The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XI. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JUNE & JULY, 1892. NO. 6.

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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.

Charity that induces pauperism is a crime against humanity unmitigated by any guise under which it may be administered.

Through a misunderstanding the article in last month's RED MAN entitled "Going Back to the Blanket" was printed without the signature of its author. It was written by the Honorable Commissioner of Indian Affairs, General T. J. Morgan.

We cannot expect the Indian to give us proof of his capacity and manhood if he remain in surroundings which do not permit of the development of either of these qualities, but rather tend to weaken and destroy any noble ideas of goodness which he may possess. The good seed must be placed in good soil so as to produce good results.

We can make a "lazy good-for-nothing" Indian out of a white youth by placing him on an Indian Reservation and allowing him to develop in an atmosphere of laziness and uselessness. We can make a good and useful man out of an Indian youth by placing him in civilized surroundings and allowing him to develop in an atmosphere of goodness and industry.

Where the opportunity has been given the Indian to acquire a practical knowledge of civilized habits, and when he has been permitted to mingle and associate with people of thrift and education, he has shown, beyond all question, that he is capable of exalting himself, and that he possesses the aspiration and desire to become industrious, capable and self-supporting.

The House of Representatives passed a bill on Monday, June 13, declaring all Indian children over twenty-one years of age, and who had had ten years of industrial training, citizens of the United States. We hope this may not operate to prevent other Indian youth over twenty-one years of age and who have not had the ten years of industrial training from becoming citizens of the United States, nor fix in any manner ten years of industrial training as necessary for citizenship.

Plenty of Indian youth placed in the surroundings of civilization and given from two to three years of industrial training, and in constant use of the English language, become competent for citizenship.

Then why prescribe ten years?

It will be a great hardship to compel Indian youth with ten years' training exclusively on the reservation with no experiences of citizenship or the surroundings of citizenship responsibilities to become independent, self-supporting citizens. It will be no material hardship to compel Indian youth who have only five years or less of training with the surroundings of citizenship to assume such responsibilities.

A CHANCE FOR WOMEN TEACHERS.

The Civil Service Commission has need of applicants for women teachers in the Indian service. The chances of those passing the examination are very good at this time. The regular examination will be held at Washington on Tuesday, July 12. Women whose names are on the registers for Departmental service may, if they choose, withdraw from those registers and be examined for the Indian service, in which the chance of appointment is very much better.—[*Washington Star.*

Every superintendent of an Indian school who sees this, will have a feeling that this boasted "Reform" is manifesting its anticipated incompetency rather early. They can console themselves, however, with that famous expression of General Grant's that "The way to get rid of a bad law is to enforce it."

ANOTHER WILD WEST INDIAN DIED IN ENGLAND.

A special cable to the New York *Herald*, reads as follows:

LONDON, June 13.—An unusual ceremony took place at West Brompton this morning. It was the burying of Long Wolf, an Ogallalah chief, who died yesterday at the Wild West camp from the effects of wounds received in the various campaigns during his career as a Sioux warrior. His body contained twenty five bullet wounds, all of which had become more or less painful with his increasing age.

During the recent Indian outbreak Long Wolf was the first Indian to give up his gun to General Miles. He did this in order to set a peaceful example to the hostile members of his band.

The burial ceremonies to-day were attended by all the members of the Wild West Show and a big crowd of Englishmen who had never witnessed any proceedings so strange. Long Wolf makes the fifth Indian brave buried at West Brompton. It lies within a few feet of the last resting place of Adelaide Neilson.

Upon reading the above to Hattie Long Wolf, daughter of the deceased and this year's graduate of Carlisle, the following interview occurred:

"Is this your father?"

"Yes, m'm, I think it is. He went with the Wild West Show to England."

"Did he have so many wounds in his body as is here stated?"

"He had several scratches, but only one that ever troubled him."

"In the recent Sioux disturbance, was your father one of the hostiles?"

"My father as long as I can remember has always been friendly to the Government, which he has shown by his willingness to have us children educated. There are three of us you know, at Carlisle."

"What does it mean about his being the first to give up his gun to General Miles?"

"I don't know what that means, for he was not with the hostiles. He was one of the party who went from the agency to the bad lands at the peril of his life to make peace with the hostiles, but instead of peace he made enemies for himself among his people."

"No doubt it is the policy of the Wild West managers to send out such a report as this to make the world believe that his death was the result of a bullet wound rather than from the effect of his life as a showman, but what do you think about it?"

"Well, in the first place, I was much opposed to his going with Buffalo Bill and can but think that his life has been shortened by his going. The wound always hurt him when he moved around a great deal and the wild performances which I am told they exhibit must have been very hard for him to bear, and then the climate in England I hear is very damp, which I fear had something to do with his sickness. His death will be a great blow to my married brother and sister, and they will give away every thing they possess, as is the custom with our people when a loved member of the family dies. They will be destitute and suffering for a long time, I am sure."

THE NEW YORK INDIANS ALIVE TO THE TRUE SITUATION.

During a recent visit to the Tuscarora and Cornplanter Reservations in New York and Northern Pennsylvania, Mr. Standing was pleased to learn that the Indians there took a strong position in favor of schools remote from their homes as well as of education in general, which attitude is shown in the following resolution adopted by a council of headmen. They expressed a wish that the same be printed so that the world at large and the authorities at Washington might understand their true position, inasmuch as they are excepted from the operation of the compulsory law as passed by Congress for Indians in general.

They do not appreciate being thus excepted, and the best men among them think compulsory education the right course.

Mr. Standing says: "By passing several days with these people and conversing with their leading men I am satisfied that the resolution passed expresses the sentiments of the majority whatever may be the condition in individual cases."

THE RESOLUTION.

Resolved by the Tuscarora Indians through their Chiefs in Council assembled, That they appreciate and are thankful to the Government for its action in according them the privilege of the Carlisle School for the education of their children, and do hereby pledge themselves to co-operate with the Superintendent of the school in carrying out the purposes of the Government, by aiding in the proper selection of students and insuring their attendance for the term of five years or until they graduate, in cases where they may be able to do so in less than five years.

Signed on behalf of the Council,

THOMAS WILLIAMS, President,
LUTHER W. JACK, Secretary.
TUSCARORA RESERVATION,
June 1, 1892.

This resolution as passed by the Tuscaroras is also adopted by the Cornplanter Indians as expressing their wishes and intentions. Signed by

MARSH PIERCE,
ALFRED HALFTOWN,
ABBIE S. PARKER.
CORNPLANTER RESERVATION,
June 3, 1892.

NOTES ON THE BANKING ACCOUNT KEPT BY THE CARLISLE INDIAN SCHOOL WITH ITS PUPILS.

"It is no small commendation to manage a *little* well. He is a good wagoner that can turn in a little road."

To learn "to manage a little well," is a part of the training in an industrial school.

With this end in view, after a few months' acquaintance with tools, those who are learning trades in Government Indian Schools, are paid a small sum for their work, the sum increasing with their ability, but in the Carlisle School never exceeding twenty-four cents per day.

Through the "outing system" pupils are able to add considerably to these gains by their earnings on farms and in families, so that at this time they have over seven thousand dollars on interest, beside quite a large amount subject to draft as they may need it.

All this money is deposited with the superintendent, and each depositor carries his or her bank book, which is turned in to the cashier every month, to be posted.

Once a month each pupil is furnished with a form of request called a "Want to buy Paper," on which he writes each article wanted, with its price, foots up the column, and adds in a place provided for it, his credit balance on the books; folds the paper and with his bank book puts it in a specified place, from which it is taken by matron or disciplinarian who looks over the "wants," cancelling or modifying as may seem advisable.

For instance, one boy who asks for "A pant" is allowed fifty cents more with the suggestion that he buy a pair as more likely to prove useful to him.

A slim slip of a boy looking hardly ten years old is denied a dollar and seventy-five cents for "Iron shoe-plates for base-ball."

Next the papers come to the cashier who verifies the balances and passes them to the superintendent for approval. If the balance is not correct, however, the paper is dropped and the pupil loses his chance to draw money for the month, unless the mistake occurred through not understanding the conditions, when the pupil is sent for and the matter explained to him. Thus it will be seen that the cashier might find many an opportunity to give a lesson in practical book-keeping.

Articles purchased must be shown to those in charge of Quarters, and this gives opportunity for many a kindly criticism of the selection made, or helpful suggestion for the careful expenditure of money, to which the matrons in charge are fully alive.

A ribbon purchased by the girl and admired by the matron forms a bond of sympathy between them, while the little boy's heart sings an accompaniment to the tune on his mouth organ, when he thinks how pleased his "mother" was when he showed it to her on his return from town on that red-letter Saturday afternoon. L.

The announcement through the papers of the birth of a daughter to Dr. and Mrs. Eastman, of Pine Ridge, S. Dakota, will bring to them congratulations from many quarters. Mrs. Eastman, it will be remembered, was Elaine Goodale, the gifted New England poetess, of Sky Farm, who entered upon the Indian work at Hampton some years ago and afterwards went to Lower Brule Agency as teacher of a Government Day School. From that position she was appointed as Superintendent of all Indian Schools in South Dakota and acted as such until her marriage with Dr. Eastman, an Indian who graduated with honors from an Eastern college and had attained the degree of Medical Doctor. At the time of their marriage, Dr. Eastman was, and now is employed as Government Physician at Pine Ridge.

The Indians in Alaska eat strawberries soaked in seal oil.

OVERWHELMED BY RACE ABOLITION IN OUR SCHOOL.

Address by Moncure D. Conway, Before our School, Sunday Afternoon, the 5th.

I am glad to be here, to have the privilege of addressing you. It is the first time that I have seen so many Indians together.

I look around me and see many changes in the places so familiar to me when a student here (at Dickinson,) forty years ago. The last time I was in Carlisle was during the early part of the war. I heard at my home in Ohio that my father's slaves, down in Virginia, had been liberated by the advance of the army, and I resolved to go down and see if I could do something for them, for they were wandering around like lost turkeys in the woods of Virginia.

I had been drummed out of Virginia some eight years before, on account of my abolition principles. I went to Washington, and going directly to the President, I explained that I wanted to go down and try to collect these scattered slaves and convey them to a place of safety.

He gave me a pass that permitted me to pass through the lines and I went down to the old plantation and gathered together all the slaves I could find, placed them in a car and started west with them.

Passing through Baltimore I had to call upon the city authorities for protection as at that time the slaves in Maryland had not been freed; party feeling ran so high, and there was so much excitement, that it was not safe for any one to seem to be assisting slaves to escape to a place of safety.

The black people, many of them women with little babies in their arms, cowered down in the car in perfect silence until after we left Baltimore, and had passed some distance westward.

During the night some one had whispered to them a bit of news, and as we rolled along it was in silence. But suddenly all was changed. It was no "Quaker-meeting." At a certain moment they all broke into a hymn, and I learned that it was just as we passed the line dividing Pennsylvania and Maryland.

At the last station in Maryland all was silent, but at the first station on the Pennsylvania side they were singing this hymn of thanksgiving and praise.

They sang on and on, and at three o'clock in the morning they were still singing as we rolled through Main St., Carlisle, the place I had known so well thirteen or fourteen years before, and I pressed my eyes to the car window, striving to catch a glimpse of the dear old College.

I led the negroes to the west in safety, and my wife and I colonized them at Yellow Springs, Ohio, where many of them still live.

That was my last visit here until the present time, and to me the place is doubly consecrated by this pathetically noble work. I have listened to your sweet singing, and as I listened my thoughts went back four hundred years, when in this same June, Columbus was busy in that land far across the sea, fitting out the expedition that was to discover this country.

In imagination I was there, all were there and saw that landing. I knew how Columbus wrote Queen Isabella, "These Indians are sweet and gentle, they have shown us friendship, though they knew not God. They are innocent of war, they have handled our weapons, even cutting themselves with our swords, knowing not how to use them. All is gentleness and peace, war is unknown."

It is the most beautiful account ever written.

From that time I am sorry to say we introduced many evils and wars among them.

And then my mind came down to the time when Washington became the first President, when he heard of the fights in the south between the Indians and the invaders, and sent agents to Georgia and Alabama to see the chiefs of all nations there; how the head chief and all the other prominent men of the Creeks, thirty-nine in number, travelled to New York where the seat of Government was, to meet Washington, who had sent a message to them, "Let us have no fighting, come and see me."

Travelling was difficult in those days but they were well provided for, Washington had said, "Those thirty nine men are my guests."

Crowds of people came out to see them in every town through which they passed. In Fredericksburg the mayor, statesmen and lawyers came forth to meet them. In Baltimore there was a perfect ovation. They treated them to the best of every thing, made them presents, and honored them. In Philadelphia many dressed in Indian costume and went out to meet them. They went on to New York, and were introduced to Washington. I believe the only instance on record of his singing was when he signed the treaty with these men.

They walked into Federal Hall, New York, with these chiefs, signed the treaty, and then all broke out into a hymn of peace, and Washington sang it through.

The time has now arrived for that treaty to be taking hold upon the nation, the time for forming new friendships, mutual friendships.

This is the first I have been in a school where there was the abolition of race, and I am overwhelmed by it.

IN MEMORY OF HOWARD LOGAN.

Died.

LOGAN—On the 19th of May, 1892, at his home in Winnebago, Nebraska, Howard Logan, aged 21 years.

In the flight of the spirit of this beautiful life the Indian race and the world at large has sustained a great loss. That the death of one so quiet and unobtrusive should touch so many hearts with sorrow is evidence of how genuine and pure was his life. Howard Logan possessed a child-like simplicity and the self-governing judgment and wisdom of a man of years. If he was praised it was his own true worth that merited it. He practiced none of the artful, self-seeking manners that disfigure the lives of many. The memory of such a character should serve to stimulate his young companions to a life as good as his was.

A short but very impressive memorial service was held on the evening of the 26th of May by the employees and pupils of our school.

The singing of the familiar words of the opening hymn—"Heaven is my home," seemed to be particularly appropriate, and the reading of the ninetieth Psalm by Fred Big Horse, President of the Y. M. C. A. was also most timely.

Chauncey Yellow Robe led in a very earnest, sympathetic prayer, and then a Quartette—"Meet me there," was rendered very prettily by Dennison Wheelock, Levi St. Cyr, Eustace Esapoyhet and Reuben Wolfe. This was followed by remarks from Miss Phillips, Howard's first teacher.

She said:

"I cannot realize that the round-faced, smiling, black-eyed little boy, who came to No. 4 (old school house) a few years ago has gone to the Heavenly home we often talked about. Howard was very eager to learn; always asking questions and always ahead of his class.

The first winter he was here, he lived in town, coming out to school every morning. Being afraid that he might go on the streets at night I gave him additional work to write out and bring to me every morning. He never failed to have the task done, and would run in joyfully to place the paper before me.

He used to measure himself under the old mantel shelf, every little while to see how fast he was growing. I remember how proud he was when he could no longer stand under the shelf. He always gave cheerful obedience. It was a pleasure to teach him."

Then Miss Cutter, Howard's last teacher, said:

"While we mourn the loss of our dear friend, we must remember that what to us is so sad, to him is great gain and glory.

Howard was one of my pupils for over three years. As a scholar, he was unusually attractive, because of his ever gentle and kindly manner and his great interest in his studies. He truly obeyed the Divine command—'Whatsoever thy hand findeth to do, do it with thy might.'

As Miss Phillips has said, he was always alive with questions, always eager to know all he could about a subject not only because of pleasure to himself, but that he might help others, and be better fitted to fill any position to which he might be called.

He is now where all the mysteries of life will be solved and all doubts removed."

On behalf of the Y. M. C. A., Reuben Wolfe remarked that Howard was known as one of their useful members. "Whenever there was a difficult matter to decide they looked to him to give a wise decision. They were especially proud of him at the State Y. M. C. A., held at Danville, Pa., where the several speeches that he made were received with congratulatory handshakes." Reuben felt that Howard was closely bound to him not only because their people lived near one another in Nebraska but from association and friendship at Carlisle, and their association in the Y. M. C. A. work was very friendly.

Dr. Dixon called to mind a sentence of Howard's farewell speech in the dining-hall before leaving for his home in the west, which was something like this:

"The quivering voices of our ancestors for the past hundreds of years and of our posterity for the coming hundreds of years speak to us now to make the best use of the present opportunity opened for our race."

Capt. Pratt thought that the great sadness of our loss consisted in the fact that one had been called away, who in every respect seemed to be destined by his natural gifts to be a leader and a champion of his people. He had proven himself possessed of remarkable talents, remarkable in a young man of any race. He had been tried many times in impromptu speeches before gatherings of the school, before conventions and assemblies of strangers, and always came to the front with strong thoughts well expressed. God makes perfect our strength through weakness. Perhaps this is His way to show our dependence upon His strength, and not upon human agencies to work out His will.

Dennison Wheelock on behalf of the Invincibles, said in substance:

"It was hardly necessary to speak to those before him of Howard Logan, for all knew and loved him. As his most intimate friend he felt that he could not say much. In his connection with the Invincibles, he had a record of which all the members of that society might be proud. He ever stood for the right, was the soul of truth and honor. In conclusion he read the following resolutions prepared by Mr. Standing:

Resolutions in Memorial of Howard Logan of Winnebago Agency, Nebraska, Adopted by the Students and Faculty of the Carlisle Indian School in General Assembly at Carlisle, May 26, 1892.

WHEREAS, An All Wise Providence has called from works to rewards our former associate, Howard Logan, of the Winnebago tribe, Nebraska, it is hereby

Resolved, That we who associated with him during his career at Carlisle, as fellow students, instructors, and caretakers, deem it our duty as well as our privilege to place on record our appreciation of his character as exemplified in the several relations he sustained in our midst, viz:

As a student he was assiduous and careful, evincing a mental power and breadth no less pleasing to his teachers than was his amiability of disposition and rectitude of conduct.

As he grew in years those early traits became more marked, so that we find him in early manhood ably sustaining his place in class and other school interests, notably so as a member of the Invincible Debating Society, where he often surprised his audiences by his ready speech, depth and originality of thought.

Becoming at the time of its organization at the school a member of the Y. M. C. A. and later its president, he gave to this field of usefulness the same ability that distinguished his other pursuits, and at different times before large audiences ably represented its interests as well as his school and race.

In conclusion, we regard our late companion as a well-rounded character, creditable for his years and opportunity to any race, and doubly so to the one from which he sprang, presenting as an individual a strong argument in favor of the capability of the Indian race, as well as the Government system of educating them, in that what one has done others may do.

Resolved, That the foregoing testimony be transmitted to his surviving relatives as evidence of our sympathy with them in the loss they have sustained and our esteem for the deceased, for whom we confidently expected, had his life been spared, a brilliant and successful career.

A POEM BY MRS. ELIZABETH GRINNELL, IN MEMORY OF HOWARD LOGAN.

"Extend the equality of rights to the Indian, and the time will speedily come when he shall be in the procession that is constantly moving onward and upward for the attainment of the highest stage of civilization."—*Speech before the Carlisle Indian Industrial School board of Trustees, by Howard Logan, Class of 1890.*

Under my orange boughs in the land of the Golden Gate,
Breathing the perfume of blossoms that bloom but to fade,
Sitting and dreaming of life, and the struggling fate
Of the good that are missed from the ranks of its grim parade.

Thinking and dreaming, I sit, when the Postman's whistle is heard,
And into my lap there flutters a sheet with an ink black line;
And I turn it and read and weep without ever a word;
In my heart are emotions and prayers and thoughts which I cannot define.

A Hero is dead! Not a king, in his vestments of purple and gold and red;
Not a lord, with his servants and houses and acres of royal estate;
Nor a soldier with helmet, and sword, and shield, who fought and bled;
Nor yet a millionaire magnate, whom men alternately worship and hate.

But an Indian youth who was good and noble and true and brave,
As ever was lord or millionaire, soldier or king with a coronet;
Not a coward he, nor a weakling ready to beg like a manacled slave,
But first in the ranks of a race that in running may distance us yet.

Only an "Indian brave" a "Red Skin!" a hero never-the-less;
Standing up in the pride of young manhood's determined will;
Crushing the doubts of men who carp, with the heel of his manliness;
Putting to silence the scorner who wrangles with expedite quill.

Giving the lie to men who boast, with the courage of narrow fools,
That "the Indian is fit for the target, and dies like the wolf or the dog;"
Who say, with a sneer at the efforts of church and state, and schools,
That "an Indian dead, deserves not a tear, nor a grave, nor a epilogue."

An Indian brave did I call him? the valiant, the comrade of those
Who scale with the courage of gods the walls of their intricate fate?
A hero indeed, and a brave; for he challenged the scorn of his foes
And swam the flood of the National tide of passion and hate.

There are Statesmen who cry that "an Indian's brain is little, and narrow, and rude,"
That the best of them learns "as the beast learns, by terror and rote;"
But our hero prayed, that his race might be better understood,
And for this he argued, and suffered, and questioned, and wrote.

O! would that the men who call us "mistaken, unwise, distraught,"
Could have heard our Indian warrior, seen the flash of his coal black eye,
As he stood and faced the lion in its lair of public thought,
And defied the "Indian Hater" with the sword of his chivalry.

"You have given us freedom in romance, in poetry, and passionate song;
We care not for romance and poetry, what we claim is an absolute right;
Give us room in your troops that are marching to conquer the resolute wrong;
Give us rights that shall equal the Saxon's" he plead in his boyish might.

"In processions that onward and upward, move ever with swift tireless tread"

You shall see the strong sons of my people,
heart to heart with your bravest and best;
We are men, not 'bucks' to be goaded,
nor savage"—But now he is dead,
And the hands that held closely his birthright, are folded in peace on his breast.

He was "only an Indian, a red skin,"
such as men wrong and despise,
But his soul the angels welcome to boundless paradise,
As the bands of life's "Reservation" he burst in efforts to rise,
And I mingle my tears with these words I speak in his praise.

PASADENA, CALIF.

The death of County Surveyor Howard G. Logan is deeply mourned by all friends of the Indian in Thurston county, for the reason that we had a hope that Howard would be the means of helping his race forward in the great struggle of civilization—his successor has not yet been named.—[Homer *Independent*.

THE DEATH OF MR. COOK.

The Rev. Chas. Smith Cook departed this life at Pine Ridge Agency, South Dakota, on the night of Good Friday, April 15th, 1892. He was a graduate from Trinity College, in 1881 and studied Theology at the Seabury Divinity School. Since his ordination he had labored among the Indians.

RESOLUTION.

The clergy and catechists present at the funeral of the late Rev. Chas. Smith Cook at Greenwood, South Dakota, April 19th, adopted the following:

WHEREAS, It hath pleased God, whose Will be revered, to call from his earthly labors our beloved brother, the Rev. Chas. Smith Cook; therefore be it

Resolved, That we feel our brother's death to be a most grievous loss to the Church in South Dakota, and a personal bereavement to ourselves.

Resolved, That our heartfelt sympathy is extended to the family and relatives of the deceased.—[*The Churchman*.

In the death of Rev. Chas. Smith Cook, the Indian race and the cause of Indian education generally have sustained an irreparable loss.

Being a member of the Indian race and a man of superior excellence in education and refinement, his influence for good among his people cannot be estimated.

Our pupils who returned to Pine Ridge always found in Mr. Cook the spirit of a loving father and an indefatigable friend, ever ready to help them up and keep them in paths of right. They will miss beyond measure the invaluable aid and kindly advice of their beloved friend, brother and rector.

At the time of his last visit to our school, Mr. Cook was suffering with a throat affection and cough which appeared ominous, but his friends hoped that the climate of his native Dakota would restore him to health, never dreaming his end was near. He afterwards visited California, but even the warm, sunny air and sea breezes of the Golden State, failed to bring back his strength. He has been taken from his loved missionary work in which he was an enthusiast, and from the world, so much in need of just such as he. May the Indian race be not slow to develop others to follow in his footsteps!

IT IS WELL TO THINK OF THESE THINGS.

A Useful Lesson Brought Home to a Certain Class of Ungrateful Indian Girls.

Just at the time when Congress was debating the question of appropriation for this school, the weather became so warm as to make everyone think of spring clothing.

Naturally enough girls wished for summer hats to replace their winter ones, but with some girls the ungrateful manner of expressing that wish was of a kind to draw forth an indignant protest from the lady in temporary charge, to whom they were talking.

The conversation began with this question spoken in the loud tone of one who imagines himself kept out of his just dues:

"Why don't we have summer hats?"

"Because there is no money to buy them," was the lady's response.

"No money! Why don't the Captain get some then?"

And one girl added:

"I'm going to ask the President to let us have our hats."

Whereupon the lady, thinking it high time to be a little severe, replied:

"If you are so very careful what style of hat you wear at this time, it would be well for you to earn your money and buy your own. There are many poor people who have no hats, summer or winter, and just now you may be thankful that the Captain is able to give you enough to eat, for those same people are often hungry."

Then she showed them a wood cut of "The Homeless Poor of London," where men and boys were sleeping in a park at night because they could not pay for lodging.

At first they did not understand the picture, nothing to give such knowledge having ever come into their well-fed, well-clothed, and well-housed condition.

The picture was explained to them, and they were told that such a state of things is found nearer Carlisle than is far away London, and that in New York many a child is often without food and warm clothing in winter, and is glad indeed to find a box or barrel to sleep in at night.

The children exclaimed:

"We didn't know there were any people so poor; why doesn't the Government take care of them?"

That picture was talked of very earnestly, many a girl coming to see it, and for a short time no grumbling over hats was heard.

"The Government" means the people, and comparatively few of the people of this country, or any other, are willing to pay for what they could take if they could choose to do so.

Ingratitude is of all vices the most despicable. C.

THE PICNIC.

BY ROBERT HAMILTON, PIEGAN.

The annual school picnic was held this year at Mt. Alto Park some forty miles up the valley in the mountains near the famous Mason and Dixon's line. A description of the enjoyment of the occasion we will learn from one of the lively participants, as follows:

"At the dawn of the 18th of May, nearly every person was up. Soon after breakfast the special train was waiting for the grand party right back of the guard house. But before I go any further on the description of the picnic, I wish to mention two of the small boys who went to bed with their clothes on in order to be up in time.

At the call of the bugle every boy was in line to march to the alley where the iron horse was waiting patiently. There were five cars besides the package car. Every spring of the cars was squeaking for they were loaded down with human beings. Those who had no seats had the opportunity of marching through the cars, and those who had no room to promenade were dancing among the barrels, boxes, baskets and other cases that contained refreshments.

We reached Mont Alto Park at 9:25 and joy, merriment and pleasure absorbed the ones who were inclining to be unappreciative. The next on the program was climbing, leaping, racing, swinging, shouting and eating.

Three cheers for Capt. Pratt!

After the train halted, the whole park I fully believe, was totally and completely occupied. From the Pavilion, I marched up over rugged paths and after being almost exhausted, reached the observatory and from that point was pictured nearly the whole view of the Cumberland Valley. As far as the eye could reach, farms, fences, groups of timber, stock, roads and trains were seen.

I should say it *is* an observatory!

I observed birds, squirrels and other timber-creatures that help make the world happy, pleasant, peaceable and beautiful. The buildings are located here and there in the glorious woods, with neat and substantial equipments. The never-failing silver stream comes tossing, jumping and singing through little cliffs, bushes and rocks. Rustic bridges cross the stream, and the whole place is one of beauty.

At 4.45, the bugle sounded and every one was in ranks and after the rolls were called the whole column marched toward the gay and speedy iron horse. We left the sport in the best of spirits and there was a general expression of satisfaction and gratitude among the whole party for the delightful day, when we reached the school grounds."

BASE BALL PLAYING.

BY ROGER SILAS, ONEIDA.

No better sample of the vein of humor in the Indian have we seen than in the following school composition written by one of the best base-ball players of our school nine:

Base ball playing is not a sport fit to be carried on continually because it is full of danger toward the base ball players. I have seen a good many games played, but I never saw a game that when finished there was not some one hurt. Some of the players always get their fingers out of joint, and some get hurt by sliding to the bases. But there is another place worse than this; that is, in batting, catching and pitching, some times the batter gets hit. I think it is very painful. But the batter does not let on as he was hurt. We all know that when we see anybody get hit, the men or especially the ladies say, "I wouldn't like to be in his place."

If you take notice of the base ball players, you will see their fingers with big joints, caused by ball playing, and sometimes you will see a nice looking young man and next you may see him, and his face will be disfigured, caused by ball playing. Then think of the cost of clothing, balls, bats, etc., and the time it takes from more important things, such as hoeing or plowing, which would make them better off. How foolish for them to run in the hot sun and get overheated, when there are nice shady trees around to rest under. Any sensible boy can see the foolishness of this game.

INDIVIDUAL OPPORTUNITY THE ONLY POSSIBLE WAY.

Observe the child-like simplicity of expression in the following selections from a letter of one of our happy farm girls.

She learned her little all entirely in the East, and besides English it will be noted that she has gained countless useful lessons which from experience we know cannot be gained in an *institution* of any kind either on or off the reservation. She has imbibed from her surroundings those essential elements to true happiness and successful living, that a certain few Congressmen would have denied her the opportunity of getting. They would tie her and the rest of the race forever to the narrow round of the reservation and give her no opportunities outside of a school near home:

The letter:

"MY DEAR TEACHER: I must write and tell you about my new home. Mrs. B. have six children and they are all so nice to me, four girls and two boys. Two of them are the sweetest of all. Mary B. tall as Susie Baker, Edward tall as Hattie Eagle Horn, Alice as tall as brother Amos, Jean as tall as Addie Wise, Annie tall as Grace Dixon, and she is as cute as Grace Dixon, and the baby has not walk yet. He is very cute and fat. He is very heavy indeed.

I have lots of dishes to wash. It takes me twenty minutes to wash the dishes, sometime it takes me two quarters an hour.

I know all about the cooking. Mrs. B. don't have to show me everything, but of course she have to show me where the things are. I like my works.

Oh yes, on Saturday morning I baker eight loafs of bread, make cake and pies. I was very busy that morning. Mrs. B, is very kind. She said she like me because I work fast.

We clean house on Friday all day. We live near station, but the train does not stop in the morning until 4 P. M. Oh, Miss C, excuse me, it is seven children, but I say six. That little girl about tall Nina Carlisle. I don't know what is her right name. She is very nice little girl. We always have our dinner at one P. M., because the children goes to school and we have our supper at 7 P. M. and breakfast 7 A. M. This morning I had breakfast at 9 A. M. Please give my best love to No. 6 scholars. I must close now with much love to you. Hope to hear from you when you have time. Your Scholar, ——

A HAPPY LETTER FROM AN INDIAN GIRL AT A FARM HOME.

REEDSVILLE, PA.

DEAR SCHOOL-FATHER:

The days and weeks have passed so quickly that I just had to stop and think how long I had been here.

Then I thought of you saying that we pupils should write to you as often as we wrote to our homes, so I thought I would take time and write a few lines to you and tell you what I think of my country home, but first I must tell you that I am well and happy.

I have had no chance to get lonesome. I have enough things here to enjoy.

This is a very nice home and just the very kind of people living in this nice house as every girl should like to live with I am sure.

They are so kind and pleasant to me that I cannot help but like them too.

There are no Indian girls living here except me. I am here alone but I just let it go and say to myself it is for my own good that I am out here.

My father wrote to me and ask if I was coming home to visit.

I answered and told him I thought it would be better for me to stay East at least another year.

I must tell some of my works. I milk three good gentle cows, and one is a great big one and she gives six gallons a day. What do you think of that?

Have you any on the farm that give so much, I wonder?

We are raising 25 little turkeys, and about 50 or 60 chickens.

I wish you could see the stream that runs down at the bottom of the yard it is so nice and cool, just the place for a group to spend a warm afternoon.

When I take a walk down there I don't feel like coming up to the house again, and when I am out on the porch I enjoy looking down and seeing the little fishes out of the water. They are trout fishes.

I always tell Miss T. the fishes were playing down in the spring, and the lambs and sheep how happy they look out in the green meadow.

I must close now with love to Mrs. P. and Richenda.

I am your school daughter,

C. C.

The patron with whom C. C. is living says of her:

"She is always cheerful and willing to do anything required of her. I don't know how we could keep house without her."

INDIAN MODE OF TANNING.

Whenever a deer is killed and cut up the bladder is carefully cut away, cleaned, and filled with the brain of the animal, and the little bag is carefully guarded until a stream is reached, where the hide may be cured.

The entire skin is then put into running water, and weighted down with stones.

In four or five hours the soaking has swelled it and loosened the hair at the roots, when it is taken out and stretched on a frame, while the owner, with the aid of a cleaned rib of the animal, scrapes it down until all the hair is rubbed off, very much in the same manner as overheated horses are scraped to remove the foam and sweat.

The skin is then pulled and stretched for three or four hours, and, at the same time, oiled with the brain until it is perfectly dry, soft and pliable, when it is ready for use.

When a tan color is desired it is soaked in an infusion of red bark.

Serious conflicts are brewing for the near future of the Indian Territory towns over the beer question.

SCHOOL NOTES.

A little Indian boy with mumps went complaining to the matron that he had a mustache on his neck. He was a little mixed as to his English. That is all.

William F. Campbell, class '89, has been admitted to practice law before the United States Court of Appeals at St. Paul, Minn., on the motion of Hon. Geo. B. Edgerton, Assistant United States Attorney of that district.

After another ten months' tug at lessons the class room work of our school closes with the end of this month. Those who do not go on farms for the summer will keep busy at the school. The yearly home party will leave for the West in the early part of July.

Levi Levering, class '90, read a paper on Carlisle before the Bellevue College Literary Society, Bellevue, Nebraska, during the College Commencement week, and he was appointed to sing a bass solo at the Commencement Exercises. Lawrence Smith and Levi are both graduates of the Carlisle School, and are now attending Bellevue.

Two strong games of ball were played on the Dickinson College Athletic grounds on Decoration day by the Educational Home Indian Club of Philadelphia and the Carlisle Indian Training School nine. The game of the morning closed with a score of 6 to 8 in favor of our team, and the afternoon game with a score of 15 to 4 in favor of the visiting nine.

Among many visitors this month those most distinguished were Moncure D. Conway, the eminent writer, Philip C. Garrett, of the Board of Indian Commissioners, Judge Paxton, of the Supreme Bench of Pennsylvania, Capt. Camp, of Bement, Ill., a survivor of the sturdy men who repelled Pickett's great charge at Gettysburg. Capt. Camp went into position with 100 picked men from an Ohio Regiment, and in twenty minutes all but nineteen were either killed or wounded.

ODD SCRAPS TAKEN FROM SCHOOL COMPOSITIONS OF INDIAN BOYS AND GIRLS IN THE 1st GRADES.

"The ribs of an umbrella is good for the cloth a maket spread out: The braces are good for the ribs maket stand."

"Fish has scales all over it body it has no legs but it fins which it make him go very fast through the water if he see any thing come after him."

"I see the boy ride white pony. The how fast he goes pony."

"The umbrella is very useful thing. And made of iron and cloth and Pieces of wood and use 8 braces and 8 ribs in side cloth and that pieces wood there goes right through in cloth and good shape where there are ought be handle and the other end where the touch the ground there have a Pieces iron."

"The plants grow from the ground first it is seeds. The seeds are first hatched out like a little chicken or bird when their comes out from the ground they have leaves so their could breathe through the leaves."

Reproduction of a story about a little boy who saved a train from a wreck:

"A little boy was poor little fellow. He live in poor house near the railroad. he never had any good things. but he heart is good and right. Once he saw a railroad track but he dont know while he going to do, a train has coming towards him. he thought he going to get kill so he stand right in the rail road track a train has coming close. a engineer see him whistle to him to get out. but he did not get out of rail road track. so he stop a train. so the men salf their life. a engineer weer thinkful him.

"The seed is put into the ground Covered it up with fine dirt need water and sunlight it is to be help grow faster."

The story of the picnic:

"The whole school went to picnic yesterday morning. In the morning 7.30 marching down rail-road some of the boys not ready and of no collar on and no black shoes too."

"A boy one day took walked near the seashore he saw the apple tree near the seashore. He want to get some apples he climb up try to get some apples and he trying reach two apples before touch the apples fell down into the water One man it was fishing little ways. he heard something make noise into the water he saw the son J. James Mr. James put in the boat take him home talk to him not to do any mor to steal apples. J. James feel sorry what he done and he got wet all over. When he got home J. James's father say to her wife. This my boy I saw stoling apples near the sea shore, and he feeling into the water. J. James change his clothes so on."

"The strawberries is not sweeting when wet the ground."

"The strawberries are some very sour because dropping the rain."

"The strawberries it seem be fast like hokery (huckle) berries, it was black hockery berries. The straw is red and has outside seed his skin."

THE OLD WALNUT TREE.

The following composition by one of our girls was read on Arbor Day:

"I am an old walnut tree standing on the grounds of the Carlisle Indian School at the end of the long building of the Teacher's Quarters.

I am very tall and have long branches. When I put my green leaves on them, they shade many a student of Carlisle.

I heard a teacher say one day that I was the prettiest tree on the grounds and I was quite proud of that.

I remember when the war was going on in this part of the country. Gen. Washington sent the Hessians here and they built the old guard house.

I remember when I first saw Captain Pratt. It was long ago since then. It was twelve years ago.

The first Indians to come here were the Sioux and then other tribes.

I see the people of this soil are hard-working.

I have seen the difference between one hundred years ago and now

I did not see all the useful things I see now.

Perhaps you will say how odd the people of that day were; but let me stand and in a century from now I will tell the children then about you.

I see the boys drive up and down here with nice horses; and I see nice houses and walks.

I am always glad when I see a great number of Indian students going out on farms to earn their own money and learn housekeeping and farming.

One day some ladies began putting sand and dirt around my trunk; then they put some thing in the ground.

In a few months there were some beautiful flowers, red, white and blue.

Then I was happy.

The birds come at night and rest on my branches, and in the morning they please me with their beautiful songs. Even now they are singing with joy because summer is coming.

Sometimes I wish I was an apple tree in an orchard to have friends to talk to instead of standing here by myself.

I talk to the children sometimes, but they do not listen to me.

In the night, I talk to the walnut trees, which are quite away from me.

I am glad to say no one ever tried to chop me down. In the fall I bear the tempting walnuts, which the children enjoy so much when I drop them off my branches.

But sometimes they don't wait.

They hit me with sticks and stones and I don't like that; so when they eat the nuts their mouths are black and and sometimes they get sick too.

I see the children every day marching to school to get their education to help in life.

I have seen many a company march on the ground from their western homes to join this grand school for education.

The time has come for me to stop talking.

Maybe I will tell you more some day.

A BRIGHT LETTER FROM A DREAD APACHE.

The following letter written by a little Apache girl living in a good country home speaks for itself and shows that the Apache is not so much a dread of this eastern country where he has learned to become useful to himself and to others, as he is in the Southwest where for years to come the tribe will have to be the butt of that part of the country and blamed for many depredations committed by white outlaws dressed in Indian garb.

This contented little girl says:

My dear school father:—I am going to write to you a happy letter this evening to said I like my new home very much. People are very kind to me here so I am trying hard to do my best for them.

Dorothy (also Apache) lives near me. On Sunday we go to Sunday School and Church together. I am sure she likes her home and I do too, so we are happy with our country home. I cook and feed the chickens and hunt the eggs. I wash and iron. Only four in family.

I got very homesick for dear old Carlisle just one afternoon, but now I lay Carlisle away for the summer. Now I want to go on with my work.

I am just as well as can be, too.

Mrs. W. told me she give me $1.75 a week, so I am very satisfaction and willing to do everything for her. I am always stand before her and ready to do what she wants me to do.

INDIAN TERRITORY AND THE WORLD'S FAIR.

We are glad to learn that the question is being mooted as to whether the Indian Territory should be represented in the Columbian Fair at Chicago in 1893. The five civilized tribes could make an exhibit there which would not only astonish foreigners, but would be marvelous to the people of the United States. A magnificent display could be made of coal, timber, minerals, marble, cotton, fruits and vegetables, and the educational exhibit that could be made would astonish even those who have lived on the borders of the territory.

There can be no good reason given why our Indian neighbors should not enter the list with Algeria, Siam, Madagascar, Hawaii, San Domingo, Honduras, Costa Rica, Bermuda, and other countries, as well as with the States and other territories. Such a stroke of enterprise on their part would do much to disabuse the public mind as to the progress of the Indians of this country, and to remove the false impression that the only good Indians are the dead ones. If they were to come to the front at that fair it would incite many of the Indians to visit and mingle with the people of the country, a better understanding between them and their white neighbors be arrived at. The *Elevator* would rejoice to see the Indians enter into the work with the energy they are capable of and will aid them in every way within its power.—[*Ft. Smith Elevator.*

The squawman who runs the *Atoka Citizen*, opposes a display by the five civilized tribes at the world's fair and says the Indians—(he means the Indian machine)—will oppose such a display, for it might disabuse the minds of the American people of the nation that the Indians of the Five Nations wear breech-clouts and are high-kicking ghost-dancers. If the true condition of these people was known, it would certainly hasten statehood, and that is why the Indian machine don't want representation.—[Chickasaw *Chieftain.*

IS IT SARCASM?

Attempts are being made to get up an interest in the Indian Territory that will cause its people to have a proper representation at the World's Fair. Looking at this matter through the glasses of some of our Indian sentimentalists and loud howlers over the oppression the white man visits upon the red, we should oppose with bitterness any move in this direction. Why? Is not this fair given in honor to the memory of Christopher Columbus, and why should the Indian honor the memory of Columbus? Was he not the first intruder, and has not the intruder been a source of trouble ever since his landing at San Salvador? Why, but for the coming of Columbus and his race, the editors of the *Cherokee Advocate*, the *Indian Citizen* and the *Indian Journal*, instead of being compelled to labor for their living, might roam in undisturbed majesty through forests that never had echoed to the stroke of the leveling axe of civilization. Instead of having to reduce their war whoops to language and send them out through their papers they could pour them forth in loud defiance and scalp their enemies with knife instead of pencil. Where now the smoke of busy furnace and restless locomotive ascends they would see the smoke of wigwam and of camp fire; where now the bell of church or school is heard in accents glad, the only sound to greet their ears would be the sullen twang of the bowstring; where now thousands of teeming acres smile in gladsome beauty at the feet of the husbandman they would see the deer roaming in countless herds. But why enlarge upon this? You can see for yourself the glorious condition our friends would have been in but for Columbus coming. Can you ask them to aid in commemorating an event that led to the destruction of these brilliant possibilities?—[Purcell *Register*, Ind. Ter.

THE MIXTURE CIVILIZES.

A special correspondent to the *Press* from Tahlequah, Ind. Ter., makes a fair statement when he says:

Every Cherokee has the right to as much land as he can use, and he can hold all the land he fences in, provided he cultivates it. He has also the right to a quarter of a mile of land for grazing outside the fences all around his farm, and some of these Indians have big estates.

The farms here range all the way from 160 acres to 61,000 acres, and many of the farms are managed by white men, who get in here by marrying Cherokee wives.

There are about 25,000 Cherokees, but the whites have so mixed with them that the full-blooded Indians have practically died out, and the Cherokee Nation is more white than Indian to-day.

I am stopping at a very fair hotel here, and an Indian editor and an Indian physician both graduates of Eastern universities sit down with me at the table. The only sign of Indian blood in them is their high cheek bones, and they talk English, and are dressed in the same sort of clothes you find on Broadway. The Hon. Mr. Bushyhead, one of the most prominent of the Cherokee statesmen, who has several times been chief of the Nation, and who is as intelligent as any white man in the Territory, tells me that 1400 white men have married Cherokee girls within the last ten years, and that there are now 2000 white men in this part of the Territory. Many of the Cherokee men marry white girls, and just here I would say that I find Indian girls here who are well educated and good housekeepers. There are about 4000 Cherokees engaged in farming, and they have about 70,000 head of cattle, 100,000 hogs and 31,000 horses. I see some excellent cotton fields, and they raise more than a bale to the acre. The best farms, however, are owned by white men or half-breeds, and white men are acquiring more farming territory here every day.

THE ALL-ABSORBING TOPIC OF THE INDIAN TERRITORY.

The *Chickasaw Enterprise* has a new editor, Mr. F. T. Waite, who, contrary to the sentiments of most of the progressive papers of that section, opposes Statehood, and in soliciting patronage of the Chickasaws starts out with the bold statements that "Our policy will be

1st. To protect the Indians in their

rights to the soil they purchased and to which they hold a patent.

2nd. To defend them in the unrestricted right of self-government guaranteed them by solemn treaty stipulations, the abrogation of which is being demanded by the papers published throughout the territory in the interest of statehood and the abolition of the present form of government.

3rd. That the present form of government is better calculated to promote the greatest good to the greatest number of Indians, and that a change and the establishment of statehood means ruin to the rights of the Indians and a division of their lands with monied syndicates, who are the instigators of allotment and statehood, and are the only parties to be benefitted in the event of such a change."

We are afraid that Mr. Waite will be obliged to *wait* for a long term of years before seeing his country advance much if the possessors of the soil adhere to his line of policy.

Quite the opposite of his argument are the sentiments advanced by the editor of the *Ardmore Courier*, who very sensibly says:

"The present system of holding land in common cannot long continue. As civilization advances, the patriarchal system of holding land will be viewed with disfavor by the Indians themselves. Many of the full-bloods, and most, if not all of the half-bloods recognize the advantages to be derived from separate holdings and individual ownership.

When the Territory is admitted to statehood, no better citizens will be found in any portion of the Union than the Indians of the five civilized tribes. The educated, thinking men among them see clearly that holding their lands as they do at present, retards the advancement of the people, and prevents the development of the country. While land is held in common there is but little inducement for the more progressive and industrious to make extensive improvements or gather about them the conveniencies and luxuries of life. Without labor and toil there can be nothing of moment achieved in this world, and until each own their land individually the present unsatisfactory state of affairs must continue to exist.

The Indians themselves must take the initiative in the matter, it rests with them. Action by the legislative bodies of the five nations is the correct and needful step to take. A commission appointed by them to meet and confer with a similar body appointed by congress could agree upon a plan that would be satisfactory and equitable. Might does not make right; the five nations are weak compared to the whole country, but they have rights guaranteed to them that the government, and American people can not disregard, and are bound in honor to respect. When the representative men of the five nations, in their respective legislatures, give official expression to their desire for allotment and statehood, congress will not refuse to sanction it, and the necessary steps will be taken to carry it into effect. But we repeat, it rests with the Indians themselves to take the first steps in the matter, as it vitally concerns their interests."

Mr. Seay has been offered an escort of troops to take him through the Indian Territory. He would need the troops vastly, largely, prodigously more on a visit to his native town in Missouri. —[Oklahoma City *Gazette*.

Hop Tea is raging in Town, making many unfit for duty, many with red eyes, many with dejected countenance, many sobering up, but only to visit the joint again. Can't town authorities put a stop to it?—[Cherokee *Advocate*.

If it be true, as some of the Territory papers say, that it is a common thing for the Cheyenne and Arapahoe Indians to wrap up cats and dogs in blankets to represent pappooses so that the allotting agents may allot lands to the bogus babies we must at least give the Indians the credit of shrewdness quite equal to the nutmeg Yankees, and, after all, they may not be so far from the ability to take care of No. 1 as some of their more civilized brothers may think.

THE PULSE OF CONGRESSMEN ON THE INDIAN QUESTION.

Bits of Sentiment Snatched from Recent Speeches.

FROM A SPEECH BY HON. J. L. CHIPMAN, OF MICHIGAN.

Education the Keystone.

His (Mr. Mansur's of Missouri) twenty-four days of experience in studying the character and habits of that people must have been exceedingly rich, not only in information but in industry on his part, to enable him to speak so authoritatively upon their habits, character, and manners.

I have known the Indians from my earliest youth. I have slept in their lodges; I have mixed with them as a friend. I have seen them fresh from the war dance with the scalp still reeking with the blood undried upon its surface. I know them well. I know that of all the people on this continent, at least with whom I have come in contact, they are more like the whites than any other. They are fond of their country; they are implacable; they are haughty; they have a pride in birth; they have all of the characteristics, and I must say that they have all of the vices, which grow out of and are a part of the nature of the white people. And, Mr. Chairman, it is because they are so much like us that we have found it so exceedingly difficult to manage them and so difficult to subdue them.

* * * * *

We find education the very keystone of the liberties of our people. We agree upon all hands that without it the liberties of the country are not safe and that the happiness of the people would be insecure. If this is good for us, why not for them? Who shall say that they are incapable of education? Who shall say that it will not do its perfect work with them, as it is doing its perfect work in the slums of your cities, with your thugs, with your hoodlums, and all these base elements which are blotches upon civilization? Who shall say that the difference between the white mind and the Indian mind is intrinsically so great that education may be a boon to the most degraded of white men and yet that it will be worthless to the best of Indians?

Sir, this is not the gospel of civilization. It is not the doctrine of a high, pure religion. It is not the ethics of a philosophy under which nations ought to live. It is simply the doctrine of prejudice, of oppression, and of a cruelty which cares nothing for the fate of one's fellow-being. It is all very well to say there is no good Indian except a dead one; but, standing before the God who made us all, let us thunder forth that there never was a saying more brutal, more full of all the meanest passions and prejudices which belong to the human race than that saying concerning these unfortunate people. We have but a handful of them left, and this country has a higher duty than to kill them and to drive them off the face of the earth. Whatever the necessities of the past, we to-day, at least, are strong enough to be just, to be magnanimous, to save them, if it is possible, from utter destruction.

* * * * *

In my State, by the treaty of 1854, in which I had the honor to take a part—a very humble part—we provided for dissolving the tribal relations and for the allotment of lands in severalty. That was the beginning of that plan of settling the Indian question, with us; it worked well. The Indian all over that northern country is a citizen. He is a voter, and in Michigan, Wisconsin, and Minnesota the tribes, who were parties to that treaty, are almost all of them feeling the good effects of it. I can say to the gentleman that they are increasing in number and are living a civilized life. They live the lives of agriculturists, lumbermen, and fishermen, and follow the other pursuits which are followed by people of like opportunity and like pecuniary circumstances in the same country. They are a living example that the Indian condition may be changed, for I have seen the fathers of these very people wearing war paint on their faces and scalp locks on their heads, indulging in all the horrid orgies of striking the post and singing their songs of triumph over enemies they have just killed or tortured. These children of these very people have made this progress, and to say that the humane influence of education and religion persistently pursued will not better the conditions of a people is simply to ignore the providence of God and to deny the progress which has been made on this continent.

* * * * *

I am not here to prescribe a new system for the distribution of Indian moneys, or a new system in regard to the reservations, but in the name of the civilization which you and I believe in, which has made this country great, strong, and free, and this people prosperous, virtuous, and happy; in the name of our system of government, founded upon education, give the Indian education to the extent of his capacity. Do not be niggardly about that. Give it to him. It is a duty; a duty springing from the necessity which has made you the masters of this continent. It is a duty even under that relation which we assume in the eyes of the whole world, we the guardian, he the ward, a relation implying human benignity and fatherly care. It is a duty to the God who made all men. It is a duty to the future, as it is a duty to the present, that every man who lives under the flag of this Republic shall have the advantages of an education. [Prolonged applause.]

FROM A SPEECH OF HON. T. B. REED, OF MAINE.

Wholesale Business the Best and Only Way.

I do not profess to know as much about the Indian as some; in fact, I may as well admit that I know nothing about him at all. But this bill proceeds upon the idea that he is a human being, and as he has been described by the gentleman from Missouri [Mr. MANSUR] and by other gentlemen who have addressed the committee, I confess that he seems to me to have very many human characteristics. [Laughter.]

* * * * *

I can readily believe all the stories that have been told of educated Indians sinking back into the "blanket" condition after returning home to their savage tribes, because among Indians just as among white men, public opinion, public sentiment, reigns supreme. It is absolutely essential to keep the human race in order, whether applied to a portion of it called "Indians" or to a portion of it called "white men."

Now, then, we have a problem which seems to be obliged to take into consideration that peculiarity of human nature.

* * * * *

He is going to become a part of us by absorption; and, in order that he shall become a part of us, it is absolutely necessary that the great gulf of ignorance which stretches between him and us shall be bridged over, and the bridge has got to be wide enough to take in the whole Indian race in this country. We can never be united by little bridges that will bring an occasional individual Indian in contact with us.

In other words, we must educate all the Indians, or we had better leave off educating a few.

* * * * *

What are you proposing to do? You are proposing to stop in mid career, after every one of you has admitted the necessity of the work to be done. There are at present 30,000 Indian children who ought to be educated. We are undertaking to educate 20,000 of them—only two-thirds. That is sufficient for certain communities which express themselves satisfied; but it is not enough for the community where my friend from Arizona [Mr. SMITH] dwells. He does not want to be left alone with the savage Apaches, with uneducated Navajoes. He wants you to go forward in your work and take in the other 10,000. You can do it. This country is not only rich enough but it is sensible enough to do it. Thus far the work has progressed year by year as fast as we could handle it. It is proposed this year to stop in the onward march. I ask my Democratic brother from Arizona whether he believes that to be good sense.

* * * * *

I grant you that the problem is a very difficult one so long as the old generation of Indians exist. The child spends a few hours in school and goes back to his Indian parents; his life with them has a tendency to eradicate what the school teaches. Nevertheless, though the residuum may be small it is something; it is a part of the great progress toward civilization, toward the incorporation of the Indian into our nation. We are made up of very diverse races; we are a very diverse people, but the problem for us forever is to assimilate all these races until we have from one end of this country to the other a mixed race, but homogeneous in thought and feeling—a race that has some idea of liberty, of education, of civilization, and of progress. And I trust that this House will not falter in the glorious work. [Applause.]

FROM A SPEECH BY HON. S. W. PEEL, OF ARKANSAS, CHAIRMAN OF HOUSE COMMITTEE.

All confess that the Indian was here when we came, and that we came without his invitation. We find then we are both here, he with few acres, we with many; they are weak and we are strong; they number only about 260,000, we over 65,000,000; they are ignorant and superstitious, we are intelligent and refined; many of them are penniless and homeless. God made them; God made us. We are all here in the same country—no other country wants them—no more wild West upon which to place them; the chase is gone. What shall we do? What does common justice and common humanity dictate? Shall we kill them and wipe them from the face of the earth, and tell the historian to transmit it to our children that our fair and happy land was once the property of a murdered race? Shall we stand indifferently by and see them pine away by starvation and disease? I trust, Mr. Chairman, that the heart of no American is so depraved and selfish as to do either; if there was no other consideration connected with this subject but common humanity we should deal humanely with them.

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Let the good work go on, and in a few years all the surplus Indian lands will be cultivated by white people. With the proceeds we will have the Indian on his own home, providing for himself and family by the sweat of his brow like other people; a full-fledged citizen of the United States, going to church and voting the Democratic ticket. Then the Indian question will be at an end.

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It is perfectly immaterial to what school a child has been sent; if you just send a half a dozen or a dozen to school and then they go back into a tribe of five hundred, why, the four hundred and ninety will draw the ten back into barbarism. That is common sense, and it is but natural. Under such circumstances it is perfectly immaterial where the children have been educated. The true theory, and the result intended to be reached ultimately—but it is not thought prudent to attempt to appropriate money enough to do it all in one year—is to reach every Indian child of school age.

Under the census there are about 30,000 of them, and we have now got 17,000 or 18,000 in the different schools. We intend that ultimately the system shall be extended, and then this evil that has been spoken of, of their relapsing into barbarism, will be stopped, and not until then. It is not chargeable to any particular school or to where they are educated, but to where they go and the number of savages who surround them after they get back from school. If they have good surroundings they will get on well enough.

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One and a quarter million dollars more, properly expended, will put the entire thirty thousand in line of training that

will make them self-supporting; this continued year after year for a reasonable time will end the Indian question. This, in my judgment, is the only sure way out of it. While it is true that it is a large amount of money, it is cheaper than to fight them, and certainly a more humane way.

FROM A SPEECH BY HON. H. H. ROCKWELL, OF NEW YORK.

The Cheapest and Best way to get Rid of the Obligations.

The Sioux treaty may have been improvident; but it is a contract between the people of the United States on the one hand and the Sioux Nation of Indians, who had the legal right to make the contract with the nation, on the other. In pursuance of that treaty we are to pay them money, and there is no way to get out of it. I see no way at present; but there is a way, and that is through this scheme of Indian education. There are other just such improvident treaties, if you choose to call them so; but our treatment of the Indian problem for long years past has led to this conclusion: that the Government of the United States was supporting tribes of blanket Indians on reservations surrounded by bad influences and must support them until they became civilized.

Now you may leave them there without education forever, and they will never become civilized, and the Government will always be obliged to make these appropriations and pay these moneys. A distinguished scientist has said that the only way to begin an education, to awaken an intellect and to start it on the race upward, is to create a want; education consists in creating wants and imparting the ability to supply them. Everybody who has had any experience in Indian affairs knows that the only way to work upon this Sioux Nation, or upon any of these Indians, and to produce the condition of civilization to which we desire they should attain, is to commence with the children. The old Indians are satisfied with their condition and want nothing better. You can not do anything with an old Indian, and there is a good deal of truth perhaps in the saying that "there is no good old Indian but a dead Indian," so far as these old savages are concerned. With the children it is different. They can be inspired with a desire for a better civilization and taught how to attain it.

And, sir, not as a matter of sentimentalism but as a matter of business simply, the Indian Department, the Interior Department, and this committee who have given the subject very careful consideration, believe the cheapest and the best way to get rid of the very great obligations that we owe to these Indians is to educate the children and to bring about that state of civilization which shall finally accomplish the only condition by which we can be released from these treaty obligations.

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I want to say to the gentleman that in every Indian training school on the Pacific coast it costs the Government $175 a year to maintain and support a pupil; whereas at Carlisle, under the appropriation last year, they maintained and supported 778 pupils at an expense of $100,000, besides the salary of Capt. Pratt, the superintendent, making an expense of about $128 or $130 apiece for those pupils; so that it is cheaper for the Government and better for the Government that these Indian pupils should be educated at an expense of $130 at Carlisle or at Hampton, than that they should pay $167 in the central part of the West and $175 on the Pacific coast, in the training schools which have been established there.

FROM A SPEECH OF HON. C. E. HOOKER, OF MISSISSIPPI.

Now, a strong argument is made in favor of the Carlisle school, by those who favor it, that if you bring the children from the Indian tribes of the West and locate them there, they are subjected to the surroundings of a civilized white community. They are educated in the midst of a civilized white community, and when they are sent out during the vacation of the school, or when there is not much to do, they are located with the farmers of the great state of Pennsylvania, who live in a region, perhaps the finest agricultural region of country on the face of the globe; for I believe this region of country in the neighborhood of the Carlisle school, for a radius of fifty or sixty miles around it, is the old Lancaster and Buchanan district of the State of Pennsylvania, and is said to be the richest agricultural settlement in the country. There these children come in contact with enlightened farmers.

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Now, the proposition of my friend from Indiana is in this connection to strike down this very school, on the assumption that the same condition of things exists and the same kind of education can be effected amongst the tribes themselves at a less expenditure of public money than in these schools of the East. I submit, Mr. Chairman, that the argument of the gentleman on that point is not tenable; that on the contrary, these Indian youths, boys and girls, brought here and educated, receive a better education and are more fitted for civilized pursuits than is the case when the schools are located amongst the tribes themselves.

HON. W. H. BUTLER, OF IOWA.

Another Sole Remedy.

Now, I think the American government should do just the same for the American Indian that the government does for every white and black citizen of this country, and no more. It should provide him with defense under the laws, and with an opportunity to make for himself an honest living. The sole remedy is this: Cease to bring the Indian up under the idea that he is to be forever dependent upon the National Government for support. Break up and destroy the tribal relation. Deal with him as an individual, not as a nation.

HON. O. M. KEM, of NEBRASKA.

So long as you keep the Indian's belly full he is not going to fight you.

FROM A SPEECH OF HON. MARRIOTT BROSIUS, OF PENNSYLVANIA.

It is obvious to everybody that it is an easy thing to make a mistake in the appropriation of public money; but it is equally obvious that "There is that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty."

And now, if there is any part of the Indian policy of this Government that ought to be administered with considerable liberality, it is the educational portion of it. Its effect is to bring the Indian out of barbarism into civilization by the same means that every race on the face of the earth has been lifted up. The problem of human progress is chiefly one of education to civilization, and the Indian race is not an exception to the rule. His mind, his manners, and his morals are improved by the same means that have elevated other races.

Now, some efforts were made by the gentleman from Wisconsin contemplating the establishment of Indian schools on the reservations. I want to drop a word of caution just here upon that line of policy It does seem to me, and has made a very clear impression upon my mind, though I may be very easily in error about it, that the farther you keep the Indian children from the reservation and from their tribal relations the more rapidly we can hope to civilize them. The education of the Indian children in schools among civilized people is the longest and most effective step yet taken in the direction of a correct solution of the Indian problem.

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It is said that among the ghost dancers of the hostile Sioux were some who had been pupils at Carlisle. That is not surprising. Among the criminals in our jails are some who have been students of divinity, law, and medicine. Call the roll at the foot of the gallows, and how many educated men will answer? By that means of estimating our institutions the best of them would fall under condemnation.

The Hon. M. A. SMITH, of Arizona, is opposed to Indian Schools among the whites, yet he says in retaliation:

If Indian education is going to leave the Indian as ignorant of white people and their ways as the gentleman from Pennsylvania [Mr. BROSIUS,] in his long tirade, has shown himself to be of the Indian and his ways, I think a good deal of the money spent upon these schools has been unwisely expended or entirely thrown away. [Laughter.] I have noticed another thing, sir, and that is, that the man who always thinks he knows most about a thing is the man who is the most ignorant of it, and I say with all respect to my friend from Pennsylvania, that he does not know anything on earth about the Indian. [Laughter.]

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I know that the kind of education I propose is a slow process; but I am trying to get Congress to adopt this slow process, because with the system that has prevailed we have not in a hundred years raised the Indian to whom I have alluded one inch higher than he ever was. You never will elevate the Indian by education until you bring the sort of education I speak of right to his door.

[Mr. Smith's method of carrying education to the door of the Indian is the only kind that has prevailed for the past hundred years. The Eastern plan has been in vogue less than 15 years, yet has produced more fruit than all the hundred years of Mr. Smith's "slow process."—ED. RED MAN.]

Mr. SMITH:

One of the "educated" Indians who lately came back to San Carlos was put in care of the books of the agent there; and the very first official act of his life was to forge his employer's name in order to obtain money. [Laughter.]

[There is evidence that the real culprit in this case was another partly educated Indian boy serving in the Agent's office, whose education was wholly in the Agency school and that a Carlisle boy was made a scapegoat. If this should prove true it would argue nothing against the Agency School.—ED. RED MAN.]

Mr. SMITH:

The other day I asked a gentleman on the floor who was advocating these Eastern schools if he knew a single case in the history of those schools where an Indian was willing to give up his child to allow him to come to these Eastern schools for education.

Mr. HOLMAN. My friend from Arkansas will remember that there was not an Indian who ever said that they had voluntarily given up their children to come to the Eastern schools for education.

[Preposterous! There is not a single instance of an Indian child leaving home to attend an eastern school without the consent of his parents or guardian and of himself, and they come by the hundred. There is not an Indian in the country but would willingly give up his child to go anywhere for an education if given the opportunity to see the benefits of such a course. On the other hand, we venture to say that there is not an Indian in the country but would hesitate to give up his child if the conditions were presented in the timid, uncertain way that it would be natural for the man advocating home schools to present them.—ED. RED MAN.]

PERSONALITY OF HON. M. A. SMITH, OF ARIZONA, ANSWERED BY HON. R. P. C. WILSON, OF MISSOURI.

Mr. SMITH. A true statement of horrible Indian depredations committed on our people brings no sighs of sympathy; where purely fancied wrongs to the Indians invites a river of tears. This condition will exist until members of this House are willing to believe indisputable facts of the present, and discard from their minds the fancy pictures painted by the novelist. Knowledge of the real facts would soon solve in Congress the Indian question.

Mr. WILSON. My friend from Arizona lives in tradition in his knowledge of the Indians. In the proud blue-grass region of Kentucky, where most of his life has been passed, he filled himself with Indian lore from the romantic traditions of the dark and bloody ground there, as perhaps I would have done under like circumstances; went to Arizona, and after spending a few years there ran for Congress, and, happily for his people, was elected, and here he is, full and overflowing with fresh Indian lore, much of which has been imparted to him second-handed, doubtless, by those who have seen the scalpless victims of Indian outrages.

Admission of Hon. W. S. Holman, of Indiana, who had a Great Deal to say on the Question.

I know nothing of the Indian service for some years past by personal observation.

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Wherever you find an intelligent, accomplished Indian educator, whether he be connected with the Government Indian schools or not, the opinion is universal in the Indian regions of our country, such as has been stated in this article just read, not only that it was far better to educate a child on the reservation, for the effect of such education was not only to educate the child but also to elevate the whole tribe, and at the same time it was humane, it being cruel, in the judgment of those friends of the Indians, to take these Indian children away from their parents and send them to distant schools.

[Carlisle's hundreds who have gained through education remote from their homes the freedom and courage to follow manly pursuits successfully among people of thrift and culture do not think they have been treated cruelly. On the contrary they thank God for having been invited out of darkness into light and given an opportunity to hold up their heads and look the world square in the face. If it were discovered that a valuable plant shut in a dark room must have light and air lest it die, would the wiser way to save the plant be to allow the rays of the sun to creep into it only through a few little key-holes or would it be best to lift the plant out bodily into the life-giving atmosphere and warm sunshine of the outside world? Civilization carried to Indians massed together on reservations or settled together after having taken their lands in severalty by the key-holes of teachers and missionaries, as has been done for the past hundreds of years-is not saving the plant. It is dying and will continue to die until it can be lifted out of the dark pit and placed where there is more of the incentive-breeding air and life-sustaining sunlight of industry than there is of the darkness of ignorance and superstition.—ED. RED MAN.]

FROM A SPEECH BY HON. F. E. BELTZHOOVER, OF PENNSYLVANIA.

Strong for Carlisle,

I do not propose to discuss the question whether the education of the Indian is the proper solution of the Indian problem. The vast preponderance of intelligent public sentiment here and everywhere has settled that point irrevocably. The Government has adopted that view and entered upon the work and cannot afford to take any step backward. Of the 30,000 Indian children in the country more than two-thirds are now in schools, and when the remainder have been gathered in and all the Indian boys and girls have been educated, as they are at Carlisle and elsewhere, and have taken the place of their fathers and mothers no sane man can doubt that a new light will break across the dark and dreary horizon of Indian history.

The school house is not only the citadel of civil liberty, but still more the bulwark

of Indian emancipation. Whether the Indians shall be educated in reservation schools or in schools established elsewhere is a legitimate subject of discussion, but it ought to be discussed coolly, deliberately and dispassionately on the facts, without feelings of selfishness or prejudice; and perhaps the proper solution of it is that the schools should be on the reservations and off the reservations. Perhaps both kinds of schools will help best to solve the problem of educating these people.

It seems to me that there can be no doubt that the Indian youth like all others will learn most rapidly by object lessons.

Mr. DICKERSON. Will the gentleman allow me to ask him a question?

Mr. BELTZHOOVER. Not now. In the gentleman's own time I will answer him any question with pleasure. That they must inevitably absorb information and character largely from their surroundings. That as long as they are in sight of the baneful customs and habits and superstitions of their tribal associates they must be influenced by them. That when they are placed among the best people in the centers of civilization, where they can not move without encountering with their eyes and ears what they ought to learn, their progress will be infinitely better and in the right line. Seclusion with them in their tribes means savagery. Separation among the intelligent, thrifty farmers, merchants, and mechanics of the land means civilization. The experience of the Carlisle school shows clearly that the average Sioux, Apache, Comanche, and other least-advanced Indians learn to speak English and become capable and industrious wage-earners in civilized pursuits in less than two years, when placed in English-speaking and industrious surroundings in the plan which has been followed at Carlisle for the last twelve years.

All kinds of schools should inexorably break up the tribal bonds and lead out into the broad arena of useful citizenship. I do not know any more striking exhibition of the superiority of the Carlisle system as compared with the reservation schools than the very recent action of the "New York City Indian Association," who have had many years' experience with the Indian schools on the Seneca Indian Reservation, in their State. They now ask the Legislature of New York to appropriate $10,000 to pay the expenses of sending their Indians to Carlisle. The language of their petition is a strong, earnest, and emphatic protest against the reservation schools for the very reason we have assigned.

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It is argued that the cost of transportation is an objection to the Eastern schools. I have already shown that, including transportation, the per capita cost of education in these schools is one-fourth less than in the West. But suppose the cost were the same, it is vastly better to spend the money carrying the Indian children East, affording them the advantage of travel and putting them right in the midst of the things they should learn and the people with whom they should at the earliest possible moment assimilate, than to transport all the supplies from the East to the West at an equal or greater expense.

The Eastern schools, with the outing system, brings the students into actual personal and commericial relations with the better class of industrious people, and teach them thrift and independence and civilization by example. Nearly seven hundred of the students of Carlisle, of both sexes, were out among the farmers of Pennsylvania and adjoining States, during the last year, and 97 per cent of them gave entire satisfaction to their employers and earned fair wages. The aggregate of the earnings of these Indian boys and girls was over $20,000, of which sum they generously contributed $4,000 to liquidate the debt on the new gymnasium.

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We have managed the vast estate which some people think that Providence has intrusted to us for the poor Indians with such munificent results to ourselves and such disaster to them that we ought at least out of the vast accumulations of the trust educate the remaining orphans, children of our *cestuis que trust*. The magnificiently equipped school at Carlisle is the foremost and best of all the great philanthropic institutions through which we can pay a part of the sacred debt which we owe to conscience and honor and justice. Its history, methods, achievements, and everything which should influence intelligent and progressive statesmen are in favor of its support by liberal appropriations and friendly laws.

HON. T. R. STOCKDALE, OF MISSISSIPPI.

There is not one of these Indians educated at the East who is now acting as an Indian agent; there is not one of them acting as a teacher in the West; there is not one of them doing anything for his own people. The whole outcome of the experiment is that we are educating these Indians individually and using them in the way I have stated, (as Pennsylvania farmers,) and no good comes of it, only extravagance. Now, then, gentlemen who represent the Western country tell us that when the Indians are educated at home they do something for themselves after they leave school, and as we send farmers out there on Government salaries to teach these people the science of farming, why not keep those Indians there instead of bringing them to the East to teach farming at a high school at such expense and with such unprofitable results?

HON. E. H. FUNSTON, OF KANSAS.

Why, sir, suppose the people of Pennsylvania do employ these students to work on their farms. That is education—the best kind of education. It teaches these boys and girls how to labor, which is the first principle of a good education. Now, can this knowledge of civilized methods of labor be taught in the Indian country? For I believe the pending amendment proposes in substances that Indian children be required to spend at least three years in schools in the Indian country or possibly to have graduated there.

But, sir, when these children have been graduated at such schools what have they learned? What way of life have they learned there? They may have learned addition, they may have learned spelling; but what have they learned of the real objects of life and how to acquire a living? Some gentlemen have said that these children learn to farm in the Indian country. No, sir; we do not want them to gain such knowledge of farming as they acquire there. We do not want the Indian boy to learn to plow with a stick. We do not want the Indian girl to be taught to believe that her mother should do the hoeing in the corn field and carry the pack while the male Indian hunts wild game. That is the sort of education they acquire in the Indian country.

Now, we propose to transport these children to the Eastern schools, to give them the advantages that are enjoyed by the white people. Why do you send your young men to colleges in the Eastern States? Why do you send them to West Point, except for the purpose of learning what they can not learn at home? Mr. Chairman, this amendment simply means this, and nothing more, that you are to break up every Indian school in the course of a few years, and that Indian education is to be carried on exclusively among the Indians themselves. I want to say to you gentlemen that whenever you do that for the purpose of elevating the tribe, as has been suggested, you pull down the Indian scholars correspondingly.

HON. W. W. BOWERS, of CALIFORNIA.

Now, I believe very much in what the gentleman from Arizona said. He told a great deal of truth in the remarks he made. I do not believe in the schools; I do not believe they do any good.

HON. J. R. FELLOWS, OF NEW YORK.

Disassociation from their barbarous life, familiarity with the customs and pursuits of a civilized, Christianized community; association with new forms and manners and habits, which would lift them very far above the condition into which they were born and in which their early life was passed, would seem to be the correct policy for our Government, if, indeed, it be the desire to divest these Indians of their savage attributes and to amalgamate them into our civilization.

HON. L. M. MILLER, of WISCONSIN.

I think that the main difficulty is that we have too much of a desire to take care of the Indians, too much of a desire to legislate for them, too much of a desire to appoint men to positions.

FROM A SPEECH OF HON. T. D. ENGLISH, OF NEW JERSEY.

Words from a Gentleman who saw for Himself.

I went the other day to Carlisle. I was the only member of the Indian Committee of the House who was present. Senator Dawes was also there. I went there doubting somewhat the efficiency of the methods pursued at that school and their general benefit to the Indians. I did not go with the rest of the party when they inspected the schools and the workshops. I summoned a guide and went with him. I examined matters for myself with a careful and jealous eye. I talked with the pupils familiarly. I went with them into the workshops; and being to some extent a judge of mechanical work, I say here that I never saw better work in any shop than I saw there in the wagon shop, the tin shop, the blacksmith shop, the harness-making shop, and the tailor shop. By the way, I had happened to tear a button from my coat, and an Indian tailor sewed it on for me. I gave him 25 cents.

A MEMBER. He took it?

Mr. ENGLISH. He grabbed it very quickly. I went into the schoolroom. I was struck with the neatness of the children and their affection for their teachers; above all, for their superintendent. I was also struck with the fact that they spoke most excellent English, because they had been taken young, not at the age of 15 years, and had been trained in the use of our language. Talking with one young fellow, I asked him, "Are you going back to your people when you get through here?"

He said, "No, not right away."

"Why?" I asked.

"Well," replied he, "I have saved some money here working around the country; I want to stay here and make some more, until I get enough to stock a farm."

I asked why.

"Well," answered he, "my people"—I did not ask him who his people were; I am sorry I did not—"my people are rather wild, and I would not have a good time there if I went there with nothing; but if I have money enough to stock a farm the case will be different; the Indian is like any other man; he respects one who is thrifty."

Now, that is what this Indian said to me. I went into one room and saw some handsome lace curtains, not extravagant in value of course, but very nice, and said to my guide, "Why, does the Government provide this also?"

The response was, "No; this was gotten up by the boys themselves out of their own savings."

That is all right.

But, Mr. Chairman, I do not come to argue the question; did not rise for that purpose. The gentleman from New York asked a question as to what becomes of these Indian children after they graduate, and as I have the means at hand of answering him, I wanted to do so. I wanted to know that myself, because the gentleman from Missouri [Mr. MANSUR] the other day—and I listened to him with great attention—said that the greater number of graduates of these schools relapsed into savagery and barbarism worse than before they were taught at all.

The gentleman is a man of honor, I know, as all must know who even look at him, and he would not have stated that unless he was credibly so informed; and, secondly, I desired to ascertain myself the facts, and made particular inquiry about it, and here is the result. I hold in my hand a list of the graduates of the Carlisle school, with the statement as to what became of them, of the classes of 1889, 1890, and 1891. * * * *

But one of these graduates has returned to the "blanket" state, and one of them has gone to the place where all the good Indians go. The others are all engaged in legitimate occupations. * *

I have nothing to say, Mr. Chairman, against the reservation schools. They are very excellent in their sphere. But the difference between them as the civilizing agency for the Indian and that at Carlisle is the difference of the day and the boarding school. Talk of them being savages! We have some savages in my own town. They call them "toughs," but they are as savage as the Apaches if you give them a chance. They have children who go to the schools, who are forced regularly to the public schools, and we know what becomes of a good many of them; but it is no argument against the public schools to find so many of their graduates relapsing into barbarism; nor is it any argument against the Carlisle school if you find some of its graduates going back into savagery.

I know, and many gentlemen of this House know, that if you get out West you will find men who have been bred in colleges and cradled in luxury, who go out among the savages and among the roughs of the border and become as savage and rough as the worst. But that is no argument against colleges, against education, or against the civilizing effects of culture. I repeat that in my judgment you can not more wisely expend this small amount of money than in sustaining the school at Carlisle.

HON. T. E. WATSON, OF GEORGIA.

I can not see much beauty in taking from the Indian every dollar's worth of property he has got, pinning him down with a bayonet in one corner and feeding him out of a spoon in the hands of an Indian agent. I can not myself say that I admire that to any great extent; but when this Government chooses to go on another line and deal fairly, honorably, and liberally with these people, with a view to bettering their condition, righting wrongs of the past, recognizing the claims that they have upon us, I, for one, Mr. Chairman, shall not be deterred by the condition of my own people from giving my vote to such a policy.

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Give us fair laws; give us laws which recognize no special classes: give us laws that confer no special privileges.

FROM SPEECH OF HON. JOSEPH D. TAYLOR, OF OHIO.

Only one Solution.

We have been trifling with this Indian question for a hundred years. We are now educating a part of the Indian children and permitting the majority of them to remain in ignorance.

In my judgment, Mr. Chairman, there is but one solution of this question; and I propose to state it very briefly. It is the result of my own observations and the result of all I have been able to learn of the Indians themselves. I have visited the Indians; I have visited the Indian schools; I have talked with the Indians themselves, and my judgment is that unless we educate all the Indian children simultaneously, as we do the white children, unless we make our schools numerous enough and large enough to educate all the Indian children of this generation, the next generation will be Indians just as they are to-day. The gentleman from Arizona [Mr. SMITH] has shown how little it amounts to when you educate only a fraction of the Indian children.

The gentleman from Arizona is right in some things, but wrong in others. He thinks the Indians a hopeless race, a race of vagabonds, prone to degradation and wickedness; that they are this by birth, and he doubtless believes that the only good Indian is a dead Indian.

But he should remember that all he said of the Indian is true also of the white man. There are here in Washington, Mr. Chairman, there are in every State in this Union, in every county and town in this broad land of ours, thousands and tens of

thousands of white men who are just as degraded as the gentleman says the Indians are in his Territory of Arizona.

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The difference between the two races is only the difference between the education, and when we educate the Indians they will become good citizens, and not till then.

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There is one use that you might make of the United States Army in this connection * * I would use it for the purpose of compelling the attendance of the Indian children at the schools after they have been established. We must have compulsory attendance at these schools if they are to succeed.

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If, Mr. Chairman, we will adopt this policy, while it would cost a few million dollars more, it would solve the Indian problem, and within a single generation, in our own lifetime perhaps, we would make citizens of all the children of every Indian tribe.

FROM A SPEECH OF HON. JOHN A. PICKLER, SOUTH DAKOTA.

A Friend of Indian Agents.

Mr. Chairman, I want to say one word in defense of the Indian agents of this country. From Congress to Congress gentlemen have felt called upon to rise upon this floor and denounce the Indian agents as unworthy, as unfair men, as dishonest persons, and as men trying to defraud the Indians. I am here to say, sir, that what ever the custom may have been in the years gone by, whatever may have been the character of the men who occupied these positions long years ago I tell you that as a matter of fact, not only under the present Administration but under the past Administrations, you will find that the Indian agent is, as a rule, as honest a man as any of those engaged in the public service elsewhere.

I desire to submit further, sir, that there is no man in my opinion in any of the Departments of this Government who seeks a public position whose character is so closely scrutinized as is done by the present Secretary of the Interior and President of the United States before recommending men for these places. They talk of them stealing, when as a matter of fact there is nothing to steal. They are under large bonds to the Government of the United States and they are responsible; and, Mr. Chairman, the history of the country does not show any such peculations as we hear charged against them.

I say this in regard to these men as a matter of justice, because I believe that they are unwarrantably attacked and because I believe them to be as honest a class of officials as any that can be found in the public service.

HON. J. O. PENDLETON, OF W. VA.

I noticed that whenever the Indians are suffered to leave their reservations, or whenever they do leave them, they generally go as a body or a tribe, and usually for the purpose of making war upon some person. I do not know that there is any law in this country which prevents an individual Indian, any more than an individual white man, from going where he pleases all over the land, provided he chooses to behave himself as he ought to behave.

HON. JOHN LIND, OF MINNESOTA.

I will ask the gentleman whether he has ever seen an Indian or an Indian tribe?

Mr. PENDLETON. I have never seen an Indian tribe together because I have never desired to get into the neighborhood of one; but I have seen a great many individual Indians traveling around the country with shows or by themselves.

Mr. LIND. Bufialo Bill's show, I presume.

Mr. PENDLETON. I have seen Buffalo Bill's show, and I have seen numerous others. Is there any further information that my friend from Minnesota desires?

Mr. LIND. No; I simply wished to ascertain what the gentleman's opportunity had been for observing the Indians.

Mr. PENDLETON. My opportunity for observation with regard to the American Indians has been, in the first place, American history from the hour of the landing of Christopher Columbus, and American newspapers ever since I have been able to read.

* * * * *

No lot of wild men, no savages, have a right to take a vast territory as large as the United States and make use of it simply as a hunting ground.

* * * * *

Force him to occupy his land in severalty, and work for himself just as the white and the colored citizens of America do.

HON. J. A. PICKLER, S. DAK.

What is your solution of this question?

MR. PENDLETON. I will give you my solution very quickly. It would be simply for the United States Government to exercise power enough to bring into action sufficient troops to capture every wild Indian on the plains, to settle him on some Government land, and see that he stays there and goes to work like an honest decent American citizen and earns his living as you and I do, and does not break forth to rob, steal, or murder.

Mr. PICKLER. You want to kill him or make him work?

Mr. PENDLETON. Yes; one or the other. [Laughter]

SELLING BEER TO INDIANS.

Word comes to us from one of the Posts where an Indian Company is stationed, to the effect that these Indians have access to the Canteen, beer and all, and that they are receiving more harm from the Canteen than can be estimated. Our correspondent says:

"My position is that the Indian does not cease to be an Indian on entering the Army, and as the law forbids the selling of liquor to an Indian, therefore the Canteen is breaking the law when selling to him."

He also cites the case of one officer commanding an Indian Company, as reported at the Lake Mohonk Conference, who does not permit his Indians to frequent the Canteen.

As to the legal aspect of the question, we are not qualified to speak, but as to the moral part, from what we know of the Indian, we emphatically believe that both he and civilization would be vastly advantaged by his exclusion from the Canteen.

Lieut. M. E. Jamar, 13th Infantry, who speaks with authority, recently read a paper before the post Lyceum at Fort Leavenworth, from which the following quotation has been published,—"The Canteen, the administrative prototype of the bi-chloride of gold treatment for drunkenness, seems hardly to have achieved its desired results; that is to reduce drunkenness. In 1880 there were 111 convictions; in 1890, 223 and in 1891, 201; and for drunkenness on duty 157 in 1880, 200 in 1890 and 206 in 1891."—[*U. S. Army Chaplain.*

BEER IN THE INDIAN TERRITORY.

The beer question seems to be growing more serious every day in the Indian Territory. There is an idea abroad that little or no punishment will be given those who sell it, and as many are found who care not for the odium attached to the business, the trade is carried on vigorously. It is claimed that this state of affairs is the outcome mainly of Judge Bryant's decision that the Federal Statutes touching the Indian Territory do not prohibit the sale of malt liquors.

The *Muscogee Phœnix* says:

The question of temperance in the Territory is peculiar. The policy of the government has alway been to keep intoxicants from the Indian. Even within the territorial limits of the states intoxicants cannot be sold to Indians, while whites and negroes can purchase them adlibitum. To maintain this policy to the best advantage, the clouds which overhang the law should be removed by Congress, and at once. The house should act as promptly as the Senate did. No member who understands the situation here would oppose the measure. If beer is to be sold here at all, pray let its sale be regulated and restrained by law. It would be far better to license the sale of it, than to permit the lawless to monopolize the business and defy public opinion and the judgment of the courts.

And adds curtly:

Before the establishment of a court here, beer, when sold, was sold in the shadows of the brush. Now it is sold in the highways and the sunlight.

Beer is out of its sphere in the Indian Territory.—[*The Indian Citizen.*

INDIAN NAMES FOR THE NEW COUNTIES OF OKLAHOMA.

The county seat of "H" was first named Tuscola which means abounding in springs, but the clerk who passes on names in the postoffice department objected to this on account of its apparent similarity to Taloga, and accordingly changed the name of the postoffice to Cloud Chief, upon the suggestion of Commissioner Morgan who entertains a friendly feeling for an Indian chief of that name.

Arapahoe, the county seat of "G," was named in honor of the Arapahoes.

Taloga, the county seat of "D," is said to mean a camping place.

Ioland is the county seat of "E," a combination which the Indians of today do not seem to understand, is said to mean a grassy meadow or plain.

Watona, which means black coyote, is the name of the county seat of "C."

THINK THEY ARE PLEASING GOD.

Mrs. Craig, who is a teacher at the Mexican Mission, in Sante Fé, in a letter to the *Home Mission Monthly* not long since gives a picture of an apparently earnest people striving to gain the light. The same religious sect that demands such tortures of the body from its subjects has had spiritual control of the Indians of that section for hundreds of years, with very little gain for them in the knowledge that makes men free. She says:

"Many of the people at this station are Penitentes. It makes my heart ache when I think of them. During the four days preceding Easter they whip themselves and drag a great heavy cross ten or twelve feet in length and six or seven feet across; they remove their clothing and strike themselves with the soap-weed across the back, having before been cut with stones. They do this thinking they please God."

The entertainment given by the pupils of the Indian school at the opera house last week was one of the most pleasing affairs which our citizens have had the pleasure of listening to in a long time. The program from beginning to end was exceedingly interesting and the *Leader* has yet to hear any person express themselves otherwise than satisfied. The success of the entertainment reflects great credit upon Supt. Backus and his able corps of teachers, and the *Leader* believes that it would have rustled a school of white children to have put up an entertainment that would have rivaled that given by the Indian children of Grant Institute.—[Genoa (Nebraska) *Leader.*

The May term of the United States Court for the Indian Territory instructed the grand jury to indict every person who had introduced an intoxicant into the Indian Territory regardless of name under which it was sold; if hop tea intoxicates then it is the duty of the jury to indict the introducer thereof the same as to beer.

Prospects for crops in some parts of the Indian Territory are fine, while in the recently flooded districts they could not be gloomier.

Hon. C. J. Harris, Principal Chief of the Cherokees, has been to Washington on business connected with the affairs of the Cherokee nation.

Sara Bernhardt laments lost opportunities for painting Indians. She considers them picturesque in every respect, and says that they are splendid subjects.

In a late number of the RED MAN, published at the Indian Industrial School at Carlisle, Pa., is a very interesting account of the commencement exercises. The essays of the members of the graduating class compare favorably with those delivered at any school commencement. It is hard to estimate or appreciate the immense deal of good done by this school under the able and wise management of Capt. Pratt, or the wide influence its graduates will exercise among their people. —[*The Ardmore Courier.*

The six nations of Indians in New York will be represented at the World's Fair by a special ethnological exhibit. The plan is to have a number of the representatives of the different tribes of these Indians living on the exposition grounds in their native habitations and carrying on their native work. Capt. Cusick of the regular army is in Salamanca arranging for the exhibit. Unfortunately it is not difficult for poor Lo to make an exhibition himself.—[Jamestown *Journal.*

The *Indian Journal* says in regard to citizenship for Indians:

Most of them now would be incompetent as United States citizens, and they don't want such citizenship. When the conditions among themselves become more equal and education is somewhat more general, the interest and inclinations of the Indians will probably incline them to statehood.

Wendell Phillips, at a meeting in the Cooper Union, February 9, 1876, quoted General Harney as saying to a congressional committee, "I have served this Government as an officer of the army fifty-two years, and in all this time I never knew an Indian nation or tribe to break a treaty; nor did I ever know my Government to keep its faith to the Indian."

There can be no greater mistake than to suppose that the land of the Cherokee Nation is held in common. It is utterly preposterous to say that the man who grazes thirty thousand cattle and the man that cultivates forty acres of ground are on an equal footing and are holding this country in common.—[Cherokee *Telephone.*

From a correspondent to the *Indian Citizen* we gather that non-residents of the Choctaw Nation are disregarding the laws of the Nation prohibiting the manufacture or sale of any vinous, spirituous or malt liquors by openly selling beer on the streets of Atoka, much to the annoyance of the law-abiding citizens.

The Silver Creek *Gazette*, N. Y., gives the whole number of Indians on the reservations of New York as shown by the recent enumeration as follows: Albany, 880; Cattaraugus, 1,280; Oneida, 141; Onondaga, 509; Shinnecook, 26; Tonawanda, 583; Tuscarora, 460; total, 3,869.

The May storms did considerable damage to property in the Cherokee Nation. On the 13th the heaviest and most disastrous hail and rain storm ever known in that vicinity swept away houses, barns and fences along the course of the Tahlequah branch.

A bronze statue of the Indian Chief Tammany has recently been placed on Cemetery Ridge, Gettysburg, as a monument to the 42d New York, known as the Tammany regiment, by the Tammany Society.

The Supreme Court of the Creek Nation has decided that it is contrary to law for Creek citizens to club together and enclose in a body the one mile pasture allowed each citizen of the Nation.

The Muscogee *Phoenix* is wondering what shall be done with the United States prisoners in the Indian Territory and is asking Congress to build suitable places for confinement of crimnals

Watianka, a chief of the Osages, died on the 7th inst.