blanchard, of Louisiana.]

The Education That Will do him the Most Good.

"The march of civilization and development can not be arrested in its progress, and whatever is athwart its pathway must stand aside.

As fast as the possession of the Indian becomes necessary to the wants of the white man, or necessary to the development and progress of the country, the Indian must surrender, and move on toward the setting sun.

In the nature of things this is inevitable, but it does not follow because it is so that whatever can be done to ameliorate his suffering, to assist him to face the stern realities he is soon to encounter, to prepare him to cope with the changed condition he must sooner or later meet, should not be done, and as promptly as possible. To the Indian as well as the white man, no one need be told that an education is one of the most invaluable things, most priceless gifts that can be bestowed.

That education or the education that

will do the most good can only be acquired away from his reservation, away from his people, away from the dense forests and vast prairies, away from his hunting grounds and among white people, among their farms, their workshops, and their machinery.

Experience teaches us that when an Indian youth is sent among white people everything he sees or hears becomes an object lesson by which he gains knowledge.

We all learn knowledge by imitation, and we use it correctly or incorrectly according as those with whom we associate use correct or incorrect language, and the Indian, of all others, learns by imitation perhaps more readily than almost any other people under the sun.

I could fill volumes showing the good results of pupils returned from training schools, but it is unnecessary as it is an unquestioned fact.

I attack no denomination, creed or society. I am simply opposed to the Government granting aid or subsidy for the advancement of any sect or going into partnership with any or in any manner aiding church schools or churches.

I believe it wrong in principle and repugnant to the plain letter of the Constitution and certainly to the spirit of our institutions, and that this system of farming out the Government schools among the Indians to the various church denominations is a very gauzy way of aiding church societies and ought to cease.

I am utterly opposed to the whole contract system, and believe the Government should allow no religious denomination to educate these people by contract; I am willing that all denominations should establish missions among the Indians wherever and whenever they please, but I want them to do so at their own expense, and not at the expense of the public Treasury.—[Hon. M. H. McCord, of Wisconsin.]

Absurdities in the Way.

The Indian is really the ward of the Government or he is independent of it. If he is not a ward you have no right to feed and clothe him at public expense. If he is a ward you can make no treaty or contract with him. He is either within your jurisdiction or he is beyond it. Yet you treat him as being both within and without it. With these patent absurdities in the way, no sensible solution can be made of the question. These must be eliminated from your policy before any just or reasonable action can be projected or carried out. The Indian must accept the conditions which civilization imposes or he must fall and be crushed by it. These United States are no longer large enough to give a place to barbarians, associated in thieving bands of cutthroats and murderers. The Indian must leave off idleness or part with existence. It is the law of God. (Applause.)—[Hon. Marcus A. Smith, of Arizona.]

Sarcasm.

Before bringing his remarks to a close, Mr. Smith gave a sarcastic thrust at Mr. Morse, of Massachusetts and Mr. Blanchard, of Louisiana, who had spoken in favor of Indian education.

Mr. Smith said:

"When my friend Morse had finished his sermon, the gentleman from Louisiana should have sung, and I am surprised that he did not sing some touching, religious, soul-inspiring Indian song, such as my friend himself would write. Indeed, I do not know but that in one of his frenzied moments he did sing:

He killed the noble mudjokivis,
With the skin he made him mittens,
Made them with the fur side inside,
Made them with the skin side outside.
He got the warm side inside,
Put the inside skin side outside,
He got the cold side outside,
Put the warm side fur side inside,
That's why he put the fur side inside,
Why he put the skin side outside,
Why he turned them inside outside,

The noble sentiment of the song would have been fitting doxology harmonizing in loftiness of thought, vigor of imagi-

nation, and fecundity of ideas with the sermon of the gentleman from Massachusetts."

The Indian not a Brute.

The gentleman from Arizona (Mr. Smith), in his most extraordinary speech delivered a few moments ago, said, among other things, that the Indian was a brute, and that he was not susceptible of elevation by education or Christianization.

That position I deny. To affirm it is to deny the gospel. To affirm it is to deny the Book that says, "God hath made of one flesh and blood all nations that dwell upon the face of the earth." To affirm it is to deny that Christ died for the Indian. * * * A wise and statesmanlike policy on the part of the government will be such a policy as will lead, by education, civilization, Christianization, and elevation in the scale of humanity, these Indian tribes to become tillers of the soil and self-supporting.

Such a policy is a part of practical wisdom and sound sense, and that is my reply to the "Young-Man-Afraid-of-Indian-Education," the gentleman from Arizona.—[Hon. E. A. Morse, of Massachusetts.]

Money Well Expended.

Knowing all the facts as I do, I have no hesitation in saying that in my judgment no money is more humanely expended by the Government of the United States than that which is spent in support of the school at Carlisle.—[Hon. James Buchanan, of New Jersey.]

Eastern Schools Inflict Misery.

Mr. Chairman, I wish to be heard a moment in regard to the policy of maintaining these Indian schools in the east, at points remote from the reservations. Up to this time there is no evidence that any benefits have resulted from this policy. * * * In gratifying this philanthropic spirit of our people, we are inflicting untold miseries on these unfortunate savages. * * * Of course you cannot expect to immediately educate the Indians in civilized ways. You cannot do it at once. But it is done gradually where the schools are on the reservations, because there you elevate the Indians at the same time that you educate their children. Both are benefitted. But here in the east, instead of accomplishing this result, you educate the children and inflict unspeakable misery and wretchedness upon the parent, without, in many instances, conferring any real or lasting benefit on the Indians themselves.—[Hon. W. S. Holman, of Indiana.]

The Opposite View.

They (the Indians) gather more of civilization in six months in a good old Pennsylvania family than on the reservation in six years. * * * In the name of the coming civilization, in the name of the coming American citizenship, which is to be the final solution of this great Indian problem, I protest against any such backsliding and back-looking as the gentleman from Arizona (Mr. Smith) gave us the other day. Let us set our face to the future, turn our thoughts in the direction of advancement and civilization, and not allow the wheels of progress to be turned back in this last decade of the century. (Applause.)—[Hon. B. M. Cutcheon of Michigan.]

THE HAYDOCKS TESTIMONY.

An interesting story; a forceful presentation of the doctrines of peace as held by the Quakers, and conclusive proof that slavery was the true cause of the civil war, and that all war is opposed to Christianity, are the features presented to the reading public in the "Haydocks Testimony," a book of 270 pages published by the American Arbitration and Peace Society of Philadelphia, and for sale at their office, 310 Chestnut St., Philadelphia; price, 50 cts., paper; cloth, \$1.00. The scene opens in North Carolina about the year 1818, when members of the Society of Friends who held slaves in that section, were called upon to follow the example of their brethren in other parts and give them freedom, on the ground that slavery was opposed to Christianity, a course of action which it is justly urged, would if followed in like

manner by other bodies, have removed all probability of war between the North and the South by removing its cause; for while it may be urged with truth, that war was waged for the preservation of the Union, it is equally true that the prompting cause of secession was slavery; hence, no slavery, no secession; no war; no slaughter; no billions of debt, or millions of pensioners on account of it; no weeping widows or neglected orphans, because the father was sacrificed to the Juggernaut, War.

James Haydock, the youth of 1818, becomes the gray haired but vigorous old man of 1864, and as such is drafted into the Confederate Army and maintains under all circumstances his lifelong testimony against war, refusing to participate or carry arms, but always ready to alleviate suffering.

As a penalty for disobedience, he is placed in the front rank of the army to stop bullets if he will not fight; here he demeans himself so as to prove that though he will not fight he is no coward. Eventually passing from one army to the other he finds his way north and there provides for sending help to the impoverished South.

Incidentally a glimpse is given of the extremity to which many families of comfortable possessions in the South were reduced by the four years of war. The book is full of interest, but possibly deals too much in Quaker peculiarities to suit the general reader. Aside from this, it is in every way commendable and calculated to do good.

Our School Improvements.

The grounds present a very animated appearance just now. Improvements are being made on every hand; busy workmen flit to and fro and dirt-filled carts move slowly over the grounds. The old stone walks are giving way to granolithic pavements which afford the finest kind of walking and have only to be used to be appreciated. The old Chapel, built in the early days of the school and the house of many experiences and recollections, became inadequate for the purpose some years ago and has now been torn down. On its site, will be erected a fine office building, where the clerical force will find better accommodations. The foundations of the new additions to the Girls' Quarters have been laid and the work commenced; this when completed, will add greatly to the capacity and comfort of the building. The addition to the hospital is now under way and by it better facilities for the treatment and care of the sick will be afforded. The new heating system from one source will be a much needed improvement. As we are fixed at present, each building has its own boiler. In the future, all the buildings on the grounds will be supplied from one point, and cold steam pipes in the dead of winter, an occasional occurrence will become still more rare. With the larger facilities afforded by these improvements, we look forward to the work of next year for even larger and better results than ever before.

Personal.

Mr. Goodyear spent a week last month looking after farm pupils in the eastern part of the State.

Mrs. Jennings, of Birmingham, Ala., is visiting her sister, Mrs. Pratt.

Miss Maud B. Cummins, of Brown's Valley, Minn., has taken Miss Bratton's place as Assistant Matron at the Girls' Quarters.

Two of our teachers have left for other fields. Miss Stanton has gone to Haskell Institute, Lawrence, Kan., and Miss Wood to the Omahas as a Missionary. Our best wishes go with them.

Mr. Baker, Supt. of the Government School at Ft. Peck, Mont., brought a party of nine boys and eight girls to Carlisle the latter part of June.

Mr. Brainerd Wolf, of Carlisle, has been appointed Assistant Disciplinarian.

Misses Fisher, Merritt, Carter, Hamilton, Botsford, Paull, McAdam, Rote, Dites, Campbell, Schaffner, Moore, Cutter,

Hunt, Mrs. Given, and Messrs. Morrett and Walker have gone on their vacation. Some are at seashore, some at the mountains and others at their homes. All are no doubt having a splendid time.

Mr. William Lannan, Engineer of the House End of the Capital, Washington, D. C., was here recently, inspecting the designs for the new steam plant.

A reception was given to Mr. Budd, class '91, Dickinson College, previous to his departure from town by the Y. M. C. A. at the school. Mr. Budd has been a zealous worker among our boys and his loss will be greatly felt.

Contracts for supplies to the school for the new year were let. Capt. W. E. Miller, of Carlisle, secured the contract for hardware; Mr. John Park of Carlisle for beef; Mr. F. E. Thompson of Carlisle for coal, and the lumber was divided among Glauser & Son of Newville, A. H. Blair and Beetem & Co. of Carlisle.

Mr. and Mrs. Campbell returned July 8th from a four weeks' trip to the West, bringing with them a party of twelve boys and fourteen girls from Oneida, Wisconsin. The returned pupils at Agencies visited are reported as doing well.

Dennison Wheelock, class '90, who returned with Mr. Campbell, has been appointed bandmaster.

Dennison is a fine performer on the cornet and we have no doubt that the band will make encouraging progress under his instruction.

Stacy Matlack, Robert Mathews, Pawnees and Phillips White, Cnauncey Y. Robe, Sioux, representing our Young Mens' Christian Association, spent two weeks at Northfield, Mass., attending Mr. Moody's summer school.

Among our visitors recently were Gov. Pattison, Mr. Baker, Supt. of the Ft. Peck, Mont., Government School, Prof. Duncan, of Cherokee National School, Tahlequah, Ind. Ter., Emaline Garlow, of Suspension Bridge, N. Y., and Mrs. Fox and daughter, Nellie, of Phila.

The schools closed on June 26th, to remain so until the first of September.

Five wagons which were made at the school during the past month, were shipped to Pine Ridge Agency, S. Dak., for use on the reservation.

The new barn at the near farm is quite an object of interest from its size, it being the largest in this section. It is now under roof and is being used, although it will not be completed for some time.

A special train conveyed the pupils and employees on June 30th to the "Siege of Sebastopol," a pyrotechnical exhibition, at Island Park, Harrisburg. Although the weather was threatening, the treat was enjoyed by all.

Visitors to the school during the summer months fail to see the work of the school in its entirety. The schools are closed, the majority of the pupils have gone out to farms and the shops are in some instances almost deserted. While the visitor is shown through the buildings and shops, the failure to see the schools in operation is a disappointment to many. Those who are able should visit us during the school session, September to June, when every department is full and in complete working order.

On Wednesday, July 1st a party of sixty three boys and girls returned to their homes in the west. Of these ten were graduates, while the majority had completed the term of five years for which they came. Some few were compelled to return on account of ill health. Letters have been received since, which announce their safe arrival at their different homes. It is indeed gratifying that all these letters breathe a love of Carlisle and a dissatisfaction with reservation life and ways.

Baseball is the rage now. Games are played not only among the different nines at the school, but also with nines from

town. The boys as a rule put up a good game and give their opponents a hard tussle. Rain twice interfered with games which were to have been played at Harrisburg. The series with the Chainmakers of the town stands two won and two lost, all the games being well played and the scores small. A game was played with the Reading Club at Reading on July 25th, in which the Indians were defeated by a score of 10 to 2. Rain interfered somewhat with this game.

For some months past, the RED MAN has contained little or no local news. This exclusion of local news has been but temporary, and hereafter, a summary of the more important facts and occurrences about the school will appear, unless it is crowded out by more important matter. The *Helper* gives the local news in full, but many of the allusions and items concern chiefly the pupils and for that reason may not appeal to the general reader. The RED MAN, which is devoted to the larger and more general phases of the Indian question, does not propose, however, to lose sight altogether of Carlisle news and this feature will, we trust, prove interesting to our readers.

CLOSING DAY AT HAWORTH INSTITUTE.

The closing exercises at Haworth Institute, formerly Chillocco Indian School, Indian Territory, took place June 26th. A large number of people visited the school during the day, examined the work on exhibition and witnessed the entertainment in the evening. During the afternoon the boys had races, jumping matches and field sports. In the evening the brass band composed of twelve Indian boys played several pieces after which the following programme was carried out:

Song—"Oh give thanks."...School choir
Oration—Indian advancement,

Delos Long Wolf
Paul Revere's ride.....Etta Moore
Paraphrase.....Willie Eagle
Song—"Some folks".....The little folks
What the frogs sing.....Ned Brace
Annie and Willie's prayer.

Susie Lushbaugh
Song—"The new star spangled banner,"
School choir

Hoing and praying.....Ethel Black Wolf
The price of a drink.....Harry Moore
Drill by sixteen girls.
Tableau.

Good night song.

The participants were all Indian pupils and all acquitted themselves with credit.

The future of Haworth is encouraging. The appropriations made this year will provide for a large girls' home 60x125 feet, and three stories high, a school room and a chapel 80x90 feet, back of which will be a kitchen, bakery, laundry and a power house combined, about 40x80 feet. These buildings will increase the capacity of the school from 200 to 500, making it one of the largest Indian training schools in the west.

The plan of this school, which is located about five miles south of Arkansas City, Kansas, was conceived in the seventies by Major Haworth, the first Superintendent of Indian Schools.

In 1882 thirteen and a half sections of land were set aside for it by President Arthur and in the following year the main building was erected. Since the present superintendent, Prof. Benjamin F. Coppock, assumed charge in December, 1889, some decided changes have been made in the main building; a hospital has been constructed, other cottages for employees erected and a large stone building constructed for the shops and industrial departments. In honor of Major Haworth who located the school, the institution is to be known in the future as the Haworth Institute.

THE NAVAJOES PEACEFUL.

About the close of June, sensational dispatches in regard to the danger of an outbreak among the Navajo Indians were sent to the eastern papers. From these accounts, the public was led to believe that the Navajoes were about to go on the war path against the white settlers in western New Mexico and eastern Arizona,

and that this section would soon be plunged into the horrors of another Indian war. From reliable sources, however, we learn that these reports have very little foundation in fact, and like many other Indian war scares, this one has originated in the fertile brain of some imaginative and unscrupulous reporter. In this connection, we reprint from the *Albuquerque Citizen* an interview had with Col. W. G. Marmon, of Laguna, N. M., one of the most reliable and public-spirited men in that section, which gives the true facts in the matter:

"Col. W. G. Marmon came in from Laguna last night and will return to the village this evening, taking with him in a special coach kindly granted by the Atlantic & Pacific, the little Indian children who have been attending the past year the Presbyterian Indian School. The Colonel has lived many years among Indians and near the Navajo reservation, and this morning he requested *The Citizen* to emphatically deny the specials published in the *Rocky Mountain News* and supposed to have come from the west that the Navajoes were up in arms and a war with the whites was imminent. The Navajoes are as peaceful as can be and have never entertained an idea to raid and burn out Gallup. 'There is some little trouble as you know,' continued the colonel, 'with the Oreibas, the largest village of the Moqui tribe of Indians. The Moquis number in all about 2200, and the village of Oreiba has about 800 Indians. They could probably muster 200 warriors, but they are no fighters; are timid, inoffensive and soon subjected. They only objected to the schooling of their children and some showed fight. The troops were called out and now all is quiet. It is an outrage on the entire territory that such sensational news about an Indian war in the southwest was ever published.' "

In the same paper were published interviews with W. F. McLaughlin, post trader at Fort Wingate, D. E. Strachan, constable at Gallup, and W. C. McDonald, manager of the Osrizozo Cattle Company of Lincoln county, which fully corroborate the statements of Col. Marmon. Mr. McDonald also stated that the Navajoes were not so foolish as to engage in a war with the whites, when they have much stock and other interests at stake.

People generally are beginning to find that these reports are as a rule greatly exaggerated and wholly untrustworthy, and as a result very little credence is placed in them by the well-informed.

HE SCATTERS.

The Indian warrior of the *Denver News* ought to buy a map. His geography of the Indian situation spreads out too much. His points are too far apart. He says the Indians are going to sweep down on Gallup, Winslow and the Montezuma valley, and clean them out. That's all very nice, but there are not Indians enough to go round. Gallup is in New Mexico, the Montezuma valley is a hundred and fifty miles north of it, in Colorado, and Winslow is two hundred miles west in Arizona. If the *News* expects to scare anybody with its bloody Indian war, it must put some other officer in command. The imaginative and sanguinary individual who is now directing things, with headquarters in the *News* office, scatters too much.—[*Albuquerque Citizen*].

COMMENCEMENT AT ALBUQUERQUE.

The closing exercises of the Indian School at Albuquerque took place on July 3rd. Inspection of the buildings, shops, etc., was the first thing on the programme, after which the literary exercises were held in the school building. The address of welcome was delivered by Supt. Creager, who was responded to by Rev. Cristy, on behalf of Albuquerque. Then followed the programme, which was excellent and well rendered. Addresses were made by G. W. Mylert, of Albuquerque, and Hon. R. V. Belt, Assistant Commissioner of Indian Affairs, Washington, D. C. At the conclusion of the exercises, the visitors were invited to the large dining room, where a lunch was served.

TROUBLE IN NEBRASKA OVER THE EMPLOYMENT OF INDIAN CHILDREN ON A BEET-SUGAR FARM.

A Pointed Letter From The Indian Commissioner.

On the 15th of May, the Oxnard Beet-Sugar Company of Grand Island, Neb., applied to the Secretary of the Interior for permission to hire a few Indian children from the Government School at Genoa, in the same State. General Morgan, Commissioner of Indian Affairs, to whom the request was referred, signified his assent, and arrangements were made accordingly for the housing and care of the boys.

On the 1st of June the "laboring men" of Norfolk held a mass-meeting, at which men with such names as Oesterling and Sprecher made speeches, and a series of inflammatory resolutions were adopted, protesting "against the employment of said Indians or any other alien labor." They declared that it was "practically the same in principle as the importation of criminal and pauper European laborers in the eastern part of the United States, and of Chinese and Japanese in the western part, in order to unjustly reduce the price of labor;" that "the importation and employment of such labor tends to degrade the condition of the laboring classes to the level of those with whom they are brought into competition;" and, finally, that the remonstrants, while "not opposed to the emigration and settlement among them of that worthy class of foreigners who are an honor to the country from which they came, and a credit to any country they may adopt"—having, as the *N. Y. Evening Post* suggests special reference doubtless to Messrs. Oesterling and Sprecher, were "unconditionally opposed to," and would "use all means in their power to prevent, the bringing in or importation of that class of laborers which can only result in lowering the condition of the laboring class of this country." The following official correspondence in relation to the matter, speaks for itself:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON, June 9, 1891.

W. B. Backus, Esq., Supt. Grant Institute, Genoa, Nebraska.

SIR: I am in receipt of your communication of June 5 regarding the matter of placing boys from your school at work at Grand Island in the beet fields. I had already considered the resolutions passed by the workmen of Norfolk, and had written to you that I disapproved your action in annulling the contract because of that opposition. I note what you say in the following paragraph:

"We have three political parties in this State at the present time, about 70,000 in each party. One party is composed of the Farmers' Alliance and Knights of Labor combined; the other two are the Republicans and Democrats. I feel sure that if we allow our boys to work in the beet fields, the Farmers' Alliance and the K. of L. organizations will unite as a party in condemning our action."

I have not time at present to enter into a full discussion of this matter, but I wish to ask your attention to a few points which present themselves to my mind with considerable force. In the first place, the Indians are the only original Americans. They once occupied and owned all the soil which now constitutes the basis of our national life. Only a few years ago the entire State of Nebraska was the hunting-ground of the Indians, and where your school is now located was the Pawnee reservation.

These Indians have gradually ceded to the United States their vast landed possessions, and have slowly receded from civilization, until to-day they occupy a comparatively small portion of land and are struggling with many most discouraging obstacles in their endeavor to secure for themselves a livelihood. The Government of the United States, appreciating the circumstances in which they are placed, has with great generosity provided for the establishment of a system of industrial schools where the young Indians can receive not only the rudiments of an English education, but can be brought into such relationship with the civilization of

the present that they may be able to earn for themselves an independent support by the labor of their hands.

This wise policy of the Government is not only of inestimable value to the Indians who are most immediately affected by it, but is certainly of the greatest possible concern to the white people as well; because it is evident to any thoughtful man that unless the Indians are rendered self-supporting, they must depend upon the Government for support and be maintained at public expense. The buffalo is gone. All the old methods of procuring their subsistence have been taken away from them by the progress of civilization, and they are shut up to the absolute necessity either of being allowed to earn their living as white men earn theirs, or else of being maintained as paupers by the Government of the United States. I cannot believe that the people of this country are willing that the burden of supporting these Indians in idleness, at public expense, can be tolerated. It is bad for the Indians, bad for the white people. It has no redeeming feature.

Besides this, it is most evident that Indians supported in idleness are a menace to the peace of their neighbors. The experiences of last winter show how great loss and distress may be brought upon the people of Nebraska by the simple fear of an outbreak among the Indians. The surest way of preventing and rendering impossible Indian outbreaks in the future is to prepare the rising generation of Indians for absorption into our civilization by making them self-supporting and acquainting them with our industries. I know of no way in which this latter can be done so effectively, so swiftly, and so absolutely satisfactorily as by the method known as the "outing system." If these boys and girls from your school can go out on the farms, into the fields and shops and kitchens and homes of Nebraska people, associating with them on terms of good fellowship, and learn from them their way of labor, acquire skill in their industries, and thus earn for themselves a support and become enamored with the white man's mode of civilization, they will very readily adjust themselves to the necessities of modern life, will become Americans in spirit, as they are already in fact, and will cease to be Indians. This is a matter that concerns the people of Nebraska in a pre-eminent degree, and any effort on the part of any of the citizens of Nebraska to interfere with this work is not only a great injustice to these original occupants of the soil, to the former owners of the very land on which the commonwealth now rests, but is an injustice to the people themselves by necessitating the continuance of the burdens of public taxation for the support of the Indians, and by rendering possible that condition of unrest which must continue as long as the Indians remain uncivilized.

Besides this the Government has established in Nebraska, at Genoa, an industrial school of a high order, and is spending there this year \$60,000, a large portion of which goes at once into circulation, gives employment to a considerable number of teachers and other residents of Nebraska, and in various ways contributes to the welfare and prosperity of the State.

Now if the people of Nebraska propose to set themselves solidly against this institution of learning, and, instead of taking a pride in it and fostering and helping it as they should, are to use every means to thwart it in its endeavor to do its work, it becomes a very serious question whether the school should not be discontinued and removed to some place where the sentiment of the people is more friendly.

I leave this matter to your own discretion. I do not think it is best to issue any absolute orders in the case, but I suggest to you that, if you find that your efforts to secure proper employment for the pupils of your school at reasonable wages are to be resisted by political parties or other organized bodies of citizens of Nebraska, that you report the case fully and in detail to this office, that I may, if necessary, lay

the matter before Congress at its next session.

If it is your judgment that the citizens of Nebraska are so hostile to the school in its laudable endeavor to make intelligent independent citizens of the pupils now there that you cannot successfully go on with your work, let me ask you whether it is not wise, in your judgment, to arrest at once all projected improvements with a view of closing the school at an early day and abandoning the enterprise. The money that is being expended there can be expended at Carlisle and in other States where the citizens are only too glad to have these institutions of learning.

At Carlisle, Pa., which I visited last week, there are now nearly 800 pupils, of whom 440 are to-day engaged in various industries among the citizens, chiefly of Pennsylvania, where they are receiving kind treatment and ample wages. Capt. Pratt informed me that he could have put out not less than 150 more if he had had them. Farmers told me that they were exceedingly anxious to secure a large number of pupils from the school to assist them in their work. It would not be difficult for us to transfer at once every pupil that you have in your school to Carlisle, and find, for every one that is competent for it, work and wages immediately; and, if the people of Nebraska desire it, I see no reason why it should not be done.

Please give such publicity to this letter as you see fit, in order that the people who are opposing you, and those who have heretofore been the friends of the school, may know what they are doing.

Very respectfully,
T. J. MORGAN, Commissioner.

Capt. Pratt Gives His View of the Situation in a Letter to General Morgan.

June 11th, 1891.

WASHINGTON D. C.
GENERAL T. J. MORGAN,
COMM. OF INDIAN AFFAIRS,
DEAR GENERAL:

There are several points in the beet-field Indian labor question at Genoa that I write to you at once about. In the first place, I like the position you take, and have no doubt it will squelch the opposition. No party can afford to stand up and resolute against the labor of thirty little Indians who are willing to enter the fields and pull weeds in competition with their white brothers, and this miserable attempt to do it, if crowded a little will expose to so much ridicule as to place what Supt. Backus is attempting to do on a sure footing, against not only these opponents but any others that may show their heads. I think the position is decidedly healthy and I hope Supt. Backus will not back one iota. However there is a point wherein he is weak and his attempt is inadequate, and this you ought to know: In an early day, I was approached here by many labor schemes and have from time to time since been desired to place our students in factories, car works, etc., and have conceded to the car works a few of our carpenter and blacksmith boys. There would be little difficulty in getting them into factory work, but I saw at once that this result would follow: The factory people go in a body; their weal and their woe are common property, and they combine. If I sent Indians among them, naturally they would become a class. The whites would take umbrage at some thing the Indians did, and the Indians, feeling that they were militated against in some way, would also become aggrieved, and going in bodies they could be led by the demagogues on both sides. Then, too, there would be an Indian community in the factory and however much I might divide up the tribes they would naturally run together, work upon each other and, not being in contact with much better elements, they would not progress. Then, being in communities, there would be a loss of individuality, and of the chance to create individuality. I also found that if they went into a shoe factory, or other factory, their skill would be employed upon one line, as sewing on buttons, or putting on

soles, and they would not acquire any general skill which would suit them for other places. For these reasons I have steadily declined to place our students out at work in bodies together.

What we want is individual contact. Our pupils must be separated from each other and be rendered practically helpless to hold on to their old lines of life and encouraged by the overpowering influences about them to take up with the lines of our civilized life. This, of course, in the start was difficult. It demanded individual effort in various directions in order to grow up confidence and get individual farmers and others into the notion that they could utilize Indian labor; but that condition once brought about is far more full of strength than the factory or company system. The discontent of the head of the factory might oust a whole party from labor opportunities, while the discontent of any one farmer, or other employer, would only lead him to drop the one individual.

Another thing: As the plans of the Government are now the Indians are to become farmers mostly, therefore, individual farming is the great necessity. A boy must learn to manage a whole farm, and not look out for beets alone, but also for corn, wheat, oats, potatoes, etc., and this ability he can only acquire by personal experience throughout all the lines upon which he shall be dependent in his future.

I sympathize with Supt. Backus in his little war, but he is so entirely safe that I feel he has every reason to rather relish his position. It will make his school prominent and force the public to think about it and to consider its aims. Your terse and full letter will become a tremendous explosive in his hands, if he uses it right, to once and for all settle the status of Genoa Indians in Nebraska.

Now I happen to know that in the state of Iowa, not far from Genoa, are many most excellent Quakers, deeply in sympathy with the Indians and their cause, just as the Quakers of Pennsylvania are deeply in sympathy with the Indians and the effort the Government is making at Carlisle; and if Supt. Backus will utilize his opportunity and let his wants become known to them, either by circulars or visiting their quarterly and yearly meetings, and bringing parties of them to the school, as I have done, he will find that, within a year or two, he will have as broad a field for his industrial work as I have here at Carlisle for mine; but I do hope that it will become entirely an individual and not a collective scheme, such as the beet root project is.

Yours respectfully,
R. H. PRATT

THE SEQUEL.

Good Report.

After all the discussion, trouble and bother that have arisen from the Norfolk affair, it is immensely gratifying to the superintendent and employes of Grant Institute to hear good reports from their Indian boys now at work in the sugar-beet fields; and, when it comes to the knowledge of the outside world it will give great pleasure and encouragement to all in the Indian service, as well as the multitudes doing disinterested labor in behalf of the red man's cause, and prove a powerful argument in rightly disposing of questions that will come up for settlement in the future.

Mr. Backus has been informed directly by the secretary of the Oxnard beet-sugar company at Norfolk that the Genoa Indian boys are a most industrious and exemplary crowd; they engage in no mischief-making, cause no trouble, and he prefers them to the same number selected anywhere from among white boys in his employ. Workmen brought into the beet-fields from Omaha and other cities have broken into Norfolk stores, gone on drunken sprees, had disgraceful rows and made trouble generally, but not one word of complaint is entered against our Indian boys. One gentleman said that as impressive a sight as he ever beheld was to see these Indian boys at the close of day, after their work was done, meet together and sing from their "Gospel Hymns," read the Bible and pray, and then roll in-

to bed in season for a full night's refreshing rest.

Boys at Norfolk, here at Grant Institute we are proud of you! and all unite in extending most hearty congratulations on account of the favorable impression you have succeeded in making and the good reputation you have won. We send words of encouragement and good cheer. Relax not your vigilance! The eyes of Nebraska and the whole country are upon you. Much depends on your continued proper behavior. Do not, then, disappoint us, but be faithful and steadfast to the end.

Owing to the pressure of work an effort was made to have our boys at Norfolk pull weeds on Sunday. The attempt was futile, however, for they would not do it. They draw the line at Sabbath breaking.

More Indians are being brought to the Norfolk beet fields from other parts of the state. The sugar men have discovered they can be depended upon.

—[Pipe of Peace.

The *Kansas City Journal*, in commenting upon the above situation, says:

One would imagine that the people of that state would gladly encourage a movement of the kind, looking as it does to the solution of a problem that has enlisted the heartiest sympathies of intelligent, humane people the world over.

But strange to say, and be it said to the shame of a large proportion of the people of that state, a strong opposition has been developed to the undertaking. Superintendent Backus in his letter to Commissioner Morgan says: "I feel sure that if we allow our boys to work in the fields, the Farmer's Alliance and the Knights of Labor organizations will unite as a party in condemning our action."

What a commentary this is on the civilization of a party which announces itself as the special champion of the lowly and oppressed. Its members should rather consider it their duty, as it is manifestly to their interest, to help the Indians within their borders become useful, self-supporting members of society.

Of course, it would be useless to appeal to them on the ground of sentiment. Little do they care that, as Commissioner Morgan says, the Indians are the only original Americans; that they once owned and occupied all the soil which now constitutes the basis of our national life; that they have gradually ceded the United States their vast possessions, and are now struggling with many discouraging obstacles in their efforts to secure for themselves a livelihood. None of these considerations would weigh an atom with them. The pathetic phases of a question that in the eyes of the world constitutes a blot on the humanity and civilization of our great country would be entirely lost upon them.

Little is it to be wondered at that the spectacle of a great reform political organization moving against a lot of poor Indian boys seeking by hard, earnest labor to improve their condition should arouse the ire of Commissioner Morgan: it is enough to arouse the ire of every person imbued in even the slightest degree with the feelings of common humanity. It is a blot upon the good name of the State of Nebraska.

CAMP LIFE EXPERIENCES.

MISS GAY'S INTERESTING DESCRIPTION OF MISS FLETCHER'S ALLOTING LANDS TO THE NEZ PERCES, CONTINUED FROM JUNE.

The morning after Her Majesty's return to camp with Briggs' horse in Dick's place, the mail came from Mt. Idaho. In it was an urgent request from the Department for a report of the exact number of Indians allotted each week.

And now it has been noised abroad that the Special Agent is in need of a horse, and we are waited upon by the equine population of the border, with owners attached.

They are of all sorts and conditions.

One came into camp the day after Dick succumbed. He, the horse, I mean, had a Roman nose and a vicious eye; was four years old, with a matured mind and grey in

spots, such as come from abrasions of life even in youth; was a saddle horse and "had never was pulled"; warranted kind, looked sad and sentimental and winced when he was approached; a sore on his back the size of an Idaho watermelon increased his sensibility.

There were various bumps and lumps on his sides and neck which his owner ascribes to kicks and bites from other horses.

The cook said he ought to be called Count Tolstoi.

Then the next day came a grey animal, with steep forequarters and sloping off backwards gracefully, like a giraffe.

He was flat footed as a palmleaf fan.

His owner confessed to his ten years of age, and they seemed to have been too many for him.

He looked as if he had been born tired. He stood on three legs and hung his head as if oppressed with abnormal weight of brain.

He had an enormous brand like an Egyptian hieroglyphic on his withers and but for that guaranteed ten years the photographer said he could have traced him back to the second dynasty; he was no doubt a descendant of the war steed of Amenotah.

Briggs said "there was not level ground enough on the reservation for his feet to strike even and he was sure that the white settlers would complain that he took up too much land."

We did not buy that aristocratic old horse, nor the next whose only accomplishment seemed to be the ease and frequency with which he could put his four feet together and hump his back like a cat.

The cook objected strongly to riding after an impromptu dromedary.

Then there was another specimen that the owner recommended on the ground that he ate scarcely anything.

The cook said that "perhaps he lived surreptitiously off his own tail," there was so little of it left.

The Photographer said there was no object in buying an appetiteless horse so long as barley was only three cents a pound, and hay twenty dollars a ton, exclusive of freight.

By this time we began to appreciate poor Dick and to lavish delicate attention upon his mate Jimmy.

The cook anointed him with oil and gave him tender morsels to eat, though her interest in him received a severe check when one morning she caught him with his head inside the tent and his teeth clinched in the middle of a flour bag.

The horses were always hungry and their ribs began to show something must be done.

We had been buying wheat hay for two weeks of a white settler, and the animals' mouths were sore from dry dusty food, and our eyes were inflamed in the smoke-filled atmosphere.

The sun comes up dim and copper-colored and the heavens are brass.

The little spring has to be guarded, lest there be not water enough; wild-eyed hungry horses have to be driven from our camp continually.

They invade the cook's dominion and she is hardly able to protect her stores.

She says that her preservation alive is as much a miracle as that of Daniel in his den of wild beasts.

A change of camp is ordered.

A few miles distant there is land to be inspected and Indians to be hunted up.

We start early in the morning to make those few miles.

But the lap of Mother Earth in Idaho is very like the maternal lap we used to ride on—to the tune of "Here we go up up, here we go down down."

A great deal of motion and very little progress.

We rode all day, up and down, up and down, in and out of gulches and canyons until the cook entirely lost her bearings and declared that the sun set in the east.

She never did get straightened out in the points of the compass; to this day she is a disappointment to Her Majesty in this respect.

The Driver, who had become an expert in blackboard exercises under the teach-

ings of the Special Agent, drew a diagram of that journey, for the enlightenment of the bewildered cook.

The latter said the diagram looked like a cross between an oak leaf and a cookie cutter, and her mind was not at all enlightened by its contemplation.

We camped the night of the first day at the edge of a dark forest.

There was a large brook running through a bit of lowland and the wet soil was green with grass and watercresses.

We were near the house of an old settler who had made a good deal of money selling horses.

We sat on the trunk of a fallen tree and ate our supper that night in a pensive state of mind.

The old settler had just informed our driver that a grizzly bear had been prowling around for some time and had carried off some pigs.

He didn't know but we might have a visit from him before morning.

The Driver had a very small pocket pistol that carried a bullet as large as a French pea,—and the cook a butcher knife.

There was also an ax in the camp and a short handled spade.

We had also with us Jo, an Indian who had come with his pack horses to help move the camp.

As we munched our dry bread and sipped our coffee, we looked into the dark wood.

The trees were very large and very tall and the sun had sunk behind them and the shadows enveloped us.

It had not occurred to the prosperous settler to invite us to the shelter of his home, nor did the possibility of any such hospitality dawn upon us.

We made our canvas tent as tight as the tape fastenings would permit.

The Driver and Jo camped close beside within call.

The little pistol was loaded and the ax "laid handy," and I am obliged to record that so utterly devoid of nerves were Her Majesty and the cook that they never woke until the sun was up and doing its best to get through the pall of smoke and touch the top of our tent.

The Photographer took a picture of Grizzly Bear camp just as we were starting away.

It was a picturesque spot and but for the Bear idea thrown in by that prosperous settler, we should have enjoyed a day's rest there.

The cook said it refreshed her memory; she had forgotten that green really was the normal color of grass, and Her Majesty said there was something very attractive about the unknown recesses of that dark forest.

Hitherto everything had been bald and bare, and no room for the play of imagination anywhere, dreary, staring facts, everything out in the open,—and as the cook observed "Lately there had not even been the variety of a shadow."

Think of a world where the sun was not able to cast a shadow with not even the diversion of a cloud to break its monotony, only smoke above and around and yellow grass beneath.

We left Camp Grizzly Bear reluctantly, turning many times to catch a last view of the tall trees until they became more and more spectre-like and were finally lost in the thick atmosphere.

I am glad to say that the Grizzly was shot soon after. We had the promise of its claws, but up to date the fulfilment of that promise has been like the fulfilment of Indian treaties, deferred.

We live in hope, the same kind and degree of hope that soothes the Indian's heart.

Elongated expectations are paralyzing to human activity. But for our faith in that promising borderman, we might have spent our spare time hunting grizzlies for ourselves, and been independent in the matter of claws.

Again, our experience taught us charity for the Indians, whose attenuated expectations through generations still cast a shadow and a blight over his development.

Another day's journey brought us to our destined camping place.

It is on the land of an Indian.

He had enclosed with a rail fence a bit of plowed field, and there was a magnificent fir tree growing in it.

He invited us to come inside the fence to be the better protected from stock—wild horses, cattle and pigs, all of which are common in Idaho.

To be inside a rail fence was a desideratum.

We had not sighed for a rail-fence at Grizzly Bear Camp. It would not have been any barrier to a bear, to be sure, but there was satisfaction in braving a danger as big as a grizzly, while there was no credit to be gained in defying pigs.

If there was any alleviation of pigs to be had, we were willing to take it.

So we pitched our tent that hot October day in Paul's plowed field under the pressure of this one idea.

The cook, who in the discipline of her daily avocations has learned to think of several things at once, did gently demur, but her prophetic soul was snubbed by Her Majesty, who put too implicit a reliance upon a rail fence as an antidote to pigs.

The Driver dug the usual trench fireplace and stretched the wagon tarpaulin over it and the cook set up her kitchen and all went merry as a marriage bell for a whole week.

At the end of a week, the interpreter asked leave to go and see his mother who lived a very little way from our camp, the other side of a canyon within sight of our tent.

The Special Agent said he could go that evening, stay all night and return in the morning.

He did not appear satisfied with the arrangement.

He hung around a good while in apparent discontent and finally said he would rather not wait until evening, he did not like to cross the canyon after sunset.

On being pressed for a reason, he said there was a mountain lion in the canyon.

It had attacked and killed horses not long ago, and it was not prudent to venture into his lurking place after dark.

Her Majesty became at once quite interested as to the habits of the cougar.

The cook said it was the American Puma and she had it on good authority upon the word indeed of no less a person than George McDonald in his book, "A Rough Shaking," that Pumas were very affectionate towards mankind, that they would seek the society of human beings and manifest their devotion in a striking manner.

And she really did hope that if this particular Puma made a neighborly call, as he would most likely do, (we were not an unattractive set, though she did think Her Majesty's hat would cool the advances even of a mountain lion)—if he did come, she hoped he would take a fancy to the Photographer.

No one else had the time to encourage his attentions.

That night we all heard the screams of this genial creature and it was the consensus of the camp that if the gentle Puma would not die of unrequited affection, it must cultivate a more reassuring tone of voice.

If he was ever especially attracted toward any member of the little group, we never knew it; there may have been some occult force which drew him on to his fate.

He fell before the rifle of our Indian neighbor and at this moment his lovely skin is thrown across an easy chair in Her Majesty's room.

The cook laid her tape line upon it and from nose to tip of tail it measured seven feet.

To go back to our camp in the plowed field: The Special Agent held court each day at the tent door, while, sitting on dried hummocks of plowed ground, rival claimants of land plead their cause.

Sometimes it is a widow who comes to tell her story. Standing the baby on its board against a tree, or holding it against her knee, she fixes her wide-open eyes on the judge and tells how her land has been jumped.

Then perhaps a half dozen men have

picked out the same 160 acres and they come to the "Woman" to have it decided whose the land shall be.

One had cleaned out the spring to establish his claim, one had hauled some rails, one had planted a stake or built a pile of stones or told some other Indian of his choice.

They argue long and loudly and gesticulate violently, and it looks as if a fight were imminent; but the moment Her Majesty decides upon the man who has the first right, they subside.

There is no appeal and the contestants sit down together and pool their lunch and go away satisfied.

Then there are disputes about boundary lines.

The surveyor's chain cuts one man's land in two, giving one half to the right hand neighbor and taking as much from the left.

Three Indians are disgruntled and all three come to complain.

Then the Interpreter has to speak his little speech, which he has learned by heart, "The lines must go East and West and North and South and all crooked fences must be made straight."

One shrewd old fellow says, "I want the surveyor to begin at my land," and it takes an hour or two to convince him that Briggs can't begin anywhere but must follow out the lines already begun.

They look upon Briggs as a magician ever since he ran out the boundary line of the reservation.

A good many Indians followed him through curiosity and one day he said, "There is a tree over there that has marks on it."

It was a large pine tree.

The Indians looked all over the trunk and found nothing.

Briggs said, "It is the bearing tree and has 'N. P. R.' cut on it."

The Indians looked again and felt all over the rough bark.

It was unbroken, no mark there.

Briggs came with his hatchet and with two or three well directed blows laid bare a place about three inches deep and there sure enough were the figures "N. P. R."

"Now count the rings on the chips," said he, "you will find 19. It was 19 years ago that the survey was made."

This was enough for the Indians; they had implicit faith in the surveyor after that.

"He can do what he likes," they said.

One day a jolly old man with long hair and face like an overgrown baby, smooth and with a dimple in each cheek and a twinkle in his eye, said to Briggs, after he had gone straight to a corner which the Indians thought they had so obliterated that it was impossible it should ever be found, "Now I want you to find my father."

"Where is your father?"

"He is dead."

"All right," said the Surveyor, "but if I find him, you will have to take care of him and a resurrected man eats much beef, lots of beef. In the happy hunting grounds, beef runs right into your mouth. Better go and see your father."

Briggs is generally able to convince his hearers.

They can take a joke and make one also.

They have proved the surveyor and found him honest, and are ready to take his advice.

Many ask him to choose land for them.

Sometimes they say, "I want this piece."

"Not if I can help it," says Briggs. "You'll starve to death on that land, sage brush wont grow on it."

"This is my land," says another.

"Do you want to set up a rattlesnake farm?" says Briggs. "It is all stones: not half an acre of plow land on it."

To another who chooses a farm forty miles from any possible road, he says, "You'll wear off the hoofs of your cattle driving them to market."

Of one who wanted a hill side because his father was buried there, he asked, "Pretty steep allotment, isn't it?"

The man assents.

"I should think so," continues Briggs. "It will split the first thaw; with a little

help you will be able to plow both sides." "Land alive," he says to another, "you'll have to shoe your sheep in that canyon, it would make a crow dizzy to fly over it," and the Indians laugh and in nine cases out of ten take his advice.

The tenth comes back after his poor land is run out and with shamefacedness says, "I got bad land, all alkali, no good for grain, no good for nothing, what I do now?"

"Guess you'll have to marry that woman who picked out that splendid piece of land yesterday. It is worth twenty dollars an acre to-day," says Briggs solemnly.

"That woman married already," says the man

"Oh then you'll have to eat alkali."

The man persists. He has found a good farm with a spring on it that nobody has chosen.

"You don't know what good land is. Where is it? Well! I'll look at it. You go and see the Special Agent. She hasn't time to bother with such fellows as you are, but you can go and try," and so the man comes to the camp and tells his tale of woe and goes away comforted with a bit of paper in his hand for Briggs.

(Continued in the next Number.)

THE DAKOTAS ALUMNI ASSOCIATION.

Mutual assistance is a strong factor in the affairs of men. Wisely managed, the following plan is full of possibilities for good. Our best wishes go with this association in its noble work:

PINE RIDGE AGENCY, S. DAKOTA,
May 23rd, 1891.

We, the returned students of the Dakotas, in order to form a more general effort and strengthen ourselves, maintain and enlarge upon the education we have already acquired, to assist and protect one another from any danger of relapse into an uncivilized state, and to elevate the degraded social life among our race, do advocate and establish this Association and its Constitution.

Constitution.

ARTICLE I.

The work of this society shall be comprised in three departments—Literary, Social and Economic, for the purpose of mutual helpfulness: and Committees shall be appointed to promote these interests among the Dakota students who have returned from any Indian school, and also among the Associate Members of this organization.

ARTICLE II.

Section I. This Society shall be called the Dakotas' Alumni Association, in the Pine Ridge Reservation.

ARTICLE III.

Section I. The officers of the Association shall be a President, a Vice-President, a Recording Secretary, Corresponding Secretary, a Treasurer, and three annual committees of at least three members, to take charge of the three departments—Literary, Social and Economic.

Section II. It shall be the duty of the President to preside over all the meetings of the Association, except when absent from town or necessarily detained.

Section III. The Vice-President shall be the acting President in the absence of the President.

Section IV. The duties of the recording Secretary shall be to record and keep in proper form all the doings of the Association. He shall keep the minutes of all meetings, and shall read the minutes of the last meeting at each succeeding one, and he shall also call the roll at each meeting.

Section V. It shall be the duty of the Treasurer to collect the dues, and pay the expenses of the Association. He shall report quarterly concerning the financial condition of the Association; or whenever his report is called for by three members, he shall grant the desired information.

ARTICLE IV.

Section I. The members of this Association shall be the returned students of the Dakotas (except such person or persons as are morally and intellectually unfit for the membership); and such of the home students as are proved worthy and clearly

identify themselves with the purposes and aims of the Association, shall be eligible. The persons who gave their names at the first meeting shall be charter members of the organization on signing the constitution.

Section II. No one shall duly become a member of this Association, except by two-thirds vote of the members present.

Section III. An honorary or associate membership may be conferred upon any person who is deemed worthy, by a three-fourths vote.

ARTICLE V.

Section I. The election of officers shall occur at the end of each school year.

Section II. Any member who is properly nominated and receives the majority of the entire votes cast, shall be considered elected to the office for which he is nominated.

Section III. Vacancies caused by death or otherwise shall necessitate the Association's holding an election before the end of the year to fill the said vacancies.

ARTICLE VI.

Section I. Members may be admitted to the Association at any regular meeting, on signing the Constitution.

Section II. Application for membership must be presented to the Association through the Secretary, two weeks before hand.

ARTICLE VII.

Section I. All elections of this Association, for both membership and officers, shall be made by ballot.

ARTICLE VIII.

Section I. There shall be always a programme for the regular meeting of the Association.

The programme shall be either literary or social or both to be arranged by a Committee.

ARTICLE IX.

Section I. The Association shall have the power to impose an initiation fee, of whatever amount it may deem expedient, upon its members.

ARTICLE X.

Section I. The constitution may be amended or altered, at any regular meeting, by three-fourths vote of the entire membership of the Association.

By-Laws.

Section I. This Association shall meet once a month, except when otherwise determined by the Society. The President may call a special meeting at the written request of three members.

Section II. The meeting shall be opened with a prayer.

Section III. At every meeting the roll shall be called before the beginning of the programme.

Section IV. The business of the Association shall be discussed immediately after the calling of the roll.

Section V. No business shall be transacted unless two-thirds of the members are present.

Section VI. The annual membership fee shall be one dollar.

WHAT TO DO WITH THE INDIAN QUESTION.

As long as there remains before this country an Indian question, just so long will its solution be a perplexity to statesmen, and the more so in proportion as they have thoughtfulness and foresight.

The fact is, there is no probability that the Indian question will ever be solved. Solution is not the proper treatment to apply to the Indian question. The only way it can be got rid of is by abolishing it. This is the conclusion which has been reached by two parties which have little else in common.

One party says: The Indian question can never be solved, and the only way to get rid of it is to kill off the Indians.

The other has begun to say: There is no hope for a solution of the Indian question and we can only abolish it by treating Indians as white men.

It is to the latter alternative, of course, that we give assent in preference to the former. And, indeed, any other method of treating the Indians is liable to fatal objections if the object is to Christianize and civilize them. The method of grouping them together in bands so that they

encourage one another in idleness and present a solid front in opposition to every ennobling influence, has been tried long enough to show that such progress as has been made under it has been made in spite of difficulties needlessly great. To treat the Indian as a special case, even with a view to helping him, is a mistake, and results just as inevitably in pauperizing him as does the same course when it is applied to a city Arab in the slums of London. The cardinal necessity is to inculcate manliness and sturdy independence. There is in the Indian—naturally with no mean opinion of himself—good native soil in which these qualities may grow; and it but shows grievously as a nation we have sinned against the Indian when the mental picture that comes out of the darkness when the name is mentioned, is that of a dirty lounging creature, with no self-respect, who is not ashamed to beg. That is far from being the natural condition of the aborigines of our country. It is an unnatural condition produced by generations of erroneous, though in the main, well intentioned treatment. Here, in the same line, is what an educated Indian said in a speech on a recent public occasion in Philadelphia: "Keep on feeding my people with all the rations they can eat, give them all the clothing they can wear; and never, never will they become civilized. But what we beg, desire, demand is that we be accorded the same rights as are enjoyed by the hordes of people from foreign lands who seek these shores! Recognize our men as men; regard our women as women; make them work to live. My friends, it is true of the Indians as of the white man: God helps those who help themselves." —[The Western Missionary.

An Increase Necessary.

The appropriation carried by the bill for education work and for the support of schools is \$221,325 in excess of the amount appropriated for the current year.

This, in the judgment of your committee, is a wise appropriation and a necessary one if the excellent work already begun is to be sustained and strengthened. As the schools increase in number, as the work of reformation progresses and the number of scholars and pupils receiving the advantages of the educational work become more and more, necessarily the expense increases and will increase until every Indian child of school age is given the advantage of an elementary English education.—[From last Report of House Committee of Indian Affairs, Hon. B. W. Perkins, Chairman.

Indian Arrow Heads From the "Indian's Friend."

It is not easy for a white man to find out what the Indian wants, but the Indian always knows what the white man wants.

It need not surprise us that many Indians own Winchester rifles; if we all had such neighbors as most of them have, we should buy Winchesters at any price.

The Indian did not make the Winchester rifle, he bought it of a white man. It would have been money in our pocket to have sold the Indian the white man, and kept the rifle in our own possession.

General Miles has his prisoners at Fort Sheridan smoking cigarettes. That will settle their problem. Cigarettes are more deadly than bullets.

"Stiya," an interesting story of a Carlisle girl at home, is for sale at the RED MAN office. Those interested in the future of the educated Indian girl will find in this little story, founded on fact, valuable information. The little book is published by Houghton, Mifflin & Co., printed on excellent paper and contains eight illustrations from photographs, which give an inside view of Pueblo life and their peculiar costumes and dwellings. Price of the book is fifty cents, with seven cents extra for postage; twenty per cent. discount for orders covering ten copies or more.

Address RED MAN, CARLISLE, PA.

About 700 trees have been planted on the mission grounds of the Santee Normal School, Nebr., recently.