

# The Red Man.

— HIS PRESENT AND FUTURE. —

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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

## A RECORD OF STATESMANSHIP.

President Hayes' Career Sketched by the  
Hon. Carl Schurz

It may be said without exaggeration that public station in this country has seldom if ever been graced by a man of purer character or higher and more conscientious conception of duty and more patriotic motives. His career in private as well as in public life was throughout that of a model citizen. He was born in Ohio in 1822. Having received a liberal education, he devoted himself to the practice of the law, and won the general esteem of the profession and of the public by the solidity of his abilities and acquirements and a conscientious performance of his duties. He sought and found congenial companionship among persons of culture and high character. His principles and sympathies made him an anti-slavery man. When, after the outbreak of the secession movement, the National Government called for defenders, he promptly abandoned his prosperous professional practice and joined the army. The wounds he received attested his valor. By "gallant and meritorious conduct in battle," and by giving evidence of the capability of leadership, he earned for himself the rank and command of a general officer and a place among the bravest and ablest of our citizen soldiers. In 1864 a nomination for Congress sought him, and he was elected while serving in the field. In 1867 he was nominated for the Governorship of Ohio, and elected to that office twice in succession, with increasing majorities, one canvass turning upon the reconstruction measures and the other upon the financial honesty of the National Government, of which he became one of the sturdiest and most uncompromising champions. His administrations as Governor were without a flaw in point of rectitude and good policy. Nominated for Congress in 1872 he was defeated by a strong combination of opposing forces, and then retired from public life, as he expected, forever. But he was called forth again by a nomination for the Governorship in 1875, which he reluctantly accepted, and then he led in that famous campaign for "sound money," the victorious issue of which sealed the final defeat of the paper-inflation movement.

It was not surprising that the modest man whom public place had so often sought, instead of his seeking it, who by meritorious service had to such a degree won the esteem and confidence of his fellow citizens without making enemies, and who had become so conspicuous a representative of public integrity and sound policies, should have been selected by the

National Republican Convention of 1876 as a safe man to lead the party—then seriously discredited by the exposure of corrupt practices under General Grant's second Administration—once more to victory. The doubtful result of the election and the dangerous contest that followed and was finally settled in favor of Mr. Hayes, are well remembered. President Hayes assumed the duties of his office under circumstances of unusual difficulty. Had he been a selfish politician, or a man of no more than an ordinary measure of moral courage, he would have sought the favor of the most powerful elements of his party that they might fight his battles for him. This he did not do. He had nothing in view but the great interests of the country. In his letter of acceptance he had, according to convictions long entertained, laid great stress upon the necessity of a thorough reform of the civil service. In his inaugural address he reiterated with emphasis his determination to carry on that reform. He formed his Cabinet, not with a view to please the party potentates, but with a view to the successful execution of the work to be done. He had hardly entered the White House when he began his preparations for the withdrawal of the troops from "the States lately in rebellion"—that great and wise measure of pacification which relieved the Southern people of the curse of so-called carpet-bag rule, gave them back their self-government, and became the starting-point of that prosperous development which we now behold. The Treasury Department at once vigorously prepared for the resumption of specie payments and the reduction and funding of the National debt at a lower rate of interest. The President by Executive order warned public officers against meddling with party politics and the levying of political assessments; competitive examinations, discontinued under President Grant, were resumed in several of the departments in Washington and the great Government offices in New York, and subsequently two of the principal and most influential officers in New York were removed on the ground that they had made their offices headquarters of political management—an act highly offensive to powerful party leaders.

While these measures were received with favor by the intelligent patriotism of the country, they aroused the resentment of the practical politicians, high and low—the withdrawal of the troops from the South, because it would turn Republican into Democratic States; the Civil Service Reform measures, because they curtailed the patronage domain of the members of Congress and the party magnate. Thus the opposition to the President in Congress and in the party councils grew steadily in strength and violence. The recommendations made by the President and the heads of Departments were contemptuously thrown aside. Even the financial measures of the Administration were hampered, and a silver bill passed over the President's veto. But he stood firmly by his principles. The Southern policy was maintained, the resumption of specie payments successfully effected, and the financial honor of the country preserved. It is true that the practical reform of the Civil Service fell short of the original programme; but, considering that his predecessor had abandoned the whole system, that President Hayes and the heads of the Departments under him had to work without any appropriations for the purpose, and were at every step obstructed and assailed

by a hostile Congress, it is remarkable not that not more, but that so much of permanent value was accomplished. If President Hayes did not carry through a complete reform of the Civil Service, he certainly saved that reform from utter annihilation, and gave it a new and vigorous impulse, without which its subsequent progress would hardly have been possible.—[*Harper's Weekly*.]

From the Message of Rutherford B. Hayes  
December 1, 1879.

The experiment of sending a number of Indian children, of both sexes, to the Hampton Normal and Agricultural Institute, in Virginia, to receive an elementary English education and practical instruction in farming and other useful industries, has led to results so promising that it was thought expedient to turn over the cavalry barracks at Carlisle in Pennsylvania, to the Interior Department for the establishment of an Indian school on a larger scale. This school has now one hundred and fifty-eight pupils, selected from various tribes, and in full operation. Arrangements are also made for the education of a number of Indian boys and girls belonging to tribes on the Pacific slope in a similar manner, at Forest Grove in Oregon. These institutions will commend themselves to the liberality of Congress and to the philanthropic munificence of the American people.

Ex-President Hayes in his Annual Message  
December 6, 1880.

Much care and attention has been devoted to the enlargement of educational facilities for the Indians. The means available for this important object have been very inadequate. A few additional boarding-schools at Indian agencies have been established and the erection of buildings has been begun for several more, but an increase of the appropriations for this interesting undertaking is greatly needed to accommodate the large number of Indian children of school age. The number offered by their parents from all parts of the country for education in the Government schools is much larger than can be accommodated with the means at present available for that purpose. The number of Indian pupils at the normal school at Hampton, Virginia, under the direction of General Armstrong, has been considerably increased, and their progress is highly encouraging. The Indian school established by the Interior Department, in 1879, at Carlisle, Pennsylvania, under the direction of Captain Pratt, has been equally successful. It has now nearly two hundred pupils, of both sexes, representing a great variety of the tribes east of the Rocky Mountains. The pupils in both these institutions receive not only an elementary English education, but are also instructed in house work, agriculture, and useful mechanical pursuits. A similar school was established this year at Forest Grove, Oregon, for the education of Indian youth on the Pacific coast. In addition to this thirty-six Indian boys and girls were selected from the Eastern Cherokees and placed in boarding-schools in North Carolina, where they are to receive an elementary English education and training in industrial pursuits. The interest shown by Indian parents, even among the so-called wild tribes, in the education of their children is very gratifying, and gives promise that the results accomplished by the efforts now making will be of lasting benefit.

If there is anybody in this world to be pitied, it's the man who is camping on the border of the Strip, waiting for the opening day.—[*Musogee Phoenix*.]

## INDIAN CITIZENSHIP.

A Speech By Richard Davis, Cheyenne.

LADIES AND GENTLEMEN: It sounds very much like business to my ears when I hear the people of this country, at least talking about extending what the American people owe to the red man, that is, the freedom of living as citizens.

I believe firmly that citizenship is our only salvation. And I am satisfied it is the only way to settle the Indian question and in a manner to compensate the Indian for the injustice done him in the past.

To every Christian man or woman, and to every statesman who says, "Give the Indians equal rights as free citizens of this Great Republic at once," I say to each and every one of them, Amen.

There is no other way possible to second the Indian's own efforts towards true civilization; and then this country will become what it claims to be,—"Land of Liberty," when every man irrespective of color or conditions, has full right to enjoy all its privileges and blessings.

You ask what are the necessary requirements for the Indian before he can be declared a citizen.

And I ask you is it necessary that he should remain standing idle in the mire of the reservation any longer when he has a soul in him and such physical energy as to enable him to stand erect among men?

But you may say, it is necessary that they should all be educated before being declared citizens.

Now, what degree of education must we have to qualify us for citizenship?

Is it necessary that we have a classical education first?

I think not.

No man can become a lawyer or a carpenter all at once, although he may be called one. He has simply acquired the first rude principles of his profession or trade which entitles him to the right of being called a lawyer or a carpenter and as time goes on he grows and becomes more capable.

So it is with the Indians and citizenship.

You cannot expect us to ever be in a condition to enter citizenship and to become your equals under the disadvantages from which we have labored for so many years.

We cannot compete with you intellectually, socially, or in many other respects. And it is not right nor just that you, a Christian people, should demand of us something which through no fault of our own we are unable to accomplish.

But we have principles and qualifications which entitle us to become citizens, and once citizens, continually coming in contact with things that elevate and enlighten, you may then expect us to grow and go forward and ultimately compare favorably with you. And another thing, we have patriotism and love of country in our hearts and the stars and stripes are as dear to us as they are to you. This one fact alone, in my opinion, entitles us to the rights of citizenship.

There are Indians living today who served meritoriously in the war of the rebellion and if they had the courage to stand for "Uncle Sam" in time of need, "Uncle Sam" should certainly have the courage to do for them what justice and our civilization now demands.

To me it seems hard that there should have been any question about giving the responsibilities of citizenship to us—the natives of this soil, while thousands of others, who, in a great many cases are



not as well qualified as many of us, and besides are not natives of this soil, are annually declared citizens.

If the Indians had been declared citizens ten years ago the people of today would not be bothered by their restlessness and Ghost Dancing.

Of this fact I am firmly convinced, seeing what I have seen and undergoing what I have done during my residence of twelve years in the heart of civilization.

I came to these scenes as wild as any of the savages who participate in the Ghost Dance, and I know that what I have seen and heard and which effected such a great change in me and my ideas, would have wrought the same effect upon those same men who are now taking part in the Ghost Dancing.

If they had been given the same opportunities that I have enjoyed they would also be today self-supporting and free citizens.

If the Indians had become citizens ten years ago their children who have been educated in the East, in place of returning to their degraded reservation homes would have returned to homes in civilized and Christianized communities. What a difference there might be in the Indian today! It is a mistake if you call this a mere theory. It is only thirteen years ago that the general belief was that "The only good Indian is a dead one."

The establishment of the Carlisle Indian School, I am glad to say, has revolutionized public sentiment and today I am safe in saying that the people as a whole are with us and believe that there is a future before us.

It is said, if all the Indians be declared citizens now, they would become more of a burden on the hands of the Government than they are, because they are not well enough qualified to support themselves.

I refer you to the Indians of Michigan and Wisconsin who are citizens, also the so-called civilized tribes of Indian Territory. Those Indians are superior to any of the other Indians, and why?

Simply because they have been given a chance to cultivate the habits of civilized life and in this manner come in contact with things which in time became part of their nature, gradually blotting out what savagery remained in them.

Those Indians have advanced and prospered under part of the conditions I now ask, and I am satisfied that if we are given the right to enjoy the responsibilities of citizenship that the time will come when you can say the same thing of us and perhaps more too.

A boy would never become a man if you always give him boy's work, never trusting him with any responsibility or exacting anything from him.

So it is with the Indians, not until you drop the mantle of responsibility on their shoulders and demand of them the same as that due from other citizens—can you expect them to become men.

## THE INDIAN SCHOOL.

### SUPERINTENDENT DORCHESTER REPLIES TO C. F. LUMMIS.

**Charges of Immorality and Cruelty at the Government Schools in New Mexico Disproved—Mr. Lummis's Unique Prejudice in Favor of Indian Customs.**

To the Editor of the Tribune:

Sir: About the last of October one C. F. Lummis, writing from Los Angeles, addressed an open letter to me, in which he charged immorality and brutality in the Indian Schools of the Southwest; but he particularly concentrated his complaints upon the Government Indian Training School known as the Fisk Institute, at Albuquerque, N. M. He also charged that these things were done with my knowledge and connivance, as general superintendent of Indian Schools.

The aforesaid letter was widely published in Western and Eastern papers long before my attention was called to it. I was on the frontiers and Indian reservations of Montana from early in October until far into December receiving only

long delayed mails. Hence the lateness of my reply.

In responding I shall not enter the field of personal innuendo, which Mr. Lummis widely opened, but will confine myself to as brief a statement as possible of facts vindicating the Indian school service.

As to the Indian schools of the Southwest, I will say, first of all, that during nearly three and three-fourths years, since my appointment to this office, I have been in New Mexico and Arizona from February 11 May, 1890; two weeks in August, '91; from February to August, '92, and now more than two weeks in December, '92. And I must say that the accusation of bad morals in any of the schools, either among the pupils, the employees, or employees and pupils, is wholly gratuitous and unfounded. Close scrutiny has been made of every school by Mrs. Dorchester and me, and no evidence of immorality has been found during these nearly four years, except in one distant reservation school, and that was thoroughly corrected some time ago.

The Albuquerque Government school is especially involved by Mr. Lummis in his charge of immorality. In doing this he only revived a story that originated about a year and a half ago, and which was then thoroughly investigated and exploded. Soon after the story came out about July, 1, 1891, United States Inspector Gardner came and investigated the matter. In August I was sent for the same purpose, the custom of the Indian Office being to have more than one examination where serious charges have been made. The report of these two investigations with a large number of detailed affidavits in due form, were put into the hands of a legal expert in the Department of Justice in Washington who declared the findings to be conclusive. My verdict of acquittal turned chiefly upon the stories of the accusers themselves—the self-evident inconsistencies of their statements, which I need not mention in this paper. Their conduct indicated a concerted effort by libel, to bulldoze the superintendent into retaining them as employees in the school for another year.

While I write there lies before me the original letter of the legal expert referred to the Commissioner of Indian Affairs, from which I make the following extracts:

I regard the analysis of the investigation by Daniel Dorchester, Superintendent of Indian Schools, as exhaustive and correct, which does not materially vary from that of Mr. Gardner, who saw the witnesses face to face.

Again he says:

Mr. Commissioner, I want to express my good opinion of Professor Creager's manhood and abilities, and feel that from all points of view he is worthy of your confidence.

Before I left Albuquerque, at the time of that investigation, a testimonial was drawn up, highly complimentary to the school and superintendent, and signed by thirty-five of the most prominent citizens and business firms of Albuquerque—merchants, Mayor and ex-mayors, and ex-members of Congress, editors, a half dozen bank officers, etc. These gentlemen represent all political parties and nearly all denominations. Several of them had had personal conversations with the accusers and discarded their statements.

Mr. Lummis says that in the Fisk Institute "barbarities almost fit for an Apache outbreak have been perpetrated upon shrinking, inoffensive pupils;" that "slave irons, slave whips and other implements of education, with which inoffensive Pueblo children are tortured," are "openly supplied to the government Indian schools;" and he also charges "the using of revolvers, shackles and scourges." He also claims to be "fully fortified with proofs" as to the barbarities practised, the kidnapping of children and the torture of innocents." In one paper Mr. Lummis says: "If they (pupils) run away from their slavery there (in school), he (the superintendent) hunts them down as he would convicts. Blood hounds are the

only embellishments lacking. In cases within my personal knowledge, boys who have escaped were captured and carried back at the point of a six-shooter, not by an officer, nor a writ, but by the salaried teachers of a parental Government, and restored to the prison; their brief period of freedom was rewarded by a ball and chain."

A local writer in Albuquerque, an echo of Lummis, also charges that boys when captured have been "tied by a halter round the neck to the tail of a wagon, compelled to walk back more than ten miles to the school," and then sentenced "to two months of imprisonment"; that one captive "was trotted over the plains in the same way," was "staked out in chains all night," was "put into the dungeon in handcuffs," and a rope, tied to a link uniting them, was thrown over a beam and his body dragged up until only his toes rested on the floor;" and that boys have been "whipped until the raw, quivering flesh flies open at every cut of the bloody lash."

Such is the terrible indictment drawn up. I was at first unwilling to believe that the Grand Jury of the American people would listen to such charges, and was disposed to let the matter pass unnoticed, but under the powerful bias of political and religious partisanship men sometimes strangely give credit to the most absurd scandals, especially when adroitly put by a facile pen or an insinuating address.

For more than two weeks I have been in Albuquerque, N. M., untiringly seeking evidence, pro and con, closely searching every possible and probable source of information. A volume of affidavits has been accumulated, and I must say that the evidence tends remarkably in one direction. Indeed, no testimony which can stand examination sustains the discreditable stories. A more causeless and baseless libel upon any institution and its officials I have never met in my life. This statement is made understandingly. There is not a particle of evidence that the superintendent of this school or any school official has treated pupils cruelly.

The solemn asseverations of Mr. Lummis and his lieutenant that they possess ample proof to sustain their infamous calumnies are only specious empty bubbles—desperate attempts to beguile innocent people and to give currency and an air of plausibility to astounding stories. I had no opportunity personally to test Mr. Lummis's proofs, so called, for he is now in South America; but I did repeatedly appeal to his representative to prove the statements, yet in vain, except that he gave me some names of Indian ex-pupils residing in the city who he said would furnish proof. I called them to my room at the hotel, and drew from them all they had to say, but their testimonies were against the accusing parties. These ex-pupils said they had not known nor heard of any such cruelties at the school or by any school official, except as they had read the stories in the newspapers. I have been unable to find even the shadow of proof in support of alleged brutality.

The reluctance of Mr. Lummis's representative, editor of *The Albuquerque Daily Times* to produce the proof was remarkable and even despicable. To me he personally boasted, as he had previously done in his paper, that he had an affidavit in his safe drawn up by Mr. Lummis which would effectually vindicate all the charges that had been published. Four times he promised to produce the affidavit, and four times he failed to keep the promise, notwithstanding the time and place for bringing it to me in the presence of witnesses. At last, as I was about closing up the investigation, this editor brought me a long document of eight pages of foolscap, purporting to be a copy of an affidavit which Mr. Lummis took before he left for South America. It claimed to be the dying testimony of Bautista Jojola, a Pueblo Indian boy, of Isleta, complaining of great cruelties which two years after they were inflicted

caused his death. During these two years he had apparently been a rugged boy, and the school physician testifies that he had had no occasion to give this boy medical treatment until his last sickness, which began about two months before he died of phthisis pulmonalis. This document abounds in absurd and absolutely false statements; so many that it would not stand for a moment in a court of justice. To test the matter I sent a reliable gentleman, a justice of the peace, with an interpreter to Isleta to see Bautista's father and get an affidavit from him giving the facts. The result is complete proof that no such dying affidavit or statement was made by Bautista. His father affirms this under oath, also that he himself did not sign by name or by his mark (X) any document of the kind, either as a witness or in any other way; and he further declares that his son never complained of any cruelty at the school, but rather expressed the strongest affection for the school and a hope to get well and return to it. This genuine document I had taken in due form, and it is now in my hands. It overwhelmingly demonstrates that the so-called affidavit of Lummis is a spurious fabrication. Such is the rotten basis on which the complaints rest.

That "slave-irons, slave-whips," etc., are "openly supplied to the Government Indian schools" is an unmitigated falsehood. The school does not own even a pair of handcuffs, but borrows from the police of the city, when necessary, in handling large, stout boys. I challenge any one to find any implement of torture "supplied" to the Government Indian schools by the Government or any one else. At Albuquerque, by my request, the disciplinarian brought me the whip chiefly used, a small rawhide two feet nine inches long, weighing less than two and a quarter ounces. A less severe cotton-braided carriage whip, without a lash, only a small snapper, is sometimes used; but no boy is ever required to strip off his clothes when whipped, and no boy has been known to cry. All testimonies agree that no blood has ever been drawn by a whip. Of course some punishment must be administered where there are so many boys together—boys numbering from 100 to 200 at times during the last four years.

Mr. Lummis says that to his personal knowledge runaway boys have been "captured and carried back at the point of a six-shooter." It would not surprise me if, when four or five great Apache boys, and possibly large boys from some other tribes, weighing from 150 to 180 pounds, were overtaken in a wild region by a small school force, sometimes of only one or two, it were necessary to overawe and quiet the boys by a show of a pistol. It is hardly safe to go out into such wild regions without a weapon.

There may have been cases of severe intimidation which I have been unable to find. But the question has been tested closely, and I have not found a runaway boy among the pupils or ex-pupils who will say that any officer of the school ever pointed a pistol at him, either at the school or away from there. Nor have I been able to find any pupil or ex-pupil, or any past or present employee of the school, or any citizen, who has ever heard of a runaway boy or boys "captured and carried back at the point of a six-shooter," except as stated in the newspapers.

The "ball and chain" figures largely in Mr. Lummis's stories, but nothing of the kind has been known in this school for at least the last four years. There is absolutely no ball; but a sledge-hammer has sometimes been used as a weight; and there is no chain except a "trace" chain.

Sometimes these have been used when large, stout runaways, chiefly Apaches, have been brought back to the school and it has been inconvenient to watch them; they have been kept a day or two at work at the woodpile, with the chain and hammer for security, but in most cases the chain has been used without a weight.

No evidence have I been able to find of the astounding barbarities invented by Mr. Lummis—of a runaway boy brought back to the school, "tied by a rope



around his neck to the tail of a wagon," nor of a boy "staked out over night by a chain." All agree that the newspapers have furnished everything known on this subject in this region. As for the "jail," "prison" or "dungeon," to which a captured pupil is taken "in handcuffs, and a rope tied to a link uniting them is thrown over a beam, and his body dragged up till only his toes rested on the floor," let me say that I personally visited the place, and my readers will soon see that such brutality is purely the figment of a diseased imagination. This room, here commonly called "the lock-up," is entered by a door from the boys' sitting-room. It is finished in the same style as the sitting-room, and no alteration whatever has been made in it during the four years in which it has been used for the confinement of offenders. It has no beam, no rings, spikes, or pulleys or any possible convenience overhead or on the sides for drawing up anything, much less a boy; but the room is furnished with bed and blankets. Instead of two months' confinement there, as has been charged, no evidence can be produced that any pupil has been confined more than ten days—one very bad case. One or two days is the common sentence; five to seven days rarely; and the sentences are determined by a jury of "cadets," who are pupils, and the superintendent, when he finds the sentences too severe, shortens them. He has never been known to lengthen a sentence. Such are the facts as I have found them, after a great amount of diligent labor, and yet Mr. Lummis avers that he is "fully fortified by proof" to sustain his malicious calumnies. He is one of those prolific authors who write more glibly without a basis of facts than with them. Evidently his sphere is the invention of fiction, and I protest against the adoption of his gross fiction by the American people as bona fide facts.

The current saying at and around Isleta, "Lummis is demented," may possibly explain the recklessness of his statements, whether the quotations be construed intellectually or morally. Without touching the question of character, I may cite a fact given by eye witnesses that when Mr. Lummis started from Isleta, in October last, en route for South America, his infant child was strapped on a board, after the old Indian fashion. I mention this to show that it is not strange that a man who has so far departed from the usage of civilized society should assail the government policy of educating and civilizing Indians, as he has done in recent newspaper articles.

While I have been in Albuquerque there have been handed me from the citizens, three distinct and independent papers of testimonial, showing in strong terms their confidence in the character and administration of the Indian schools and high personal regard for Superintendent Creager. One paper, signed by all the employes of the school, fittingly protests in strong terms against the foul aspersions cast upon the morals of the school by Mr. Lummis. Another is signed by a dozen gentlemen, clergymen, the superintendent of city schools, four of the highest officers and professors of the University of New Mexico, and three superintendents of missions of various religious denominations throughout this Territory. The other testimonial contains forty-five names, Mayor and ex-Mayors, editors, the most prominent business men, the largest business firms, bankers, etc., of the city of all political and religious parties. They are all as weighty documents as can well be made up here, and all has been done with surprising spontaneity and public spirit.

DANIEL DORCHESTER.

Superintendent of Indian Schools of the United States.

ALBUQUERQUE, N. M. Jan. 5, 1893.

—[N. Y. Tribune.]

#### TROTTING WOLF.

A True Narrative.

BY ELIZABETH GRINNELL.

Trotting Wolf was his Indian name translated into English, and Trotting Wolf was his father's name before him.

How it came to belong to that particular branch of the Comanche family, I do not know. Probably some skulking wolf had been outrun or headed off in the home trot. So slight a circumstance too often gives a name to the Indian.

We were riding horseback through the camps of the Comanches, years ago, down on the banks of the muddy Washita in the Indian Territory. A ten-year-old boy, clad in nothing but his own broeze "bear-skin" and a "gee-string" of deer-thong around his waist, ran out from behind a lodge of buffalo hides, and eyed us with a suspicion of fear in his handsome dark features.

Indian boys and girls are as good-looking as other children, in spite of the popular belief in their savage appearance. We must make allowance for newspaper stories which describe the red men as "ferocious" and "bloodthirsty." Natural Indian character, where not debased by bad white men was always found generous and confiding.

I took from my pocket a lump of cube sugar, and leaned over my horse's neck toward the boy, saying "Wano, papoose, wano."

Trotting Wolf took two steps backward, doubtfully, as he looked at my sweet overture out of his black eyes, which flashed like precious pearls.

He was afraid. He had been told that white men were treacherous. There might lurk some magic evil behind the sugar. My being a woman was in my favor, and when his mother came out of the lodge she shook hands with me, and smiled through the red ochre that beautified her face in much the same fashion as "complexion powder" of various sorts beautifies the faces of her white sisters.

In the Comanche tongue, which I could then understand quite passably, the woman bade the boy take the sugar. His little dark fingers touched mine, and the cube was his.

Away he ran to the "squaw patch" of sweet corn behind the lodge, and peeped at us from the tasseled green rows.

Sticking straight up from where his scalp-lock was braided, on the top of his head, was an eagle's feather,—white, with a black tip. From his ears hung long pendants of beads and shell pipe and silver rings, strung on fine sinew thread.

He was wild as the bobolinks in the sunflowers down the trail ahead of us, and as clean as the fishes in the stream where he had been swimming half an hour before; and, I may now add, as capable of goodness and greatness as any Sunday-school boy in the land.

After this we were friends, and many times during the year that followed we exchanged courtesies by way of small arrows and picture cards, and deers' antlers and lead-pencils.

I did not teach him to draw pictures with my pencils, for he could draw better than I. He could make a buffalo on the run, a fawn with the exact number of white spots in rows on its red sides, or a war chief putting to flight a whole regiment of United States soldiers.

Trotting Wolf could also play at cards with a dexterous hand; for the white man's skill in this pastime has been learned only too well by the Indians of the frontier, and, young as he was, my little hero could wager his pile of coon-skins and brass trinkets against the tobacco and the Jamaica-ginger bottle (with just a hint of fire-water in it) of the cowboy or the common soldier who tempted him.

The little fellow might have progressed in the ways of such white men as he mostly met in his own country, or he might have been striding over the prairie to-day with his "breech-cloth" trailing in the buffalo-grass behind him, after the manner of his Indian forefathers, but for a party of hunters who picked him one day and carried him off.

They were no hunters with powder and shot and Winchester rifles; but they were armed none the less effectively. Real fle and blood arms they were, warm and friendly, such as our common Father provided us all with, that we may capture and carry away to a better life the unfortunate, whether white, or red or black.

These raiders swooped down on Trotting Wolf with fascinating stories of life at the Government schools far to the East. "There were hundreds and hundreds of children like him," they said, "who were happy and noble and brave as a child can never be on a reservation. They were learning strange, new, boyish games,—the art of making cups and plows and clothes and houses, and printing and farming."

Trotting Wolf was charmed: he was eager to go. But his mother said "No; he might be sick, and there would be no medicine-man to rattle magic gourds, and beat the big medicine drum to scare away the evil spirits. No, indeed; her papoose should never go."

And Father Trotting Wolf said "No; his son should be a chief."

Then the armed officers of the Eastern school said that the boy should be taught to talk and think like a white man; to buy and sell and grow rich; to be good and powerful, like the Great Father (the President) in Washington.

Suddenly the old chief jumped to his feet. A bright idea had struck him. His face was aglow with a new hope.

"Will my boy learn to be shrewd and cunning like the white man?" he asked. "Will he learn to make a bargain and get the best himself? Will he, indeed, learn to promise and cheat and steal?"

The representatives of the Government winced, but they saw their advantage, and answered, "Yes, chief, your boy shall learn to be like a white man."

"Then he may go," answered the Comanche, in whose mind were the treaties of the whites, unfulfilled, their promises unredeemed, and, through it all, the domain of his people growing less and less, his lands "squatted" upon by settlers no higher in development than himself, except in the way of greed. How he hated the race which had got the better share in every "deal!" And now he should have his revenge; his boy should learn to beat the white man in his own game.

And so Trotting Wolf went away to school, on the long train, which seemed to the child a live monster with a sharp eye and many feet.

His mother had put on him all his best ornaments and blankets. She had worked till far into the night to paint the small face that was so dear to her in red and green and black. He was her "Indian brave," to be sure, and she stuck a fresh eagle's feather in his scalplock, that he might be known as a son of a chief.

Along the way, when the train stopped, men and women pointed their gloved fingers at him, and said: "See that savage boy; he can never be educated. Look at his hideous, painted face. How he could whoop if he had a tomahawk!" Another and another said: "What a waste of money! It will never pay. Misguided philanthropists. Better to turn the rascally redskins over to the military."

Even the little children he saw were afraid of him, and ran away.

But our Father in heaven, to whose pitying heart the "savage little redskin," was very, very dear, protected the child, and he arrived at last, frightened and homesick, at the school in the Cumberland Valley.

It was five years after this I paid a visit to the place where my little friend had gone. It was Saturday evening when I arrived, and at nine o'clock Sunday morning I stood on the parade ground and watched five hundred Indian children march down the intersecting walks to the rick chapel, where was Sunday-school. It was a sight for one to remember. Handsome faces, homely faces, bright andupid faces, just as one sees in a crowd of Anglo-Saxon boys and girls. The singing was more than ordinarily melodious, sweet, and clear, and to one who had seen the wild things at home on the plains it seemed a transformation indeed.

Their native trinkets and gewgaws had hung in the school museum so long that they had forgotten to whom they belonged. The pupils were clad in well-cut navy-blue suits, and on every shining button that shimmered in the sunlight

was the legend, in very tiny type, "God helps those who help themselves."

When the superintendent had read a Psalm, he asked if "Thomas Wolf would lead in prayer."

Instantly the five hundred black heads bowed low, and a tall young man, straight and noble in bearing, arose with slightly inclined face and folded hands.

I rubbed my eyes, to see if they were indeed open; for before me stood my friend Trotting Wolf. He had dropped the first name, and assumed the Christian name of Thomas, as is the custom where he is.

In purest English, in reverential tones, simple and earnestly he prayed. No did he forget his troubled and benighted people in the far West. As the "For Jesus' sake" fell from his lips, there came to me memories of the small, wild creature to whom I had proffered a lump of cube sugar so long ago, and the touch of reluctant brown fingers.

"For Jesus' sake" those who believe in such possibilities for our nation's wards had taught and trained the willing boy to this point. I remembered the voices along the journey which said "It will never pay," and the jeers at "misguided philanthropists."

Trotting Wolf is still at Carlisle. You can see him in the schoolroom, on the playgrounds, in the workshops, in the school of the Young Men's Christian Association,—everywhere a stalwart young brave. He might not answer to the exact name I have given him, but my story is true nevertheless. His old father chief died in the belief that his son was learning to be "like a white man."

And he has indeed become "like a white man." But he represents a different class from most of those whom he met in his boyhood. His little pile of coon-skins and brass ornaments has given place to treasures which it would be hard to wager with his old associates.

On the western prairies, on the wooded hills of North Carolina, in the mountains of California, scattered here and there like wild flowers, are hundreds of children like my hero. Will it pay to capture them?

Pasadena, Cal.

—[Sunday School Times.]

#### FIELD MATRONS.

Paper Read at the Mohawk Conference, October 14, 1892.

BY EMILY S. COOK.

Miss Alice Fletcher has said that an Indian's allotment is not a home; it is only a site for a home. One might go a little farther, and say that a house is only a place for a home. When you take a board house of only one room, with one window, and that liberally smeared with dirt, with a floor partly of boards and partly of earth, and a roof which will leak almost all the time when it rains, when you put in this house a stove, to replace the open fire of the tepee, and close every outlet, and put in men and women, old and young, sick and well, persons and animals, the improvement of the house over the tepee is not at all manifest. It is a breeding-place for disease, and not at all a hot-bed of civilization. As this comes to be recognized, one feels inclined to give the definition that "home is where soap is."

The Indian man has a great deal of education; he has a farmer who tells him how to build his fences, how to plant his seed, how to draw the furrows, and how to work in the shops and forges and in the mill. It is not expected that his boy will get it all at school, and that he will wait to die and let his boy take his place and carry out the lessons; the man himself has instructors furnished him by the government or by missionary societies. The boy and girl are put into school. But the Indian woman is almost wholly neglected. The Indian woman, like the white woman, is conservative. She is used to doing hard work; she is used to being put in the background, and not to being aggressive; and she is dominated by the fashion. The Indian woman, when other women wear shawls over their heads, will wear her shawl over her head, just as surely as the white woman will drag her dress in



the mud if other women do. And it takes a great deal of patience and care and persistent effort to reach the Indian woman—as it does, indeed, to reach the Indian man. Order and cleanliness, and the other gifts and graces which go to make a home, are not always intuitive; a woman's instincts will fail her sometimes, without a previous education to help her out.

But the Indian woman is susceptible to influence and improvement, and especially so through her love for her children. She has as much love for her child as any woman of any race, and she will be willing to do for her child, if she gets the idea that the child needs or wishes it, what she would not do for her own sake. This the government has recognized with, in a few years by making provisions for field matrons. Last year thirty-five hundred dollars was appropriated for such matrons, whose especial work should be to go among the Indian women on the reservations and to teach them, in their homes, the arts of home life; how to make soap, how to scrub floors, how to make bread, how to make beds, how to broil and bake instead of always frying, how to care for children, how to make sickness something less than a horror to the patient; and in all ways practicable, and some almost impracticable, to give the Indian woman an idea of what can be and should be in a home.

The Indian man has the opportunity of looking over his neighbor's fence to see how things are done; the Indian woman cannot look in at her white neighbor's window, she must have some woman come into her house and explain things to her; and the field matron has been created for that purpose. The system has been tried on eleven reservations, supplemented by teachers of domestic economy, differing not in the work they have to do, but only in the fund from which their salaries are paid. A request has been made to have a matron sent to the Zunis in Arizona, who live more like ants in an anthill than like civilized men and women. A good chance is being opened among the Moquis in Arizona, who are now leaving their houses of many stories, and building separate homes for themselves, surrounded by their little gardens. But many of these calls the government is not able to answer, on account of the small appropriation; which, however was enlarged this year to five thousand dollars.

The aim of the government is to send field matrons only to places where the conditions are those of the transition period. It is of no use to send a field matron to the tepees, to old savage lines of life, but where allotments are being introduced, that is just the time for the field matrons to save the Indian woman from utter discouragement. She has not the appliances for her new life, and does not know how to get them, nor what she wants; but she is receptive, and can easily be made to know by a kind, womanly tact and friendship.

The field matron is expected to have all the virtues and most of the graces. She must be somewhat matured in years, must have tact, judgment, winning ways, discretion, a very strong physical endowment, and an utter carelessness of personal comfort. And the government has assured the possession of these qualities by making the salary sufficiently low. It is sixty dollars a month, and the women are selected by the missionary societies or the woman's Indian Associations. There are, of course, a great many hindrances to this sort of work. The appliances which the field matron needs are numerous, she may have to go long distances, and needs means of transportation; she ought to have some house, to which women can come in groups and learn the ways of a civilized home; and she ought particularly to have a place where she can help the returned students. There is no place where the field matron can do more good work than by putting out an encouraging hand to a boy or girl who has come back to the fire-damp of reservation life. She can give him a place where there is civilized and Christian ventilation till he gets a

little breath to go on again. She can recognize Lend a Hand clubs, she can be a centre of influence.

It might be asked how this differs from a missionary. I do not think it differs at all. It is only an official missionary going out on a reservation. It might also be urged that the reservations are many, and the homes still more numerous, and that a few field matrons cannot do anything which will make any impression on the mass. That may be true; but is also true that, by such field matrons exceptional persons may be given a push forward which will enable them to take such a stand that they will be of use to those around them. A progressive and enterprising woman, who has a natural influence over women, can be a centre of helpfulness and influence which will make itself felt in other homes which she cannot reach, so that there will be a contagion of home-making and civilization on the reservation.

#### TREAT THE INDIAN AS A MAN.

However people may differ from those who are trying in Congress and elsewhere to bring the Indian Territory under the control of the Territorial and ultimately of a State government, it must be evident to every thoughtful person that the present condition of things in that Territory cannot continue indefinitely. The Indian Territory as a solution of the Indian question answered well enough for a time—that is, while it was in advance of the white settlements. Now that the advancing wave of white population has reached, surrounded and swept far beyond it the conditions have changed. The Territory has become the a-ylum of the lawless from all the surrounding districts. The Indian authorities are not able to control these lawless characters, the Federal and State authorities have no jurisdiction and the Indians themselves are subject to their corrupting and criminal influences. Protection to the Indians themselves may soon require an abandonment of the present system.

But apart entirely from the question of controlling the lawless elements which make the Territory a refuge and a hiding-place, it is evident that the Indian tribal system of living in reservations cannot be much longer maintained in the presence of an advancing and surrounding civilization. The game and fish are gone and the Indians cannot longer maintain themselves by the chase. They must soon do as their white neighbors do, and seek their maintenance from the soil. They can do this better by holding the land they till in severalty, thus allowing each man to reap the fruits of his own industry and ability, and to retain for himself and family the benefits of all permanent improvements. In other words the old nomadic life of the Indian is an impossibility at present, and it is better that he adopt the methods of civilization than that he continue indefinitely to live in a condition half way between savagery and civilization.

This being the case, the best thing to do is to face the facts and treat the Indian question in accordance with them. The change should be made with the consent of the majority of Indians. They should be paid for the lands they hold by treaties and surrender to the Government, liberal provision should be made for the education of the Indian children in the arts of civilization and each Indian family should be allotted sufficient land for its support and that of its descendants for generations. Under savage conditions the Indian race has not increased in numbers, and it is not to be expected that the increase will be greater under civilized conditions, at least for a time, but it will be easy to provide against possible contingencies of this kind. What is wanted is to do full justice to the Indian, but to elevate him from his present anomalous condition, in which he is neither savage nor civilized, and make him an integral part of our cosmopolitan American citizenship.

The process will doubtless be slow. It cannot be otherwise. It certainly cannot

be accelerated by the retention of the tribal system. To paraphrase Lincoln's expression about slavery, the Indian cannot continue to exist half savage and half civilized. He must remain all the one or become all the other. The tribal system keeps him on the border land between the two, and perpetuates a condition of enmity between himself and the civilized whites. It is time now that the Indian be treated with upon the broad platform of manhood, and that the system adopted shall be of a nature to develop in him all the attributes of self-respecting, self-supporting manliness. Assume that if the Indian Territory becomes a State its chief population will be Indian, that its representatives in Congress will be Indians, and that its Legislature, State, county and municipal offices will be filled by Indians. So much the better. His ambition will be stimulated, he will come in contact with representative white men on equal terms, and he will learn the arts of civilization almost unconsciously by the association.—[*Phila. Times.*]

#### SPEECH BY MISS NANCY CORNELIUS, EX-STUDENT OF CARLISLE.

##### The First Indian Woman in the Country to be Trained as a Professional Nurse.

Dear Friends,—I am happy to be present with you to-day, and hope you will not be disappointed even if I do make mistakes, for it is no easy task for me to arrange my thoughts, or in any way to express my ideas and hopes for our future. Nevertheless, I will endeavor to plead earnestly for my race.

Although the light is so dim that it seems impossible that our wishes should ever be fulfilled, yet I will not despair because I am left at the foot instead of the top of the ladder.

It is our hope that more of our race will awaken and avail themselves of the privileges that are now offered, and which I hope will continue to be offered them. I feel that Indians should have the same rights to seek employment anywhere in the United States that other people have; there is no good reason why they should be constantly relegated back to the reservation, particularly when it is so much to their disadvantage.

I am an earnest advocate of solving the Indian problem in the shortest way, viz; by allowing them the full privilege of citizenship. There are but few on our reservations who want to remain as Indians, and I am sorry to say, I fear such Indians love to keep idle too well. They are not industrious, I am sure. And is it right that these few should keep back all those who desire to push on with hard labor?

Must they wait for those who are not willing to work and learn to support themselves like other people? I hope not.

Let them have the chance, and many of them would make splendid progress if they were among the white people, and would probably make good citizens.

Of course there are some who, the moment they return to the reservation and fail of employment because it is not given them by the government, fall back where they were before. There is nothing else for them to do. For instance, if I should remain at home I should only lose what I have gained while in school. I should not be able to improve because I have not enough education to face the Indian battle.

Therefore, I prefer to remain here in the East where I feel that I can work and learn to be independent.

I am glad to say that we, the Indian nurses trained in Connecticut hospitals, are well and enjoying our work very much. We have had all the work we can do thus far. I have not a doubt that we all feel encouraged to believe that the work for which this association has fitted us will enable us to show our people that we can learn and do more for them by stepping out of our reservations. And we hope to encourage others to undertake to do even better than we have done.

Dear friends, we appreciate your loving kindness to us beyond expression. We can only hope that by our future work we may prove to you our deep gratitude. We sincerely wish you every success with the great work you have undertaken. Now I bid you all an affectionate farewell.

—[*The Indian Bulletin.*]

#### SHE'S AN INDIAN

An Indian girl in the New England Conservatory of Music. That sounds interesting does it not? I called on her one day this week, and when she appeared I confess to a slight feeling of surprise. Was this bright-faced, self-possessed, well-dressed young woman, who advanced to me with such an easy pleasant air, really one of the "wards of the nation?" Miss Severs wore a tailor-made, blue cloth gown, on which a handsome gold chatelaine watch sparkled, her brown eyes are merry and expressive, her skin is no browner than that of many brunettes, and only the characteristic squareness of the jaw, which gives peculiar strength to the face, shows her to be of Indian blood.

Miss Severs laughed when I told her that I had come to ask her to talk to me of her nation. "Come confess that you expected to find me a Reservation Indian in a blanket!" said she. I assured her it was not quite so bad as that and she went on. "You would be very much astonished if you should visit my home, Muskogee, in the Indian Territory. It is a town with about 3,000 inhabitants, most of them half white, and many of the residences are very handsome. My father is a white man, born in Arkansas. He married my mother soon after the war and is a cattle-man. I lived on a ranch until I was 10 years old. My mother was the daughter of a Creek chief and the tribe adopted my father. Papa was one of the first settlers in the Territory and has made a good deal of money so that I have very much the same education that Eastern girls get. There are two good schools in Muskogee and I went to one of those first. Then I went to Baird College, Clinton, Missouri, the Vassar of the West, and graduated from there before coming here to finish my musical education. I have a younger sister now in Clinton in her junior year.

"No, I have no idea of teaching. I believe that some statement of the sort got into a newspaper regarding my friend, Miss Stephens, also that she wanted to sing in private houses to defray her expenses, but that was a mistake. She wants to get a choir position if she can; so do I. But that is for practice. Oh, yes there are two of us here. Miss Stephens and I have always been friends. She lives in Muskogee also.

People here have such queer notions about us. A girl asked me if I knew Sitting Bull! The Reservation Indians are very different from the Territory Indians.

I have seen them at our yearly national fairs and they are sometimes about as uncivilized as you can imagine; but, as a rule, we know very little difference between Indians and whites. I do not feel any different from the other girls," added this chatty and entertaining young woman with a laugh.

"We enjoy life in Muskogee very much. Many young men from the east come there and are so delighted with the place—for it is a lovely country—and settle. They marry the girl of the place and become fixtures. I miss my horse more than anything, I love to ride, and at first thought I would ride here but there is no fun riding in Boston I want the prairies where you can gallop for miles!

I like Boston though very much, and Boston people."

I asked Miss Severs if the stories of Indian agents and their unfaithfulness to duty were true, but like most school girls she had not given much attention to politics and frankly said so. "I know that we are perfectly happy, and I do not think that things are worse there than anywhere. I have heard papa talk about that sort of thing, but never thought much of it. I believe he thinks our people ought to become real citizens, but I can hardly say. When I get older and finish my studies I suppose I shall think more of serious things."

The young lady has a keen sense of humor and tells with evident enjoyment the funny questions asked regarding her home life. "Once when mamma went to Clinton to commencement, a lady asked her if she were not afraid to have her



daughters 'raised' in the Territory! Fancy! and mamma the daughter of an Indian chief! Sometimes I can't resist the temptation to 'bluff' people and answer their questions in the way they evidently expect them to be answered. It seems a shame to shatter their cherished illusions about us. For my part I am proud of my Indian blood, and I think it a pity that the constant inter-marriage between our people and the whites should be so obliterating the race lines. It can't be helped, I suppose, and of course civilization comes a little sooner so.

"Do you know one of the most beautiful residences I have ever seen was in Muskegoe? It is lovely. There are many handsome houses; and you may be surprised to learn that there is a piano in nearly every house. There are four churches too, so you see that we have a reasonable supply of everything useful!

"Yes, I paint some. I have taken some medals for landscapes in oil. I have been asked to send a picture to the World's Fair but I do not care to. But now I must say goodbye, for my recitation begins in five minutes." And so a very pleasant interview ended.—[*Boston Daily Ex.*]

### THE CHEYENNES AND ARAPAHOS.

There has been considerable discussion of matters pertaining to the Cheyenne and Arapahoe Indians in Oklahoma, and some disposition to charge the Government with cruelty and neglect. "Indians Starving to Death;" "No Adequate Provision for their Needs;" and headlines such as these have appeared of late in the daily newspapers. People have gotten into such a confirmed habit of blaming the Government for Indian troubles, that they seldom discriminate. They are slow to comprehend the fact that the old days have gone, and that a new era long since dawned for this unfortunate race. The Government may have erred in this particular case, but if it did it was on the other side. It is not governmental parsimony this time, whatever else it may be. Let us to the facts: Please note that there are only about 3,300 of these Indians; 600 of whom are children. During the last twenty years the Government has expended for the benefit of these Indians over three million dollars—more than \$3,000 for every man, woman, and child! This vast sum was purely a gratuity given by Congress to supply their necessities and promote their civilization, and not theirs by treaty rights.

By an agreement which was ratified by Congress in March, 1891, the sum of one million dollars was placed in the U. S. treasury to the credit of these Indians, to bear interest at five per cent., and \$250,000 was authorized to be paid to them in cash. Accordingly every member of these two tribes has been allotted 160 acres of land, inalienable for twenty-five years, and has been paid \$75 in cash. The first installment of interest money is about to be paid, and will amount to about \$20 per capita.

With such ample sums of money about to come into their hands the Indian office recommended to the last session of Congress that instead of an annual appropriation of \$110,000 for these Indians, the sum of \$65,000 would be sufficient; but asked in addition for an appropriation of \$50,000 for food should it be necessary to use it. Congress did not appropriate the \$50,000 but reduced the annual appropriation to the amount suggested by the Indian Office.

It looks very much as if it were neither the Indians, nor the Government that is at fault, but the possession of such large sums of money has demoralized these people. It certainly cannot be expected that the Government will continue to subsidize Indians out of the public treasury in circumstances such as these. In addition to this, the Indian Office offers to take their 600 children of school age, and feed, clothe and educate them without any expense to the Indians themselves!

In the light of these facts we ask our

friends to do justice both to the Indian Office and to the Indians themselves, and not hastily to condemn either party unheard. It is a difficult road along which a savage people must travel to get to civilization, and they need many strong friends. Governmental action cannot reach the extreme needs of such cases as these, and it is only when the efforts of the Government are sustained and supplemented by the true Christian brotherhood that the desired result will be obtained with the least amount of delay and disappointment.

I think if white people were put on reservations and furnished rations the same as are furnished Indians they would soon become great-r paupers than the Indians are now.—W. H. Lyon, in *The Indian's Friend*.

### CONTRACT SCHOOLS.

The following table, taken from the last annual report of the Hon. Commissioner of Indian Affairs, shows the amount of money set apart by the Indian office during eight years to various individuals, churches and other organizations engaged in the work of Indian education.

Amounts set apart for various religious bodies for Indian education for each of the fiscal years 1886 to 1893, inclusive.

	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	Total for 8 years.
Roman Catholic	\$118,343	\$194,635	\$221,169	\$347,672	\$336,957	\$363,349	\$394,756	\$369,535	\$2,366,416
Presbyterian	32,995	37,910	36,300	41,825	47,650	44,850	44,310	29,040	315,080
Congregational	16,121	26,696	7,500	29,310	28,453	27,271	29,146	29,736	208,819
Alaska Training School	5,400	10,416	4,175	(*)					23,310
Episcopal		1,890	3,690	18,704	24,876	29,910	23,220	4,867	107,146
Friends	1,960	27,845	14,446	23,383	23,383	24,745	24,743	10,023	150,537
Methodist		3,345	2,500	3,125	4,375	4,375	4,375	3,750	25,840
Mennonite		1,350	5,400	5,400	5,400	5,400	5,400	5,400	38,750
Unitarian			1,350	4,050	7,560	9,180	16,200	15,120	53,460
Lutheran, Wittenberg, Wis.				2,725	9,940	6,700	13,980	16,480	33,845
Mrs. L. H. Daggett				275	600	1,000	2,000	2,500	6,375
Miss Howard				33,400	33,400	33,400	33,400	33,400	267,200
Appropriation for Lincoln Institution	33,400	33,400	33,400	33,400	33,400	33,400	33,400	33,400	267,200
Appropriation for Hampton Institution	20,040	20,040	20,040	20,040	20,040	20,040	20,040	20,040	160,320
Total	228,254	363,214	776,264	529,905	562,611	570,118	1,570	525,881	3,767,951

\* Discontinued.

This contract was made last year with the Board of Home Missions of the Methodist Episcopal Church. As that organization did not wish to make any contracts for the current fiscal year the contract was renewed with Mrs. Daggett.

### RICE HARVESTING AMONG THE INDIANS AT LAC SEUL.

The *Mahnomin-Keezis* or Wild Rice Moon, which corresponds to our month September, is a part of the year of much consequence to the Indians of these parts, for it in no small degree determines, notwithstanding the Indian's proverbial im-

providence, how the dreaded winter is to be passed, whether the Indian must depend almost entirely upon the few fish he may catch beneath the ice during the winter and the animals he may be able to kill or whether he will be able to fall back upon this adjunct in time of need. Comparatively speaking the issues at stake in the success or the failure of the wild rice crop are of as much moment to the Indians here, as those in the success or the failure of the wheat crop are to the people of Manitoba: for as the wheat is the staff of life to people of the Manitoba, so is the wild rice the staff of life to the Indian, (although not so much now since the advent of white people among them.) As with the wheat crop, much depends upon the season for the success or failure of the crop. For instance, during the last three years the lakes have been so full of water in consequence of the heavy rains, that the rice has either been drowned out entirely or prevented from coming to maturity. This summer rice is being harvested in certain parts, but the crop will be by no means an abundant one, for the reason mentioned above.

Perhaps a short account of the harvesting and different processes the rice must undergo before fit for table use may prove interesting to some of the readers of the *Gleaner*.

A few days ago word was brought to me that one of my Indian congregation, who had left the Reserve a short time before, was very ill at one of the rice-fields, some twelve or fourteen miles away. I immediately engaged a guide and at 8 A. M. next day was on my way in the birch bark canoe. Arriving at the end of our journey we followed a narrow, winding trail through the thick bush until we came suddenly upon the wigwams of the rice makers situated in the midst of a forest of pines, where dwelt the sick man. I was so interested in the proceedings which I saw going on, that I, for a time, quite forgot about him. Each person seemed to have his particular work assigned him and all were working with a will. One of the Indians seeing that I was interested in what was taking place, described to me the manner of harvesting the rice which had taken place the day before. Pointing to a small lake a short distance from where we stood, which looked like beautiful hay-meadow he said that two Indians go out into the lake with a canoe and seizing the rice-stalks which grow two or three feet above the surface of the water, beat the heads with flails, until all the grains have been deposited into the canoe.

Having filled the canoe, they proceed with the rice to the camp where it undergoes the cleaning processes which I witnessed. A large fire is built and a wooden frame-work is constructed over the fire wherein is placed a large copper kettle. A quantity of the rice brought from the fields, is placed in the kettle and a person with a long stick stands and keeps turning the rice over and over to prevent it from scorching too rapidly. After it has assumed a brown color, it is placed in a round hole in the earth where it is tramped for about twenty or thirty minutes to separate the husk from the kernel. The rice is then thoroughly cleansed before the wind, and, in order to separate heavier particles which may still be remaining, it is passed over a sheet of perforated birch bark, when it is ready to be deposited in the large birch bark vessels, and taken home.—[*Rev. T. H. Pritchard, in Rupert's Land Gleaner*]

### THRIFTY INDIANS.

Edward Everett Hale in his "Domestic and Social Life of the Colonists," published in the October, 1891, *Chautauquan*, gives an interesting picture of the thrift of the early American Indians, and shows a helpfulness on their part toward the suffering colonists which no doubt saved the latter from perishing. Do we not owe the Indian a great deal? If he would now do as well for himself as he did in those days for his neighbor he might yet save himself from perishing.

Dr. Hale says:

"The Indians of the Carolinas were more highly civilized than those of the North, and Raleigh's explorers carried home accounts of their comfortable and pretty houses, and of their large fields of Indian corn.

There still exists in the British Museum a large and curious series of water-color pictures—some of plants, some of animals, some of men and women—which were made by White, an artist of ability, who went out with the colony of Raleigh. \* \* \* They are undoubtedly the first works of art that were executed in this country, and went home in the portfolio of White when he returned with the unsuccessful colony which Lane had taken out in the year 1585.

Among these pictures of White's there is one of an Indian house of those days, and besides the house is a good representation of an Indian cornfield. It would be called a good corn-field to-day, and it shows that the southern Indians worked quite sufficient skill in the production of their harvest.

Rather more than a hundred years ago Anthony Wayne in describing the Indian corn-fields of the Shawnees in our present state of Ohio, said that they were the finest corn-fields he had ever seen. These are two good authorities as to native customs, one as early as 1585, the other as late as 1794, which show that the whites had nothing to teach the Indians as to the cultivation of the great article of food in this country.

But, on the other hand, when an explorer or adventurer landed on the seacoast, though he might find productive corn-fields, he did not find anything else which was very attractive. On the New England coast, if he found an Indian at all, he found Indians of the very lowest grade. The Indian of the Algonquin family to which the New England tribes belong, were the most uninteresting of the great groups into which the American Indians have been divided. The Iroquois, or five nations, in New York and Pennsylvania, had gone much further in the arts; the Cherokees, Choctaws, and Creeks of the Gulf of Mexico had gone further yet.

These different groups of Indians had little to do with each other excepting in War. All of them were savage enough to dissuade adventurers from attempting to settle among them, and there seemed but few natural advantages to be gained in such settlement.

One of the most curious features of such trade was the purchasing of food from the Indians. We are apt to think of savages as improvident and unable to lay up stores for the future. But no one would have lived in New England who had not provided in summer for the long winter. And from the very first the New Englanders found that they could buy corn from the Indians in the valley of the Connecticut. It may be doubted whether the towns in the neighborhood of Boston Bay ever raised all their own bread-stuffs. It is certain that in 1631 they were dependent on the supplies which they received from England and as early as 1634 they were buying corn from the Indians who had the fertile valley of the Connecticut River to draw upon.

The *Globe Democrat* declares that the condition of affairs in the Indian Territory is very bad, but the proposition to make a state out of such a territory is infinitely worse. Our morals down here may not be angelic but we'll show down with Missouri any day.—[*Muscogee Phoenix*].

A private letter from Washington, D. C., conveys the information that more interest is now centered on the Indian Territory than ever before. Senator Vest's resolution has caused considerable debate and turned the attention of the leading statesmen to the condition of affairs in this country. Congress is slowly but surely being educated as to the actual state of Indian matters and something is going to be done that will be of a radical nature.—[*Muscogee Phoenix*].



## AN AWAKENING FROM THE INDIAN SIDE.

The year 1892 is drawing to a close and will soon be a part of history. A single year forms such a minute part of a progressive age that we can scarcely sum up and center any great strides upon it. To the casual observer there seems little accomplished during the past twelve months. The same questions that agitated the people before are still the current topics. The same problems, whose solutions seemed so imminent at the close of '91, are still pending at the close of '92. The vexed Indian question is still unsolved. Impatient man can scarce grapple with time and see with his limited sight the revolutions that unfold the destiny of a people. The world still moves however, though we can't see it go, and we are a mile stone further ahead to-day than we were a twelve month ago.

In the signal prosperity of this industriously, independent country, the Indian Territory has shared with the other commonwealths. Perhaps the most marked change that will inure to the credit of the Indian people is the change in the sentiment of the American people as regards the American Indian. For generations the white people in the greater portion of the United States have regarded the Indian as a semi-civilized and incapable and irresponsible being. He has been denominated in the laws of the land as the ward of the government and has been held in the estimation of the eastern people in particular, as "a poor untutored, unlettered creature," deserving of sympathy and charity. He has been smothered over with an unhealthy sentimentality that has dwarfed him in the eyes of the world and robbed him of independence in the estimation of good people every where. Missionaries and enthusiasts have gone broadcast throughout the land and, conscientiously doing what they believed their duty, have painted the Indian far more ignorant and helpless and hopeless than he is. We do not impeach the motive of these people. They have—the most of them—been doing all along what they believe to be the best, and in doing the worst they simply showed their lack of acquaintance with the Indian and his condition. We are glad that the old ideas are being erased. We are glad that these people are beginning to receive recognition as capable, intelligent, efficient people and that in dealing with them the United States is resorting to business methods and sensible measures. The old-time foggy ideas are passing away. The Indian is not a martyr to inevitable fate and he doesn't need his declining years soothed with sympathy that is born of pity and contempt.

However much has been accomplished in 1892, the year 1893 bids fair to see the greatest onward strides. The statesmen of America are awakening to the real understanding of the situation in this country. Already in the halls of congress the Indian Territory is receiving attention and two or more of the most difficult questions affecting great numbers in this country are sure of settlement before the adjournment of this congress. We can enter the new year with satisfaction as to the strides in the past and with renewed assurance of further and more progressive strides in the future. The spirit of fairness and justice will prevail in the consideration of all matters in which the Indian people are interested. Of this we can rest assured.—[*Muscogee Phoenix*.]

### THE INDIANS AT WORK.

#### The Crow Indians as Builders of Irrigating Canals.

The experiment of constructing an extensive irrigating system in the Crow reservation, on which all the unskilled work should be done by the Indians themselves, was a move in the direction of solution of the Indian problem. The work has been vigorously prosecuted for several months under the direction of Walter H. Graves, engineer in charge on behalf of the government, and a ditch builder of

long and successful experience. About ten miles of ditches have been constructed and a great many miles more planned in various valleys of the great reservation. The work done so far has been accomplished at a cost of about \$5,000 less than the engineer's estimates, and with the exception of the engineer and one white man who acted as foreman, the work has been done by Crow Indians and their teams. The work was undertaken with considerable misgiving on the part of the officials of the Indian bureau at Washington, who had little faith in the success of an enterprise of that sort when carried on by white men, and much less faith in its success when carried on by Indian labor. But the work has been done, and has been well and cheaply done. The Indians were paid every two weeks in cash and the effect of the distribution of several thousand dollars of extra money among them is very noticeable. A great many of them now own excellent work teams purchased from their earnings on the ditch. Instead of depending on the tribe herd for their animals they have bought many horses and mules of traders who have come into the reservation, or they have gone, in many instances, to Billings and other places and bought high grade animals suitable for heavy work. They no longer depend entirely on the agency for their supplies of harness, but have gone to near by towns and bought a better quality. They also have bought many other things more to their liking than the articles supplied them gratis by the government.

Mr. Graves says that many of them have saved up almost all of their earnings and now have comfortable sums of money in their possession. At first they insisted in having their pay in silver, which was procured for them at considerable trouble. Before long they began to understand the value of paper money and preferred to have their wages paid in it. Almost every man who has been employed on the ditch now has a large red leather pocket book in which he carries, smoothly pressed out, his savings. A good many of them understood the advantages of putting out money at interest and frequently have asked Mr. Graves, and others in whom they had confidence, to keep money for them. A number of them leave money in the keeping of the Indian agent, occasionally calling around and asking to see the money, that they may have proof that it is being safely kept. On these occasions they expect to have the identical money shown them that they left on deposit, not having fully grasped the equivalence of equal sums of money represented by bills of different denominations. Mr. Graves says the prevailing idea that the Indians have no thrifty qualities has been entirely dispelled by his experience on the reservation.

Mr. Graves reports that many of the Indians employed when the work was begun continued with him until the work was stopped for the winter, a period of about four months. They reported promptly on time, and worked faithfully throughout each day. The longer the work continued the greater the number of Indians offering to work.—[*Helena Independent*.]

### A TOUCHING APPEAL.

The following appeal in the form of a letter from a Ponca Chief in regard to the allotting of lands in severalty to his tribe depicts a sad picture of the dying gasp of the conservative element among the Indians. But there is no help for them. The Indian must succumb to the mighty and invisible forces that are working to make of him a self-respecting and worthy citizen.

Standing Buffalo who writes the letter to his Cherokee friend, who is also a chief, says appealingly;

"My brother I will write you a letter, and I will ask for help, of what we want to do, and it is about our Reservation. Commissions have come down here, and working on us. White Eagle have taken the allotments, with the half-breeded Indians. Half of us have not taken the allotment yet. So you see this is the

reason, I want you to help me out. I want have my children, what they can live. My brother you are older than I am and so I will ask you to help me out and I will be on your order. My brother I wish you would do all you can for our children, so they may live. I wish you would straighten our Reservation. You know how I am. I can't speak a word of English, so I don't know anything. Brother you are far advance than we are so we the Poncas thinks that you are the main one, that we ask for help. I don't take the allotment.

This three commissions said that they was going to take the Reservation away from me and they would burn me, I will ask you (Five Civilized Tribes) for help, so my children can live, and be happy.

Brother I will send three (3) of man, and one (1) interpreter and am hoping for them to bring a good word from you. Am wishing for you to try. If your might to send this White Eagle and his party some where. I want to keep my lands, so my children can live, and be all right. Some of half-breeded Indians that had taken the allotment once before, have taken it again, and I wish you would work on them and am wishing for you to separate them from us. This is all I will say for this time."

### WORK OF THE CHEROKEE COMMISSION.

The Cherokee Commission, consisting of Judge Davis H. Jerome of Michigan, Alfred M. Wilson of Arkansas, and Judge Warren G. Sayre of Indiana, has sent to the Secretary of the Interior an agreement recently concluded with the four confederate bands of Pawnee Indians in the Indian Territory. By this agreement the Indians cede to the United States the residue of 283,020 acres, after they shall have taken therefrom their allotments. The Indians number about 800. By the agreement the government pledges itself to continue the annuity of \$30,000 under former treaties, with the stipulation however, that the President may at any time terminate it upon the payment of a fair and equitable single amount in lieu thereof. The Indians are to receive \$1.25 per acre for their surplus lands, and of this \$80,000 is to be paid in coin per capita upon the ratification of this agreement. The balance of the purchase money is to be placed in the treasury of the United States at 5 per cent interest, and there to remain at the discretion of the United States. The Cherokee Commission since its appointment concluded agreements with the following tribes, the number of acres in each reservation being placed after the name: Iowas, 227,418; Sacs and Foxes 479,668; Pottawatomies and Absentee Shawnees, 575,879; Cheyennes and Arapahoes, 4,297,804, which includes 743,610 acres of the Wichita reservation; Kickapoos, 206,466; Cherokees, 6,343,479, which includes 90,711 acres of the Tonkawa reservation and the 283,020 acres of the Pawnee and Comanche; Kiowa and Apache, 2,968,893.

This aggregates nearly 23,800 square miles, which is nearly two-thirds of the area of the state of Indiana. Of these agreements the first four have been ratified by congress.—[*Ex*]

### THE IDEAL OPPORTUNITY

Miss Walker, who is leaving this week for the east to spend the winter at home takes with her Topsy, an Indian *protege* from Portage la Prairie. Topsy is a bright little girl of about twelve years of age who has had several years of training under Christian influences. She has now the ideal opportunity which every Indian missionary wishes for each child under his care—complete isolation from the heathen and filthy surroundings of the *tepees* and all the incentives of a pleasant, refined Christian home. Miss Walker will still have a mission.—[*Western Missionary, Winnipeg*.]

"You can lead a horse to water but you can't make him drink." The United States can take the Indian's land by force but they can't make him sign away his title.—[*The Indian Citizen*.]

## FROM THE REPORT OF THE EDUCATIONAL COMMITTEE OF THE CONNECTICUT INDIAN ASSOCIATION.

We now have but one Indian student under our supervision in the east. Miss Nancy Cornelius and Miss Lilly Wind, (ex-students of Carlisle) who so creditably finished the course in the Hartford Training School for Nurses, and for whom government has not yet made it possible that they should return professionally to their people, are meeting with abundant success in private work and demonstrating their ability to do honest, faithful service in the rank and file of their profession.

The admission of Miss Zippa Metoxen to the New Haven Training School for Nurses has been a source of gratification to our Association. Miss Metoxen was graduated from the Carlisle School about two years ago [Zippa was not a graduate] and has been waiting ever since for an opportunity to enter upon a course of training for her chosen profession. Her patient determination has been fittingly rewarded by this excellent opportunity. Miss Metoxen is very well and happy. She writes that she is now on night work, and says: "My work is just as interesting as ever. It never tires me. I haven't got very many patients in my ward—only four, and they are not troublesome at all." At the hospital they say of her that she is very neat, kind, and pleasant, and takes great interest in her work. They think that after taking a course of instruction in the school she will be an excellent nurse.

### LATER.

Miss Zippa Metoxen, who is so pleasantly alluded to in our educational report, was night nurse in the hospital ward at New Haven where a case of small-pox recently developed. She, with several others, contracted the disease, but in Miss Metoxen's case it proved a light attack of varioloid, from which she is rapidly recovering.—[*The Indian Bulletin*.]

STILL LATER Since the above was in type, Zippa has visited Carlisle, looking well and happy, and has returned to her work at New Haven.

### AN INDIAN BABY'S CHRISTMAS.

The readers of *The Post* will doubtless recall the finding of a little Indian baby just two years ago on the battle-field of Wounded Knee, four days after the battle, and her subsequent adoption by Gen. and Mrs. L. W. Colby, of Nebraska.

A visitor to the cosy home, 1325 Tenth street northwest, the Washington residence of Mr. and Mrs. Colby, would have been well rewarded by a sight of the scene enacted on Christmas Eve, in which Zintka Lanuni (Lost Bird) played a prominent part.

The little ones were banished from the room while the Christmas tree was being trimmed, and when they were admitted, Zintka, in a manner unlike the popularly accepted idea of an Indian's nature, was as much excited over the beautiful array of toys, &c., as were the other children. The dignified Assistant Attorney General took the part of Santa Claus with great success. Zintka, seated high on a small table by her mother's side, with her toys strewn around her, received her presents gravely as they were taken from the tree.

She was more delighted, however, with a little pair of scissors than with anything else, as she is very mechanical in her instincts, and handles a pencil or scissors with facility. Zintka is a very bright little thing, and of most affectionate disposition. She very readily catches up what is said around her, and one evening astonished the family by telling her papa as he was going out that she "would see him later." She is greatly attached to her mother, who devotes considerable time to her, although Mrs. Colby is editor of the *Woman's Tribune*, and has her office in the house, and is a very busy woman. Despite the fact that Zintka is out in the parks with her nurse part of every pleasant day, she is still one of the most noted babies in Washington, and is a good deal of an attraction at Mrs. Colby's Saturday nights.—[*Washington Post*.]



## INDIANS ENRAGED.

It is reported that the Indians located at Cantonment are highly enraged over the wholesale destruction of game in that neighborhood by parties from Kansas and Oklahoma and are insisting that the military authorities must stop it. If they do not it is feared that the Indians will take the matter into their own hands and that blood will be spilt. The Indians claim that white men have no right to hunt on their land any more than they would have a right to hunt on the lands of the farmers of Kansas without their permission. They hold that they are trespassers and that the government must afford them protection. If the government fails to accord them protection from hunters or any other trespasser they hold that they have a perfect right to protect themselves, even to the extent of using firearms. Earlier in the season there was a good deal of game in that locality and the Indians looked forward to a winter of plenty but since the advent of the hunters game has become very scarce. For what is not killed is scared away by the country being overrun with hunting parties, who shoot at everything in sight without regard to its value. The young Indians are particularly enraged and can barely be controlled by the elder ones till the government officials pass upon the question.—[*Guthrie News*.]

## THE OLD STORY OF A GOLD FIND IN THE INDIAN COUNTRY.

The mining excitement is increasing with unabated fury and the Wichita mountains are said to be overrun with miners and prospectors from every clime.

They have heard the stories of the fabulous wealth said to be hid in these rugged ridges and they are rushing into the mountains from every direction. They have heard of the government geologist's investigations and that the country which Indian tradition accredits with fairy land tales of a gold and silver hue is really going to be reserved by the government for mineral purposes, and they are becoming so excited that the deputy United States marshals and the troops are almost unable to keep the prospectors out of the country.

Deputy Marshal Farwell was unable to handle his last find of intruders and he was in the city yesterday after a wagon load of irons and shackles for his prospective prisoners, but if the number continues to increase in the next few weeks as it has in the past, it will be impossible to handle the crowd, and a genuine mining boom will be inaugurated. Many stop in El Reno prior to setting out for the hills and the excitement is increasing here daily and it bids fair to become general in the near future.—[*El Reno Eagle*.]

## THRIFTY CARLISLE PUPILS.

Lucius Aitson, one of Carlisle's pupils, and Mabel Doanmoe, another, without finishing the course, returned to their home at Kiowa Agency, Ind. Ter., and in a few years married. Several years passed and little was heard from them. Now comes a long and interesting letter, from which we extract the following:

"I am soldier doing my work. I make some money every month. I make money both way on my farm, also for my work I still make shoes yet. I have shoe make shop here in post. I fix the old shoes too, make shoes, fix the old shoes for the Indian troop and I get some money all the time. I put way the money every time get some money. I save my money for my children because I am family man now. It is because I know how the white people take care for their families so that way I learned from the white people. My family are all well, happy; our children growing very fast. My wife Mabel take good care our children. She is do very well for the children, doing for our own washing, ironing. Mabel is so very much lo k different. She is speak English good yet. She do not forgotten what she had been learn. I am on guard today, take charge the guard set-

ting up all night to thinking so much of your people at Carlisle. I hope I will visit the old place if we go the World fair. I think the Troop L, 7 Cavalry have to go to the World Fair in next May. Then I will try to go there to visit von people at Carlisle School. I had not enough to learn much, I always thankful of you because you teach me to learn how read and write."

## A WELL-KNOWN CHARACTER OF THE SOUTH WEST.

The following picture described by the *Wichita Falls Herald* is frequently seen in the border town. The chief character in this instance is well-known to the editor of the *RED MAN*:

Chief Quanah of the Comanche tribe, and one of his squaws, were in from the Fort Sill country last Saturday. The chief was dressed in a new tailor-made suit, high heeled boots and wore a well laundered standing collar and necktie and soft Stetson hat. His hair was neatly combed, parted in the middle from the forehead to the back of the neck, plaited, and brought around over his shoulders in front. Had he worn a sun-flower on the lapel of his coat, those not knowing him might have imagined Oscar Wilde had returned to this country. Quanah is rather a fine specimen of physical manhood. Mrs. Quanah is a woman of perhaps twenty-five summers and is not bad looking. She was attired in a bright colored blanket and other things, and wore a pair of No. 6 ladies shoes and dark colored hose. The drapery of her outer garments fell gracefully to within eighteen inches of her shoe tops. The only jewels worn were a few rings on either hand, and a pair of large ear-rings and bracelets of silver. She held her blanket in front with a gentle but firm grip, and was the cynosure of all eyes as she trailed meekly after liege lord while the twain made a tour of the show windows and the fascinating pictures on the bill boards. Mr. and Mrs. Quanah had just come back from a trip to Fort Worth and were on their way home. They left the following day.

## WORTHY SENTIMENTS.

Some of the newspapers that oppose statehood and allotment, are pointing to the wretched condition of the Cheyenne and Arapahoe tribes, who last spring took their allotments and came into the Oklahoma Territory. Granted that they may be suffering; the same would have happened at any time but for government aid. These Indians make no claim to self-support: They wait for interest money and issue day, and if these come not regularly of course they suffer. But will the five tribes bear the insult of a comparison with the shiftless and indolent blanket tribes? The five tribes ought to seek deliverance from such friends. There is not an Indian among them but would resent the comparison, so elevated is their position above that of the blanket Indians. The time will come when this insult thus offered will rebound, and the newspaper that offered it will flatten out.—[*Chickasha Express*.]

## THE AESTHETIC SIDE OF LIFE IN THE COUNTRY.

From recent reports from the country we find these words about two Indian girls who have an exceptional home. The lady in charge writes of them, after reporting good conduct, evenings profitably spent, etc:

"I have allowed her to take China painting with Miss T. I felt that she might never again have the opportunity to take lessons with so good a teacher and I am bearing part of the expense. Art to the Indian seems to be what music is to the African, and I think she will be able to do good work, she is so painstaking, and two hours and a half each week spent with so refined a lady as Miss T. is elevating in itself. During the eight lessons she will lose some time with other studies but I will try to have it made up later in the winter. I am delighted with the Physical Geography sent from Carlisle. Both girls take a daily lesson in it."

She says in the other report:

"Both girls are bringing forward every possible excuse for putting lessons aside to get time to paint and embroider. If I knew what their future lives would be, I could then tell whether a knowledge of the tundras of Siberia, or China painting; the amount of timber needed for a floor or art embroidery will be most useful."

One of my friends connected with an art club is kindly teaching L—art needle work. She enjoys this intensely and will soon be able to do beautiful work, but it is interfering with her lessons. I insist study must come before the needle, but her interest is all in the embroidery and the moment books are laid aside it is taken up."

## INDIANS LEARNING HOW TO SPEND MONEY.

The Indians' interest payment of \$19.25 each to the Cheyennes and Arapahoes was concluded for the time being Tuesday and the agent, C. F. Ashley, as superintendent, S. H. Jones, cashier; Joe Hickox, teller, and Robert Burns, O. S. Rice and Kish Hawkins as clerks, departed for Cantonment, Wednesday, to pay out about \$15,000 to the Indians living in that vicinity, after which they will return and resume payment at the Darlington agency if there are any Indians there to receive their money who have not been paid. They will then go to Seger Colony and pay out between \$10,000 and \$12,000, when the first interest payment will have been completed with the exception of a few dollars that stragglers will come in to claim for the next month or two. This payment of \$65,000 pays the interest on \$100,000, up to the 30th of last June, the end of the government fiscal year, and it will probably be followed in the near future by a semi-annual payment of \$25,000. The bulk of the payment was made at Darlington and the Indians made trade lively for a few days during this week in El Reno, but they made better use of their money this time and were not so extravagant in their purchases as they were last summer.—[*El Reno Eagle*.]

## THE PINE RIDGE AGENCY.

A letter appeared in the *New York Post* of November 16 from Mrs. Elaine Goodale Eastman, in which she comments unfavorably on Capt. George Le Roy Brown's management of affairs at Pine Ridge, South Dakota. Mr. Herbert Welsh, secretary of the Indian Rights Association, in a letter to the *Post*, of December 8, takes decided grounds against Mrs. Eastman's comments, and in support of his position quotes from General Armstrong, Hon. Philip C. Garrett, President of the Indian Rights Association, Bishop Hare of Dakota, Hon. Theodore Roosevelt, who spent six days on the reservation in August last, and Mrs. Eastman's own letters, proving that Capt. Brown is a Christian gentleman of the highest type, an exceptionally good agent, and that his administration of affairs was excellent. Mr. Welsh implies that Mrs. Eastman has personal reasons for her opposition to Capt. Brown, and closes his letter by saying that the retention of Capt. Brown, and his cordial support by the government and the public are demanded in the interest of the public and of the Indians.—[*The Indian Advocate*.]

I have met but few officers like him (Captain Brown) in high purpose and capacity to do duty with men so as to secure the best results in conduct.—General Armstrong.

I believe that Capt. Brown is sincere and quite efficient in his efforts on behalf of these people (the Sioux).—Mrs. Eastman to Herbert Welsh.

Captain Brown is one of the most efficient officers and one of the best friends of the Indian in the country.—General Miles.

It is said that the Seminole Indian is the most liberal buyer of Christmas toys.

## ANNUITY OF THE CHEYENNE AND ARAPAHOE INDIANS.

From the *El Reno Eagle* of Jan. 21, we clip the following:

The issue of annuity goods to the Cheyenne and Arapahoe Indians will be made at Darlington, next Monday. Jean suits, blankets, mittens, socks, flannels, gingham, hats, etc., to the value of \$50,000 will be distributed to the noble reds. Hundreds of Indians are now coming in to the agency, and they will all be at the Agency by Monday.

From the same paper we get this note which can but be considered an example of an excellent method of solving the "vexed" Indian question:

On Wednesday a marriage license was granted in this city to Emmett Cox and Miss An-nam-mah-kee Parker, both of Anadarko. Mr. Cox is a white man and the bride is a daughter of Quanah Parker, principal chief of the Comanche tribe of Indians. She is nineteen years of age, pretty, highly educated and accomplished, but a full blood Indian.

## WHERE THE OUTLAW THRIVES.

As long as the Indian Territory remains in its present partially settled condition, and without local law, the outlaw will thrive, and as long as the outlaw thrives the people of the states will fix the standard of morality and virtue by the number of train robberies and murders they read of. If the number is greater this year than last, they will judge that the Indian Territory society is growing ruder and more barbarous. If less, the people of the Territory will be complimented for the advance they have made during the year. There is not one man in a thousand outside of the Territory who knows or believes that the Indian Territory contains schools and churches and that the inhabitants generally are refined and educated.—[*Oklahoma City Journal*.]

## CONCERNING INDIAN DESCENT.

EL RENO, O. T., Dec. 27.—In the case of Morrison vs. Wilson, in the United States court Judge Burford today held that the children born to a white citizen of the United States who had married a female member of the Arapahoe tribe might still be a member of that tribe and entitled to allotment under the treaty, and that the laws of descent in Oklahoma applied to Indians. Further, that the administrator of an Indians descendant was entitled to the possession of the lands so allotted. The decision was rendered on an ejectment suit involving 160 acres of land adjoining El Reno, and is of great importance, as similar questions are pending in all the courts of the west where allotments have recently been made.

—[*Chickasaw Chieftain*.]

## THE REINDEER.

An Interesting Production from a Beginning Class.

The milk skin mate out the butter and the milk made out the cheese, and gentleman hat a sledge ride on winter time and the sledge when its come one side high and they op said and see stope and when they bill go down and see want sloe and trite to pull one side to make stop once any while and his food tide the string on his legs, and them make hay, to make they tond slept on his food so he could make sdog when sledge go down the hill

## THE DESCENDANTS OF POCAHONTAS FLED.

When the Senate passed a resolution to receive no more applications for admission to Cherokee citizenship, you ought to have seen the descendants of Pocahontas and Montezuma climb the fences and get into their ox-carts and bolt back for Possum Hollow, Arkansas. One old fellow, who claimed to be kin to Jeff Watts, with long yellow hair, in the plains of which he had an eagle feather, tore one of his leggins and lost his G. string in climbing the fence of the Public Square. Nobody sympathizes with these poor "Ingus," on account of being lost.—[*Cherokee Advocate*.]



## WHAT THE PRESIDENT HAD TO SAY ABOUT INDIANS, IN HIS ANNUAL MESSAGE.

The work in the Indian Bureau, in the execution of the policy of recent legislation, has been largely directed to two chief purposes: First, the allotment of lands in severalty to the Indians and the cession to the United States of surplus lands; and secondly, to the work of educating the Indian for his own protection in his closer contact with the white man, and for the intelligent exercise of his new citizenship. Allotments have been made and patents issued to 5900 Indians under the present Secretary and Commissioner, and 7600 additional allotments have been made for which patents are now in process of preparation.

The school attendance of Indian children has been increased during that time over 13 per cent., the enrollment for 1892 being nearly 20,000. A uniform system of school text-books and of study has been adopted, and the work in these national schools brought as near as may be to the basis of the free common schools of the States. These schools can be transferred and merged into the common-school systems of the States when the Indian has fully assumed his new relation to the organized civil community in which he resides, and the new States are able to assume the burden.

I have several times been called upon to remove Indian agents appointed by me, and have done so promptly upon every sustained complaint of unfitness or misconduct. I believe, however, that the Indian service at the agencies has been improved and is now administered on the whole with a good degree of efficiency. If any legislation is possible by which the selection of Indian agents can be wholly removed from all partisan suggestions or considerations, I am sure it would be a great relief to the Executive and a great benefit to the service.

The appropriation for the subsistence of the Cheyenne and Arapahoe Indians made at the last session of Congress was inadequate. This smaller appropriation was estimated for by the Commissioner upon the theory that the large fund belonging to the tribe in the public Treasury could be and ought to be used for their support. In view, however, of the pending depredation claims against this fund, and other considerations, the Secretary of the Interior, on the 12th of April last, submitted a supplemental estimate for \$50,000. This appropriation was not made, as it should have been, and the oversight ought to be remedied at the earliest possible date.

In a special message to this Congress at the last session I stated the reasons why I had not approved the deed for the release to the United States by the Choctaws and Chickasaws of the lands formerly embraced in the Cheyenne and Arapahoe reservation and remaining after allotments to that tribe. A resolution of the Senate expressing the opinion of that body that, notwithstanding the facts stated in my special message, the deed should be approved and the money, \$2,991,450, paid over, was presented to me May 10, 1892. My special message was intended to call the attention of Congress to the subject and in view of the fact that it is conceded that the appropriation proceeded upon a false basis as to the amount of lands to be paid for, and is by \$50,000 in excess of the amount they are entitled to even if their claim to the land is given full recognition at the rate agreed upon. I have not felt willing to approve the deed, and shall not do so, at least until both Houses of Congress have acted upon the subject. It has been informally proposed by the claimants to release this sum of \$50,000, but I have no power to demand or accept such a release, and such an agreement would be without consideration and void.

I desire further to call the attention of Congress to the fact that the recent agreement, concluded with the Kiowas and Comanches relates to lands which were a part of the "leased district," and to which the claim of the Choctaws and Chickasaws is precisely that recognized by Con-

gress in the legislation I have referred to. The surplus lands to which this claim would attach in the Kiowa and Comanche reservation is 2,500,000 acres, and at the same rate the Government will be called upon to pay to the Choctaws and Chickasaws for these lands \$3,125,000.

This sum will be further augmented, especially if the title of the Indians to the tract now Grier County, Tex., is established. The duty devolved upon me in this connection was simply to pass upon the form of the deed; but as in my opinion the facts mentioned in my special message were not adequately brought to the attention of Congress in connection with the legislation, I have felt that I would not be justified in acting without some new expression of the legislative will.

### TO OPEN INDIAN LANDS.

The Washington correspondent to the *Indian Journal*, writes on December 31:

An important arrangement has been made in the matter of opening lands in the Indian Territory.

It was decided to introduce an omnibus bill, which will carry all the treaties made by the Cherokee commission except the strip treaty. This will leave the strip treaty to travel alone, but as estimated will improve the chances for opening the other lands covered by the treaties made.

The omnibus bill will carry with it the lands of the Tonkawa, Wichita, Kiowa, Comanche, Apache, and Pawnee Indians.

This calls for about four million acres of land, or about two-thirds as much land as in the strip. It is believed the omnibus bill offers the more promising chances for getting the lands opened, and hence the adoption of this plan.

The first work in the line of the omnibus bill was done today. The treaties with the Kiowas, Comanches, Apaches and Pawnees, with bills covering the same, were sent to the president today by the secretary of the interior. They go to the president for his approval, and from him will go to congress. They will likely reach congress soon after the session reconvenes.

### THE CHANGE SURE.

The Indian who feels satisfied and secure in the present conditions, relying upon the treaties and the United States' observance of them must be blind to facts. As to the disposition of this country, what Congress says goes. One by one the Nation's reliances in Congress are breaking away. Just a few years ago the idea of breaking up the Indian government was not entertained by either the House or Senate or any of the departments. But the change that has come over Congress and the departments indicate the inevitable result. At first the Indians stood pat with every Congressman and Senator and the head of each department. Then they lost one Congressman and another and another until they have lost the House, the departments have given away against them, and the Senate, which they have pointed to during the past Congress as their safeguard, is now about lost to them. The change is sure to come, and if the Indians do not within a short while take advantage of their privilege to name the conditions and make divisions of land to suit themselves the chance will have escaped them forever.—[*Eufaula Journal*.]

The Cherokee Commission has just effected an agreement with the Pawnee tribes of Indians, whereby the Indians agree to take their lands in allotments and relinquish the balance to the government for the consideration of \$1.25 per acre. The Pawnee reservation contains 283,000 acres and to allot the 750 Indians with their portion of from eighty to one hundred and sixty acres each, will leave about 200,000 acres for white settlement.

The cry in the South West among a certain class of people is "Just wait till the Strip is sold," referring to the Cherokee Strip which when opened to settlement it is believed there will be a second Oklahoma boom carrying wealth and business enterprise to that section of the country.

## THE INDIAN ARROW SAYS:

That a great many non-citizens in the Cherokee Nation are from some cause or other very anxious to have statehood thrust upon the Cherokees.

That there are a great many non-citizens living among us under permits who are good men and good friends to us, and that we appreciate their friendship and are glad they are with us.

That the new permit law allows a man with two thousand acres of land in one body to have a dozen permitted men if he wants them, but the fellow who has two little farms can have only two.

That we are Democratic, but love our homes and country better than Democracy.

That the five tribes don't want to go in to statehood with Oklahoma.

That smaller and fewer doses of Jamaica Ginger and Blood Tonic would be better for the health of the many sick men of Tahlequah.

That the Cherokee people are bound together by closer ties of friendship than any people other living.

### WOULD-BE INDIANS.

The *Muskogee Phoenix* has the following to say concerning a certain class of editors who are making themselves very conspicuous in the Territory at present:

"It's an amusing sight to witness these self styled Indian editors abusing what they term the 'boomer press.' Rattle all the editors up in a sack and then drop 'em out and how many 'Indians' would be found in the heap? Mighty few and those few who held the greatest affinity to the tribes of the Red man would show it but little upon the closest scrutiny.

A philosopher once said, 'By constant thought I can make out of myself whatever I choose.' Heaps of these fellows are Indians, eternally martyred, because they think they are."

### WE SO-CALLED CIVILIZED PEOPLE HAVE TO STAND SUCH THRUSTS AS THIS.

The *Cherokee Advocate* says:

The five civilized nations are said to be a reservoir for criminals and a place of outrageous crimes, yet we have never known any one in the Territory to disable a man by shooting him and after robbing him of his money place him in a bear's trap to finish him off. The men who did such a thing live in the States and are not land owners, consequently no one is making much noise about the crime or of its hideousness.

### TEN MILLION ACRES.

"From what I can learn of the house temper," said Representative Peel, chairman of the Indian committee, "this session will see almost ten million acres of land thrown open to public occupation. The bill opening the Cherokee outlet will go through, as will the ratification of the contracts made with the Wichitas, Pawnees and other tribes in the Territory for the opening of their lands. Brisk work this session, such as my committee and myself are disposed to give, will open ten million acres of new lands by March 15, 1893."—*Ex.*

### LO NOT EXACTLY POOR.

There are about 1500 of the Osage tribe of Indians; they have to their credit in the treasury at Washington \$8,500,000 and owning about 1,407,000 acres of land, worth \$7,035,000, making each member of the tribe worth about \$10,357 in land money, saying nothing of personal property.—[*Ex.*]

An Indian Territory Exchange says:

The ignorance of the real condition of the people in the Indian Territory as displayed by Senator Vest, other congressmen, and Washington correspondents would make a famished turkey buzzard sick at his stomach.

## Arrow Heads From the Indians Friend.

The absurdities of a society fad are about on a par with the extremities of a savage craze.

Any Exposition in this country inviting the whole world as its guests, that can find plenty of room for the beer mug and no room for Indian civilization, deserves to fail.

It is not the poverty of the red man that is his chiefest danger, not even his savage state; it is that forty millions of dollars will soon be to his credit in the treasury of the United States!

### A DECISION.

The general land office at Guthrie, O. T., has rendered a decision to the effect that a person does not lose any right by passing over or visiting any Indian lands prior to the issuing of the president's proclamation. It is only between the time of issuing the proclamation and the actual opening of the land that the lands are forbidden ground. Under this decision parties can visit and look over the Cherokee strip and other Indian land prior to the ratification of the treaty without any risk whatever.

### THE "NATION" TO GO.

The Cherokee delegates who arrived in Washington Tuesday were given a warm reception by Secretary Noble and Commissioner Morgan. Both these gentlemen gave the committee to understand that the Indians must very soon open up a portion of their vast area of country to white settlement and that the nation business would no longer be tolerated by the people of the United States.—[*The Chief*.]

The Cheyenne and Arapahoe Indians are doing a good deal of fencing. They are exceedingly jealous of the rights that come with realty ownership, and the fencing is more to assert authority over their own undisputed domain than for purposes of pasturage. They permit no trespass, and the man who cuts a tree or mows the grass is certain to hear from the owner. Twenty years ago the Indian would have avenged the wrong with his trusty rifle, now he goes into the courts. He has great faith in the justice of the court, and looks with reverence almost upon its protecting influence.—[*Times-Journal*.]

Here is a pretty question. It may be worth consideration. The Indian Nations claim they are independent and sovereign nations; their citizens are not amenable to any laws save the laws of their own government, except as provided in treaty stipulations. Such being the case can an Indian citizen be appointed to a federal position under the United States government? There are a number of Indian citizens in this country who aspire to office. Perhaps they may meet with the above query when pressing their claims.—[*Muskogee Phoenix*.]

Talk about crimes in the Indian Territory; just glance over the *Dallas News* and the *Fort Worth Gazette* and see the crimes, murders and suicides in Texas in one day. The Territory is a paradise in comparison.—[*Chickasaw Enterprise*.]

Oklahoma will certainly oblige the Five Civilized Tribes if she will stay at home and attend to her own affairs. She insists on coming over and dragging the Five Tribes into statehood with her whether they will or not. She is rather too greatly concerned about their interest and welfare. They are competent and willing to take care of themselves without Oklahoma's assistance and will let congress know when they are ready for statehood.

The Five Tribes know what statehood for them would be, and do not want it.

[*Indian Arrow*.]

The Indian Territory delegation at the inauguration of Cleveland at Washington March 4th, bids fair to be a large one. A number of parties from Muskogee expect to attend the same.—[*Muskogee Phoenix*.]