

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XI.

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

HENRY WARD BEECHER.

NEW YORK AND CHICAGO PA-
RADES.

We took 270 of our Carlisle boys and
52 of our girls into the Columbian parade
in New York, and 305 of our boys into the
opening ceremonies parade of the Colum-
bian exposition in Chicago. We did this
because we believe the public should be
better informed as to what Indians really
are and may become. We also felt
that our many friends who had stood by
us through all the thirteen years of our
history were entitled to a showing of our
work along side of other like work. We
print in this number a few of the many
notices from the largest and most widely
circulated papers of the country. These
parades and these comments we offer as
our contribution towards the real truth
of the situation which is that Indians are
not in reality, and need not be at all,
painted, naked, heathen devils in human
form, but that they are really men en-
dowed with the same attributes as other
men, and only need the same chances
of development to become on an average
as good and useful in the world as the rest
of us.

About the only exception to the general
and favorable comment we have had on
the parts we took in the two great parades
emanates from our Catholic fellow Chris-
tians and brothers, who have been pleased
to call our exhibits "theatrical combina-
tions always on the road." These benev-
olent expressions unfortunately stultify
themselves when one recalls the strenuous
efforts these same commentators put forth
in the same parades on the same lines.
In New York, they paraded about 8000
parochial school children accompanied,
managed and directed parochially. And
in Chicago the Catholic portion of the
parade was by no means the smallest
part. Under the circumstances, we rather
feel obliged to our critics for their criti-
cisms.

The purely Indian in his supposed
characteristic features greatly exagger-
ated, is to have almost unlimited sway in
the Chicago exposition next year. The
ethnologists have dug into the ancient
mounds and deposits of the past and will
show him up in his antediluvian and
other antiquated features, and under the
same guidance, the Indian Bureau plans
to have a full presentation of later Indian
primitive homes and products. It is true
that a small building is to be erected, and
a boarding school of about thirty pupils
conducted by periodical relays from the
different Indian schools is to be a feature
of the Fair, but this is to be located in

almost the remotest back-ground of the
exhibition, and is not only to be surrounded
by the primitive tepees and homes of the
Indian, but the walls of the school build-
ing are to be decorated with Indian curios,
otherwise ethnological specimens. Under
the further inspiration of the ethnologists,
sanctioned by governmental administration
there is to be a Congress of old chiefs or
"coffee coolers" from many tribes. These
doubtless will come in their Indian par-
aphernalia in order to be impressive,
whether they have long ago discarded
such dress or not, and each accompanied
by a special interpreter and managers in
order that some sort of united expression
may be wrung out of the diversity of igno-
rance, and so amuse and perhaps astonish
the visiting world. All these various gov-
ernment endorsed presentations will un-
doubtedly serve greatly the purposes of
the expositors in demonstrating the poten-
tiality of science, but they will present a
false hopelessness in Indian conditions,
totally unbecoming in our American
progress and false to America's history
of the present time.

But one thing more is needed to make this
degrading of the Indian complete and that
will be abundantly supplied by Buffalo
Bill's Wild West. A large tract of ground
just in front of the Main Entrances to the
Exhibition has already been secured. It is
to be fenced up and seated to accommodate
vast audiences. The owners have only
contracted to do this on condition that
they take charge of the gate money, and
reserve to themselves twenty-five per
cent of the gross receipts, while Buffalo
Bill will manage the other seventy-five per
cent, and in return will provide three hun-
dred Indians, painted and feathered, to
dance, yell, shout and scalp according to
instructions. With the little school house
and its thirty pupils, and even that be-
decked with Indian toggery, in the remote
background, we respectfully submit that
a more discouraging and unreal view of
what the Indians really are and really
may become could hardly be presented.
Every true American who knows the facts
will feel ashamed and degraded that our
Christianity and civilization of this nine-
teenth century can be so basely manipu-
lated.

When I first went to Pine Ridge in 1879.
I found the Indians drawing the full
rations provided by the treaty of 1876.
Thirteen years have passed and they are
still drawing full rations under the same
treaty. The previous treaty of 1868 agreed
to give them rations for four years and it
was expressly stipulated in that treaty
and contemplated by the Commissioners
and the Indians that they would under-
take to become self-supporting in four
years. The four years passed and they
had done absolutely nothing towards self-
support. Without treaty and as a gratuity
entirely the Government continued to fur-
nish full rations for four years more at a
cost of a million dollars a year. The
treaty of 1876, negotiated by Col. Man-
penny, Bishop Whipple, Dr. Daniels, A.
G. Boone, H. C. Bullis, Newton Edmonds
and A. S. Gaylord increased the per capita
allowance of rations of 1868 by adding one
half a pound of beef per day per capita,
making the allowance a pound and a half
for each man, woman and child; this in
addition to flour, corn meal, sugar, coffee
and beans. The Commission then added
this singular clause: "Such rations or so
much thereof as may be necessary shall
be continued until the Indians are able to
support themselves." The result of all
this is that the 22,000 Sioux Indians are
today receiving full rations and are de-

pending upon the Government of the
United States for their food and support
just as entirely as when the treaties were
first made. Sixty-two white men at Pine
Ridge alone have Indian wives and except
in two cases their wives and children are
drawing rations under this treaty. There
are Indian men worth twenty thousand
dollars and more who still claim to be un-
able to support themselves and demand
rations for their families. These pauper-
izing, vicious, destructive conditions are
in the way of progress, and it will take
far more genius to remove them than it did
to inaugurate them.

On His Native Heath.

Colonel W. F. Cody (Buffalo Bill) came
in yesterday from Chicago, accompanied
by Robert H. Haslam, his private sec-
retary, and Nat Brown of this city. The
colonel was looking exceedingly well, and
was cordially greeted by the friends of
many a year. He said that the famous
Wild West combination would go into
winter quarters in Chicago, to be set upon
its pins again in the spring for the World's
Fair. The Indians have all been released
from their engagement, and have returned
to the reservation, to "raise h-l or any-
thing else that comes along."

The colonel left last evening for home at
North Platte, where he will remain for
only two days, as a party of a dozen En-
glish swells leave Chicago tonight, arriving
in North Platte tomorrow, and the entire
party will leave at once for the Grand
Canon country, where they spend five
weeks hunting, under the direction of the
ex-scout. — [Omaha Bee, Nov. 3.]

Mr. Cody's sententious remark, that his
Indians have returned to the reserva-
tion "to raise h-l or anything else
that comes along," is perhaps the most
complete and best exposition of the Wild
West idea and its fruits that he as the
master mind could give.

CAPT. PRATT AT PINE RIDGE.

I have just returned from a trip to Pine
Ridge Agency, S. D. More than thirteen
years ago I started from that Agency
with the first party of students for this
Carlisle school. They numbered seven-
teen. It was the beginning of their edu-
cation and of Carlisle.

These seventeen boys and girls I now
account for as follows:

Frank Twiss, 4 years and 4 months at
Carlisle, returned home February 14, 1884,
served a short time as an employee at
Genoa, Nebraska School, and has been at
work for the Agent ever since. He is
now the Agency butcher, painter and
tinsmith, has always done well, is unmar-
ried, is the owner of sixty-two head of
cattle and three horses.

Robert American Horse, 4 years at Car-
lisle, went home September 18, 1883,
worked in the Agency wagon shop 2 years
and has been catechist under Bishop Hare
for seven years. His record is without
blemish. He is just now away at some
church school to improve his education.

Guy Burt, 2 years and 8 months at Car-
lisle, returned to Agency, June 19, 1882, was
a scout and helper about the Agency; died
three years ago. Generally did well.

Lucy Day, 2 years and 8 months at Car-
lisle, returned to Agency, June 1882, has
done well at times. Her surroundings as
well as the surroundings of all are greatly
at fault. She has not been worse than she
was before coming to Carlisle.

Maggie Stands Looking, at Carlisle 5
years, returned to Agency November, 1884,
is now Mrs. Belt and is teaching school.
Out of an enrollment of thirty-two, thirty-
one of her pupils were present. Maggie is
doing good work. Her husband was some-

what educated in the reservation schools,
is the policeman of that district and rep-
resents a good part of the force which
secures such good attendance.

Roger Cloud Shield, at Carlisle 2 years
and 8 months, after going back to the
Agency, desired very much to return to
Carlisle; was not permitted to do so and
after being home about a year, committed
suicide.

Clarence Three Stars, at Carlisle 5 years,
went home October 1884, has borne an ex-
cellent reputation throughout all the
eight years since his return. For a num-
ber of years he was one of the most faith-
ful employees in the Government board-
ing school. For two years he clerked in
the trader's store. No young man could
have higher commendation than was
given to me by those who employed him
and knew of his work. Last February he
was appointed to take charge of a remote
day school, and in August married Jennie
Dubray who was a pupil teacher here un-
til last June. Jennie is now the assistant
teacher in her husband's school. I visited
the school and found Jennie teaching and
Clarence with his coat off, at work fixing
up the grounds, getting ready for winter.
Clarence teaches in the forenoon while
Jennie does up the house work and directs
and helps make clothing for the girls;
Jennie teaches in the afternoon, and
Clarence attends to outside work. The
school-house, the home, the children, the
teachers and all the surroundings were as
complete, pleasant and satisfactory as
could possibly be expected under such
Indian-camp and reservation influences.

Edgar Fire Thunder, at Carlisle 5 years,
returned October, 1884, learned something
of the blacksmith's art during his school
life at Carlisle. When he returned home
he was appointed assistant blacksmith at
the agency and filled that position for 7
years. The Agent nominated him for
the position of Agency blacksmith, but
Senator Pettigrew demanded the place for
one of his constituents. The treaty
of 76, under which those Indians are now
supported and cared for, requires "that
the Government will** also employ In-
dians as far as practicable for the perform-
ance of Government work upon this reser-
vation," but the Senator was stronger
than the Agent and the treaty com-
bined, and Edgar lost the place. He was
then appointed assistant farmer for one of
the out districts. Edgar has a herd of
thirty-six horses and forty-three cattle, is
married and has two children. Every
one spoke in his favor.

Hattie Long Wolf graduated from Car-
lisle last February and through the in-
terest of Mrs. Cook, the widow of Rev.
Chas. Smith Cook, formerly Indian
clergyman at the Agency, Hattie has en-
tered and is now a student in the Normal
school at Madison, S. D.

Amos High Wolf, here 5 years and 9
months returned home July, 1885, learned
something of the wood working part of
wagon making at Carlisle and has been a
good faithful worker at that or some-
thing else ever since his return home.
He was full of push and energy as I saw
him; and was just building himself a new
house. Is married and has three chil-
dren.

Wallace Charging Shield, at Carlisle 6
years and 8 months, never had good
health. He returned to Carlisle for a
second time, but was soon compelled to
relinquish it and go home. He is now
herding cattle and horses, has worked
some in the Agency boarding school; has
always borne a good character.

Alice Lone Bear, at Carlisle 7 years and

8 months, was well spoken of. She is married to a Mexican.

Paul Black Bear, at Carlisle 8 years, returned home July, 1888, managed the tin shop at the agency for a time; was highly spoken of for his ability. After the Wounded Knee affair, he travelled with an Indian Medicine Company for some time, but is now a soldier in one of the Indian companies stationed at Fort Omaha.

Andrew White, Lawrence Black War Bonnet, Bennett Red Owl and Lulu Bridgman have all died.

Lizzie Glode, returned home February, 1884, 4 years and 4 months at Carlisle, is happily married to Frank Sherman; is a good wife and mother; husband is farming. They have twenty five head of cattle and three horses.

Of the seventeen, six have died, and most of the others are now among the foremost of the progressive influences on the reservation and none are absolutely bad now.

Considering the surroundings and the upheaval at Pine Ridge two years ago and the all-powerful pull-down in fluences of the reservation and the tribe, the showing is, marvelously good. Had these young people continued in civilized surroundings, how vastly greater would have been their attainments! Their limited success on the reservation is due to the support and employment they have received and are now receiving from the Government, and so far as I can see their success in the future hinges entirely on the same sustaining power, while if they had been turned loose in civilized life they might all easily have gone on their way constantly growing into higher, better things, and instead of continuing to be dependent consumers have become independent producers which would be far more manly, hopeful, American and Christian.

IT IS NO PLACE FOR INDIAN CHILDREN EITHER.

A Missionary who writes for the *Rupert's Land Glacier*, Canada, strikes the nail on the head when he claims that the Indian reservation is no place to educate children. When his own children are involved it becomes a serious matter, but the doctrine contained in the extract below is just as true of the Indian child as it is of the white:

"There is this that must be said, that the missionary and his wife believe that this is their corner in the Master's vineyard, and so believing are happier than they would be in more congenial surroundings feeling that they had turned back in the day of battle.

They have selected their work, gone into it of their own free will, and if the unknown difficulties were greater than they anticipated they can leave it and go back into civilization.

But this applies in no particular to their children.

God may never have intended their children for missionaries, and even if He did, they cannot get an education for such a life or for any ordinary course of life on an Indian reserve.

Thus, too often the problem comes to this:

Either the missionary must move out into civilization and get a charge where his children can be educated, or stay at his post and see his children grow up in comparative ignorance.

We must not forget for a moment that education is not completely bound up in books.

Education is the knowledge of man and the relation he bears to his surroundings and this is what a child can never get on an Indian reserve."

1,800,000 acres of Crow lands in Montana are to be opened for settlement shortly. The Crow reservation is close to the Wyoming State line.

It is estimated that the Sac and Fox Indians receive \$47 for each member of the tribe at their semi-annual payments of \$25,000.

THE ODE FOR COLUMBUS DAY.

COLUMBIA'S BANNER.

"OD helping me," cried Columbus, "though fair or foul the breeze,
I will sail and sail till I find the land beyond the western seas!"—
So an eagle might leave its eyrie, bent, though the blue should bar,
To fold its wings on the loftiest peak of an undiscovered star!
And into the vast and void abyss he followed the setting sun;
Nor gulfs nor gales could fright his sails till the wondrous quest was done.
But Oh, the weary vigils, the murmuring, torturing days,
Till the Pinta's gun, and the shout of "Land!" set the black night ablaze!
Till the shore lay fair as Paradise in morning's balm and gold,
And a world was won from the conquered deep and the tale of the ages told!
Uplift the starry Banner! The best age is begun!
We are the heirs of the mariners whose voyage that morn was done.
Measureless lands Columbus gave and rivers through zones that roll,
But his rarest, noblest bounty was a New World for the Soul!
For he sailed from the Past with its stifling walls, to the Future's open sky,
And the ghosts of gloom and fear were laid as the breath of heaven went by;
And the pedant's pride and the lordling's scorn were lost, in that vital air,
As fogs are lost when sun and wind sweep ocean blue and bare;
And Freedom and larger Knowledge dawned clear, the sky to span,
The birthright not of pries or king, but of every child of man!
Uplift the New World's Banner to greet the exultant sun!
Let its rosy gleams still follow his beams as swift to west they run,
Till the wide air rings with shout and hymn to welcome it shining high,
And our eagle from lone Katabdin to Shasta's snow can fly
In the light of its stars as fold on fold is flung to the autumn sky!
Uplift it, Youths and Maidens, with songs and loving cheers:
Through triumphs, raptures, it has waved, through agonies and tears.
Columbia looks from sea to sea and thrills with joy to know
Her myriad sons, as one, would leap to shield it from a foe!
And you who soon will be the State, and shape each great decree,
Oh, vow to live and die for it, if glorious death must be!
The brave of all the centuries gone this starry Flag have wrought;
In dungeons dim, on gory fields, its light and peace were bought;
And you who front the future—whose days our dreams fulfill—
On Liberty's immortal height, Oh, plant it firmer still!
For it floats for broadest learning; for the soul's supreme release;
For law disdaining license; for righteousness and peace;
For valor born of justice; and its amplest scope and plan
Make a queen of every woman, a king of every man!
While forever, like Columbus, o'er Truth's unfathomed main
It pilots to the hidden isles, a grander realm to gain.
Ah! what a mighty trust is ours, the noblest ever sung,
To keep this Banner spotless its kindred stars among!
Our fleets may throng the oceans—our forts the headlands crown—
Our mines their treasures lavish for mint and mart and town—
Rich fields and flocks and busy looms bring plenty, far and wide—
And statelier temples deck the land than Rome's or Athens' pride—
And science dare the mysteries of earth and wave and sky—
Till none with us in splendor and strength and skill can vie;
Yet, should we reckon Liberty and Manhood less than these,
And slight the right of the humblest between our circling seas,—
Should we be false to our sacred past, our fathers' God forgetting,
This Banner would lose its lustre, our sun be nigh his setting!
But the dawn will sooner forget the east, the tides their ebb and flow,
Than you forget our radiant Flag and its matchless gifts forego!
Nay! you will keep it high-advanced with ever brightening sway—
The Banner whose light betokens the Lord's diviner day—
Leading the nations glorious in Freedom's holy way!
No cloud on the field of azure—no stain on the rosy bars—
God bless you, Youths and Maidens, as you guard the Stripes and Stars!

EDNA DEAN PROCTOR.
—[The Youth's Companion.]

CARLISLE'S PART IN THE GREAT COLUMBIAN CELEBRATION AT NEW YORK AND CHICAGO.

New York.

From what the leading dailies of New York and other cities say of the Carlisle Indian feature of the parade in New York on the 10th, we clip the following:

"And then followed what was unquestionably the most interesting feature of the whole pageant, the battalion of Indian youths and maidens from the United States Industrial School at Carlisle, Pa.

"The young braves, divided into four companies of twenty-five files front, were clad in a neat uniform of dark blue with fatigue caps of the regular army pattern, each man bearing an American flag and wearing the national colors pinned on the left breast. Among them there was hardly a man of mixed blood, and a finer or more soldierly lot of youngsters never wore the army blue. But for their straight black hair and swarthy features they might easily have passed for a battalion of West Pointers. The four companies were respectively commanded by Cadet Capt. Chauncey Yellowrobe, a stalwart full-blooded Sioux; Robert Hamilton, an Indian of the Piegan tribe; Fred Bighorse, a Sioux, and Benjamin Caswell, a Chippeway. They were headed by a fine band and drum and fife corps of thirty pieces, led by Bandmaster and Musical Instructor Dennison Wheelock, a full-blooded Oneida.

The four companies of comely Indian maidens, clad in a neat uniform of blue serge, with felt sailor hats, each one bearing a tiny flag, fell in in the rear, led by Miss Rosa Bourassa, a pretty Chippeway girl, who was distinguished from her comrades by a jaunty reefer jacket, trimmed with fur and a bunch of ribbons in her

hat. The girls were in charge of Miss C. Schaffner and Lieut. August Kensler, late of the United States Army. Capt. W. P. Campbell, the disciplinarian of the institution, acted as Major of the battalion.

At the command, "Fall in!" the whole battalion stiffened into ranks as immobile as rows of bronze statues, waiting for the order to march. Then came the crash of the band, and with superb precision the column wheeled into the avenue with the towering form of Capt. Pratt in the blue and yellow uniform of a United States cavalry officer at the head. Behind him marched two tiny orderlies, hardly advanced beyond the age of pappoosehood, and then the banner of the battalion, borne by a gigantic young brave and bearing the noble sentiment, "Into civilization and citizenship."—[N. Y. Recorder, Oct. 11.]

"An interesting feature of the parade were the 300 Indian boys from the Industrial school at Carlisle, Pa. They were cheered all along the line. The Indians are exceptionally well drilled. They wore the uniform of the Government school which they attend. Their band of 30 pieces would compare favorably with any military band."—[N. Y. Evening Sun, Oct. 10.]

"But the feature of the parade which perhaps attracted more attention than any other along the line was the march, not of 'Six Little Indian Boys,' but 300 of them from the Carlisle, Pa., Industrial School, accompanied by its own band of music in uniform of their school. These sturdy going warriors of different tribes, who are fighting a way to civilization for themselves and their race, had been drilled and trained for exhibition in Chicago in the Columbian opening ceremonies. They admirably illustrated the difference between themselves and those

Columbus found in sole possession of the country. When the Indians marched by the Victoria Hotel, a fine-looking stylishly dressed woman split a pair of can-colored gloves clapping her hands.

"Look at these little Indians," she exclaimed to a portly man hidden beneath the bunting.

Pushing the flags aside, the man emerged.

It was ex-President Cleveland.
—[Phila. Press, Oct. 11.]

"There was one distinctively and purely American feature in yesterday's parade. It was the delegation of Indian boys and girls from the school at Carlisle, Pa., all of them direct descendants of the races who were here when Columbus made his discovery. There was no better example of military training and discipline in the parade yesterday than the Carlisle Indians. Led by a first-class band of musicians from their school, they marched with a precision that would put to the blush some of our regulars, and with that peculiar and indescribable swing which comes only from long practice and perfect ease in line of march.

There were 322 of the Indians in line, exclusive of the band and the 19 teachers who accompanied them. Of this number 52 were girls, and their marching was in no respect inferior to that of the boys, the only difference being in the absence of the swinging stride which characterized the marching of the latter. The boys marched first in line. Their uniform consisted of light blue trousers, with a red stripe down the side, brass-buttoned sack coats of a somewhat darker shade and dark blue soldier caps. The girls wore flannel skirts, loose, corsetless blouses of the same cloth and round sailor hats, the entire uniform being dark blue in color. Boys and girls alike were erect, strong and athletic looking. While they were plainly amazed at the sights they saw, their uniforms, athletic appearance and splendid marching brought salvos of applause and cheers all along the line. Pretty women waved approval from windows, school boys along the line cheered them vociferously, and the 1,600 little girls on the reservoir stand waved their flags with an enthusiasm that no other regiment could forth and sang their sweetest for the Indians. From one end of the line to the other it was a triumphal march for them, and it is not too much to say that the Carlisle school won the honors of the day."—[N. Y. Sun, Oct. 11.]

The Sun further says;

"As musicians they were well instructed, and as soldiers they were thoroughly drilled. Their uniforms were in good taste. In all these respects they were noticeable, but it was not these characteristics that drew and held the attention of the spectators. It was not even their dignified bearing. The remark that was uttered by hundreds of spectators as these pupils marched by indicates the thought of all:

"Look at those faces."

Here were the types of King Philip and Brant and Red Jacket and Pontiac, and of the squaws who sat with the men about the council fires in the long house of the Iroquois, and were mothers of the warriors who made famous the League of the Six Nations at the North and the Cherokees, the Chickasaws, the Seminoles and the Creeks at the South. The spectators were physiognomists, whether they knew it or not, and read and were ready to praise the character depicted in those faces.

The column could have spared any other company rather than this."

"Many of the schools had full military bands composed entirely of schoolboys, and some of these, as that of the New York Catholic Protectory, for instance, played better than their full grown rivals. But the one that caught the crowd was the Indian band that headed the delegation from Carlisle. With the smoothest harmony and in the most perfect time, this band of forty or fifty pieces played a marching anthem as it swept past the

reviewing stand. Both the melody and spectacle were so unusual that the people rose to their feet and cheered again and again. If Leatherstocking could have seen Uncas working a slide trombone he must have concluded that romance was dead, and fled to the uttermost part of the earth. The Indian boys marched with perfect step, and as they came opposite the President's stand every head of still black hair was bared in respectful salute, and with a military precision that no pale faced organization equalled."—[*New York Tribune*.]

"They marched better than the soldiers of the National Guard. Where all did so well it would be unkind to make too many comparisons. But this must be said, that the Indian boys and girls from the Carlisle school did better than all the others. Let them enjoy that triumph over the children of the men whose fathers drove their fathers from the land Columbus discovered."—[*The New York World*.]

"One of the most interesting of the many interesting things seen in the New York parade yesterday was the contingent of young Indians from the Carlisle school, Pennsylvania."—[*Brooklyn Times*.]

"One of the novel sights of the parade was 300 Indian boys from the school at Carlisle, Pa. They were splendidly drilled and marched in magnificent form."—[*Boston News*.]

"The young men and young women from the Indian Industrial School at Carlisle, Pa., formed one of the conspicuous features of the parade. The stalwart young Indians excited general admiration for their manly bearing and fine discipline. There were four full companies attired in uniforms of dark blue. Their marching was that of trained soldiers. They passed the reviewing stands with doffed caps and heads erect, each man as straight as an arrow.

The Indian girls also looked well in their dark blue dresses and blue sailor hats. Each girl carried a flag. Of course the irrepressible New York street boy from his perch in the tree top or on the lamppost, saluted the Indian contingent with a variety of warwhoops."—[*N. Y. Times*.]

"The 350 Indian boys and girls from the school at Carlisle, Pa., were met in Jersey City by Committeemen. The boys wore the blue cadet uniform, drilled excellently, and won hearty applause along the line."—[*Phila. Inquirer*.]

"The unique feature of the parade is the presence of the Carlisle battalion. These 300 Indian boys and 50 Indian girls, the descendants of those first Americans who were here before Columbus discovered the West Indies, are in themselves an unmatched proof of our progress, and show that what Columbus hoped—the conversion to Christianity of the natives of the Continent, is now at last in a fair way of accomplishment, under better and happier auspices than Columbus or his contemporaries could bring to bear."—[*New York Mail and Express*.]

"There was no finer division in the parade than that of the Catholic College and Free School Indian scholars from the Government school at Carlisle, Pa. They had an Indian band—an excellent one—and the braves and lasses, tall, statuesque, picturesque, marched like the Emperor's Guard. The spectators went wild over them."—[*N. Y. Herald*, Oct. 10.]

"The crowning reception of all was reserved for the uniformed Indians, a splendid looking body of young men, who marched past with the stolidity of paces for which the race is famous. They all uncovered their heads as they passed the reviewing stand and they were cheered again and again. They were followed by a company of Indian maidens, dressed in dark-blue tennis gowns and blue hats,

who marched as steadily and as well as their male comrades. The Indian boys, as soon as they passed the reviewing stand, executed a movement at the double quick, opposite Fifth Ave. Hotel, in good shape, and were rewarded with a burst of applause."—[*N. Y. Evening Post*.]

"New York is in full holiday attire this week and indulging in the greatest hilarity, because of the great discovery of America by the intrepid Columbus.

Young America turned out to inaugurate the festivities, and marched through the streets in procession of 35,000, reviewed by Governor Flower.

It is said that among all the others, 'the feature of the parade, which perhaps attracted more attention than any other along the line, was the march of not 'Six little Indian boys,' but 300 of them from the Carlisle (Pa.) Indian Industrial School, accompanied by their own band of music and dressed partly in Indian costumes partly in the uniform of their school. The sturdy going warriors of different tribes, who are fighting a way to civilization for themselves and their race by means of practical education in agricultural and the mechanical arts, as well as in the ordinary grammar school methods of study, had been drilled and trained for exhibition for Chicago in the Columbian opening ceremonies there.'

In this connection we may as well ask, will there be any genuine live Indians to march in procession a hundred years from now?

Will there be a single one of the race which Columbus found in the new world?"—[*Natchez (Miss.) Democrat*.]

"All professions, all trades, all occupations were represented except that of war, and there was one nationality that was never before represented in an American parade. It was the contingent of Indian scholars from Carlisle in Pennsylvania. There was something pathetic in their marching in those ranks that should have brought a blush of shame to an American's cheek. This handful was being educated by the United States; but now has this nation treated whole tribes and multitudes of red men? In the midst of a nation's rejoicing a sigh will intrude for the fate of the tribes that have been trodden down in the great parade of humanity toward the West."—[*Tribune*, (editorially).]

"The New York papers are in ecstasies over the marching of the school children in the great parade on Monday, and they are gallant enough to allow that, while all the children marched better than the soldiers of the national guard, the little Indian boys and girls from the Carlisle school in Pennsylvania did better than all the others. Let them enjoy that triumph over the children of the men whose fathers drove their fathers from the land Columbus discovered."—[*Boston Herald*.]

"In the New York Columbian celebration there was one feature that provoked enthusiastic comment among the spectators. The procession of young men and boys of Indian blood attracted general and hearty applause. The intelligent faces and dignified bearing of the pupils of the Carlisle school formed such an admirable showing of the result of Indian education, that it was little wonder that New York went into raptures over the parade of the Carlisle students. Certainly their appearance justified the wish that the work of Indian education were more extended than it now is."—[*Boston Advertiser*.]

The following friendly letter was received on the 13th:

BROOKLYN, OCT. 13, '92.
CAPT. R. H. PRATT,

I telegraphed you my congratulations yesterday immediately after the parade. I couldn't help it. I had to.

I was on the grand stand as you went by, and saw the entire school parade and your boys and girls, after which time I was obliged to leave, so that I missed the College boys; but, if you had been in my place, I am sure you would have appreci-

ated my enthusiasm at the behavior of your company. You will remember that just as they got to the grand stand, the band played that lovely tune, 'Hamburg.' After listening an hour to 'Ta-ra-ra' and a lot of slush like it, this marching hymn seemed to change the feelings of the entire crowd, and, as I looked over the fifteen to twenty thousand people seated on the two stands, I saw many eyes moistened and many handkerchiefs raised to wipe the falling tear drop. I suppose their thoughts were very similar to mine.

Your company marched splendidly and solidly and majestically,—a good many adjectives, I know, but none too many to express my feelings.

Very Sincerely Your Friend,
CHAS. E. TEALE.

Chicago.

"Following the Governors came an attractive and instructive feature of the day. The Indian boys from Carlisle School marched behind their own proficient band. They were led by the Principal of that celebrated place of education of savages, the only place in America where good Indians are really turned out. They were the real genuine American feature of the parade, descendant through many generations from a race of men whom Columbus found on these shores 400 years ago. The boys wore neat new uniforms and were divided into several companies, each representing the various trades which are taught at their school. The first company carried slates and books, the implements of instruction; the second carried type galleys, the third the products and implements of agriculture, and the fourth the products of the carpenter's skill; the fifth, specimens of work wrought in iron, while the others represented such industries as shoemaking, harnessmaking, tinning and tailoring. The boys halted for a time in front of the reviewing stand. The Vice-President, the dignitaries, the Governors, the staff officers, and the city officials, who had all by this time returned and taken seats in the reviewing stand, studied the Indian boys admiringly. The companies performed a variety of evolutions for the edification of the people, demonstrating their ability in military as well as in industrial affairs."—[*Chicago Tribune*, Oct. 21.]

"One of the most interesting sections was the company of Indian boys from the Carlisle Indian School. They were commanded by Captain Pratt, and presented a fine appearance as they wheeled into line at the head of the second division's column. There were 320 of them, representing forty-one tribes.

They were armed with specimens of their work instead of martial arms. Formed in company front of double ranks, they swept down the avenue amid great applause. In the first file were the boys of the elementary department, carrying slates and text-books. Behind them came the different classes of the manual training department and the trades departments. Those who were being trained as farmers carried products of the soil, while the tailors, shoemakers, bakers, harness-makers, and blacksmiths each carried emblems of their respective crafts on their shoulders. They marched like veterans and exemplified what civilization can do and has done for the savage denizens of the Far West."—[*Chicago Inter Ocean*, Oct. 21.]

In regard to the Indian band, the *Inter Ocean*, after expatiating upon the excellent showing made by a number of fine organizations under famous leaders, said: "The Indian band from Carlisle School was probably the most unique in all the musical features of the parade. Under the leadership of Dennison Wheelock, a full blooded Oneida, the thirty young Indians who make up this band performed some excellent work on their instruments and were warmly cheered as they passed the crowds on the streets. People who were of a reflective turn of mind could not help but think of the contrast between the day Columbus landed and the pres-

ent, especially in the condition of the Indian."

"The 305 native Indian boys from the industrial training school at Carlisle, Pa., made a striking appearance in their neat blue uniforms, and they looked pleased at the attention bestowed upon them."—[*Chicago Journal*, Oct. 20.]

The red man has some cause to celebrate the discovery of America by Columbus, notwithstanding the abuse he has suffered since that time. We white people for nearly 400 years persecuted, cheated and robbed him, drove him from pillar to post and refused to acknowledge that he possessed the common rights of humanity. But a change has come within the present generation, and it was finely illustrated in the great parade at Chicago yesterday. The students of the Carlisle, Pa., Indian school represented the savages whom Columbus found. But instead of appearing as savages, they marched in their present character as intelligent, well-dressed and well-bred young men, each company carrying the symbols of its profession or trade. These were not tomahawks and scalps, but books and slates, agricultural implements and products, blacksmith's hammers and tongs, etc. These things represent a wonderful change which has come to the Indians, since the white people of this country have decided to deal with them honestly. But for the coming of the white man these Indians would be savages still, but today they are in a fair way to become the equals of any of us in civilization and citizenship. To become an American citizen is the greatest boon any man can enjoy next to becoming a true Christian."—[*Springfield Union*.]

The *New York Herald* says of the Chicago parade:

"The Carlisle Indian boys marched splendidly, the different companies carrying the emblems of their trades—the bakers, loaves of bread, the farmers, hoes and corn cobs, and so on—the entire display evoking sympathy and enthusiasm as well."

"The second grand division was under the command of Gen. A. P. Hawley, whose Indian school boys were the leading feature of the entire parade. The boys are from the government school at Carlisle, Pa., and they formed in double rank twenty files front."—[*Chicago Globe*, Oct. 21.]

"It required but little imagination to conceive of the sentient soul of Columbus looking down upon the land of his discovery, and viewing that mighty concourse of people. He would have seen many of his own countrymen in the procession, also a company of aborigines. Outside of the two personal ovations referred to, he would have observed that the Italian and Indian features of the procession aroused most enthusiasm. They were both unique and thrilling. One brought to mind the voyage of discovery, the other the civilization of the Indian through education, which may be called the latest Indian policy of the United States Government. At last the original proprietors of America are being treated with humane intelligence. A celebration in honor of the discovery of America did well to give emphasis to this encouraging fact."—[*Chicago Inter Ocean*, Oct. 21.]

"The next was represented by the second grand division of the procession, led by Gen. A. P. Hawley as chief marshal, the Carlisle Indian school battalion leading, Capt. Pratt in command. Over 300 bright, intelligent Indian boys in dark blue uniforms—made by themselves—marched by the reviewing stand, separated into ten divisions. They carried implements of industry instead of guns; that is Capt. Pratt's way of 'arming' Indians! It was an object lesson for all the world to see. The first division represented education by carrying slates and books. The second held brushes and paint-pots as proudly as the commanding officers car-

ried their swords. Following in quick succession were farmers bearing sheaves of wheat, ears of corn, bunches of onions and farming implements on poles; bakers with loaves of bread and kneading boards; carpenters with planes and hammers; black-smiths with anvil and forges; cobblers with shoes of their own manufacture; harness makers and tanners. The latter caused much merriment and loud calls for McKinley from the lookers on. The banner carried by these boys was inscribed with this motto: 'Into civilization and citizenship,' and this was loudly cheered. In fact there was no division of the parade which called forth such storms of applause. It was not great in number, but there was that about it which indicated the dawn of a higher civilization for the Indian race, demonstrating the fact that Capt. Pratt is working on those broader lines of education by trying to help those who are willing to be taught to help themselves.

All this had such an interest for me that you may be assured I was pleased to read the following from Vice President Morton in the Friday morning *Times*: 'To me the pleasantest feature of the procession was the fine company of Indian boys from the Carlisle school. They are bright examples of what may be done with our Indian wards.' This from the man representing the highest office in the nation is a laurel wreath richly deserved by Capt. Pratt. Contrast these Indians with those found here at the landing of Columbus and then assert that the Indian is not potentially a civilized American citizen. 'Kill the Indian in him, but save the man,' said Capt. Pratt. If we could all kill the savage nature in ourselves human progress would be assured. —[*Jamestown Journal*, Nov. 1.]

"The body that first appeared in this division delighted the small boy—in the anticipation, but not so much in the realization. He had been told that the Indians were coming. But the neatly dressed, modest-appearing youths who marched in solid phalanx were not the untamed savages that J. Fennimore Cooper had told about, but very ordinary-looking citizens. The copper-colored lads marched well and presented a good appearance, although some of them gazed in open-mouthed wonder at the sights about them." —[*The Chicago Evening News*, Oct. 20.]

"In a column of such immense proportions it would be long to describe details; some notable features, however, were peculiarly impressive. The most striking of these was the appearance of the Indian boys from the government school at Carlisle, Pa. They numbered more than three hundred and presented a picture of the benefits of education that created a very strong impression. In ten companies, single rank and beautiful alignment, they marched past the vice-president, saluting as they passed and eliciting praise from every spectator. First came the University band, pupils of the school, making a creditable showing. Each company that followed bore the emblem of the boys' line of study. There were printers, bearing the familiar printer's 'case,' another company carried agricultural implements and products. Then there were carpenters, black-smiths, shoe-makers, harness-makers, tanners and tailors, each carrying emblems of his calling—an object-lesson in industrial education." —[*Chicago News Record*.]

"The first to arrive at the informal barracks were the boys from the Indian school at Carlisle, Pa., a whole battalion of them, and they marched to their assigned quarters in the balcony on the east side. They numbered 306, and the battalion is in command of Capt. R. H. Pratt, U. S. A. Music is just as much a necessity to the Indian as to any other race, but the strange part in the Carlisle band is that the leader is a full-blooded Oneida Indian. The entire battalion took part in the recent New York celebration and their marching was very highly complimented.

Immediately after the cadets had gotten

comfortably ensconced the United States military corps, fresh from the cholera and the celebration at New York, arrived in charge of Maj. Huntington, headed by the Marine band of Washington without Sousa. They took up quarters directly opposite the students of the Indian college." —[*Chicago Times*, Oct. 19.]

"The battalion from the Carlisle Indian School led the division. Their own band of thirty-one pieces marched at the head and played remarkably good music. The leader, Dennison Wheelock, is an Oneida Indian. Captain Pratt was in command, with W. P. Campbell, disciplinarian, as second in command. There were 305 boys in the battalion including the band. In their neat blue uniforms, trimmed with red, they looked well, while their marching was excellent. They were divided into ten divisions, and instead of arms they carried the implements of industry. The first division represented education, the boys carrying slates, books and other appropriate emblems. The painters formed the second division, and they had their brushes, paint pots and other paraphernalia. Then came the farmers bearing on poles sheaves of wheat, ears of corn, bunches of onions and farming implements. The bakers followed, with loaves of bread, kneading boards, and whatever else a baker requires. The carpenters formed the fifth division, and saws, adzes, planes and hammers formed their equipment. The blacksmiths in the sixth division had miniature anvils and forges and the shoe-makers in the front rank of the seventh carried awls and cobblers' tools, while the rear rank had mounted on poles, all the different kinds of shoes they manufacture. The eighth division was composed of harness-makers, and in addition to the implements of the trade several sets of harness were borne aloft. The tanners were in the ninth division and it would have done Governor McKinley's heart good to have seen the array of pots and pans of home manufacture. The tailors brought up the rear and they carried the different parts of the uniforms which the boys wear and which they make. The display made by these boys was one of the prettiest sights of the parade and cheer after cheer greeted them whenever they appeared." —[*Chicago Herald*, Oct. 21.]

FROM THE SAME PAPER.

"The Indian boys of Carlisle, armed with the peaceful implements of trade and agriculture, executed a number of evolutions in front of the stand, showing that they are soldiers as well as artisans."

From One of the World's Fair Commissioners.

"I was seated with the Commissioners and Lady Managers and joined with the whole party and ten thousand others in a hearty cheer, standing for Capt. Pratt and his Indian students. And as indicating the appreciation of your Carlisle work, I heard many expressions like this: 'It is the best thing in the line.' Also, 'The Indians will come out all right if the Government will allow such ideas and methods to prevail.' The band boys were especially complimented, and many were the expressions of wonder and admiration at their perfect time and sweet music. And the perfect manly step of every student representing the several trades and the precision of the many positions taken were cause of favorable remarks from every Commissioner and Lady Manager.

I am sure you made no mistake in placing yourself and interests in line and the wisdom of such a method of 'killing Indians' will be more and more appreciated as the thinking men and women of our country are advised and understand our present Indian policy, as practiced at Carlisle and Haskell and some other points."

Said a converted Indian chief reviewing recent wrongs, "If I was as I used to be, I should give the signal to my people, and we would cut up every white person within our reach."

OCTOBER LETTERS FROM PUPILS ON FARMS.

What They say of Their Work and How They Like it

"I have a very nice place here and enjoy it very much and I thank very much for letting to come out on farm this fall."

"I am going to notify you that I have done wrong. I eluded one of Mr. S—'s cows here the other night and was swelling a lumb on her back, and he told me I have to pay for her. He charge me five dollars for that little habit, on account kicking me. The first time I have done wrong for about four years and half."

"I am husking corn every day and I expect to be done at Tuesday next week. I am always try to save my money. I know I foolish with it once but I didn't spent it, some poor creature is so anxious to have some money took it away from my pocket and I didn't think that was any foolish at the Trenton Fair."

"I like my country home very much, and I like to go school very nice school. I am getting along very nicely all the time. I am glad to say I am happy and well all the time."

"You are very kind to me and I shall never forget it. I am still well and happy. I am going to school now and I am trying hard to study my lesson."

"My dear School Father: I received your kind letter and I thank you very much for it. I think it a nice letter and I will try to do as you tell me. I like my country home very much and I learn to cook. I can cook great many nice thing. I can make nice bread and Miss K. say I am good girl. A. and I go to school. I like my school and my teacher. I play with white children and have nice time. I show my teacher your letter and she say she will help me every day to learn to read and other things."

"I am as happy as any girl in the country. Mrs. M. has told her faults and whenever she scolds me I feel that is to make me do still better than what I am doing, so now I don't mind it at all. We have been house cleaning to day and I enjoy house cleaning very much lately, we are nearly through having only three rooms to clean."

"I am well and very happy at my country home and also have very kind mother."

"I am getting along splendid and like the place very much. At first I was so homesick I thought I could never stay here, but now I have changed my mind. I know I will enjoy going to school as S. B. tells me all about it and what nice teacher she has. We go to Sunday School every first day and I am happy when the 7th day is over for then we have a very nice teacher. All the Indian girls thinks a good deal of her."

"I am very well and happy every day about my work we all done sewing wheat and I'm cutting corn now. We expect to be done the next part of the week and I hope your boys will soon be done husking corn. This is a very nice place I like it very well. We got only ten cows to milk all winter and I'm glad that you sent me to this place."

"I have J. M. here and when she came over to see me we have good time we always be happy to see each other and I like this country because all my teacher so kind to me and I love them too."

"I think I will drop a few lines tonight before bedtime just to let you know how we are all getting along here, very nicely thee must excuse my rough looking handwriting for my eyes do bother me a great deal. That is all that is in my way. I am attending school and I am getting along very nicely."

"The people that I stay with they are so nice. If you only come to visit here you would know how nice they are. The lady that I stay with she always play some songs that make me think of your songs that you like to hear."

"Mr. R. very kind to me since been here that it is very nicely this place and I like very much indeed this place that it is to say to you good friend."

"I am getting along splendid and like the place very much. At first I was so homesick I thought I could never stay here, but now I have changed my mind. I know I will enjoy going to school as S. B. tells me all about it and what nice teacher she has. We go to Sunday School every first day and I am happy when the 7th day is over for then we have a very nice teacher. All the Indian girls thinks a good deal of her."

"I am getting along very well. I like my place very much and the people are kind and nice people. I am going to school now and I have not missed but a very few days. I like the school and we have very good teacher. There are about thirty scholars in the school. I have more studies to study than when I was there as I go to school all day."

"This place was very nice and they never scold me to so I like this place than any other place and I was very glad to stay in this place and I am well and happy."

"I willing trying to be a good little chicken to mother Mrs. C. M. as long as I live here. So I am pleased to thee again. I would like to be visit Carlisle about Christmas time December 27 because I have to help washing dishes on Christmas Day."

"I think this just the kind place that everybody would like to live here with these people. I like my work and I am satisfied my wages."

"I am right well with my work. I am husking corn now I expect to finish next week some time."

"First want to tell you I'm happy I'm well I'm getting on find I have lots to good think to eat and good clean bed sleeping. Everybody is kind to me and I like here."

"This beautiful day I thought I would write to you this afternoon. First thing I will tell you I am well and happy with my country home. The people I am staying with are so good and kind to me, and I am willing to stay another year. E. and I am having a good time. Her mistress was kind enough to take us to the Atlantic Ocean. E. and I pretty near get wild when we saw the Great Ocean other pretty things. We went to the shells store and you ought to see us how we crap the pretty shell boxes, the man that waited on us was very patient with us, he let us handled his fancy things, he asked Mrs. T. if we were Sweeds and she told him that we are Indian."

"The package came all right last Friday afternoon. I was very glad to get the shoes and dresses I thank you over and over again for sending me the winter clothes. I go to school my teacher put me in the second reader. I will tell a few things what I do in my country home. I hunt eggs in the afternoon I iron some time when it is not all done. Saturday I scrub my steps and porch and clean the lamps fill them and do the bath room clean the men's and my room too. I like my country home. They have a barrel of sweet potatoes. They a large farm have a good many cows. Mr. I. just sold thirteen to the Vice-President of the U. S. is going to take them to New York on the cars. Five horses, three pigs, and about three hundred chickens, two oxen. Miss Maggie took M. B. and I to the Zoological garden. I think that is all I can tell you tonight."

"As this is the first summer in my life that I have gotten up in the mornings at 3.30 sharp, regularly, I was pretty tired at first. But afterwards I got so that I did not mind getting up so early. And thanks that I did not come up and say to you I am getting tired of getting up so early. If I had done so, I would look at myself as a very cowardly boy."

"I feel so much better than when I wrote. I also got some medicine from Dr. M. When I wrote to you I felt at my worse all over. Now am better and will stand it. I would rather stand it, for I understand clearly there is good for me in standing hardness."

"I have been going to school ever since this month. I like the school quite well."

I like to go to school, but I would very much rather to be at Carlisle than to be out this time of year."

"I am enjoying good health. I shall be glad and happy to get back to Carlisle again once more and I shall try harder to learn than I did in the past years. I am doing all sorts of work here, carpentering, painting, eating which is the hardest part of all, for there's too much to be eating and every one says I am getting fat and I am glad of that."

"I am getting along right well. This is very nice place but in winter time it is so lonesome. I never will learn any thing if I go to their meeting all the time. There is no reading, no prayer, nobody never say a word. They all sit very still about an hour and then they shake hands each other and come out, very different from our meeting. I go to meeting only once in a while, but I had rather go to church. The first time I went to meeting I was wait and wait for the man to preach but he never move. At last I saw the people get up and shake hands each others came out. So I stand up and shake hand with the old woman that was set by me and go out side."

October Reports From Patrons.

"L. is to start to school the beginning of next month. She is an excellent girl and thoroughly trustworthy in everything. She is also very well and large and strong for her age. I want her to write and tell you how much she has learned about housework. She makes very good bread and can cook an ordinary meal as well as I could desire. The best of all is her pride and interest in her work and her ambition to learn."

"She still does well but has not yet learned to depend upon herself."

"She gives great satisfaction."

"He suits me very well."

"I send B.'s report so that you can see how well she has done."

"Still continues to be an excellent boy."

"Her eyes are nearly or quite well, she has been very well other ways and is getting fat."

"C. is doing well."

"Conduct with a few exceptions very good. I took both girls to Philadelphia to spend a day. I counted it a school-day for they learned more than in any one day at school. I took them to the Zoological Garden and they learned more about animal life than they had ever known."

"He is improving but very slow. When told to do anything it takes him a while before he makes up his mind."

"He is improving in his work and is always willing to help."

"She is very careless and often breaks things, is heedless and stupid and dull of comprehension, but works well at what she has learned to do."

"She has been a bright, pleasant little worker this month, always answering with a smile."

"Very good boy to work but a little hard to understand what is said to him."

"She is doing very nicely. Seems to feel at home with us."

"He is very careless about breaking things. Last month broke my hay-wagon which will cost me five dollars to get mended."

"He is not obedient lately, not to be trusted. Seems to think he does not have to mind."

"H. is very satisfactory."

"She has been very trying, slow and sullen, when spoken to very impudent. I try very hard to get them through with their evening work and study so as to mend their clothing, but it seems almost impossible. They both lack ambition."

"His conduct has improved very much since last report, as well as other improvements."

"He is a great sleeper so retires early."

"He is very slow and dilatory."

"He threatened to run away because I reproved him for staying out so late but he

came back the next morning and went to work."

"He seems to be the right kind of a boy."

"She is not as truthful as I would like."

"Conduct very satisfactory. Ability and industry excellent. In her school work we are so proud of her, she gets along so nicely. Her average last month was 84%. Her teacher says she is so bright and not willing to let anything pass that she does not fully understand. She is a great favorite."

"She is rather indifferent respecting her duties in the last three weeks."

"If he keeps up his record as well as so far he will be an excellent assistant and a very well behaved boy. He is a perfect cyclone in the cornfield."

"He seems very well contented and says he does not want to go back to Carlisle. Ability and industry improving and conduct good."

"Is doing very well."

"He is a very good boy and is very saving with his money."

"She is doing very nicely and seems very happy. She is contented to stay here and does not wish to go to her home."

"She is doing nicely at school."

"Has been a very good boy this last month. The faults mentioned in last report have all stopped. We talked with him about them. We have no fault to find with him and like him very much."

"She is doing splendidly."

"He is doing better than for the last two months."

"She has been in school all the month. She can more than earn her board and I will give her \$2.00 a month while she goes to school. She is very much pleased to have her sister here and they are both good girls. They do the best they know."

"He is a very nice, agreeable little boy but is very hard to make understand anything. He is very obedient."

"She seems satisfied but sneaking about her letters."

"I am sorry I cannot give a more favorable report, but she has shown more bad traits of Indian character than both the other girls, all the while they were with me."

"She understands somewhat better and I argue that that is advancement."

"She is doing well. On Columbus day (in Philadelphia) she was selected to read 'Ode to Columbus' and did it well."

"Her repose has been a little disturbed by a letter from her father telling her to come home."

"He spends his evenings at home with his book and attends Sabbath School on Sunday."

"Has done very well and was very well liked by all the family for his good behaviour."

"Slow, but thorough and willing."

"Has begun school and seems to be quite successful."

"He has improved since last report and performs such duties as fall to his lot with some degree of promptness, is young and inexperienced."

"Willing and industrious."

"Evenings mostly spent at home."

The above extracts were taken in order as they came. On some reports there were no remarks of a general nature.

CREEK DELEGATES.

The Creek council did nobly in selecting their delegates to Washington. The three men honored by the appointment are Hon. Pleas Porter, D. M. Hodge and A. P. McKellop. They represent the most intelligent and advanced class of the Indian citizens and are men of experience and ability. It is more than probable that weighty questions affecting the Indians will be brought up during the coming session of the Congress but with such men as these to guard their interests the Creeks need have no fear.—*The Muscogee Phoenix.*

PRIZE ESSAY.

As a part of the Columbian celebration of our school, a prize of \$2.00 was offered for the best essay on the subject of Columbus. One dollar was offered for the second essay, and fifty cents for the third. Samuel Sixkiller, of Muscogee, Creek Nation, Indian Territory, won the first prize, and his essay is as follows:

COLUMBUS.

Imagine him when a boy as he sat helping his father and looking out over the supposed "sea of fire" and at the ships that were sailing here and there, not bold enough to venture out of sight of land.

How he longed to be Captain of one of them that he might study more and be able to sail when and where he pleased, instead of sitting where he was working at something in which he had no interest.

Thus he sat little dreaming that some day he would become the greatest of all sea captains and sail farther into unknown seas than any one ever did before or ever thought of.

His parents were poor and many an hour was spent in this way.

Did he regret it?

Not at all. He loved his parents and glad was he to know that he could do so much to help support the family of four.

The older he grew the more the love of adventure broadened itself. Very little time to study had he, of this great earth and the mighty sea, but being very intelligent and studious what time he had was spent for the very best.

He became a very beautiful writer, and as he was always drawing maps of course this talent became very useful.

We next find him at the University at Pavia where he studies cosmography, (a study of the description of the earth,) astronomy, grammar and Latin. Already at the age of 14 he is at sea, no longer can he hold his great desire to explore.

While on water he fought pirates and when on land drew maps and studied navigation carefully.

In 1473 he married a daughter of an Italian navigator. His father-in-law being Governor of the Canary Islands, he went there to live for a while as such a place just suited him.

While there a new idea struck him. He noticed what, perhaps none of us would have ever thought, the strange pieces of wood and bark that were washed upon the shore. This excited his curiosity.

"What is beyond those mighty waters?" was his next thought.

He studied his father-in-law's maps and charts and also made many of his own.

At last he came to the conclusion that by going west he could reach India and it is for this great thought that we owe him so much praise and honor.

But he was not the only one at this time that had the same thought; several great Geographers with whom he was acquainted were thinking of the same thing but their ideas were not as clear, nor were they to be compared with that of the one who was, as it seemed, chosen for this purpose.

Columbus was very much offended by the act of the king of Portugal. He had got Columbus' idea of reaching India, so he secretly sent out a ship for that purpose. After a few days of travel and not finding any land the crew became frightened and returned, ridiculing the plan.

Very discouraged, he goes to Spain and tried to get help from persons of influence, but after seven years he could get no reply from the king. The queen had always favored his plan but the king would not listen or give anything towards helping on his voyage. He was regarded as a crazy man, and even the children as he passed along the street made fun of him. So you see he had a great many things to contend with, but that one thought braced him against them all.

Turning away sadly Columbus determined to go to France.

On a dull September morning one's attention might have been attracted at the sight of seeing a man and a little boy, the

latter mounted on a mule and the other walking at his side deep in thought and anxiety. Without money and without friends they trudged along. Thus we find Columbus on his way to France having obtained no satisfaction from the king, but he determined not to give up. He was as the thought so impressed him, God's chosen vessel to speak and carry out a plan that in those days seemed an impossibility.

But God has some one for every purpose and we should always do our best at that which we are set. So strongly did this thought present itself in the mind of our great discoverer that he endured great hardships and worked under many difficulties to carry out his plan.

As this was his duty and being a very true Christian he spent all his time for the good of his purpose. While on his way he stopped at a monastery to obtain food for his son. He began to talk to the prior on his favorite subject. So earnest and clear was his idea and speech that the prior sent for some very learned men to come and listen to this great scheme. They also became interested.

He then went himself to the queen and obtained \$1180 for Columbus to appear in court. In the meantime the queen having found that Columbus had left sent for him in great haste begging him to return. So again his steps were turned as he hoped, to success and honor. His plans were again laid out and explained, and the queen so desirous to help him said, "I pledge my jewels to raise the money."

But her generous sacrifice was not required. The money was at last raised and the ships were all gotten ready, but who would go with them? was the next question. Even the boldest of the seamen trembled at such a thought.

At last not being able to get any one else they offered the prisoners liberty if they would go. They bade farewell to their friends and relatives as if they were being lead to the gallows or some other place of execution, so uncertain were they that they would ever return.

After sailing for many days and the sailors becoming more and more frightened at not seeing any signs of land they determined secretly to throw Columbus overboard and return.

He knew of it, however, and argued and explained with great patience and courage. He also offered a coat to the man that would see land.

Each were now taking his turn at the watch.

One evening Columbus saw a light rising and falling as if some one carrying a torch was walking along the shore; later at night the cry of "land!" rang out. In the morning the shore lay out before them green and covered with fruit. The sailors now gathered around him and in tears of joy asked him to forgive them for all that they had planned and thought against him.

Columbus himself was overjoyed and dressed in a very fine military suit he with his officers, they carrying staffs and flags, landed.

Columbus knelt and gave thanks, kissed the ground, and took possession of it in the name of the queen and king. Thus the wall of ignorance was destroyed and the doors of civilization were thrown open to the world.

After getting possession of several kinds of spices, fruit, wood and other articles as proofs of their discovery they returned.

On the way a very severe storm came on, Columbus fearing that all would be lost and the discovery would never be known, he wrote a description of it and placed it in a cask threw it into the sea. They came out all safe however, and sailed on.

At last they reached home, and the man that was once considered crazy, was the most honored man of his time. Columbus was allowed to sit down as he told the queen of the beautiful land, the good climate and the natives that were here.

She listened eagerly to all that he said and praised him for his courage and success. He thanked her for all she had done for him and confessed that it was through

her that he was allowed to make such a discovery

He made three more voyages the fourth perhaps, was the most painful. He suffered from the want of food. The natives whom he had asked refused to give him anything to eat.

Columbus knew that it was not long before there would be an eclipse of the moon. He told the natives that the great Spirit would shut the moon out of their sight if they did not give him food. The natives only laughed at what he said.

At last the moon did begin to darken, the natives became very frightened and sent him all the food he wanted. There was food enough and to spare but Columbus's ships were driven upon the shore and wrecked.

Columbus knew that it would be impossible for them to ever leave this place unless a ship happened that way. But one day two ships were spied far out at sea.

A fire was built that it might attract the attention of those on board. So it did, and the ships came and took Columbus and his crew on board and they started home.

Never more was he to set his foot upon the new world.

On the 20th of May our great discoverer passed away, but felt satisfied that he had done what he could. Spain was too busy to make much of his death.

An expedition was sent out lately by the *Chicago Herald* to explore the Canary Islands, found one of the islands on which Columbus lived and they erected a monument.

This island is now called Watling's Island, an Englishman bought it and now uses it for the purpose of raising sheep.

The discovery made by Columbus was perhaps one of the greatest events since that of Christ and it is now celebrated all over the world.

"Great son of Italy; with lo da acclaim
The nation join to hail thy honored name."

THE LAKE MOHONK CONFERENCE.

Somewhat later in October than usual, the customary large number of distinguished men and women upon the invitation of Mr. Albert K. Smiley, so widely known as the Indian and negro benefactor, convened at his beautiful home at Lake Mohonk, to discuss the Indian situation as it presents itself today. From a staff correspondent's account of the proceedings of the last Conference, published in the *Christian Union*, we extract the following

After theoretical victory, what? This question formed the keynote of the address with which President Gates, of Amherst, opened the Indian Conference at Lake Mohonk last week. Within six years the moral force of the Conference has scored a succession of legislative victories. Land in severalty has been given to the Indian; citizenship has been conferred upon all who accepted lands in severalty; a public school system has been authorized comprehensive enough to include all the Indian children. Now that this programme is all on the paper of the statute-books, may the moral force be withdrawn? President Gates urged strongly that after a period of theoretic success came a period of practical danger, and the reports from the field drove home his point.

The very first of the reports made brought up a point which shows that there is danger to the Indian through the very strength of the public sentiment that has been created in his behalf. General Whittlesey, in reviewing the legislation of the last Congress, put first the purchase of Indians' Lands, especially the payment of \$3,000,000 to the Choctaws for their reservation. This seemed a triumph, but the possibility of evil was brought out by Commissioner Roosevelt, in a speech the day following, when he made it clear to the Conference that Congress was paying Indian tribes for their reservations incomparably more than it had ever paid any foreign government.

"The Osages," he said "form the richest community in America. Their wealth aggregate \$15,000 for every man, woman, and child among them; and the Osages

are the most hopelessly demoralized Indian tribe I ever visited."

This talk showed the possibility of evil in the "liberal" payment to the Choctaws. The actuality of evil was impressed upon the Conference still later when Miss Alice Robertson, of the Muscogee School in the Indian Territory, told how the civil war now going on among the Choctaws was simply a fight of rival factions for the control of this three million-dollar appropriation.

However, it would be unjust to those in charge of Indian legislation not to say that most of the measures adopted by the last Congress are heartily approved by those at work in the field. The most hopeful of these is the change made in the Indian appropriation bill by which the Secretary of the Treasury may at his discretion pay the Indians in cash instead of supplies.

Commissioner Roosevelt, Miss Fletcher, Miss Robertson, and Lieutenant Wother- spoon united in urging that more must be done by the Indian and less for him.

The Indian can never be trusted with the responsibilities of citizenship unless he is first trusted with the responsibility of spending the interest money that comes to him year by year.

The Sisseton Indians in Dakota are already paid in cash, and the charge that they squander all the money they receive was investigated by General Whittlesey, and proven to be almost as false a piece of cynicism as the charge that the white-poor of our cities waste their wages. A good many of the Indians do waste their wages, or spend them upon luxuries as little useful to them as most of our luxuries are to us, but the majority of them spend their money upon what they most need. Professor Garrett, of the Indian Rights Association, brought out the fact that the usefulness of industrial schools was almost nullified by the fact that the Indians could get for nothing at the Agency nearly everything the Indian boys were taught to make. The boys, having no work to do, were well-nigh forced to relapse into the idle life of their parents. Everything in the discussion converged to this point: the Government must treat the Indian as a man if it is to make a man of him.

During the course of the Conference General Morgan spoke frequently, and painted in very bright colors the work of the Indian Bureau. The chief fear he expressed was that the allotment of land in severalty was going on too rapidly. Already, he said, eighty thousand allotments were either completed or in process of completion, and he believed that within three or four years all the work of allotting land would be finished. Most of the speakers did not quite assent to this view. Yet Miss Fletcher, of Idaho, who seemed to understand the situation better than any one else, did assent to it, explaining that many of the reservations were unfit for agricultural holdings. The whites had not learned how to till them, and the Indians could not be asked to do what the whites cannot. Commissioner Morgan's chief recommendation was the use of the military in compelling Indian children to attend the schools the Government had provided.

No opportunity was given for the discussion of Commissioner Morgan's paper on Compulsory Education. Miss Robertson urged that the most pressing need in the Indian schools to-day was money to send the brightest pupils to Eastern schools for higher education. Those who received the higher education rarely fell back, and she told of Indian children under her who wished this education but could not receive it. The need presented was so concrete and the stories of the children were told so beautifully that the Conference warmly took up the suggestion of Mr. Ginn, of Boston, that a fund be started to carry forward the higher education of Indians in this way. Mr. Rowland Hazard, of Rhode Island, subscribed \$1,000, and a number of hundred-dollar subscriptions were received. Miss Robertson refused to have the fund named after her, and insisted that it be called the Mohonk Fund.

Next to education, the most important themes discussed were Civil Service Re-

form in the Indian Bureau, and the establishment of more Federal courts on the Indian reservations.

Commissioner Roosevelt said very pointedly that the spoils system in the distribution of post-offices, though demoralizing to political life, was nowhere disastrous to the community, because no American community would put up with flagrantly bad service. The Indians, however, were wholly at the mercy of the Agents, and neither did nor could protest against the most flagrant abuses. The Conference was unanimous that removals for political reasons, as well as appointments for political reasons, must be brought to an end.

As to the need of more Federal courts there was some diversity of opinion.

Miss Fletcher stated that the Indians now sought and found justice under the State courts in Nebraska, and she believed that Indian landowners could rapidly be brought under the same jurisdiction as their white neighbors. The majority of the Conference, however, took a less hopeful view and recommended that more Federal courts be established for the transition period.

The Platform Adopted by the Conference

1. They advise that the allotment of lands be persistently and judiciously continued until there shall be no further need of Indian agents or reservation agencies.

2. They desire to emphasize the fact that the National Government must assume the common school education of Indian children, making it compulsory where necessary.

3. It is the duty of the General Government to enact and enforce such laws as will fully protect the Indian in his relations to other Indians, as well as in his relations to all other persons, that as possible he shall become self-respecting and self-supporting, and that until he becomes so he shall be protected from robbery through deceit or extortion by unscrupulous lawyers or greedy land claimants.

4. They are convinced that not only the principles of the Civil Service law should be applied as far as practical to the Indian service, but that the appointment of Indian agents inspectors and allotting agents should be on account of fitness only and that those holding these offices should continue to hold them during good behavior, and that they emphatically condemn the appointment or removal of these officers for partisan reasons.

5 They earnestly appeal to all Christian people everywhere to relax no effort to bring the benign influence of Christian truth to bear upon these people.

AN INDIAN BOY'S REASONING WHILE IN A POTATO PATCH.

One of our boys writes of his first experience in a country home:

"Time has gone swiftly by and I find that it is nearly two weeks since I left Carlisle to try my hand at farming.

I have been plowing and harrowing and picking stones from the field since I have been here and it is not easy work, but I like it.

I am with a very good man and the whole family are good and so I have to be good too.

His daughter is to be my teacher this winter and she has given me a few lessons already and I never saw a kinder young lady in all my life.

The church where I have been going to Sunday School is three quarters of a mile away, the school-house where I am to go this winter is one mile away.

All the people that I have seen to speak to seem to be people who are very learned on an average. They make friends with me right away.

Hard work makes my hands sore but I know that it will make them tough.

One day last week in the afternoon I was digging potatoes with a three prong fork, and I felt very tired right across the back and I straightened myself up and said:

"It is almost too hard for any one."

Then I looked at my surroundings, and I saw many such fields as I was working in and the thought came to me:

"How did these fields look before the labor of man was put upon them?"

And then the answer came almost at the same time.

"They looked wild and did not yield

more crops than nature would allow, but the kind of work that I was doing is what made them produce good crops so that the people can live like people."

Then I compared those once wild fields to the present state of my people, and the thought came to me:

"It will take labor as did those fields to make my people produce the good crops of citizenship and Christianity."

They I dug potatoes the rest of the afternoon with an easy mind, and when night came I did not feel very tired, but enough to sleep good and sound."

THE REPRODUCTION OF A STORY IN INDIAN-ENGLISH.

The difficulties of mastering the English is something prodigious for the partly grown Indian lad or lass upon entering school. The gist of a story read to a class in one of the lower grades may be obtained from the following:

"One day a little Tom he broke a window and the neighbors told him to place it so he told them he will place it and when he went home he don't want to tell his father because his father had no money and went to work first he went to a grocery store and then he went to a man and he carry coals in a basket and then he held a horse for a gentleman and he get enough money to place it and he was very glad that after-noon and he told his parents and they was proud of him and they think he was a good boy."

ANOTHER VERSION:

"Tom is a boy and he play near one house and he throw ball and he broken one window he run away. he ask his father money but he cant get, that time he sorrow because he got no money and after while he down grocery store he earn money."

STILL ANOTHER:

"One day Tom broken a glass to is labor and he have to earn money to pay and he did not tell to his father because he might get and he went to the grocery and earn some money to pay is glass, etc."

"THE FOURTH BOY SAYS:

"A boy went to the a grocery stores corner and had brock the a pane of glaws and he basket of the cold and he ear little money for the he has brook the clorss and pair for that; and the after one of the gentlemen whatch for a horse and man pair for the boy had been whatch for a horse."

FIRST COMPOSITIONS ON THE RECENT SNOW STORM.

On the 9th of November we had our first snow, the trees looked so pretty. The snow comes from the Clouds and it comes so silence down and covers the whole world with white and the snow is good to keep the ground warm so that the roots wont frozen.

FROM A GREENER HAND AT ENGLISH COMPOSITION

Yesterday afternoon, she coming snow, what he come from, she come from northern part She come down very quickly and there people very glad to see that snow the first came down in world and play snow ball.

IMPORTANT ISSUES IN THE CREEK COUNCIL.

The great issues that are pending or will be in council are the pasture privileges, the negro question, the permit system and division of the lands. Not a man in council can tell what will become of either of the problems unless it be that of individualizing the lands. A bill of the kind has not yet been introduced, but it is spoken of as a remedy for existing evils, and as a measure of much good on its own account, and a bill will be introduced providing for some kind of division of the lands, and will very probably be lost. While there is a strong feeling in favor of it in council, the feeling is not strong enough to carry, unless the results of other bills lead several others to accept division of lands as the only remedy for monopoly pasture infringements and the negro problem, which is not now probable, no matter how these issues result.

--[Indian Journal]

A MISSIONARY IN DIFFICULTIES.

All of the difficulties mentioned in the experience given below and hundreds of greater ones which a missionary can never know anything about unless he be native born, raised in the surroundings of savage life, taken away for a few years to be purified and then turned back into the muddy stream again, is what the returned Carlisle student meets continually. If the Carlisle student fall, can it be wondered at when the missionary finds his way difficult after a supposed early life among enlightened Christian people?

The following taken from *The Western Missionary*, a small but interesting paper published at Winnipeg under the auspices of the Synod in the interests of Presbyterian Home and Indian Missions, speaks for itself:

"The Rev. W. S. Moore, of Moscow, evoked manifest sympathy when in speaking a few evenings ago in the North Church, Winnipeg, he declared that the great difficulty which confronted the western missionary was the difficulty of living the Christian life on an Indian reserve.

Not to speak of hindrances which beset every Christian and which are usually not less real in such surroundings than elsewhere, there are numberless questions of Christian casuistry that require new applications of the principles enunciated in the Sermon on the Mount—applications that demand the wisdom of the serpent illuminated from above.

An Indian for instance presents himself and asks for help time after time with the plea, played upon with infinite variation, that for his own part, as long as there was in his cabin anything to eat, he never sent a member of the band empty away, and that he now comes to the missionary as the representative of what claims to be a better religion and one which instructs its adherents to feed the hungry and if they have two coats to share with those who have none.

What is to be done with such a man?

Then there is the group that spends half a day at a time with the missionary, trying by all kinds of misrepresentation and abuse to provoke him into some hasty word or act that may later on be used against him.

It is a hard lesson to learn when one has been smitten on one cheek to turn the other also.

But the most trying besetment of all is one which does not lend itself readily to being set forth in striking examples.

It is the tendency which is present in us all to conform to our environment, and when the environment is a band of debased savages whose filthy persons, garments and abodes are only too faithfully representative of moral impurity, the case is a hard one.

The red hot cannon ball that falls on the frozen ground is speedily assimilated to the temperature of its surroundings.

The evaporation of its heat has had its effect in warming the adjacent earth and air, but how easily dissipated and how little noticeable such an effect is.

The only hope for the missionary is to live so closely in contact with the unseen and divine that instead of suffering the exhaustion of his living power, he shall become a channel by which it may be constantly imparted to those who live within reach of his influence.

FINE CLOTHES DISTRACT.

The following taken from an experience given in the *Western Missionary* is true to life:

The Rev. Egerton R. Young, the well-known Methodist Missionary to the Indians of Lake Winnipeg, has been revisiting after several years' absence in the East, the scenes of his early labors at Norway House.

He brings back at least one good story which may well have a place here.

While preparing for his western trip many friends of the Indian missions intrusted him with supplies of clothing to be distributed among the people of his former mission.

Among the articles was a black coat donated by a clerical brother which was bestowed by Mr. Young on a worthy old Indian who stood in evident need of such a garment.

The missionary's visit culminated in a Sunday service and to this came the old Indian, clad, not in his best coat, but in the tattered, greasy, and altogether disreputable capote which it had been intended to replace.

"Why," said the missionary, "have you not come in the coat I gave you? Do you not know that you should show respect to God's house by coming to it as decently dressed as you can? I am displeased with you."

"Oh, missionary do not be cross with me," said the old man.

"The coat you gave me is a very fine one; I am proud of it, and I thank you for it. But it is too fine to wear all the time. I take it out every day and put it on for a while and think how clever the men must be who can make clothes so fine and so smooth and that fit so well."

And here he stroked and caressed shoulders and breast and arms as he remembered the superlativeness of the coat he had left at home.

"But," said he, "I come to the church today to hear you read from the Book and tell us the way of God, and if I had on my fine coat I would be thinking of it all the time. We grow accustomed to these new things gradually so that our attention is not engrossed by them. I put on my fine coat in my house for a while each day, and I think by next Sunday I will be able to wear it to the church without being hindered by it from attending to the service."

WHO ARE THE CHEROKEE CITIZENS AND WHO ARE NOT?

Of all questions, the solution of which seems impossible, this citizenship question is undoubtedly the paramount one to the Cherokees. That it can ever be settled with entire satisfaction to all concerned is beyond a reasonable possibility. The claimants are unwilling and naturally should be to yield their rights or what they believe to be rights without reasonable and fair compensation. On the other hand the Cherokees—if we may believe the declared opinion of some of their leading statesmen—are unwilling to compromise the matter one way or the other and will listen to no plan save the complete expulsion of these residents whom they claim are not Cherokees and have no right to Cherokee lands or to participate in Cherokee affairs. Among the many hundreds of claimants in this nation there are doubtless many, perhaps a vast majority, who have no Cherokee blood in their veins and who are entitled to no mercy in the final adjustment, but, again, without the reasonable show of a doubt there are many claimants who are of Cherokee stock and who have just as much right to the Cherokee soil as the full-blooded and duly enrolled Cherokee, and *Phoenix* does not believe that Congress will ever pass a law—no matter if it does carry with it the opening of the Cherokee Strip—depriving those who can prove before an impartial tribunal their Cherokee ancestry. The Cherokees have been fearfully imposed on by these bogus claimants. No one doubts that. But it matters not to what degree the imposition has been carried nothing could justify Congress in unceremoniously ejecting every one declared an intruder by the nation as some of them—no matter how few—are unquestionably Cherokees. —[*Muscogee Phoenix*.]

SAYINGS FROM MOHONK.

I would like a civil service reform that would sweep away Indian agents and agencies altogether. —[*Miss Fletcher*.]

The Indian tepee is not a hot bed of civilization. It seems to me that for the Indian it must be emphasized that, Home is where soap is. —[*Miss Cook*.]

The time has come to say: "Churches, do you work in a Christlike way, and pay your bills; Government, do you work in a rational way and pay your bills."

—Rev. Dr. King.

INDIAN CHARACTERISTICS.

Prof. Wilson the Anthropologist who is now in this nation, making measurements of the Indians, as a representative of a World's Fair department, gives some interesting characteristics of the physical make up of the Red man, which have come under his observation. He has measured a great many full-blood Indians and says he finds that they always measure from $2\frac{1}{2}$ to 6 inches greater in width,—that is from the tip of the right hand to the tip of the left hand with arms extended—than they do in height. As soon as they are crossed with another blood their width shortens down to about that of the height, which corresponds to the measurement of the average White man. He also finds that with the majority of full blood Indians, the lobe or lower part of the ear, grows close to the head and has't that rounded appearance at the bottom which is characteristic in a White man. As soon as they are crossed with White blood, this characteristic disappears, until the Indian blood is almost extinct, when in variably it again appears as in the full blood Indian. He has found that a mixture of Indian with any other blood makes a large race of men, so long as there is a predominance of the Indian. He says that the Arapahoe Indians have the largest physique of any Indians whom he has measured yet, and are perhaps the largest people he has ever measured, except the Russians. We had always thought that the Choctaws were regarded as a race of large men, but he says the measurement of the older Choctaws does not bear out this idea, as he invariably finds them small men. The most of the large men whom he has measured since here are men of mixed Indian and White. —[*Atoka*, I. T. *Indian Citizen*.]

THE INDIAN MESSIAH MAY GET INTO TROUBLE.

It is said that the Indian Messiah at Walker Lake, Nev., has sent emissaries among the Idaho tribes, urging them to inaugurate ghost dances and to prepare for war in the spring. The runners who have reached Idaho, however, have been very coldly received, the tribes of that state being satisfied with their lot and afraid to dance, as they did in 1890. Sergeant Jim, a leader of the once-terrible Bannocks, now living on the Fort Hall reservation, near Pocatello, declared that the Messiah will soon be assassinated if he does not cease his attempt to stir up trouble. Jim declared that the red men of the far west want no more trouble with the whites, and the Bannocks will certainly take steps to have the false prophet killed if he sends any more runners into Idaho.

POSSIBLY THE KIND OF INDIAN THAT WERE BEST DEAD.

Ed Guerrier, accompanied by three Indians, Sitting Bull, of Messiah fame, Black Bear and Washee, returned to the agency Wednesday, after a three weeks' absence in the vicinity of Virginia City, Nevada, where they went to converse with the Messiah, and they now have a new stock of revelations to make to their brothers in red, but have not yet made them public. —[*El Reno Eagle*.]

ARROW HEADS FROM THE INDIAN'S FRIEND.

If some Protestant woman will give three million dollars for Indian schools, as one Catholic woman has, it will change the present phase of the contract school question.

There have been more undesirable immigrants received into this country during this present year than there are Indians now living.

THE INDIAN A LAND GRABBER.

A strong appeal to the Cherokee Council goes out through the editorial columns of the Indian Territory press against the spirit of greed manifested in the great grab game for land at present being

played in the Cherokee Nation. The papers claim that those for whom the land was intended, the real Indian should reap the benefits of the distribution, but the real Indian is realizing the least from the advantage of being a citizen in the nation. They would have the council make some provision for checking the greed of the unloyal and in many cases adopted citizens. There is one hopeful outlook to this question however. If the real Indian is driven out by the adopted land grabber he may take up his abode among the citizens of the United States and the sooner become a part of the great nation that ridiculously fosters the petty Cherokee nation within its borders. There are about 24,000 Cherokees, and if equitably divided there is sufficient land to give each a good sized farm. As it is, however, many individuals control as much as 5000 acres, deriving vast revenue from the same, while other deserving citizens have but small tracts. The duped majority are crying out "Monopoly" and looking at it from this standpoint, is it any wonder that the greedy grabber is opposed to allotment in severalty, where the land will be divided equally?

THE WAY IT IS DONE IN THE RESERVATION SCHOOL.

Agent Day saw fit last Friday to cut off the beef from those Indians who refused to send their children to school. When they found their rations were cut off they hurried home and got their children in school as quickly as possible, and returned to the agency and were allowed beef rations as before. Poor to is a great schemer. —[*Chickasha Express*.]

A NEW CATHOLIC SCHOOL.

A Catholic Indian school will soon be opened two miles south of Anadarko. Five sisters from Philadelphia, who will conduct the school, are in this city and are waiting for the completion of the buildings, when they will open their school to be known as St. Patrick's mission. —[*Purell Register*.]

REV. E. F. WILSON.

The following taken from the *Church Guardian* in reference to our friend Rev. E. F. Wilson, of twenty-four years' missionary fame among the Canadian Indians, speaks for itself:

After 24 years and 3 months spent among the Indians, I am about to start (like Jacob of old) on my journey westward, with my wife and numerous children, to seek pastures new and to pitch our tent on the banks of a broad river in a country 2300 miles distant from our present home.

Failure in health, both on the part of my wife and myself during the last year or two, increasing antipathy to the intense cold of Algoma, together with a certain feeling of weariness (and possibly a little trouble about the "spots and streaks") are the primary causes that have decided us on making the move, and so, ere November snows have had time to whiten the shores of the St. Mary River, we shall, if God will, be away to the west—beyond the Rockies to the Fraser River in British Columbia.

I and my wife began my pioneer life in the Bush before our children were given to us 24 years ago; and now accompanied by our children, we are going back to pioneer life again. Our idea is to engage in mission work among the settlers on the Fraser River.

The allotment question is still disturbing the minds of our Indian Territory brothers and will continue to until every inch of land is allotted and the Indians become individual citizens of our Republic.

A strong effort will be made during the present session of the Cherokee council to have the capital of the Indian Territory removed from Tahlequah to Ft. Gibson.

It is the time of year when Indians receive their annuities in goods and money. It is said that the Ojages are the richest Indians in the Union.

THIRTEENTH ANNUAL REPORT

—OF THE—

INDIAN INDUSTRIAL SCHOOL,
CARLISLE, PA.

Sept. 22, 1892.

SIR:

This is the thirteenth annual report it has been my privilege to make for this school. In all my former reports I have so fully outlined the purposes and success of the school that it seems unnecessary, at this time, to repeat what has been so often stated.

The progress and growth of the school during the past year has been a fair increase over that of last year. Our average under care during the year was 779. The students have enjoyed larger outing privileges than before, and the results have been correspondingly greater. Their earnings during the year, outside the school, were:—

Boys.....	16,698.83
Girls.....	5,170.15

Total \$21,868.98

Their savings at the end of

June were..... \$15,723.58

There has been an increased appreciation of the services of our students, and they have received, on an average, better pay than in any previous year.

In looking back over the thirteen years of our history the most striking feature of it is the wonderful change that has been made in the conditions of the In-

dian during that time. In the beginning, 49 out of 50 of our students were unable to speak any English whatever, and very few came to us in any other but their camp dress. These features have gradually faded away, and now we never receive a student dressed in native costume; a very large proportion of them make some use of the English language and have been somewhat advanced in the home schools.

The liberal appropriation of Congress last year, accompanied with a corresponding liberality in the law making our appropriation, enabled us to greatly improve the facilities of the school. The Girls' Dormitories were enlarged and improved so that we may easily care for 275 girls, and we now can handle from 600 to 650 boys and girls at the school, and could care for 1000 easily, using our outing system more liberally.

The work of the school rooms and shops has been more fully systematized, enlarged and improved, so that we are making better progress all along the lines.

The sudden death, on August 13th, 1892, of my principal clerk, Dr. Charles H. Hepburn, who had served the school most efficiently during a period of more than nine years, has been a great loss to the school, and to the Indian service. Dr. Hepburn was one of the most competent, conscientious and industrious officers it has ever been my fortune to serve with.

The following table shows the composition and the statistics of our population during the year:

POPULATION.

Tribes.	Connected with school at date of last report.		New pupils received.		Total During Year.	Returned to Agencies.		Died.		Remaining at School.		Absent in families and on farms.	
	M	F	M	F		M	F	M	F	M	F	M	F
Alaskan.....	3				3	1				2		2	
Apache.....	68	16	2		86	10				60	16	60	15
Arapahoe.....	11	8			19	2	2			9	6	11	7
Arikaree.....		4			4						4		3
Assinaboine.....	26	15			41	1	1			25	14	39	9
Bannock.....		2			2					2	2		2
Blackfeet.....		1			1					1	1		1
Caddo.....	5	3	1		9	1				5	3	8	1
Cherokee.....		1	2		3	2	1						1
Cheyenne.....	15	7			22	4	2			11	5	16	7
Chippewa.....	53	43	9	5	110	8	9		1	54	38	92	50
Cree.....	1				1					1	1		1
Creek.....		1	2		3	1				2	2	1	
Comanche.....	2	1	1		4	2				1	1	2	1
Crow.....	16	8			24	1	1			15	7	22	8
Gros Ventre.....	8	5			13	1				7	5	12	3
Kaw.....	1				1	1						1	
Kiowa.....	5	3	1	1	10	4	1			2	3	5	4
Lipan.....		1			1		1						1
Mandan.....	1				1			1				1	
Menominee.....			2	2	4	1	2			1	1	2	
Miami.....	1				1	1							
Navajo.....	2				2	1				1	1	1	
Nez Perce.....	8	5	6	5	24	1				13	10	23	11
Omaha.....	9	5			14	5	2			4	3	7	4
Oneida.....	40	47	22	20	129	13	11			49	56	105	48
O-aga.....	11	2	6		19	2	1			15	1	16	9
Ottawa.....	28	27			55	3	3			25	24	49	15
Pawnee.....	4	4	2	1	11	2	1			4	4	8	4
Peoria.....	1	2			3	1	1			1	1		2
Piegau.....	30	9			39	4	1	1		25	8	33	20
Piute.....		1			1			1					1
Ponca.....	2				2					2	2	2	
Pottawottomie.....		3		1	4		1			3	3		1
Pueblo.....	33	28	1		62	9	12			25	16	41	28
Quapaw.....	2	1			3	1				1	1	2	1
Sac & Fox.....			1	2	3					1	2	3	
Seminole.....	1				1					1		1	
Seneca.....	2		7	5	14					9	5	14	5
Shawnee.....	2	3	1	1	7	1	1			2	3	5	1
Shoshone.....	6				6			1		5		5	
Sioux.....	51	40	5	6	102	6	8		1	50	37	87	43
Stockbridge.....		4	2	2	8					2	6	8	1
Tuscarora.....	5	1	5	4	15	1	2			9	3	12	8
Wichita.....	1				1					1		1	
Winnebago.....	12	5	4		21	8	1			8	4	12	7
Wyandotte.....	4	9	1	3	17	2	3			3	9	12	1
Total.....	471	314	83	58	926	101	68	3	3	450	301	751	404

Respectfully,

R. H. PRATT,

Capt. and Supt.

TO THE HONORABLE

THE COMMISSIONER OF INDIAN AFFAIRS,
WASHINGTON, D. C.

A marked copy of the *Indian Index* was sent us containing an account of the arrest for thieving, etc., of one Joe Hatchett in the Indian Territory, who claims to have been at one time a student of

Carlisle. We would like to know how much he was paid to make such a claim. It is a "hatched up" story and goes along with hundreds of other misrepresentations that Carlisle has had to shoulder, in regard to returned students.

A FAITHFUL WORKER FOR THE INDIAN DIES.

The Indian cause has met with a serious loss in the death of Mr. C. T. Beach, which occurred on the 23rd of September, at Colton, Cal.

From the *Colton News* we glean the following:

When he came to California he was appointed Superintendent of the Indian schools of the Mission Agency and filled the position to the entire satisfaction of the government and the pupils of whom he had the direction.

While in his position as Superintendent he won the esteem and affection of all the teachers and officers with whom he came in contact.

On the first of August his faithful work won him promotion and he was appointed Supervisor of Schools for the sixth district comprising all the government schools of Southern California and schools at Fort Mojave, Colorado River Agency and Yuma, Arizona.

About a year ago Mr. Beach had an attack of the grip which developed into lung trouble and finally caused his death.

THE CHEROKEE STRIP.

The interest is so great and excitement so intense regarding the near approach of the time for opening the strip, that every move made and every word said or printed is eagerly listened to by the great throng who have remained here for years and expended their last dollar in holding out for the time when the grand rush will be made. The hundreds rolling in, every few days in covered wagons with their cooking outfits disappear and new ones take their places. Where do they go? A ride in any direction from Arkansas City will find them in the groves, along the creek banks or along side of some farmer's house. Many have secured a winter's job shucking corn with privilege of remaining on the place until spring. Others have made arrangements for house room with farmers along the state line, while hundreds are already in the coveted land under one pretense and another.—[*The Arkansas Valley Democrat*.]

DISTRUST OF GOVERNMENT.

Yes, we distrust the state, whatever its name or shape; we distrust its prudence, its lights, its doctrines and its aims; its processes, its methods, its propensity to regulate, its obstructiveness and its self conceit; its morality, its conscience and its probity. It worries us to see in it the organ of right and the instrument of justice.

We cannot arm the state with new rights or fortify its power on one side without re-enforcing it on all sides. The domain of public authority cannot be extended over all interests and private contracts without enslaving the individual and subjecting the family to it.

No artifice of political science can find means to make the state the master of economical life, the omnipotent arbiter of the mill and the shop, without our societies that live by work being taken wholly into his hand.—A. LEROY BEAULIEU in *Popular Science Monthly*.

A BIT OF SARCASM.

"The Choctaw troubles are only another argument in favor of the entire abolition of the petty Indian governments and the substitution of a staple form of state government therefor. Events of the past week, while to be deeply deplored, hasten the inevitable end that awaits the present system of regulating Indian affairs—*Purcell Register*.

Yes, such troubles will happen in an Indian country, and it is to be deplored that the present status of the Indian government is responsible for such things. It is a strange argument for the abolition of Indian autonomy and the establishment of a state government similar to Tennessee, New York and Pennsylvania, so that riots and blood-shed could be carried on with better success. It is too bad for the Choctaws to try imitate those states and make such a dismal failure.—[*Chickasaw Enterprise*.]

SCHOOL NOTES.

Encouraging reports of our girls who have entered various hospitals and Training Schools for Nurses with a view to making nursing a profession, have been received. Miss Nancy Cornelius, Oneida, who graduated from the Training school at Hartford, and Miss Lilly Wind, Wyandotte, who has a diploma from the same Training School have all the work they can do in private families, are giving excellent satisfaction and earning the wages that skill and education in their line merit. Miss Zippa Metoxen, Oneida, now at the Training School in New Haven is doing well. Miss Elizabeth Wind, Wyandotte, is at the M. E. Hospital, Philadelphia, and writes that she is enjoying her work. Miss Katie Grindrod, Wyandotte, is at the Woman's Hospital, Philadelphia, and a friend writing concerning her progress says, "I am proud of the plucky little girl." Miss Phebe Howell, Pawnee, who graduated from a regular school, has entered the Maternity Hospital, Philadelphia, for a post-graduate course and is doing her part. The last to go out from the school in this chosen field of usefulness, is Miss Nellie Carey, Apache, who is at Massachusetts General Hospital, Boston. She said in a recent address before a Boston audience.

"I went to Carlisle with Dr. Jackson, who is now in Alaska Superintendent of the government schools. I was at school before I went there. I stopped my lessons there, and went to do farm work; then I went back as assistant in the girls' department. I am very thankful that I came east, for if I did not I could not be here today. Now I am trying to fit myself for something useful in the future. I hope when I finish at the hospital I can go out West among my own people, the Apaches, whom they say they cannot tame, they are so wild and savage, and I will tell them what I have learned, and above all, the blessed news of the gospel."

Mr. Edward Marsden, one of the New Metlakatlah Indians of Alaska, who is attending Marietta College, Ohio, spent his summer vacation with us. He played one of the leading cornets in our band at the time of the New York and Chicago parades. A young gentleman of exemplary character, a model of quiet bearing and dignified purpose, and to the front in all good works, his influence for good among our boys was materially felt.

Miss Alice and Lilly Cornelius, of Oneida, Wisconsin, ex-students of Carlisle, are attending the Girls' High school in Boston.

Reproduction of a Story About a Lost Kitten.

"Alice had a kitten and the kitten's name was snow-ball because she was as white as snow. Her Uncle George gave it to her for present and she was very fond of her pet kitten and one day the little kitten was gone so she and her brothers looked for it in the yard and barn but could not find it so she let it go and one evening one of her brothers went out in the barn to work and he heard the little kitten cried mew some-where. He thought it must be under the floor so he took one of the boards up and sure enough there was the little kitten she was glad to get out and Alice was glad to get it back again."

One with less knowledge of English tells the same story in the following unique style:

"Ellen's kitten she lost one day, and she hunt it she can fine she's cat, and Ellen feel shad for her kitten Snowball, and one of her brother he worked in the barn and hear something cry, then he stand still to liash, he hear again the cry, and he lift one of the board and he find the kitten."

A writer in a recent issue of the *Indian Arrow* says it was the Cherokee Indians who met Columbus on his first landing in the New World.