The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XI. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., OCT. & NOV., 1891. NO. 3.

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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.

If an Indian does not have a chance to be anything but an Indian, why blame him for it?

Self-help is the best of all help. To teach self-help and open the way to help self is the paramount duty of all who labor to uplift the Indians. The experience of help self is worth a hundred times as much as the theory of self-help.

No declaration in the Mohonk platform is more significant than that which favors Indians mixing with the whites. Every plan which masses or continues them as masses is against their progress, their interests, their development and against the interests of the country. Surely "the policy of getting them into civilization by keeping them out of civilization" has long ago demonstrated its impotency.

CENTRALIZE, OR DE-CENTRALIZE, THAT IS THE QUESTION.

The centralizing idea has had full play upon the Indians without opposition, for more than two and a half centuries. The impolicy of it is now so generally and plainly demonstrated as to need no argument. The official declarations of the highest Government authorities and of the Mohonk Conference and other bodies of friends to Indians are all against centralizing and in favor of de-centralizing. This is only a beginning of the consummation of what we have labored to bring about for years.

Now that we have these high declarations in favor of de-centralizing, we must consider well every plan now in operation and proposed, to see that no wolves in sheep's clothing creep in to defeat the broadest, fullest and best plans for decentralizing that can be established.

Many who are deeply interested in the welfare of the Indians will be surprised to know that some of the most famous plans recently inaugurated for the benefit of the Indians have the very quintescence of centralization as the result (we would hesitate to say the intended result) of their operation.

Among the schemes that centralize, we must name always first, the reservation and every other plan ministering to the reservation; everything that feeds back to the reservation, everything that purposes to build up the tribes intact in the localities where they are, everything that demands or encourages the return to the reservation of those who have a disposition to get away from it, for these, one and all, are centralizing forces of the most destructive sort.

Lands in severalty may become either a centralizing or decentralizing force. As at present managed, it is a centralizing force, for there is no purpose to disintegrate the tribes. It ties a certain acreage of land about each Indian's neck and binds him fast to the tribe and to the locality. He has no freedom in the use of the land other than to remain on it and cultivate it himself. It is an imperious command directing him to remain an Indian and be nothing else but an agriculturist. He is centralized into a Cheyenne or a Sioux for twenty-five years and longer if the President directs. He is to gain his knowledge of agriculture not from the agriculturists of the country at large by any association or opportunities he might by leaving the reservation have with them, but he must gain it from his own people and evolve it from a long and discouraging experience. Nothing could be better calculated to crush out the ambitions of the race than to be thus forced into slavery to a piece of land and to the tribal idea by this pretence at "emancipation"

We have seen no clearer statement of the operation of the land in severalty plan than that made by an educated Indian who, having returned to his people, writes to a former chum, an absent member of the same tribe. He says:

"More than one-half of the Indians have received their allotments. Your folks have selected a quarter for you on the ——. It lies next to ——. I have mine next to ——. It now seems that nothing but the sandhills will be left for the white man to take. There will still be a —— reservation for the next twenty-five years, for the Indians have taken their lands in a solid body. *They have agreed to roam in common over their lands.* The Ghost dances now take place once in every six weeks, lasting five days. At such a time they come or camp together at one place."

This is the picture and shows that lands in severalty only concentrates the tribe into a smaller reservation and favors the continuance of their hindering, superstitious, savage rites.

If the lands could be distributed in severalty in alternate sections with civilized white men between, that would be something toward de-centralization, but they are not so distributed.

We are compelled, therefore, to look upon the present operation of the lands in severalty plan as only centralizing.

All purely Indian schools must of necessity be centralizing in their results, but they may be graded in their centralizing or de-centralizing influences. The more centralizing are those established in the tribe purely and wholly for the education of the children of a particular tribe.

A school on the Sioux reservation for the sole purpose of educating the Sioux children has a most absolute centralizing influence to perpetuate the Sioux Indians as a separate people. If the vernacular is catered to, the centralizing results are made greater. If the English language is the purpose of the school the centralizing results are lessened, but they still remain. The sympathies and interests of the children are cultivated and aroused in behalf of their tribe, no difference what the quality or direction of their teaching. The very fact that they are educated together consolidates them, not only as against the whole country and the whites but as against other tribes. Race schools in this country made up of so many races, cannot help being detrimental to the whole country and to the race itself, because they mean race interests and not general interests.

Our aim should be to get all Indian youth into our own public schools and at the same time to do away with all purely Indian schools, and this is the end, so far as school results are concerned. All else is weak catering to the tribes and race, and unnecessarily prolongs their impotency in the general welfare at our cost.

TWELFTH ANNUAL.

INDIAN INDUSTRIAL SCHOOL,
CARLISLE, PA., September 1st, 1891.

SIR:—

I come to you with this my 12th annual report for this school, with nothing abated of its life-long purpose, which has been, as you know, to make the Indians a component part of the grand structure of civilization and nationality which we have erected on this continent. We are now, as we always have been, equally at war with the savagery and ignorance of the Indian and with those systems that spread a thin glamor of civilization over him, hold him en masse, separate and apart from the national life, and then fasten him as a festering parasite upon our national treasury and impose him upon our charity and civilization with no sympathy or purpose trained into him to be other than a parasite.

The following table shows our population for the year:—

It will be seen that we had an increase over last year, of total under care during the year, of 34. The average number under care during the year was 754,—an increase over last year's average of 90. Our

POPULATION.

Tribes.	Connected with school at date of last report.		New pupils received.		Total During year.	Returned to Agencies.		Died.		Remaining at school.			In families and on farms any part of year.	
	M.	F.	M.	F.		M.	F.	M.	F.	M.	F.	Total	M.	F.
Alaskan	2	.....	2	.....	4	.....	.....	1	.....	3	.....	3	1	.....
Apache	78	18	1	1	98	10	3	1	.....	68	16	84	67	21
Arapahoe	15	14	.....	.....	29	3	6	1	.....	11	8	19	13	9
Arickaree	.....	4	.....	.....	4	.....	.....	.....	.....	.....	4	4	.....	4
Assinaboine	21	13	6	4	44	1	2	.....	.....	26	15	41	20	9
Bannock	.....	.....	.....	2	2	.....	.....	.....	.....	.....	2	2	.....	2
Blackfeet	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1	.....	1
Caddo	7	3	.....	.....	10	2	.....	.....	.....	5	3	8	4	.....
Cherokee	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1	.....	1
Cheyenne	26	9	.....	2	37	10	4	1	.....	15	7	22	15	10
Chippewa	32	24	28	21	105	6	2	1	.....	53	43	96	33	20
Cree	.....	.....	1	.....	1	.....	.....	.....	.....	1	.....	1	.....	.....
Creek	1	.....	.....	.....	1	.....	.....	.....	.....	1	.....	1	.....	.....
Comanche	4	1	.....	.....	5	2	.....	.....	.....	2	1	3	2	1
Crow	28	14	.....	.....	42	12	6	.....	.....	16	8	24	17	7
Gros Ventre	12	5	.....	1	18	2	1	2	.....	8	5	13	6	2
Kaw	1	.....	1	.....	2	1	.....	.....	.....	1	.....	1	1	.....
Keechi	1	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....	1	.....
Kiowa	7	3	.....	.....	10	2	.....	.....	.....	5	3	8	6	4
Lipan	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1	.....	1
Mandan	1	.....	.....	.....	1	.....	.....	.....	.....	1	.....	1	1	.....
Miami	1	1	.....	.....	2	.....	1	.....	.....	1	.....	1	1	.....
Navajo	3	.....	.....	.....	3	1	.....	.....	.....	2	.....	2	2	.....
Nez Perce	.....	.....	9	5	14	1	.....	.....	.....	8	5	13	7	2
Omaha	11	4	4	3	22	6	2	.....	.....	9	5	14	7	7
Oneida	47	47	9	5	108	16	4	.....	1	40	47	87	40	45
Onondaga	1	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....
Osage	2	1	11	1	15	2	.....	.....	.....	11	2	13	10	2
Ottawa	21	18	16	13	68	9	4	.....	.....	28	27	55	24	18
Pawnee	6	6	5	2	19	7	4	.....	.....	4	4	8	4	4
Peoria	.....	2	1	.....	3	.....	.....	.....	.....	1	2	3	.....	2
Piegan	31	16	.....	.....	47	.....	7	1	.....	30	9	39	22	2
Piute	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1	.....	1
Ponca	2	.....	.....	.....	2	.....	.....	.....	.....	2	.....	2	2	.....
Pottawattomie	.....	1	.....	2	3	.....	.....	.....	.....	.....	3	3	.....	1
Pueblo	38	31	.....	.....	69	5	3	.....	.....	33	28	61	32	26
Quapaw	2	1	.....	.....	3	.....	.....	.....	.....	2	1	3	2	1
Sac & Fox	.....	1	.....	1	2	.....	2	.....	.....	.....	.....	.....	.....	.....
Seminole	1	2	.....	.....	3	.....	2	.....	.....	1	.....	1	1	.....
Seneca	2	1	2	.....	5	2	1	.....	.....	2	.....	2	1	.....
Shawnee	.....	4	2	.....	6	.....	1	.....	.....	2	3	5	1	3
Shoshone	2	.....	4	.....	6	.....	.....	.....	.....	6	.....	6	5	.....
Sioux	52	30	13	17	112	12	7	2	.....	51	40	91	46	27
Stockbridge	1	4	.....	.....	5	1	.....	.....	.....	.....	4	4	1	3
Tuscarora	.....	.....	5	2	7	.....	1	.....	.....	5	1	6	3	.....
Wichita	1	.....	.....	.....	1	.....	.....	.....	.....	1	.....	1	1	.....
Winnebago	13	6	6	1	26	7	2	.....	.....	12	5	17	10	4
Wyandotte	2	7	2	3	14	.....	1	.....	.....	4	9	13	2	7
Total	474	295	129	86	984	123	66	10	1	471	314	785	411	247

total cost to the Government for all support, buildings and improvements, also all transportation, both of pupils and supplies, was $111,893.81. Our income from donations was $4,020, which, added to our Government cost, made $115,913.81; $5,500 of this was expended in the erection, repair and improvement of buildings and $10,146.81 for transportation of all kinds These make the sum of $15,646.81, which deducted from $111,893.81, total expense to Government, leaves $96,247, which is the basis we should stand on in the comparisons of cost with other schools.

By our system the Government has had 754 of its Indian youth in school for one year at a total cost of $111,893.81, including all transportation, both of supplies and pupils, and all improvements, instead of costing $125,918 as it would in the other $167 schools, or $131,950 as it would in the $175 schools, and in addition, in both these classes the Government having to pay for all transportation of supplies and pupils and also improvements.

These results are reached in part through placing a portion of our pupils out in families and in the Public Schools, which we have so long practiced and urged as the best civilizer and educator for all Indian youth. There are many good reasons why this system should prevail. Among the most important are:

First. That in no other way can the differences between the races be so well and so entirely settled and the best there is in the Indian be brought into use to forward his development into a capable, civilized citizen;

Second. It is a system that can be promptly and sufficiently expanded to encompass all the Indian youth of the country;

Third. Without considering these far greater advantages of association and the opportunities of learning civilization by experience and contact, secured by our method, it is much less expensive to transfer the Indian youth to the East and work them into the Public Schools than it is to transport supplies, etc., to them at the West.

Eastern schools may claim especial credit for planting in the Indian mind ideas of citizenship and individuality, and for securing that public interest for them which has brought about such vastly increased educational help.

Our outing system brings our students into actual personal and commercial relations with the better class of industrious people of our race, and thus begets within the students common sense ideas of individuality, independence, self-support and citizenship. It grows to be more and more the most important feature of our school. During the year we had out, for longer or shorter periods, 413 boys and 249 girls,—most of these during vacation, but we kept an average of about 200 out during the winter attending Public Schools. I again urge the great advantage of this system and the importance of its general adoption until the whole body of Indian youth shall thus come directly in contact with the intelligence, industries and civilization of the nation.

While the demand for our students has greatly increased, the general fruits of the outing system have correspondingly increased.

The total earnings by farm labor during the year amounted to:—

Boys	$13,165.36
Girls	3,036.67

making a total of $16,202.03, of which they expended $9,814.66, and had remaining to their credit, June 30th, 1891, $6,387.37. We paid to them for labor at the school during the year $4,064.27, which made their aggregate earnings, $20,266.30.

Every boy and girl is encouraged to save, and regular bank accounts are kept, each one having a bank book.

The total number of depositors at the end of the year was 723. The total amount to their credit was $10,430.

The debt on the gymnasium, ($5,000,) which has hung over us for three years and which Congress has refused to liquidate, though the Senate in 1889 did grant the amount, but the Conference Committee refused, and the House in 1890 did give it but the Conference Committee again refused, has been assumed by the pupils of the school and almost $4,000 has been contributed. I have no doubt the balance will be raised in the near future. But for this contribution their credit balance would be above $14,000.00.

Students, out from us, are mostly with farmers and receive pay according to their ability as other farm helps. Many, of course, are somewhat inefficient because of their first experiences. Others are small,—some so small that we are glad to get them places for the cost of their keep, and they are glad to go on such terms.

During the month of July, the wages received by the boys were as follows,—one received $20 per month; five received $18; one, $17; two, $16; thirty, $15; twelve, $14; one, $13.50; fifteen, $13; six, $12.50; fifty-five, $12; six, $11; eighty-two, $10; one, $9.50; twenty-two, $9; thirty-three, $8; thirty, $7; two, $6.50; thirty-three, $6.00; twenty-three, $5; and forty-seven received a less sum than $5 per month.

Of the girls, two received $10 per month; one, $9; one, $8.50; two, $8; four, $7.50; three, $7.00; two, $6.75; two, $6.50; four, $6.25; thirty-four, $6; three, $5.75; ten, $5.50; two, $5.25; thirty-one, $5; and one hundred received various sums less than $5 per month. In all these cases, the students received their board and wash, and a very considerable number of them were additionally rewarded with presents and various excursions and trips to the seashore, to the cities, picnics, etc.

A close comparison of the salaries paid other laborers shows that there is no difference between the salaries paid for Indian labor and the salaries paid laborers of other races in the same neighborhoods.

By reference to the table of population, it will be seen that the Apaches, Sioux, Cheyennes, Arapahoes, Assinaboines, Crows, Osages, Piegans and others of the supposed most uncivilized tribes have furnished their full quota in the outing system. Our arrangements with all who take our students provide that on the dissatisfaction of the student or the patron the student returns to the school. The number so returned during the year was twenty, or 3⅓ per cent. of the whole. Students are only sent out upon their own request after a full knowledge of the purposes, hardships and benefits, and almost universally those who once go out in this manner one year beg to go out the next and every year after while they are at the school.

The principal blanks used in connection with the outing system are sent herewith, as part of this report.

The mechanical and other industries of the school have been continued on the lines heretofore fully represented in my annual reports and which have proved by our experience most advantageous. We have first supplied our own wants in clothing, including shoes, and in articles of furniture and the equipment of school rooms, quarters and farms, and then have furnished the Indian service with quantities of harness, tinware and spring wagons. Through these demands, we have been enabled to give instruction to 231 apprentices in the different mechanical branches during the year, not including special instruction given to girls in their particular lines of need. We have found it not specially advantageous to make great effort to fill large contracts for the Department for the reason that when we undertake such contracts it interferes with our outing system and compels us to narrow the opportunities of our students and hold them together as a mass of Indians, while the outing system enlarges their experience, gives them courage to meet and compete with civilization and undermines the wall of separation which divides the white and Indian races.

The training in our shops and on our farms has had its rewards for quite a considerable number of students. Young men have obtained employment among the whites and in other schools in mechanical and in agricultural lines, and some have been specially enlisted in the army as company mechanics.

Our school farm has been greatly benefitted by the commodious barn, 120 x 65 feet, just completed with funds given by Congress, giving us ample accommodations for a large increase in our herd of cows. In building it we have put up three silos capable of holding 400 tons of ensilage, which we propose to feed hereafter. Another addition to the farm equipment has been an incubator and brood house, which has been successful in giving us a large increase of poultry.

The early spring was unfavorable on account of drought, but the plentiful rains of summer have pushed forward the crops, and the outlook at this writing is good for a large supply of vegetables and all farm and garden products.

The school room departments have been continued quite on the same lines as last year. The school work covers nine grades beginning with nothing and carrying up to graduation at about the grammar grade of the Public Schools. I have always felt that purely Indian Schools should stop at this, and that any higher education required for especially bright pupils should be obtained in the Public and other schools of the country, and indeed our experience constantly confirms the opinion that it would be far better if Indian youth were transferred to the Public Schools of the country as rapidly as they have learned sufficient English and application to enable them to enter such schools successfully. We graduated ten, the exercises occurring on June 3rd last. About half of the graduating class aspire to higher education, and I have made arrangements for them in other schools. There is no race objection to Indian pupils in any of the Public or higher schools of the country, so far as I have found. I am frequently invited by college presidents to send our graduates to them, and that they are welcomed into the Public schools, the two hundred so out in the schools of this and adjoining States last winter fully attests. Instruction in the English language forms a most important feature of our school work always. Last year we gave some special attention to instruction in mechanical drawing with excellent results, and about twenty pupils, who showed special aptitude in drawing, were formed into an art class and received one lesson per week from the art teacher of Metzger Institute. The results in copying from casts and other objects were gratifying.

In all the departments sufficiently advanced, all pupils were instructed in primary bookkeeping. The accounts were made personal, so far as possible, so that they might learn to look after their own affairs.

During the months of March and April, our whole school work was materially interrupted by an epidemic of measles which required the breaking up of several sections of the school for weeks, and the detailing of teachers as nurses. The gymnasium and the chapel were both turned into hospitals for the accommodation of these cases. The teachers cheerfully performed these arduous duties, and the careful attention the sick students received from doctor and nurses relieved us from any of the fatal or bad results often following such attacks on the reservations.

The Normal Department of the school was continued as outlined in last year's report, and eight of the advanced pupils received special training as teachers therein. Several of these developed a capacity which will warrant me in recommending them for positions in schools anywhere in the near future.

It has seemed best that the two higher classes of the school be partially relieved from mechanical and other industrial instruction and be sent to school all day instead of a half day school and half day work as heretofore. I have, therefore, planned to adopt this method on trial the ensuing year.

Carlisle, in common with the majority of Indian schools, has always been Christian in its teaching and influence. This feature of the school has become more prominent as the scholars have advanced in intelligence and appreciation of their Christian surroundings. A regular Sabbath preaching service attended by all the students, has been maintained from the beginning, in which at times preachers from all denominations, except Roman Catholic, have officiated, and Roman Catholics have been offered the opportunity but declined to use it. These services have always been supplemented by a Sunday evening prayer meeting attended by all but the youngest class of students; a Thursday evening prayer meeting especially for all church members and a regularly organized Sunday school for the girls and such boys as by reason of not understanding English or on account of being too young, do not go to the town Sunday school. This Sunday school is officered and taught by the teachers and other interested employes and advanced students, representing most every denomination, including Catholics. Its statistics for the year are as follows:

Average attendance	238
Number of Teachers	20
Amount of collection	$79.37

The collections have been ample to furnish all the scholars with suitable Sunday School papers, besides forming the habit of giving according to their ability. Most of the large boys regularly attend the several Sunday schools in town, and the Catholic students, of both sexes, go to their own town Sunday school, and the relations of the students to the several churches of the town of Carlisle continue to be most helpful to the students. Several years ago, the boys voluntarily organized a Y. M. C. Association, and became a part of the general State and College Association, to which they regularly send delegates. Their relations with these State organizations, and with the local societies of Dickinson College and the town of Carlisle, are most fraternal and have been of the greatest advantage to themselves. The average membership of the Association has been about 60. They believe in their society and work for its advancement among the other students. The girls have three circles of "King's Daughters" numbering in all about 60, and are equally zealous in their labors among the girls. They manufactured many little articles of bric-a-brac and held a fair among the students last year, at which they raised $60, which, together with other sums raised in various ways, enabled them to cultivate a missionary spirit of giving. Some of their money was donated to a needy school of which they heard in Tokyo, Japan. The most of it was given to those of their own race who were wounded in the Dakota campaign of last winter. I do not speak of this special work of our school in any spirit of ostentation, nor do I wish to assume that these features are special to Carlisle, for I have abundant information that most of the other Government schools are just as successfully engaged in the same kind of work.

Very Respectfully,
Your obedient servant,
R. H. PRATT,
Capt. 10th Cav'y., Supt.

TO THE HONORABLE,
THE COMM'R. OF INDIAN AFFAIRS.

WHAT COMMISSIONER MORGAN HAS TO SAY ON INDIAN EDUCATION.

Taken from his Annual Report for 1891.

When I assumed charge of this Office I held the opinion that the only solution of the Indian question lay in the line of education, and that, consequently, one of the most important functions of the Commissioner of Indian Affairs was the perfecting of the scheme for bringing all Indian youth of suitable age under proper instruction. Accordingly, I have given to this subject my most earnest attention during the more than two years of my administration. I have considered it in well-nigh every possible phase, and am more and more convinced of the truth of the position which I have stated. Education in its broad sense has made the American people what they are to-day, and education in the same sense must fit the Indian, if he is ever to become fitted, for participation in our civilization.

The necessity of education for the Indians has grown in the public mind year by year, and has found expression in increasing appropriations for this purpose by Congress. The growth of these appropriations is shown by the following table:-

ANNUAL APPROPRIATIONS MADE BY THE GOVERNMENT SINCE THE FISCAL YEAR 1877, FOR SUPPORT OF INDIAN SCHOOLS.

Year.	Appropriation.	Percent. of increase.
1877	$ 20,000	.....
1878	30,000	50
1879	60,000	100
1880	75,000	25
1881	75,000	.....
1882	135,000	80
1883	487,200	260
1884	675,200	38
1885	992,800	47
1886	1,100,065	10
1887	1,211,415	10
1888	1,179,916	*02.6
1889	1,348,015	14
1890	1,364,568	01
1891	1,842,770	35
1892	2,216,650	20

*Decrease.

It will be seen from this table that for fifteen years there has been a very rapid advance in the amount of money appropriated, and this great increase has not only expressed the will of Congress, but it has been fully and even enthusiastically endorsed by the people in general. In nothing regarding this Indian question is there more absolute agreement of public opinion than as to the necessity and desirability of extending the work of education until it shall be adequate for the training of all available Indian youth.

During my administration the efforts of the office have been directed to the study of the defects of the scheme of education

which had grown up largely without system, and to the elimination of such evils as had gathered about it, and the perfecting and extending of the scheme. It is not too much to claim that great progress has been made, and that the Government Indian schools are now entering upon a new career of increased efficiency and enlarged usefulness, although much remains yet to be done.

Industrial Training Schools.

I found in operation the following non-reservation Government Indian training schools: Carlisle, Pa., Genoa, Neb., Fort Stephenson, N. D.,Grand Junction, Colo., Chemawa, Oreg., Albuquerque, N. M., Chilocco, Ind. Ter., and Lawrence, Kas. Additional schools have been authorized by law at Pierre, S. D., Carson, Nev., and Santa Fe, N. M.

It was regarded as important that those already established should be completed and properly equipped. They were subjected to thorough inspection, and much thought and labor bestowed upon securing for them as complete an organization as practicable. When the improvements now in progress are finished they will rank very high and will do most excellent work. It will be possible next year to take good care of a thousand students at Carlisle, of six hundred at Lawrence, and of from one hundred and fifty to four hundred at each of the other schools named.

During the present administration the following new training schools have been established:Fort Totten,N. D., and at Fort Mojave, and Phoenix, Ariz. and are now in successful operation.

Similar schools have been authorized and will be established during the coming year in Isabella County, Michigan; at some place to be designated in Wisconsin, Pipestone, Minn., Flandreau, S. D., Porris, Cal.

The average attendance during the year ending June 30, 1891, at these institutions was as follows:

Albuquerque, N. M., 188; Carlisle, Pa., 743; Carson, Nev., 84; Chilocco, I. T., 164; Chemawa, Oregon, 164; Ft. Totten, N. D., 157; Genoa, Neb., 199; Grand Junction, Colo., 35; Haskell Institute, Lawrence, Kan., 487: Pierre, S. D. 49; Sante Fe, N. M., 45.

* * * * * * *

I am constrained to look upon these non-reservation training schools with especial favor as affording facilities for the most useful and all-around practical education. In addition to the ordinary elements of an English education, the pupils receive training in the common industries and are brought into close contact with civilized life. They become weaned from the reservation, have aspirations and hopes for a higher life awakened within them, become acquainted with the white man, and gradually learn to adapt themselves to the ways of modern life.

By the "outing system" now in such successful operation at Carlisle,and beginning to take root in other places,increasing numbers of boys and girls will be enabled to find profitable employment in white communities, and will thus be prepared, as they could not be in any other possible way, for absorption into our national life.

I am fully aware of the objections that may be urged against gathering such large numbers of pupils into one institution, as done at Carlisle and Haskell. There are, however, compensating advantages in large schools. The per capita cost of maintenance is necessarily greatly reduced;there is an *esprit de corps* awakened by the mere presence of numbers,and it is possible to secure a more perfect organization and distribution of industries in a large school than in a small one.

Heretofore, these schools have been modeled substantially after the same pattern, and all of them have attempted to do much of the same kind of work. I am inclined to think that the time is near at hand when there should be some differentiation and when each should have its own specific work. For example,it would be well to devote special attention at Chilocco to the development of farming, including stock-raising and fruit-growing. At Haskell, in addition to shoe, harness and wagon making,special attention might be paid to normal training. At Porris, Phoenix and Grand Junction, there are reasons for making a specialty of fruit-growing.

At present I do not see the necessity for the establishment of any more non-reservation training schools, (unless, possibly, one should be established for the New York Indians.) The eighteen now already in operation or in process of establishment will probably meet all the demands that are likely to be made. It will be desirable to enlarge and more properly equip some of them, but I am of the opinion that it would be better to enlarge those that are already authorized than to establish new ones.

Reservation Boarding Schools.

The following table exhibits the reservation boarding schools now in existence with the date of their establishment:—

(This table, too elaborate for our columns shows 5 boarding schools in Arizona; 1 in California; 4 in Idaho; 2 in Indian Territory; 3 in Kansas; 3 in Minnesota; 4 in Montana; 3 in Nebraska; 2 in Nevada; 1 in New Mexico; 1 in North Carolina; 3 in North Dakota; 12 in Oklahoma; 7 in Oregon; 6 in South Dakota; 1 in Utah; 8 in Washington; 1 in Wisconsin; 1 in Wyoming; with a combined capacity of nearly 3500 pupils.)

This table shows that during the present administration new reservation boarding schools have been established at Ft. Belknap, Mont., Ft. Totten, N. D., Ft. Sill, Oklahoma and Okanaga, Wash.

New schools of this character are about to be established at the following places:

In the San Juan country, Navajo reservation; in the southwestern part of the Kiowa reserve; at Seger Colony on the Cheyenne and Arapahoe reserve, and on the Round Valley, Rosebud, Ouray and Oneida reservations. The Indians of the last three reserves have never had a boarding school, and the Round Valley school has been discontinued since the burning of their buildings.

It is desirable, at as early a day as practicable, to establish additional schools as follows:

On Southern Ute, Hoopa Valley, Jicarilla Apache, Zuni, Western Shoshone, and possibly in the Zuni Pueblo and Spokane reservations, where no boarding schools have yet been provided and upon the White Mountain, Navajo,Moqui,Pima White Earth and Pine Ridge reserves where additional schools are required to supply the needs of the school population. Upon many of the reservations where new schools are not required, existing schools must have their accommodations enlarged to supply the educational needs of the respective reservations.

(Here in the report follows a list of reservation day schools numbering in all, 87, with a capacity of over 3,000 pupils.)

During this administration very little has been done to multiply these schools. Much attention has been paid to their improvement, old houses have been repaired, new houses have been built, and better apparatus has been provided.

This is especially true of the efforts that are now in progress among the Sioux. Heretofore the limitation of six hundred dollars for the cost of a day school has been so low as in many cases to render it impracticable to build suitable houses. The act of Congress authorizing the erection of thirty day-schools for the Sioux at the cost of one thousand dollars each, and the building in connection with them of a residence for the teacher with the provision made for a mid-day meal and for a simple form of industrial training, is greatly improving these institutions.

I am of opinion that the time has now come for the multiplication of day schools, and during the next year I think a considerable number should be erected and special efforts made to bring into them the younger children Wherever practicable, kindergarten methods should be adopted and everything possible done, not only to supplement the work of the home, as is done in white communities, but to take the place of systematic home instruction where it does not exist as is generally the case among the Indians.

The difficulties in the way of improving the Indian schools have been so many and so great that at times it has seemed well-nigh impossible to overcome them. It has required all the persistence, patience, ingenuity and hard work that could possibly be summoned in order to make the progress already achieved. The history of the struggle of the past two years will never be written, and is only known to those that have put their lives into it. If the results that issue from these labors, anxieties, and discouragements are at all commensurate with the expectations of those who have endured them, they will constitute their chief reward.

Expense of School Buildings.

One of the most embarrassing things connected with the establishment of Indian schools has been the limitation placed by Congress upon the cost. Formerly this was fixed at ten thousand dollars, including furnishing. This limit was raised to twelve thousand,exclusive of furnishing, but is still so low as to make it absolutely impossible to do what ought to be done. I submit herewith an estimate of the approximate cost of establishing an industrial school with a capacity of 100 pupils:

The experience of two years has confirmed me in the belief that this estimate (referring to last year's estimate of amount required to put and support all Indian children in Government schools—$3,000-000 after the necessary buildings are erected,) was moderate and I see no reason for modifying the opinion then expressed as to the desirability of spending the amount of money indicated in the table for the accomplishment of this important work. I regard it as a wise, just, humane and economical expenditure of the public funds. Money thus used will accomplish its purpose directly, immediately and permanently. A neglect or failure to so expend it will leave this perplexing question as a legacy for the next when it ought to be solved in the present century.

I reiterate my strong conviction that it is wise now to make adequate provision for the education of all Indian youth that can be induced to attend school.

School Supervision.

Hon. Daniel Dorchester, Supt. of Indian Schools, and Mrs. Dochester, Special Agent, have during the past year prosecuted their arduous labors with great diligence and efficiency.

The Indian country has been divided into four school districts, as follows:—

District No. 1 comprises Michigan,Wisconsin, North and South Dakota, Nebraska.

District No. 2, Montana, Wyoming, Idaho, Oregon, Washington, Nevada, Northern California.

District No. 3, Utah, Colorado, Arizona, Mew Mexico.

District No. 4, Oklahoma, Indian Territory, and Kansas.

Men have been selected with great care as Supervisors, and they are prosecuting their work with diligence, zeal, intelligence, and efficiency.

New Course of Study.

The new course of study and the uniform series of text books adopted last year are now in use in all the Government institutions, and are bringing the various schools gradually more and more into harmonious relations.

Civil Service.

By the extension of the rules of the Civil Service over the Indian schools, they have been largely removed from the sphere of politics, and rendered strictly non-sectarian and non-partisan. It is confidently believed that this action will secure a higher grade of teaching talent and increased efficiency in the entire school service.

During the last five years there has been a steady increase in the number of pupils enrolled and also in the average attendance. The enrollment is, as now reached, nearly 18,000, being 3,593 greater than in 1887, and 2,142 greater than in 1889. If it were possible to keep up this rate of increase for a very few years all the Indian school population would be provided for. The difficulties of increasing the number however, are many and very great, and have taxed to the utmost the patience and ingenuity of those engaged in the work.

In view of all the circumstances, I look upon the increase in enrollment and attendance during the past two years with special satisfaction.

It is not at all surprising that considerable difficulty has been experienced in securing regular and satisfactory attendance. This is a difficult matter even in old settled communities, where the children have comfortable homes, where the schools are contiguous and easily accessible, and where the parents feel the necessity of education. It is rendered much more difficult by the circumstances that now exist among the Indians. Multitudes of these people know nothing of education by experience, have no appreciation of its value for their children; and are loath to have them taken from them, even for a short time. They are devotedly attached to them, they miss their companionship, and they are accustomed to rely upon their assistance in the performence of such simple duties as they are capable of.

I regret to be obliged to say that very persistent efforts have been put forth in many instances to prejudice the Indians against the Government schools. Their minds have been excited, their antagonisms aroused, and in some cases they have been induced to resist to the utmost of their power the efforts of the Government to secure the atttendance of their children.

During the last session of Congress a compulsory law was passed, designed to enforce attendance, where force was needed. The difficulties o executing any compulsory law are many and perplexing. It is an unsettled question how far it is wise or expedient to attempt to compel by force the attendance of children at school when it necessitates their separation from home. In some instances force has been used with great success, and in others, the knowledge of the fact that the Government would use force if necessary has been sufficient.

Special pains have been taken to familiarize the Indians with the idea that it is now the settled policy of the Government to educate their children, and they have been told that they are expected to voluntarily avail themselves of the munificent provisions made for this purpose, and that if they do not do this the Government will use such force as is necessary to compel it. That the Government has a perfect right to insist that the Indians who are dependent upon it for support and protection, and whose children are liable to grow up in savagery, barbarism or helpless ignorance, shall allow their children to have the benefit of Government institutions established for their welfare, hardly needs argument. Ordinarily, the parent should be regarded as the natural guardian and custodian of his child, and so long as he is willing or able to provide such an education as will fit the child for his position in life as a citizen of the republic, the Government ought not to interfere. When, however, it becomes evident that the parent is unwilling or unable to do this and that the child in consequence is well-nigh certain to grow up idle, vicious, or helpless, a menace or a burden to the public, it becomes not only the right of the Government, as a matter of self-protection, but its duty toward the child and toward the community which is to be blessed or cursed by the child's activities, to see to it that he shall have in his youth that training that shall save him from vice and fit him for citizenship.

If therefore, the present law is found to be inadequate to secure the purposes designed by its passage, some measure sufficiently comprehensive and stringent should be adopted and put at once into operation, both as a matter of public safety and out of regard for the welfare of the Indian wards of the nation.

Contract Schools.

In addition to the Government schools in operation there are numerous contract schools. The whole amount of money set apart for these institutions for the year to

(*Continued on the sixth page.*)

A PAPER READ BY CAPT. PRATT AT LAKE MOHONK, OCTOBER 8th., 1891.

My theme is "A Way Out," or what we at Carlisle would call the "Outing System." The Indians are walled off from participating in our civilization by their savagery and ignorance aided by the reservation and other systems we have adopted for and forced upon them. Their opportunities to see and hear and know are so limited that they are not to be blamed if they make little progress in the arts of civilization. This feature of their case struck me at once when I came in contact with them as an officer in the Army, in 1867 and I have ever since urged foreign emigrant privileges for them and that our civilization should absorb them and not they absorb our civilization and remain separate tribes and peoples.

How can a man become a sailor if he is never permitted to go to sea? Why expect a boy raised in exclusively agricultural surroundings to become anything but an agriculturalist? If the Indians cannot participate in the privileges and benefits of our civilization they are not to be blamed for not adopting it.

If the youth are raised and continued in the surroundings of their tribes and savagery we should find no fault with them for remaining tribes and savages.

The beginning of my experiences in outing Indians, that is, in getting them away from their reservations, was in the spring of 1875, when I was sent by the War Department with prisoners to Florida, and the distress to them of that beginning equalled that caused by the prospect of certain death.

We had chased and fought a good part of the Cheyennes, Kiowas, Comanches and some Arapahoes up and down through the western part of the Indian Territory from July, 1874 to April, 1875 and had captured many hundreds of them who were held prisoners at Fort Sill and at the Cheyenne Agency. On the recommendation of General Sheridan, the Government determined to send the bad leaders to prison in Florida. Seventy-four were placed in irons, that is, iron rings connected by a short chain were rivetted on their ankles and many of them were handcuffed, also. One Cheyenne woman, named Mochi, was thus chained. They were shipped to the Railroad in army wagons, ten in a wagon. A heavy chain fastened to a strong staple in the front of each wagon-bed was passed between the legs and over the shackle chain and they were made to sit down five on a side. The other end of the chain was fastened to the rear of the wagon-bed with a staple and padlock so that it was impossible for any of them to get out except they were loosened by the guard.

As we moved away from Fort Sill, crowds of their relatives and friends covered the high points as near as they were permitted to and women wailed and gashed themselves with knives. Two companies of infantry and two of cavalry protected the train, marching with loaded guns in front and rear and on the sides. At night the prisoners were taken out and long chains were padlocked to the wheels of the wagons and the prisoners strung on these so they could sleep on the ground between the wagons. Guards with loaded guns marched up and down each side of each string of prisoners. When we reached the Railroad they were loaded into cars which most of them had never seen before. When the cars began to move rapidly many of the Indians covered their heads with their blankets from fear. We stopped nine days at Fort Leavenworth waiting the orders of the War Department. Gray Beard, the principal chief of the Cheyennes, in the night time, attempted to commit suicide by hanging himself with a piece of blanket he had torn off and fastened to the grate in the window and around his neck and keeping his feet off the floor by lifting them up. He was saved by the waking of his old friend, Minimic.

Vast crowds of people were gathered at every stopping place on the way as we passed on through St. Louis, Indianapolis, Louisville, Nashville, Chattanooga, Atlanta and Jacksonville to the old Spanish Fort at St. Augustine, Florida. Above Nashville, Lean Bear, one of the principal Cheyenne chiefs, attempted to commit suicide by stabbing himself in the neck and breast with a small pen knife, making eight wounds. He was pronounced dead by a surgeon on the train and I left the Lieutenant and three men at Nashville to bury the body, but after we left Nashville he revived, and five days after we reached St. Augustine he rejoined the party. He had, however, made up his mind to die and steadfastly refused food and water until death came.

Just as we reached Florida, passing through the pine woods at 2 o'clock in the morning, Gray Beard, who had tried to commit suicide at Leavenworth, secured a whole seat for himself, managed to elude the notice of the guards, standing in each end of the car, and to jump out of the window when the train was going at twenty-five miles an hour. It was reported to me at once. I pulled the bell rope and stopped the train. The conductor came and backed the train until we found where he had struck the ground. After searching for some time and failing to find him, I detailed a portion of the guard to remain and secure him and had just got aboard the train with the rest of the guard when Gray Beard came out from under palmetto bushes in rear of the train and started to run so rapidly that the guard who saw him thought he had gotten his shackles off and cried out, "Here he is" and instantly fired, the bullet passing through Gray Beard's body. We lifted him on the rear car, and he died in an hour.

San Marco had been fitted up as a prison so that it was simply a great pen so walled up with boards inside as to make it impossible for them to get out or even up on to the terreplein, twenty feet above the floor of the court. A strong guard with loaded guns marched to and fro on the terreplein, and the Indians' sole outing place was in the court below where they could only look up and see the sky.

By this time the heart of the officer in charge was as sad and heavy as the hearts of his prisoners. The people were constantly anxious to see the Indians, but it was thought best to only allow them opportunities a few hours two days in the week when they came in crowds as to an animal show. My orders from the War Department directed me to take charge of the prisoners and see that their proper wants were supplied. I reasoned that their proper wants included all the gains, morally, physically, intellectually and industrially that could be made for them while undergoing this banishment. Against the protest of the commanding officer at St. Augustine, I assumed that I was entirely responsible and that it was my business to determine what to do and how to do it.

I accordingly removed the chains, then reduced and finally dismissed the guard and organized the young Indians as a company, placed them on guard and during two years and a half there was no violation of my trust. I took down and removed that portion of the fort that had been constructed to keep them in the court and built a house on the terreplein where they could live and get the fresh sea air and look out upon the town, country and ocean. I undertook the profession of school teacher, first myself, then aided by my interpreter and Mrs. Pratt and finally by some of the good ladies of St. Augustine,—Miss Mather, Miss Perit, Mrs. King Gibbs, and Mrs. Couper Gibbs, also Mrs. Carruthers of Tarrytown, N. Y., and others, with a session of one and a half to two hours daily.

I removed the soldier cook and appointed Indians to do the cooking, built an oven, got a baker to train an Indian to bake bread, required all the policing, chopping of wood, carrying of water, etc., to be done regularly and systematically, so that each Indian had some work to do each day. I issued army uniforms to them. About half of them not being cautioned, cut off the legs of the trousers to use for leggings, throwing away the upper part. To these I again gave new trousers, admonished them and had no more trouble. After some weeks I insisted on the men cutting their hair, and this was a sore trial, but, as I wore my hair short, a little argument and sarcasm secured assent. Then paint was abolished, and there was regular bathing in the sea.

Mr. Ballard, a curiosity dealer, gave them 6000 sea beans to polish at ten cents a piece. After a while we went out on the beach and searched for miles and found thousands of sea beans, which they polished and sold for themselves. Industry and commercial intercourse, together with a little schooling, kept their minds and bodies occupied, and comparative contentment grew. After while when they began to understand, they attended the different churches of the town. We became great friends, and as they learned, their desire for a higher life grew. I bought and built boats, taught some of them how to sail and row, and they took visitors to the beach and up and down the coast, and thus made other gains.

Later on, I began sending them out individually to work. Miss Mather and Miss Perit first took one to look after their horse and cow, do errands, keep the yard clean, etc. Every morning and evening he went from the fort down through the town to their home and attended to his duties. From great fear which was on all the people when they arrived, they, by their industry and good conduct, became favorites in the town until at last there was scarcely any person opposed to the Indians and they found jobs, picking oranges, on the Railroad helping to handle baggage, going to and from Tocoi, in the Saw Mill handling logs and lumber, grubbing land, etc., etc. I need not attempt to tell you all that occurred.

Three years wore away and they were released. They all said,—"Give us our women and children, we would rather live here than go back to the reservations where there are many Indians as bad or worse than we are." Their proposition was submitted to the Government, but the opposition of a narrow minded Indian Agent led the Government to deny their request. Then twenty-two young men said, "We would rather stay east a few years longer and go to school than go home now." To this the Government said,—"The money we have for school purposes is to be used for the youth on the reservations."

My desire and the desire of their teachers to help these young men who wished to stay led us to go begging, and among the good people who visited St. Augustine we found those who would undertake the expenses of this one and that one until the whole twenty-two were provided for Bishop Whipple undertook the expenses of five; Mrs. Burnham, then of Syracuse, N. Y. took four, and sent them up into Central New York, near Utica, into the family of the Rev. Mr. Wickes, an Episcopal clergyman, who is here in the audience. Mrs. Carruthers took one to her home at Tarrytown; Mrs. Larocque, of New York City, paid for two, and others one each, until all were provided for. Seventeen went to Hampton and thus was engrafted Hampton's noted Indian branch. All the others returned to their tribes in the Territory. Mrs. Pratt and I went to Dakota and brought fifty more, both boys and girls, to Hampton. I was detailed to stay there "until they were accustomed to their new mode of life and interested in educational pursuits." I urged General Armstrong to get the Indians out, away from the school among our own people. He sent me to Berkshire, Mass., where, with the help of Mr. Hyde of Lee, we planted a vacation colony of the "Florida boys" as we called them among the farmers,—one here and one there; and so that work began and grew and has continued in Berkshire and elsewhere.

In the Fall of 1879, supported in part by the Department of the Interior and in part by the generosity of friends to our work for the Florida prisoners, Carlisle Indian School was begun In the spring of 1880 we did a deal of writing and talking, and succeeded in placing sixteen boys and girls among the farmers in Pennsylvania for vacation only. The people were afraid of Indians and the Indians were afraid of the people, and more than half of these first Carlisle outings were failures,—some after a few days, others after two or three weeks, but we did not stop. Next year we more than doubled the number, and kept a few out during the winter in Public Schools. The next year and every year thereafter, the growth of the system was rapid until during the fiscal year which closed June 30th last we showed an outing list numbering 662, most of them during vacation. 413 were boys and 249 girls. More than 200 of these remained out during the winter living in families, generally treated as their own children and attending the Public Schools with the youth of our own race, a few in our higher schools and colleges, and all at no cost to the Government.

I have insisted that Indians should be treated like other people and should receive pay in proportion to their labor. During vacation, our boys and girls, "lazy good-for-nothing Indians," as they are called, instead of idling away their time as so many youth of our own race, under like circumstances do, are working hard and earning money for themselves. Their total earnings the past year were $20,266.30, $4,064.27 of which was earned by labor performed at the school and $16,202.03 outside of the school. Testimonials by the hundred from their employers as to their good ability and character form part of the permanent records of Carlisle, and of the 662 out last year, only 20, or 3⅓ per cent., were failures. Of our present 768 pupils over 700 have bank accounts, aggregating a credit of over $13,000.

The outing system is a means of acquiring the English language and what goes with it, far quicker and more perfectly than it can be gained in any school, for the reason that all talking is with English speaking people, and being along the lines of civilized life and its needs, innumerable other important things are learned at the same time and they are compelled to think in English. The outing system breaks down their old prejudices against the whites, their superstition and savagery, because, not being surrounded by them, all such qualities that may have grown up within them in their tribes fall into 'innocuous desuetude." No plan that I know of will end the prejudices of the white race more rapidly and thoroughly. The whites learn that Indians can become useful men and that they have the same qualities as other men. Seeing their industry, their skill and good conduct, they come to respect them. Not many boys or girls who have been at the Carlisle school three years or more and have had the privilege of this outing system, but have made warm friends among the whites with whom they keep up a correspondence after they return to the school and in many cases after they return to their tribes, where, so far in their history the inevitable generally consigns them.

The outing system broadens the whole Indian mind at home among the tribes, for the boys and girls so out correspond with father and mother and other friends at home and the thoughts of those who do not get the privilege of leaving the reservation are led away from the reservation. When the youth write home that they are kindly treated and of the many privileges and opportunities they have to learn and earn, that they have been down to the ocean, or to Philadelphia, New York, or, even it may be to Lake Mohonk, the thought of the father and mother and the other friends who get this information, is led into different channels and slowly but surely the walls that surround the pen in which those at home are placed are lowered, and I look for the time to soon come when they will themselves break away from their hindrances and become free men and free women. In all these years I have learned more and more to look upon our treatment of the Indians as being unjust and un-Christian in its reservation methods and to esteem the insidious plans we are constantly inaugurating to preserve the autonomy of the tribes as being worst of all, even worse than the

wars and massacres that we have perpetrated upon them.

Wars and massacres violently destroy life, which they expect and understand, but reservation imprisonment and systems of keeping them out of and away from our civilization and national life destroy hope and beget a despair which brings recklessness and greater death, which they do not understand and are not able to provide against.

The solution of the Indian problem hinges upon the destruction of the present systems and in the devising of means that will disintegrate their tribes and bring them into association with the best of civilization. Partial destruction of past systems and the settling on them of others with the same trend will not accomplish the purpose. Lands in severalty, unless the distribution of the land is properly managed, will only band, bind and confirm the tribal power and serve to continue the hindering of their civilization, absorption and citizenship. If it is inevitable that they must occupy lands in severalty, and not be allowed to get away and become individuals, then the distribution of their lands should be in alternate sections with white men, that is, there should be an Indian and a white man and an Indian and a white man, or, better still, two or three white men between each two Indians. Purely Indian schools, especially tribal Indian schools, not supplemented by actual contest with the brain and muscle of the other youth of the land will not bring them into possession of the courage and ability necessary for competition with us as a useful and component part of the inhabitants of this pushing, growing country.

MOHONK.

The great Indian Conference held at Lake Mohonk, N. Y., October 8, 9 and 10, was the ninth annual meeting of a most influential (although unofficial) body of representative men and women. These master heads of the land meet yearly at this beautiful spot among the mountains of New York, upon the invitation of Mr. Albert K. Smiley and wife, for the purpose of discussing the Indian question in all its different phases. The meeting this year was more largely attended than ever before, and there were three days of remarkably full, free and spirited discussion entered into with a zeal and earnestness that might be pronounced enthusiasm. Great good must come from such a gathering. At the end of the session the following resolutions were adopted:

Resolved, That the members of the Ninth Conference gathered at the Lake Mohonk Mountain House to consider the interests of the American Indian give emphatic expression this hour of adjournment to their appreciation of the generous and beautiful hospitality of their entertainers, Mr. and Mrs. Albert K. Smiley, who have contributed in almost every conceivable way to the pleasure and profit of their guests. In this expression we desire to include our sense of the value of the counsels and influences which have so materially promoted the welfare of the Indian and which have proceeded out of this Parliament of Philanthropy, due to their creative and molding hands.

What Prof. W. C. McCoy, superintendent of the Cameron County schools, of Pennsylvania, said in a recent address to his teachers gathered in institute, applies with full force to Indians as well as whites: "Let every teacher (we will add Indian teacher) make himself an agitator of pure citizenship, and the patriotic spirit of our youth will respond, and coming generations will make the nobler and better citizens for it."

Miss Alice C. Fletcher, of the United States Interior Department and the Peabody museum, Cambridge, will contribute to the *Century* in 1892, the results of her studies of the American Indian, in a series of illustrated papers. The series will be called "The Indian's Side."

THE FULL PLATFORM ADOPTED BY THE LAKE MOHONK CONFERENCE.

In no year since the Severalty Bill was enacted have we had occasion to record so important an advance in the administration of Indian Affairs. The year is signalized by the fact that the President of the United States has extended the provisions of the Civil Service act to over 600 employees of the Indian service. Superintendents of schools, teachers, matrons and physicians whose appointment and permanency of service will no longer be affected by political influences.

We also heartily thank Congress for the enactment of important laws. By one of these laws provision is made for the compulsory education of Indian children. By two other laws the wrongs to the Mission and Round Valley Indians, against which this Conference has long protested, have been corrected, and their provisions are now being carried out, so that we may soon expect to see these Indians holding firm titles to their own individual lands. Congress has also made increased appropriations for the education of Indians.

Under the direction and with the sympathy of the President and the Secretary of the Interior, the Indian service has had the rare fortune of being conducted by a Commissioner of Indian Affairs whose energetic, courageous and skilful administration has our heartiest approval.

What has been gained the past year encourages us to renewed efforts for further advance. We heartily thank the President and Secretary of the Interior for the partial extension of the Civil Service rules to the Indian service, and we ask them to complete this work by putting under the provisions of the same act, so far as possible, all other appointees, including farmers, carpenters, etc., if found practicable, amounting to as many more, and if it is not thought possible to apply the letter of the Civil Service act to the appointment of Agents we would most earnestly ask that the spirit at least be applied in their case also, as it is especially important that their selection be for merit and competency only, and that their tenure of office be not limited by political considerations.

With the same purpose we would call attention to the importance of maintaining from one quadrennium to another a consistently wise line of Indian administration.

The duties of a Commissioner of Indian Affairs are no more political than those of an Agent or teacher. We therefore urge that the responsibility for results in the conduct of Indian Affairs, be left with him, including a return to the former custom of devolving upon him the selecting of Agents as well as of other employees. The amount of $2,216,000 appropriated by Congress last year for the education of the Indians was 20 per cent. larger than the amount appropriated in any previous year, but it yet leaves a third of the Indian youth unprovided with schools. We still ask for rapidly increasing appropriations until the Indian school system shall be perfected and provisions made for the education of the Indian youth. We warmly approve of the extension of the national public school system so administered as not to restrain the freedom of religious schools supported for the benefit of the Indians. We look with satisfaction upon the allotment of lands in severalty, but with concern upon the rapidity with which they are being made.

In order that public improvements may not be impeded, that schools may be provided, and that justice may be done to adjacent white settlers, we ask Congress to pass a law providing that the Government shall pay all the equitable local taxation or its equivalent assessed on allotted lands so long as these allotments remain inalienable, either from proceeds from surplus lands or from the public treasury.

The legal status of the Indian who holds an allotment in a reservation not yet fully allotted should be speedily decided. Legislation by Congress should provide for easy access to duly established courts of law and for competent legal advice and service for Indians during the transition period, which must precede their intelligent entrance upon the full duties of independent citizenship.

We do not favor the establishment of an elaborate system of special courts for Indians, but we affirm unhesitatingly that legislation to secure immediate and easy access to regularly established courts for legal protection, and remedies, is greatly needed and should be by law provided.

The policy of getting the Indians into civilization by keeping them out of civilization has never succeeded and never will. We, therefore, recommend the policy of mingling the Indians with the whites by seeking employment for them in Christian families and on farms, by placing them in the public schools in the States and by encouraging their settlement together.

We regret to have the occasion again to note that the lands of the New York Indian tribes have not yet been allotted and the tribal system thus abolished. We hope that the State of New York will follow the United States in securing to the Indians within its borders, the individual ownership of their lands under some just legislation, and if for any reason it may be impracticable to at once do this, we urge that the legislature shall without delay extend the operation of the civil and commercial laws of the State to residents of such reservations, except so far as such laws relate to the ownership of lands.

The public exhibition of Indians in their savage costume and customs is demoralizing and humiliating, and we ask that no permission be hereafter given to take Indians from the reservation for this purpose.

We protest most earnestly against the removal of the Southern Utes from Colorado, as against the best interest, as involving their pauperization and needless expense to the Government, and as in our opinion dictated solely by a desire on the part of white men to obtain the valuable lands now occupied by these Indians.

Believing that in education lies the chief hope for the future of the Indian people, the Conference rejoices in the increased facilities afforded by Government schools, trusts that regulation enforcing the compulsory education law will be so wisely carried out as to allow to Indian parents all reasonable freedom in choice of a school for their children while still preventing undue solicitation of pupils by rival schools, and expresses conviction that as the work of Indian education began with Christian missionary effort, and has had its strength in mission effort, the Christians of America are called upon to-day more strongly than ever before by the hearty and generous support of missions to the Indians to make manifest the supreme constraining force in civilization, that love of Christ in accomplishing the work that remains to be done for these our fellow countrymen of Indian descent.

THE INDIAN PROBLEM.

The report of the Commissioner of Indian Affairs for the past year is particularly interesting by reason of its practical and progressive suggestions for the solution of the Indian problem. It urges that the plan of dealing with the various tribes as separate communities having certain attributes of sovereignty should be abandoned. There can be no doubt about the right of the Government to take such a step. The existing policy was a mistake at the start, and experience has only served to emphasize its folly and mischief. Most of the Indian wars have come to pass through the maintenance of this farce and mockery; and the same thing has interfered persistently with the work of Indian civilization. The Government has expended money to the amount of $1,000 per head for the whole Indian population in efforts to adjust the relations of the red and white races, and the task is still far from completion. Those who are practically acquainted with the matter have always insisted that the tribal relations must be annulled and the reservation system destroyed before success could be expected, and it appears that the Indian Bureau is at last coming around to the same view of the situation.

There was never any reason why each Indian tribe should be regarded as a nation, to be treated with according to the rules of intercourse with foreign Governments. The whole Indian treaty business has been an absurdity. It is said, to be sure, that the Indians have invariably got the worst of such bargains, but that is no justification even if it were true, whereas it is not. The Indians as a rule have received more money in satisfaction of their alleged claims than was ever before paid to any other people in such a respect. If they have squandered a large portion of it, that is their own fault; and the fact is well known that they have an abundance still left in funds and lands.

They have been supported in idleness as if they were under no obligation to earn a living or to contribute in any way to the welfare and prosperity of the country.

The theory of tribal sovereignty has served the purpose of a shield against all interference with the customs and traditions which tend to preserve savage instincts and sentiments. That is where the civilizing agencies have encountered their most serious drawback. The chiefs of the different tribes have exercised a controlling influence over their followers, and that influence has been used against the interests of civilization at all times and in every way. Manifestly, then, the proper thing to do is to abolish this theory of separate political rights and functions, and take away the power of the chiefs by dissolving the tribes and making all Indians personally subject to the same laws that white men are required to obey. In that way the problem can be placed in course of gradual and satisfactory solution; and a beginning should be made as soon as possible.—[*St. Louis Globe-Democrat.*

AN INDIAN CONGRESS.

The latest theoretical movement on foot for the Indians is the appointment of a Committee of men and a committee of women headed by Miss Emily C. Sickles, formerly of Carlisle and Pine Ridge, Dak., now of Chicago, to make arrangements for an American Indian Congress. This is a proposition which comes from the World's Convention, and it is intended that it shall not merely be a convention to present to the world the opinions which white men entertain in regard to the American Indian races, but that the most able and intelligent Indian men and women may have an opportunity in that Congress to answer for themselves the important question "whether the American Indian is capable of receiving and assimilating the civilization of the nineteenth century, and thereby taking his proper place in the upward march of mankind, or whether he is incapable of so doing, and must therefore suffer extinction under the influence of a progress which will neither stay nor turn aside for the accommodation of any people which cannot receive and appropriate it." The Convention claims that this Congress is to be upon a scientific basis rather than political, and it is therefore assigned to the department of science and philosophy rather than to that of law and government. It is considered an ethnological question and from the standpoint of the anthropologist rather than from that of the politician.

Now, the Carlisle idea has always been that if the Indian has a *chance to get into* civilization he will show by *practical works* whether he is or is not "capable of receiving and assimilating the civilization of the nineteenth century." "An American Indian Congress" reads well, and Indians love to talk in council. There no doubt will be hundreds of Red Clouds and Sitting Bulls and Geronimos ready at a moment's warning for such honorable invitation to meet these distinguished heads of our country, before whom they may be allowed once again to iterate and reiterate past grievances which have long since been pronounced dead issues, and out of which the Government is powerless to help them, but would it not be wise for us to turn our attention toward *removing the barriers* which keep the Indian out of and away from civilization? And would not our work thus amount to a thousand times more for the good of our helpless brother than all the Indian Congresses we can gather?

Give the Indian a chance to *do*. He needs no chance to discuss.

(*Continued from Third Page.*)

come as well as in preceding years, is summed up as follows: For 1886, $228,-259; 1887, $363,214; 1888, $376,264; 1889, $530,-905; 1890, $562,640; 1891, $570,218; 1892, $601,-000.

The policy of aiding Church schools is one that has grown up as a matter of administration, having only a semblance of legislative authority. The experience of the past two years has indicated that the time has come when the entire question should be considered by Congress and a settled policy determined upon. There was a time in the history of Indian education when the schools maintained by the Churches were a valuable and possibly an essential part of the machinery for accomplishing this work, but the rapid development of the public school system has brought the Government schools into a position where it is entirely feasible for them at an early day to assume the whole charge of Indian education, so far as it is carried on by the Government.

It should be borne in mind that the chief aim of any church or parochial school maintained as a part of missionary effort must be, of necessity, the propagation and perpetuation of a peculiar form of religious belief. These schools in their very nature are mission schools, designed as a scheme of propagandism. They are necessarily sectarian. They cannot be otherwise and be true to their mission. Their success as mission schools and the claim which they have upon their respective supporters are directly in proportion to the intensity of their sectarianism. From the nature of the case they must subordinate the work of preparation of their pupils for citizenship to the work of preparing them for church membership. It follows from this that the schools, of necessity, are liable to be narrow in their range of instruction and to place undue emphasis upon their functions as church institutions.

I cannot refrain from the expression of the earnest conviction that it is contrary to the letter and the spirit of the Constitution of the United States and utterly repugnant to our American institutions and our American history to take from the public moneys funds for the support of purely sectarian institutions. I think the time has come for a radical change in this respect. I believe that the Government ought to assume, absolutely and completely, the control of Indian education, and that these wards should be trained in the Government institutions with the specific end of fitting them for American citizenship, and that no money from the public Treasury should be devoted to sectarian or church institutions.

I am not prepared to say that the work now being done even in these church schools should be discontinued immediately, but I am prepared to say that it should extend no farther, and I believe that notice should be given that at an early day all appropriations of this kind will cease.

Meanwhile, I would not be understood as wanting in appreciation of the good that may be accomplished for the Indians by the Churches through distinctively missionary work. Much good has already been done; much more can be done, and there perhaps never has been a time in the history of the Indians when they are so susceptible as now to religious influences. There never was a better opportunity for the Churches to establish schools or missions and prosecute Christian work among them than at present, and while it is not the function of the Government to evangelize or to propagate any particular creed, it is desirable that all proper facilities should be afforded to the various religious denominations without distinction, partiality or favoritism for the prosecution of their legitimate missionary work, among the Indians. I think, too, that it will be conceded by all friends of the Indians that it is desirable at present, while these people are passing through the transition period from barbarism and heathenism to civilization, that those great fundamental principles of morality, which are recognized by all denominations in common, should be inculcated in the young Indian mind, with the view that they may grow up not simply informed as to their intellect, but formed as to their moral character; that they may be not only intelligent, but moral and upright.

In thus expressing my own personal convictions on this important question, I wish to say with great emphasis that I have no personal prejudices to gratify, but believe that I am thus giving expression to the American idea of the entire separation of Church and State. The application of this important principle to Indian education ought no longer to be left undetermined but should be taken up and settled by Congress. It is too difficult and perplexing to be left entirely to the judgment of executive officers, and, as is clearly shown by the past is liable not only to great abuse, but is fraught with complications, jealousies and antagonisms very hurtful to the entire cause, and inimical to public tranquility. It is the present purpose of this Office to maintain substantially the *status quo*, making only such changes from time to time as may seem imperative.

The relation of this Office and the Bureau of Catholic Indian Missions is indicated in the correspondence herewith published.

(Same is published in RED MAN No. 1 copies of which may be procured by addressing as indicated at head of our paper.)

I think it not invidious or unjust to say in reference to the Government institutions as at present established, that these schools are better equipped for the work than private or mission schools, and can consequently give to their pupils a broader training and thus more quickly and successfully prepare them for their work. This is especially true with regard to their facilities for affording industrial training. It is of the highest importance for the interests of all concerned that the Indians should be taught to work, and arrangements have now been completed by which they can receive in the Government schools instruction and training in all the ordinary trades and occupations, including farming, gardening, fruit-growing, dairying, stock-raising, the work of the carpenter, wheelwright, wagon-maker, blacksmith, shoemaker, harness-maker, tailor, tinsmith, broom-maker and printer.

The Government schools are being thoroughly systemitized and now have a carefully graded course of study, a uniform series of text books, a carefully prepared system of rules and regulations, and are critically supervised. It is safe to say that in most if not in all of these particulars the Government schools are superior to the ordinary contract school.

The teachers in the Government schools are selected with great care and hereafter the appointments are to be made through the Civil Service, and special stress is laid upon their ability to speak the English language with correctness and fluency in order that the Indians who are trained by them shall be able to use the English language at all times with ease.

Special attention is paid in the Govt. schools to the inculcation of patriotism. The Indian pupils are taught that they are Americans, that the Government is their friend, that the flag is their flag, that the one great duty resting on them is loyalty to the Government, and thus the foundation is laid for perpetual peace between the Indian tribes in this country and the white people. Over every Government school house floats the American flag, and in every Government school there are appropriate exercises celebrating Washington's birthday, the Fourth of July and other national holidays.

The utmost pains are taken in the Government schools to inculcate in the minds of the Indian pupils the broadest principles of morality, honesty, integrity, truthfulness, fidelity to duty, respect for the rights of others, etc., in no narrow way, but in such a manner as to lead them to cherish good will towards all, and to be prepared to take their places as American citizens on the plane of good fellowship with all.

In the Government schools co-education prevails. The Indian boys and girls are educated together; they sit at the same table, recite in the same class, and are thus brought into such relationship as to lead them to respect each other, This is particularly helpful in destroying the false notion which so largely prevails among the Indians as to the inferiority of the women. Indian boys who are educated in the same schools with Indian girls, and who are often surpassed by them in their studies come to have such a respect for them as will insure to the Indian women in the future a fuller recognition of their rights and a greater respect for their womanhood.

The teachers employed in the Government schools are in many instances, married men with their families. The Indian pupils have thus before them constantly an example of an intelligent American family, and they thus unconsciously imbibe those ideas of the sanctity and the sweetness of home, which will go very far towards destroying the false notions now obtaining among the Indian tribes regarding polygamy, hasty marriage, easy divorce, and social impurity.

The Government schools are modeled after the public schools, and the Indian pupils who are educated in them are prepared to understand the workings of the Government schools passing easily from the Government Indian schools into the public white schools as opportunity offers. Those educated in these schools will be prepared, as they become citizens of the United States, to understand and appreciate the value of the public school, and will seek to establish and maintain such for their own children. The Indians will thus be brought into close sympathetic relationship with one of the greatest American institutions.

In all the large Government training schools there is a blending together of many tribes. There are to-day more than forty tribes represented at Carlisle. By bringing representatives of these various bodies of Indians together they learn to respect and love each other, and there is thus broken down those tribal animosities and jealousies which have been in the past productive of so much harm and a fruitful source of so much trouble both to the Indians and the nation.

Finally, the Government schools all being modeled on the same plan and administered in the same spirit, the thousands of Indian pupils who are educated in them have for each other a fellowship that will in a few years result in bringing about homogeniety among all the various Indian tribes, and render future strifes between tribes and wars between the Indians and United States entirely improbable if not impossible.

Considerable progress has been made during the year in securing the admission of Indians living off of reservations into the public schools, and special efforts will be made during the year to come, in this direction What has already been done is indicated by an accompanying table, the substance of which is as follows: In California there were 8 Indian pupils attending public schools under contract with the Indian Bureau; in Minnesota, 10; in Nebraska, 18; in Oregon, 5; in Utah, 44; in Washington, 15. The rate paid per capita per annum was $40.

An increasing number of Indian youth of both sexes have evinced a capacity and desire for the prosecution of higher studies to fit them for professional life, some as lawyers, some as physicians, and some as teachers and clergymen. During the past year a number of these who are pursuing their studies in colleges and professional schools received help from the Government.

I had considerable sympathy with this part of our work as I believed the higher education of the few who were thus lifted in intelligence and power above the mass is very essential for the highest welfare of the whole. They become leaders and examples, and exert a very wide and ordinarily wholesome influence upon their own people and also upon public sentiment by showing the capacity of the Indians for the higher walks of life.

I cannot help expressing my regrets that it has been deemed wise to suspend this feature of the work.

Health of Indian Pupils.

One of the most perplexing difficulties which we are called upon to contend with in this work is the health of the children. Many of them come to the school already diseased, others come with peculiar susceptibility to disease and suffer more or less perhaps from the greatly changed conditions of life to which they are thus subjected.

Some of the diseases with which the superintendents have been called upon to contend have been Scarlet Fever, Measles, Diphtheria, Smallpox, sore eyes, and lung troubles.

CAMP LIFE EXPERIENCEES.

Miss Gay's Interesting Description of Miss Fletcher's Allotting Lands to the Nez Perces, Continued from September.

As we came across the ferry, something in the atmosphere betokened a change. We all noticed it.

It was Saturday.

Her Majesty said, "We must start at once for Lapwai."

"Impossible until Monday. Not an Indian would move hand or foot to help us on Sunday," said the cook, "and we must have pack-horses to get out of this canyon."

No one disputed the cook. We knew she was right, so we planned to start on Monday.

We took a walk that Saturday evening over to the little Church House. We walked round about the foundations thereof.

The foundations were sections of pine trees and fast rotting away. Some were quite gone to pieces, and the building had settled on one side.

The weather-boarding was all sprung with the sun, and the nails protruded.

The shingles no longer kept out the rain, the walls were tattered and stained, the steps dangerous to life and limb, so also the red stove-pipe full of holes, which in place of a chimney, carried the smoke through the roof.

Every thing was pitifully poor and mean.

Elder Billy kept the place neatly swept and the big Bible well wrapped in its mazarine blue cotton cover on its crimson plush cushion (gifts from some Eastern Sunday school or some benevolent lady who has heard of the Nez Perces), but that is all the people could do.

The Church is carried on the Government rolls, that is, was built by the Indians' money, but is owned by the United States. It had never been repaired by its owner.

The Indians had papered it once and contributed enough to buy a bell, but could not put it on the building.

They had built a box house like a dog kennel over it to keep it from damage by the weather.

The first time we had noticed the condition of the building, Briggs' Methodist heart had swelled within him. "My land," said he, "it's a shame."

"It would not cost very much," said the cook.

"I'd like to do something for the people," said Her Majesty.

"I'm a carpenter," said James the driver.

"We'll all chip in," said Briggs.

"Uncle Sam might object," said the cook, "to the arrested destruction of his property. The Agent might put us off the reservation for interference, as he did the little missionary who tried to arrest the destruction of the Indians."

"Times have changed," said Her Majesty, "the things that were possible once are possible no longer. We shall not be disturbed. Perhaps the Government may turn the Church over to the Indians."

Now there is a blessed lady in the land towards the East who helps save the world from destruction by fire and brimstone, one who has only to know of good to be done to put her hand into her pocket, and the wherewithall comes out.

This blessed woman heard of the little

Kamiah Church, and of Elder Billy and the struggling Christian flock with their native pastor, and so one day before we quitted the valley for the season, a letter came, which enclosed, a text for a little sermon which her Majesty preached this last Sunday.

The Indians had never heard words like those. They had some diffiiculty in comprehending them.

The Interpreter did his best and the tone in the voice and the light in the eye needed no interpretation. Even the ponies and the dogs understand them, and why not Indians?

The cook saw Elder Billy winking hard and fast, and the pastor's face had a queer twist in it, and there was a pathetic smile on old Solomon's weather worn countenance, but nobody spoke.

Only at the end there was a great deal of handshaking, and so it came about that an agreement was made that during our absence, the people were to get out shakes (Idaho for shingles), and haul logs for a new foundation, and go to the mill twenty miles distant for the lumber and in the Spring when we returned, the house should be made new.

And now Her Majesty says good-bye to the people, and there is much handshaking all over again, and we all feel sorry. Perhaps we could not tell why.

The cook said there was something about Indians, she couldn't understand what it was, but she would rather have a millstone about her neck and be cast into the sea than cheat one of these little ones.

She would as soon think of killing a baby.

Briggs said that if everybody who offended one of the cook's little ones were to have a millstone about his neck and be cast into the sea, there would be a corner in millstones and great latitude in Congressional jobs for keeping open the highway of the ocean.

That last night in Kamiah was very cold.

We sat in great coats about the stove and listened to the ominous sounds in the chimney.

We did not talk much; each was thinking hard and fast. Each had a special work to do on the morrow and it must be well under way by daylight.

Briggs would rise superior to the tardy November sun, and the cook—well, the cook always began to get her breakfasts the night before.

One by one we slipped away from the small circle of warmth about the stove and drew our two pairs of blankets around us.

The black cat, sensible of something unusual in the air, crept upon the camp bed and snuggled down at the feet of Her Majesty.

Poor little beastie! How much did he presage the future—who can tell?

He was restless, coming up all through the night to purr a little and assure himself that his friend was still in his little world

At daylight, the cook gave him his breakfast,an enormous breakfast,much as one would give all the delicacies of the season to the man condemned to die before dinner-time, as if she could feed that cat into unconsciousness of what was going on about him.

Our own breakfast was shortened; we were all in unwonted haste.

Bags and bundles were rushed out into heaps in the yard, boxes nailed up and stored away in the cabin, windows made fast,the doors locked and the key given to old Billy, who was on hand helping to lift and carry.

Other friendly Indians came to see us off, hanging about in dumb interest, ready to pack the horses or stow away our belongings in the wagons.

When we were in the midst of it all, Elder Felix drove up with his spring wagon and pair of tough little mules.

He lifted various bundles, weighed them in his hand, examined the pack saddles, equalized the burdens, filled his own wagon with various boxes and packages.

"What are you doing, Felix?" said Her Majesty.

"I go up the hill," said he. "I take something, too much load you."

"That's good in Felix," said the cook.

"Hill very bad," said Felix, "we start soon," and he looked up at the sky anxiously.

The cook noticed that he had put an armful of wood in his wagon. She wondered, but was too busy to ask why he did it.

And we drove out of the yard, and old Billy put up the fence behind us.

The last look we gave the little cabin as we turned back going down into the dry run, took in a little group of Indians standing by their ponies gazing after us,a row of magpies on the top rail of the fence, and the black cat looking after us in a hesitating sort of way, halting between two opinions.

It isn't easy to choose between the tangible home and the fleeting friend.

The cat was not sufficiently developed to comprehend the emptiness of a friendless home. He made his choice like the rest of us, according to the light he had.

Spite of the haste we had made, it was nearly noon when we began the ascent of the steep hill up which we had always walked to ease the horses.

As Her Majesty stopped her team and dismounted, Felix jumped from his seat. "No! no!" he said, "my mule strong, I take you," and before the Special Agent could demur, she was in his light wagon and going up at a brisk walk.

On reaching the high ground, we expected our Indian friend to bid us good-bye and turn back, but he said, "I camp to-night—camp pretty soon, dark before long you think?" and so it came about that Felix planned for us.

He chose the camping place where there was a little water, but no wood.

Then he kindled us a fire from his armful in the wagon and we boiled our coffee and crept between our blankets wondering why Felix had come, and if he had not come, how much less comfortable we would have been.

When we awoke at dawn, a little fire was blazing on the frozen ground outside and a bucket of water at our tent door, and the wagon all ready.

We are soon in motion, Felix still keeping on with us.

"I go to Lapwai," said he, "my wife she go with the children."

We overtook the wife and children trotting along on their ponies. They had started in advance.

The second day's journey brought us to Cold Spring.

We passed our old camping place and pitched our tent on the hill beyond. Felix said it was warmer among the trees on the high ground.

That night as we were preparing supper, shivering close to a blazing pine fire, Felix's little boy Paul brought us a two-quart jar of fresh milk, a present from his father; he had brought it for us from Kamiah.

Milk-toast for supper and oat meal and milk for breakfast! Think of it! So fortified, what perils by the way could jostle our equilibrium?

It was luxury unexpected. How we blessed Felix!

"He is a gentleman," said the cook.

"Look at it," said Her Majesty. "He has come all the way over the mountain to see us safe across."

"That's so," said Briggs, "and it is a great deal for him to do. I believe he hurried back from the hunt just to be able to do us this kindness."

The Photographer tried to get a view of our camp that afternoon, but it was so cold and windy that he could not hold the camera still.

It blew a gale in the night and the rain dashed in sheets against our tent so violently, that we got up and dressed and wished for day to break that we might hurry on before the rain-soaked earth would make the descent to Lapwai dangerous.

Every thing has an end, so had this journey over the mountains.

We slid down into the little valley in time to cook our supper under a roof.

As we ate it, warm and dry beside the cook stove, we thought of Felix and his family camped outside in his rain-soaked tent.

We couldn't bear the thought.

The Special Agent asked leave of the School Superintendent to give them shelter, and then, at last, we all slept the sleep of the tired.

When we woke, the mountains were glistening white in the sun. We had crossed none too soon.

No more tent life until Spring.

We tried it once again going to the north part of the reservation to grade and allot some good land, but when we reached the place, the ground was covered with snow and the little company of Indians who went with us were almost discouraged at the bleak aspect.

The wind blew a strong cold blast, and there was not the shelter of a tree.

The Indians sought the cover of a "Hotel" in Genesee,and we took refuge in the cabin of a "squaw man," whose wife was very kind and gave us the best, indeed all she had to make us comfortable.

After that we folded our tent, packed our camp equipage in boxes, left Briggs to finish up what surveying was practicable, and turned our longing eyes Eastward.

The cook said she felt like a cat in a strange garret, the first time she sat down to a well-spread table on board the little steamer that took us down the Snake River.

The table linen so white, the real napkins, the glass, the china, the silver, how should she ever return gracefully to civilization?

And the food, she missed the taste of pine and was restless in her irresponsible position.

As to Her Majesty, the abundance of the provision made for us oppressed her. There was a limpid luster in her eye and an uncontrollable lump in her throat.

It was hard to swallow the thought that flavored every delicate morsel, that of the poverty and suffering we had left behind us.

Briggs came aboard to see us off.

He too was disurbed by some intrusive thoughts.

The cook voiced the general feeling when she said, "I wish things were more equal in the world."

"And yet," said the philosophic Photogragher, "heights and depths, discords and antagonism, good and evil are all forces working towards the world's development: equality would be the dead level of no progress."

"Well," said Briggs, "the world won't stop just yet on your dead level. I shall have time to finish the survey of the Nez Perce Reservation," and he shook the cook's hand with a grip she felt for a week after, and bade Her Majesty goodbye in a desperately jocular tone.

And then our driver bade us a limp and affectionate farewell, and the boat's whistle startled us into a vision of the old life we were again to enter.

As the vessel glided down the river, the past few months' experiences slipped like the dim shores into indistinctness to be revivified when the sun should again cross the vernal equinox and we should return to finish the allotment of the Nez Perce Indians.

(The End.)

LIVE NEWS FROM THE INDIAN PRISONERS AT MT. VERNON BARRACKS, ALA.

All they Need is Intelligent Direction.

We gather the following interesting facts from a private letter written by Lieut. Wotherspoon, who is the officer in charge of Apache prisoners. Mr. Wotherspoon says:

"I am clearing land for truck farms—a tedious business in this heavily timbered country, but when done I think it will not only give these Indians an opening for self-maintenance but will tend to scatter them about,and break up the tribal, commune mode of life which tends more to the holding back of the young people than anything else.

A more hard-working, intelligent and willing lot of men I never saw. What they have accomplished in a year would surprise any one, but it has brought them no nearer independence than education and training brings a child, who, with the Indian, must wait for an opening to use his tools.

I leave here in a few days to see what I can do towards making this opening and shall go as far as New York.

I have in view the establishment of works for the manufacture of bagging and matting from the pine needle fiber, which would provide work for the women as as well as men. Such works have been in successful operation in North Carolina for some years.

The material is abundant and of the finest quality, with an unlimited market close at hand.

I have the promise of capital provided I find the scheme practicable and the plant not too expensive.

It is my desire that the work shall be entirely outside of Government control—in fact, a private enterprise conducted on business principles.

I do not know what the outcome may be,but it is one of the few promising lines open down here.

These people have, during the summer, built an entire village of eighty frame houses—floored, shingled and constructed them in every way as well as white men could do, and this without other direction than such as I could give them with the assistance of our inexperienced carpenter.

They are now building the barracks for the Indian company which will cost little more than the value of the material. This has been done in addition to the drill in which they have shown intelligence and have progressed rapidly.

I can say without fear of contradiction that they form the best behaved company to-day in the service. In five months there have been but two cases of absence from drill or roll call, or the slightest violation of discipline,

I have moved the people out of the miserable hovels they have occupied so long. There are very few cases of consumption and the death rate has greatly decreased."

NOT SO NOW-A-DAYS.

Among the early American settlers there was an impression that the Indians had intelligence or craft in their relations with the white men. The latter soon found, however,says the Birmingham *Post*,that this was not the case. Some of the farmers attempted to make farm servants of the Indians, but discovered that they had a propensity to"get tired" so soon after they began to work that their services were of little value. One day a farmer was visited by a stalwart Indian,who said,"me want work."

"No," said the farmer, "you will get tired."

"No, no," said the Indian, "me never get tired!"

The farmer taking his word for it,set the Indian to work and went away about some business. Toward noon he returned to the place and found the Indian sound asleep under a tree.

"Look here—look here!" shouted the farmer,shaking the Indian violently, "you told me that you never got tired,and yet here you are stretched out on the ground."

"Ugh!" said the Indian,rubbing his eyes and slowly clambering to his feet,"if me not lie down me get tired like the rest."

INDIAN CHILDREN.

The eyes of the average boy are small and black,prominent,without visible eyebrows. Large eyes are despised because it is claimed they are weak and timid.

Liberty,equality and fraternity prevail among the children,and there are no heart-burnings caused by parent's wealth or high position. As a rule they are light-hearted,cheerful,and rippling with laughter,fond of singing,but in a dolorous chant.

As for birthdays,the child never knows them,and there is not one middle-aged or adult Indian in a thousand who can tell his age.

The reply of an aged Westonquah Indian when questioned on this point sums it up in the Indian fashion—"When we are young we do not care how old we are, and we are old we do not care to know."

COMPULSORY EDUCATION.

Official Rules.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
October 21, 1891.

The following rules and regulations are hereby promulgated for the information and guidance of all concerned.

T. J. MORGAN,
Commissioner.

The Congress of the United States, in the Indian Appropriation Act approved March 3, 1891, enacted the following law:

"And the Commissioner of Indian Affairs, subject to the direction of the Secretary of the Interior, is hereby authorized and directed to make and enforce by proper means such rules and regulations as will secure the attendance of Indian children of suitable age and health at schools established and maintained for their benefit." *

In order to give full force and effect to the above enactment, the following rules and regulations are hereby promulgated:

First. The law applies to all Indians, whether on or off reservations, who are subject to the absolute control, and are under the special protection of the United States Government.

Second. The object of the law is to secure to all Indian youth the benefits of a practical education, which shall fit them for the duties of United States citizenship, and it requires that every Indian child of suitable age and health shall attend some school. So far as practicable the preferences of Indian parents, or guardians, or of Indian youth of sufficient maturity and judgment will be regarded as to whether the attendance shall be at Government, public or private schools.

Third. "Children of suitable age" is defined to include all those over five and under eighteen years of age.

Fourth. The "suitable health" of a child, as a condition of being sent to school, is to be determined by a medical examination and the certificate of a physician.

Fifth. Indian children will attend the day or boarding schools established for their benefit on their respective reservations; but in case such schools are lacking or they are already filled with pupils, or if for other reasons, the good of the children shall clearly require that they be sent away from home to school, they will be placed in non-reservation schools.

Sixth. The consent of parents shall, ordinarily, first be secured, if practicable, for placing children in non-reservation schools.

Seventh. Cases of refusal to allow children to be sent to schools, either on or off reservations, or of opposition to the proper officers in their attempts to secure the school attendance of Indian children, shall be referred to the Indian Office, accompanied by explicit statements setting forth the circumstances of each case. Such punishment or penalties as the circumstances may seem to call for will be prescribed by this Office.

Eighth. It is hereby made a duty of Agents, Special Agents, and Supervisors of Education, to use their authority wherever necessary to secure the attendance at schools of all Indian children within their reach.

Ninth. It shall be proper for Agents, after reporting the facts and being specially authorized, to use the Indian Police Force to compel attendance at school, wherever necessary.

Tenth. The sole purpose of this legislation is to secure the highest good of the rising generation of Indians, in order that they may no longer remain savage, uncivilized, uneducated, or dependent. It is therefore earnestly hoped that both the Indians and all interested in their welfare will co-operate in every practicable way to secure the attendance of all Indian children of suitable age and health at such institutions, and for such length of time as shall be necessary to equip them for life's duties.

DEPARTMENT OF THE INTERIOR,
WASHINGTON,
October 17, 1891.

The above rules and regulations are hereby approved.

JOHN W. NOBLE.
Secretary.

In connection with the foregoing, the following rules are promulgated for the guidance of employees of the Indian Service whose duties are connected with the enrolment and transfer of pupils.

T. J. MORGAN,
Commissioner.

DUTIES OF AGENTS.

RULE I. Every U. S. Indian Agent shall, if practicable, keep to date a census of children of school age on his reservation; against each child's name he shall place the name of the school the child attends, if any. He shall furnish this Office and the Supervisor of Education for that district with a copy.

RULE II. The prime duty of the Agent, in connection with Indian education, shall be that of keeping the government schools filled. Each Agent should receive from the Supervisor of the district in which the Agency lies, on or about July 1st, a descriptive list of children on the reservation, who sometime during the summer are to be transferred by the Supervisor to other schools; said list showing the school to which each child is to be transferred.

RULE III. Agents shall report to this Office all cases of transfer, accompanied by descriptive lists of children transferred, showing name, sex, age, tribe, residence, date of transfer, school to which transfer is made, with such remarks as may be necessary.

RULE IV. Every Agent shall co-operate with the Supervisor in collecting and transferring pupils to the non-reservation schools.

DUTIES OF SUPERVISORS.

RULE V. On or about May 1st, of each year (earlier if possible,) each Supervisor shall send to this Office descriptive lists of Indian school children in government and contract schools in his district, who are fitted for transfer to non-reservation industrial training schools, and also lists of children to be transferred from day schools to reservation government boarding schools.

RULE VI. Each Supervisor shall, immediately after receipt of directions from this Office, to be furnished not later than June 15, if possible, send to each Agent in his district a descriptive list of the children whom he proposes to transfer.

RULE VII. It shall be the duty of each Supervisor to gather from his district, after receipt of his final instructions, the children to be transferred, and conduct and deliver them to the respective non-reservation industrial training schools, or their agents, if practicable not later than August 31st.

RULE VIII. Supervisors, immediately after a transfer of pupils conducted by them, shall furnish the proper Agents with duplicate descriptive lists of the children transferred, to enable them to comply with Rule III.

RULE IX. The work of transferring pupils from reservation to non-reservation schools shall be performed ordinarily by Supervisors; transfers may be made, however, by the Agent or other government officers, acting under special directions of this Office.

DUTIES OF SUPERINTENDENTS.

RULE X. The Superintendent of each non-reservation industrial training school and of each reservation government boarding school shall, on or about April 1st, of each year, send to this Office a report stating as far as he may then be able the number of pupils, male and female, that he will require for enrolment in his school for the ensuing fiscal year.

RULE XI. The Superintendent of each reservation government boarding school, the Superintendent of every contract boarding or day school, and the Principal Teacher of each reservation government day school, shall, at the end of the first quarter in the year, furnish a descriptive list of pupils in his school to the Agent to whose reservation they belong, showing name, sex, age, tribe, residence, date of entering school, with any remarks found necessary, and at the end of each subsequent quarter furnish a descriptive list of changes during the quarter.

MISCELLANEOUS.

RULE XII. Pupils once enrolled in any school, unless separated therefrom by authority of this Office will be considered as members of the school where last enrolled.

RULE XIII. Superintendents of contract schools, unless by special consent of this Office, are expected to recruit their schools from the children in camps who have not been previously enrolled.

Approved:

JOHN W. NOBLE,
Secretary of the Interior.

* NOTE. The law is not held to be applicable to the so-called Five Civilized Tribes, the Indians residing in the State of New York, the Pueblos of New Mexico, and the Indians residing in States, who have become citizens of the United States.

The Massachusetts Indian Association held its annual meeting November 4, at Boston. This is the association which provides the school for children of the Apaches, of whom Lt. Wotherspoon spoke so effectively at Mohonk, and it gives incidental aid to various other Indians including those at Pine Ridge Agency, Dak. The association has addressed itself thus to the practical problems of Indian education and deserves the hearty support of the public.

"Having seen a number of your paper, and seeing that it is of the progressive order and in favor of building up the non-sectarian school, allow me to say that I am fully in accord with you on that subject.—[GEO. W. SWEET, White Earth, Minn.

LOCAL.

The new steam-heating system is now in full operation.

The Indian Helper entered upon its seventh volume last month.

Thomas Metoxen received a diploma for a fine set of harness displayed at the Fair.

Mr. George Getz, of Carlisle, has taken Mr Bennett's place as farmer at the near farm.

The additions to the girls' quarters are nearing completion, both wings already being partially occupied.

Julia Williams, one of our farm girls, received the second premium for baking bread at the West Chester fair.

The Y. M. C. A. boys have again started their Sunday afternoon meetings, with Mr. Elvins, of Dickinson College, as their leader.

Nellie Robertson and Rosa Bourassa are continuing their studies at Metzger Institute this year, and Ida Johnson, has entered.

The second story of the boiler house will be completed by the first of December and the printing office will then be moved thereto.

Our former pupil and foreman of *Red Man* office, Samuel Townsend, late a Freshman at Marietta College, Marietta, O., is now attending Dickinson Law School.

On the 10th of September 130 boys returned from farms, and 70 of the girls came in on the 16th of October. Over 200 pupils will remain out during the winter.

Charles Dagenett, Frank Everett and Clarence W. Thunder attended the 24th annual convention of the State Y. M. C. A., at Franklin, Pa., as delegates from the school association.

The officers of the Sunday School for the present year are as follows: Mr. Standing, Superintendent; Dr. Dixon, Assistant Superintendent; Miss Paull, Treasurer and Lydia Flint, Secretary

Our boys won all the running races at the Cumberland Co. Fair. The races and winners were as follows:

440 yards race. Prize, silver medal; won by Malpass Cloud, Chippewa; time, 57 seconds.

150 yards race, championship of Penn. Prize, gold medal; won by Benjamin Caswell, Chippewa; time, 16 seconds.

One mile race. Prize, alarm clock; won by James Waldo, Kiowa; time, 5 minutes, 11 seconds.

100 yards race. Prize, gold medal; won by Benjamin Caswell, Chippewa; time, 10 ¼ seconds.

The school band has been strengthened by the addition of several new players and is now made up as follows: 1. James Wheelock, Eb Clarinet; 2. Thomas Suckley, 1st Bb Clarinet; 3. Hiram Bailey, 2nd Bb Clarinet; 4. Andrew Young, Piccolo; 5. Edwin Schanadore, Solo Cornet; 6. Dennison Wheelock, Solo Cornet; 7. Peter Cornelius, 1st Bb Cornet; 8. Harvey Warner, 1st Bb Cornet; 9. William Beaulieau, 2nd Bb Cornet; 10. Harry Kohpay, 2nd Bb Cornet; 11. Joseph Morrison, 3rd Bb Cornet; 12. David Abraham, Solo Eb Alto: 13. Thomas Metoxen, 1st Eb Alto; 14. Joseph Martinez, 2nd Eb Alto; 15. Malpass Cloud, 1st Tenor; 16. Paul Lovejoy, 2nd Tenor; 17. William Baird, Euphonium; 18. Reuben Wolf, 1st Eb Tuba; 19. Hugh E. James, 2nd Eb Tuba; 20. Jos. B. Harris, Snare Drum; 21. Jamison Schanadore, Bass Drum; 22. Joseph Hamilton, Cymbals; 23. Benjamin Harrison, Drum-Major. Dennison Wheelock, Class '90, is the leader and under his skilful guidance, the band is doing finely and its delightful music is enjoyed by all. The members are from nine different tribes.

A Turn of Affairs.

A band of Sioux Indians from Minnesota moved into Canada, but having no treaty rights in that country and finding themselves fenced off from nearly all the land about the town in the vicinity of which they have lived for nearly thirty years, they now wish to purchase at market price a piece of land containing 300 acres adjoining the Portage la Prairie Indian Mission. There are instances where individual Indians have saved money and bought land, but this is believed to be the first instance, in the North-West at least, where a whole band has shown the public spirit and provident self-interest implied in such a proposal.

An Indian without a vote is a ward. A foreigner who has been five years in the country runs the ward.—[*The Indian Advocate.*

TWELFTH ANNIVERSARY OF CARLISLE INDUSTRIAL SCHOOL

On Monday evening, October 5th., Carlisle Industrial School celebrated its twelfth birthday. At seven o'clock, the bell called all into the chapel, where, after spirited music by the band, the platform was occupied by Capt. Pratt, who presided during the evening, the Rev. Mr. Tate, a Methodist clergyman who has spent his life among the Indians of British Columbia, and Mr. Standing.

In a fervent prayer, the Rev. Mr. Tate gave thanks that Carlisle had been founded, and commended its future to God, whose work he acknowledged the institution to be. The Captain then told the always interesting story of how the first party of scholars was recruited in the land of the Dakotas and arrived at Carlisle Barracks in the wee sma' hours following the fifth day of October, 1879. He heartily wished that Miss Mather, whose devoted energy and inspiring faith in the Red Man had contributed so much to the success of that undertaking, could be present on this evening, when a backward look over the history of the school showed so much that justified the faith of its founders in the capabilities of the Indian. He was followed by Mr. Standing, who told how his party came up from the South to meet the one from the North in the Carlisle crucible which is solving the Indian problem. Many interesting reminiscences were told by workers, a few of whom had been on the grounds to receive the first party. Then the Captain invited all students who had been here as long as seven years, to tell what the occasion might put into their hearts to say, and called upon Richard Davis, now in charge of the dairy on the school farm, to take the floor. Cheers greeted the young man, during which his mind went back to the time of '74 when his people, the Cheyennes, were on the war-path and again the sound of the war-dance was in his ears. No wonder that when silence permitted him to speak, he said what Carlisle had done for him seemed "like a dream;" of all who helped him on the road he was eager to tread, he said he owed most to Miss Cutter, the teacher in whose class he was longest, and to the Pennsylvania farmers with whom he had worked side by side. This was greeted with tremendous applause by the school; and when the Captain proposed another cheer for the Pennsylvania farmers, the walls rang with the hearty response.

Hattie Porcupine, one of the earliest pupils, in good English recalled how hopeless seemed the undertaking to learn the language, and the torture that shoes were to feet used to the accommodating moccasin; while Annie Thomas, from the Acoma Pueblo and now attending the Fredonia Normal School, told how the task of learning to spell "cat" had made her cry!

Fred Big Horse spoke of the "cry of sorrow which ran through the heart of the Sioux nation," when twelve years ago, they sent their loved children to this Eastern school. Among its advantages, he prized the Christian influences of Carlisle. That his people value its opportunities, is shown by the number of that nation in the school to-day.

E. Frank Everett, who came "up from the south at break of day" for this school, told how a storm had blown over the tents of his party one night during their journey to the railroad on their way East, and declared his disposition to stay permanently under roof in this part of the country.

Students were filled with the enthusiasm of the hour, and many were ready to give reminiscences or bring their tribute of thanks for what Carlisle had done for them, but, after a few more speeches, the lateness of the hour constrained the Captain to call a halt and close the meeting with the singing of a national song, by the school. When the benediction, solemnly pronounced by Mr. Tate, had fallen upon all hearts present, not a worker in the assembly and many a student too, but felt deeply grateful that Carlisle had vindicated her right to be and earnestly determined that she should be better.