

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XI.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., MARCH & APRIL, 1893. NO. 11.

PUBLISHED MONTHLY, IN THE INTEREST OF  
INDIAN EDUCATION AND CIVILIZATION.

The Mechanical Work Done by  
INDIAN BOYS.

Terms: Fifty Cents a Year.  
Five cents a single copy.

Mailed irregularly, Twelve numbers  
making a year's subscription.

Address all business correspondence to  
M. BURGESS,  
CARLISLE, PA.

Entered as second class matter at the Carlisle  
Indian School Pa., Post Office,

"Our relations with the Indians impose  
upon us great responsibilities we cannot  
escape. Humanity and consistency require  
us to treat them with forbearance and in our  
dealings with them to honestly and con-  
siderately regard their rights and in-  
terests.

"Every effort should be made to lead them  
through the paths of civilization and edu-  
cation to self-supporting and independent  
citizenship. In the meantime, as the na-  
tion's wards, they should be promptly de-  
fended against the cupidity of designing  
men and shielded from every influence or  
temptation that retards their advance-  
ment."

—FROM PRESIDENT CLEVELAND'S IN-  
AUGURAL ADDRESS, MAR. 4, '93.

Individual ability and individual ac-  
countability should be the aim of all ef-  
forts for the Indian.

The success of savagery depends on  
keeping the individual Indian ignorant  
of and away from the experiences of civ-  
ilization.

Reservations, agencies, reservation  
schools, both day and boarding, do but  
minister to tribal cohesion and are  
concentrated Cahenslyism.

Day schools and agency boarding schools  
were condemned years ago and will be  
again when the utter futility of their ef-  
forts to accomplish the independent man-  
hood of the Indian is known.

Some reservation day schools are good:  
some reservation boarding schools are  
better and some training schools off the  
reservation are still better, but none of  
these will consummate the breaking up of  
the tribe and the individualizing and citi-  
zenizing of the man, and all are only inter-  
mediary and should be used merely to  
clean, prepare and send the individual  
out into the public and other schools and  
systems of the country and into association  
with our people, and this alone will end  
the problem.

It is to be a work of equipping and sav-  
ing individuals, and this can be done,  
and not masses which cannot be done;  
To hold every individual Indian back un-  
til every other Indian is ready for citi-  
zenship is the folly and weakness of it.

The influences that labor to keep the  
Indians together in masses, are the real  
and greatest enemies the Indians have to  
contend with in their efforts to gain in-  
dependent, self-supporting manhood and  
citizenship.

The World's Fair authorities allotted  
20,000 square feet of space to the Catholic  
Church in America for exhibition pur-  
poses and only four hundred square feet  
to the Methodist Church; whereupon the  
Methodists withdrew from making any  
exhibit.

THAT SETTLES THE INDIAN PROBLEM.

An audience of fifteen hundred peo-  
ple at the Fifth Street M. E. Church,  
Harrisburg, greeted with many cordial  
Chautauqua salutes the music and  
speeches of sixty Indian students from  
Carlisle, on Thursday evening, March  
23rd. During the two hours' program, a  
little boy came and said to Capt. Pratt,  
"I like the Indians. They are just like  
us, ain't they?"

What we need is a growing system of  
emigration from the tribes into our Amer-  
ican life, and every dollar of Government  
money spent upon the Indians that does  
not help in this direction is misspent and  
harmful to the Indians themselves. Not  
only this, but one plan of misspending  
begets another.

If we mean what we say when we advo-  
cate the civilization and citizenizing of the  
individual and the ending of the tribe,  
why not proceed along the same common-  
sense lines so successful with every other  
nondescript, and feed him as we do them,  
to our civilization? Feeding our civi-  
lization to the Indians always has been and  
always will be a failure. Why not re-  
verse the policy and feed the Indians to  
our civilization, which brings success and  
solves the difficulty?

The American Missionary Association  
now surrenders its annual grant from the  
Government to aid its educational work  
among the Indians. It does this in obedi-  
ence to the rapidly growing sentiment  
that it is unconstitutional and dangerous  
to our republic for State to support Church.  
This annual grant to the American  
Missionary Association has been \$22,000  
for several years past. All Protestant  
Churches are now practically united in  
the intention to do all their work among  
the Indians with their own money, and  
have generally given up their allowances  
from the Government. On the other  
hand the Catholic Church presses for  
more Government money, and succeeded  
in securing from Congress this session an  
allowance for one more special Indian  
school by name.

Several years ago an attempt was made  
by a new official to slaughter Carlisle, and  
one of the arguments used was, that  
Pennsylvania farming was not the kind  
of farming the Indians needed to know  
in Dakota, Arizona and elsewhere on  
their reservations. But when it was de-  
veloped that the best farmers in the In-  
dian service were from Pennsylvania and  
other Eastern sections of the country, and  
that the best farmers in those Western  
States and Territories were from the  
same section, the subject was immediately  
dropped. A late convert and a tyro in In-  
dian matters who recently made brief vis-  
its to several Indian Agencies, now puts  
out the same old notion against the In-  
dians learning agriculture in Pennsylvania.  
When he has learned more about  
the subject his views will change.

Our troubles begin when we establish  
differences between men in their rights,  
privileges and accountability, and trouble  
continues just so long as the abridgments  
last.

The Indian might at least sometime  
soon become an apprentice at citizenship.  
Is he an apprentice, or can he ever become  
one if kept out of the shop?

A CARLISLE PUPIL AS TRAINED  
NURSE.

Shall she be Remanded Hopelessly to her  
Tribe or be Allowed to ply her Skill in  
the Broader Field she has Chosen.

February Eight.

CAPT. R. H. PRATT,

DEAR SIR:

In the last three months my sister has  
been lying critically ill with heart trouble  
and until recently two nurses have been  
in constant attendance. One of these was  
—, who now has sole charge of the case.  
What she has been to us I cannot express.  
Clear-headed, discreet, unassuming, ready  
in any emergency, unselfish, faithful be-  
yond all telling. She has so endeared  
herself to every member of the family  
that we shall always regard her as a dear  
and trusted friend.

And this has been her record ever since  
she graduated. Wherever she goes she  
wins golden opinions from doctors, pa-  
tients and associates and is always and  
everywhere all that a nurse should be.

I cannot refrain, therefore, although a  
stranger to you, from sending every grate-  
ful acknowledgment that through your  
school, — has gained so valuable an  
addition to her corps of able nurses.

Very truly yours,

(Signed) A. C. P.

Against the wishes of professional In-  
dian philanthropists who demanded she  
return to and help her people, we urged  
and she staid in — to practice her pro-  
fession. She has never been without em-  
ployment, has fifteen dollars per week  
and sometimes twenty-five, has helped  
her family not a little, and has a bank ac-  
count of several hundred dollars. This is  
disintegration of the tribes actually be-  
gun. Shall we for any reason whatso-  
ever, remand her to the base, destructive  
influences of her tribe, to be swallowed up  
and lost? We have scores of similar  
cases, and might have had hundreds and  
even thousands but for the false principle  
of always pouring back into the tribe.

We have saddled upon the poor Indian  
the destroying influences of a great pen-  
sion system and the most serious work  
that confronts us in our efforts to make a  
self-supporting man of him is the curtail-  
ing and elimination of that system. The  
Osages have \$9,000,000 in the United States  
Treasury, the interest of which at 5 per  
cent is distributed among them semi-an-  
nually. They occupy a domain fifty  
miles square, some of it the best lands in  
the west. They do not work because they  
need not. They spend their time in de-  
bauchery and depravity, encouraged by  
the surrounding white influences. Twen-  
ty-five years ago they numbered 3490; fif-  
teen years later, 2206; and today they num-  
ber a bare 1500. Query: Would not the intro-  
duction of smallpox at once be a more hu-  
mane method of ending the Osage prob-  
lem.

Under their recent treaty, the Chippe-  
was of Minnesota are expecting to have  
ultimately from \$30,000,000 to \$50,000,000  
in the Treasury at interest. They now  
number over 6500. Twenty years hence,  
like the Osages, and from the same  
causes they will be reduced one half.  
Could the ingenuity of Satan devise a  
greater evil under a semblance of good?  
Good bye, Chippewas!

Experience shows that Indians massed  
on reservations can absorb all the educa-  
tional, religious and other help given them  
there and not develop one tittle of a dis-  
position to become individually indepen-  
dent and citizens.

It is hard to sidetrack a lie when it gets  
well started from a high source consid-  
ered responsible. Last year it was fre-  
quently asserted by a prominent Member  
in Congress that Indian children were  
practically kidnapped and sent to Carlisle  
and other Eastern schools by force. Not  
being on the floor of the House to contra-  
dict it, we contradicted it in a Washing-  
ton paper, while Congress was yet in ses-  
sion. This year the same person reiterated  
the statement. Two days afterwards, we  
got the *Congressional Record* and saw  
it. We then telegraphed to a member of  
Congress as follows: "Of the 2300 children  
received into this school during its 13  
years not one, except 112 Apache youth  
from the prisoners in Florida, came here  
under any other constraint than that of  
kind and proper argument, and neither  
Mr. — nor anyone else either out of  
or in the Indian Service can establish  
the contrary; whereas there is not a day  
school or a boarding school on the great  
Sioux reservation nor on many of the other  
reservations, which do not have Indian po-  
lice regularly on duty chasing down and  
enforcing attendance of students, and to  
compel attendance at which schools the  
Agent does not often deny rations and re-  
sort to the same forces Mr. — mis-  
alleges are used to fill eastern schools.  
Congress is being greatly misinformed in  
this matter."

Our telegram did not reach the gentle-  
man until after the bill had gone beyond  
where he could answer. But why make  
such statements, as though a great wrong  
was being done, when Congress has made  
legal provision for enforcing attendance by  
withholding rations and other supplies  
from whole families who will not send  
their children to the schools.

The Indian is a man, capable in all re-  
spects as we are. His development is  
governed absolutely by his environment.  
Savagery naturally enforces savagery,  
civilization enforces civilization. Sur-  
rounded by civilization it is impossible for  
him to remain a savage; surrounded by  
savagery it is almost impossible for him  
to either become or remain civilized.  
Why then keep up the farce of feeding  
our civilization to the Indians?

It is more than folly and worse than ri-  
diculous to constantly declare against res-  
ervations and tribal influences and to be  
at the same time always and almost uni-  
versally doing only those things which  
compact the tribe and strengthen the res-  
ervation.

At the annual convention of the Metho-  
dist church in Chicago to consider the  
subject of education and church work the  
Rev. J. C. Hartzell, general educational  
agent of the church in the south, advocat-  
ed the abolition of the color line both in  
church and school. Here is progress.

From the standpoint of the Eastern phil-  
anthropist there is but one side to the  
Indian question; while, in reality, the  
problem has as many phases as there are  
tribes. A statement regarding one of the  
thirty-two tribes in the Indian Territory  
does not necessarily apply to another.  
When the Cherokee Commission report-  
ed that "the Pawnees defer to the judg-  
ment of their educated and English-speak-  
ing young men," the fact had a special  
significance. Of the twenty-four tribes  
visited by the commission, the Pawnees  
alone would listen to or be guided by the  
counsels of their young men.—(Edward  
P. Watrous, in *Christian Register*.)

The young men of the Pawnees have  
largely attended schools away from the  
tribe, which fact alone is sufficient reason  
for the above observation.



## CARLISLE'S FIFTH COMMENCEMENT AND FOURTEENTH ANNIVERSARY.

On the 1st of March, Carlisle held its Fifth Commencement and Fourteenth Anniversary Exercises. The number of strangers present was greater than ever before and the day was perfect as far as the weather was concerned.

The usual inspection of industries was carried out in the morning. From 12:30 to 1:15 the band gave an open air concert and from 1:15 to 1:45, one hundred and fifty boys entertained a large audience in the gymnasium, with light gymnastics.

At two o'clock the graduating exercises began, and the chapel was crowded with a large and appreciative audience. The rostrum was draped in the back-ground by a large United States flag upon which rested the class motto in white letters, "Not who, but what." In the rear sat the band and choir, in front of which upon a rostrum built for the occasion were Hon. Philip C. Garrett, of Philadelphia, Dr. Reed, President of Dickinson College, Dr. Himes of the same College, Revs. Wile, Norcross, Kremer, Yocum and Seidel of Carlisle and Capt. Pratt, who opened the exercises with a short address.

The programme consisted of original essays by the graduates, songs by the school and choir and music by the band.

President Reed, being obliged to leave before the close of the exercises, was introduced and spoke in part as follows:

"I have the honor of being connected with a little college up on the hill and when I go away from home and people learn that I am from Carlisle, they say 'Oh, yes; that's the place where Capt. Pratt has his Indian School.'"

I met an Oklahoma boomer upon the train. He looked like a boomer. He said there were no good Indians, but at last was forced to admit that the best citizen in Oklahoma was an Indian, and that Indian was from the Carlisle school.

A colonel of the 5th was on the train. That officer said the best soldier he had in his company was a Carlisle pupil. I would like to have the Oklahoma boomer on the platform here to-day."

### GRADUATING ESSAYS AND PRESENTATION OF DIPLOMAS.

#### THE REASONS WHY.

BY MALCOLM CLARKE, PIEGAN, CLASS '93.

We welcome you, citizens, whose blessings of government we here are sharing. We welcome you to this instrument of human development invented by your race, whose duration has been cherished by the interest of some who are present. May that interest be prolonged, not given only while hope and fair prospects are before us.

When we reflect upon what has passed we cannot but form from the present some new idea to govern that of the future. Such lofty designs as we here witness today, are due simply to reviewing the past and correcting its errors.

We well know that disorders in human affairs, and the fall of nations have been caused by the number and continuance of these, and today a race is at the door of its destination, because of the errors in its government. That is the Indian. From the beginning of the seventeenth century to the present, he has suffered the most baneful blunders ever committed upon man, and yet the people over him, with their great knowledge, do not seem to notice them or take the trouble to correct them. It is these which are preventing the solution of his problem and so long as they are not corrected, the problem will be unsolved.

The government of these United States in its aim to make the Indian self-supporting, and a part of its people, is contradicting itself in maintaining the ration and reservation system. I think there cannot be in the universal affairs of man, measures in more opposition to

their purpose, innocent in their designs, but injurious in their effect than these.

I think the time has come when the destructive tendency of these reservations will be known. I think the day is dawning when the affairs of human development shall be moulded in civil liberty, and not in the barbarity of the reservation. The reservation is doing nothing more than holding the Indian an Indian. In its situation and condition it is keeping him from coming into contact with the outside world, which should be the first step to his civilization. He is obliged to remain with the former habits and use tribal language. He is afraid to go off his reservation, because he is ignorant of the white man's customs and speech, and suspects him of dishonesty which has been caused through his treatment in the past.

The ration system is a destructive tendency to his industry. I do not see why the government cannot understand that feeding and clothing this race, is feeding the path of his destruction, that it is preventing his knowing the worth of work, keeping him in consolidation in the home surroundings, training the young in the old habits and totally preventing him from coming into contact with civilized life, civil government, knowledge and language of the people. Without opening these to him he will not progress, and it is impossible to accomplish this while he can subsist upon the government.

The policy of expending public money upon reservation schools, is the policy of financial waste, because every dollar that is in a reservation school, has lost, and will lose, a great part of its value. The knowledge that an Indian receives from most of these schools, I consider the first two letters in the alphabet of educational career. He can learn but the mere contents of common school books, and one half of that he does not believe, or realize, because he has not associated with enlightened people, to know that such things are possible. It has created a downward look of one half of the people upon him; it has quenched the hope in eastern schools, just because upon the reservation school, he has not made any notable progress and that he is not made to remain there at any length of time.

The reason of this is, that he is near his home, he does not give up old habits because he knows of none better. The subject of home is in his mind because it is so near, that he can reach it without difficulty and therefore he is tempted to do so. On the other hand, schools among enlightened white people away from the reservation, he cannot but come in direct association with civilized life; he is moulded by the character and habits of the people; he is near where the important events of the day take place, and he is learning almost as much from experience as from books, which is the contrary on the reservation.

I would think the government was taking a wise course in dealing with the Indian if it would expend all money due him in schools on the Carlisle principle east of the Mississippi river, and in articles for the support of the most helpless of the race. The rest who are capable of self-support let them do so. I see no nearer course in the future because the rapid advancement of the age threatens in the present. Men of today have almost to apply wings to keep up with the age in which they live, and if the Indian does not begin soon, no wings will have the power to bring him up to time even though he be but one-millionth of a second too late.

I think the United States, with all its reputation as the asylum for the oppressed and the most prosperous free nation of the earth, will not stop in her progress to apply an extra pair of wings to carry the Indian. I think the time is near when this race will have to stand on its own grounds whether that of degeneracy or prosperity; although it cannot seem possible to us that the United States after having gained its reputation and won its most glorious victory from so strong a power even without the consent of the real

owners, will stamp upon its record, an eternal disgrace. But while the American Flag floats over this soil, where advantages and prospects are continually hoped for, and reached, I see no hindrance for the progress of the Indian, if he only will come into contact with his fellow white men under the precious protection of that flag.

### AMUSEMENTS.

BY JOHN G. MORRISON, CHIPPEWA, CLASS '93.

As far back as history dates, we find that people had some kind of sport to amuse themselves. It is an actual necessity to have something for amusement. There are many ways in which people can spend their time, which will benefit them and yet not interfere with their business nor mar the moral character of the youth. Nobody is ever too old to learn, is an old proverb, and neither is man ever too old to enjoy himself. Some like the chase, others like to attend theatres, balls, and the many different kinds of out and indoor sports, and there is still another class of human beings that love to spend their time and money in the saloon, at the billiard, pool, and card table. If there were no sports going on in the world, the people in Mars, watching our daily routine, would think we were on a continual funeral tread.

The necessity of sports is well shown in everyday life. Students need exercise to relieve their minds from their studies and give them a chance to strengthen their muscles, for the strongest man may become as weak as a child by insufficient exercise. For this reason many excellent games are constantly played to develop the muscles of the young. This also gives an opportunity for the old to interest themselves in going to see the "pride of their hearts" compete for honors and at the same time, does all concerned, good. We have seen that games are necessary in schools, but it is too often the case that students either for the amusement derived or a desire to excel in them neglect their studies, thereby wasting large amounts of money paid for their education.

The sports and amusements in early days were numerous and some were very barbarous. The most common of the early day sports were footracing, horseracing and hunting; these comprised the harmless and more humane sports. The barbarous amusements that the people of ancient times used to indulge in were confined to different countries and the barbarity of the sports was in comparison with the degree of civilization they had attained. The Indians were and, I am sorry to say, are yet, very fond of the many styles of dances, which are not very harmful in themselves, but for the influence they have on the morality of the young. The lacrosse game was and is yet much played among the red men.

The old Romans were very barbarous in the sports they had; nothing but blood could arouse them. Think of a poor gladiator as he stood on the bloody sands of the arena, and presently a wild beast, half-starved, was let loose on the poor unfortunate; or of two men who were compelled to fight with weapons, and when one was vanquished the victor held up his head, and if the Roman noblemen held up their thumbs the man was to be spared, but if turned in the opposite direction, the poor wretch was to die to gratify a people that called themselves a civilized and noble nation. I dare say that the Indians in all their savageness were not so inhuman as the Romans.

The Spaniards' and Mexicans' chief amusements in olden times were the bull-fights in which a man was to compete with a savage beast but not on equal terms. The English were very fond of the chase. Cricket and horseracing are also favorite games in England.

In this country the sports are so numerous that there are many games for each season of the year. When the first warm winds have dried a few patches of ground, the small boys with their marbles soon take the place of the snow. Many days

will not elapse before the loud yells of boys remind us that baseball season is upon us. And when we feel the cold winds of autumn, long-haired and almost desperate youths face each other in a hotly contested game of football. At last the boys anxiously await the water to freeze over when every one with a pair of skates and shinny stick in hand proceeds to the cave to spend his half-holiday.

The Eastern States have been having more horseracing and nearly all kinds of games than the Western, but the statistics of the American Association show that these sports and games are gradually drifting Westward and before many years the far West will be able to compete in every respect with the East. These statistics show that 1890 was the banner year for the East. The people of the southern states before the war having slaves to do their work for them, spent most of their time in hunting, thereby being expert in the use of fire-arms, and for this reason, we learn in history, they were confident of defeating the Yankees in the great civil war.

The amusements of the city are so numerous that it is useless to enter into a description of them. The most common of all are the theatres, balls, concerts and the little excursions often given by railway companies. The country sports are generally very exciting and beneficial. Take for instance a hunt in chicken season or a fishing trip; these are only two out of hundreds that are indulged in in the country and are more health-giving than all the city sports taken together.

The betting man or an all around sport generally takes to the cup which inevitably causes his utter ruin. The young men seeing the seemingly gay life of a sport are naturally led to follow, and they becoming accustomed to the almost irrevocable habit soon take to the gambling-table or pools at the "bookies" stand.

Most of the amusements in city or country are harmless in themselves, but sporting men betting their money, yes even ruining themselves financially on games, thus leading from bad to worse, leads the men to things that they would not do, otherwise. But it is not the games that do all this, it is the folly of man.

### SOLILOQUY OF THE CHAPEL CLOCK.

BY EMILY E. PEAKE, CHIPPEWA, CLASS '93.

Tic, toc, tic, toc, my voice is low and clear and from day to day, I go on and on through the wheels of changeable time. My home upon this chapel wall is like a pleasant dream; of all I've heard I should love to have reiterated. The singing of the choir with all its voices of tenor, of alto, of bass and of soprano, I am never tired. 'Tis sweet! exquisite! and smoothes life's cares away. The band, with its large and stylish drum, its silver plated instruments with their fine players, with coats of blue and stripes of red adorned, drowns the voices of singers, of those who shout and cheer, with its loud and enchanting tones. The exhibitions with pleasure I have listened to, year after year, each with constant improvement, which seemed to make the hearts of those who drilled them, glad in the anticipation of the future. Long years ago, the recital of such as this was quite the custom: "One step and den anoder one and de longest walk is ended." At present such are rarely heard.

The English Speaking meetings, months and years have rolled on, and still upon the stage stands our Captain at those meetings, discussing the destiny of the Indian youth and desiring of them a true civilization and honorable citizenship. The sermons preached by the Rev. Dr. Norcross and Dr. Rittenhouse and the good that has been derived there-from delights my heart. My ears are still ringing with the words of the Rev. Mr. Wile, who has made an impression on the minds of his audience, in regard to religion that will always be recalled with an earnest desire to lead a better and purer life. The Psalms of the Bible, which are recited



day after day and year after year, in the Exercises conducted by the Principal Teacher, I too have fastened in the links of memory's chain.

I am proud of the Entertainments with all their grand amusements and comical ones and the Debating Societies of the Standard, Invincible and Endeavor, with their public debates, discussing their subjects with such earnestness and eloquence that in earlier days, some had for their principal arguments frantic gestures. But now the real earnestness rests in their speeches, which show the great improvement of mental powers and is real eloquence.

I well remember Thanksgiving Evening, the time of the Girls' Endeavor Society Entertainment, when the Man-on-the-band-stand made his appearance with his long white beard and hoary hair, peering over his specs; bent with age, he stood, pen in hand, ready to take down the record. An important day was that of the Commencement Exercises when all the multitudes of people gathered together including Secretary Noble, and General Morgan, who upon the platform sat, and my companion Susan Longstreth, whose picture for years has hung upon the wall, to my utter astonishment, walked in, in flesh and blood a real person.

Tic, toc, tic, toc, O wondrous age, that I am living in! I've seen the Phonograph, that wonderful machine that can imitate the human voice and all other sounds. I've seen the flying machine, which was lectured upon by the inventor and who believed, that in time to come, human beings would be seen flying about like the birds of the air; and also the ventriloquist, whose ability afforded the changing of his voice in such various ways as to imitate a cow, a horse, the crying of babes, and all other sounds imaginable.

Tic, toc, tic, toc, many wonders, I have seen, the honorable Tom Thumb's wife, her husband and brother who created such intense excitement throughout the whole school during their presence! The Southern Band, consisting of fifteen different nations from all parts of this whole universe, who together with the Indians, formed an assembly of fifty eight nations, all gathered under one roof and speaking one language.

Tic, toc, tic, toc, the barbarism, savagery and revengefulness of the Indian race seem to be vanishing, and an abounding peace exists between the different tribes who go hand in hand, working, pushing up the steep hill of knowledge which can only be gained by energy, perseverance and rigorous study, all striving to gain one point, the corner stone of American citizenship, the English language. The old Indians, who visit perhaps once a year, can never hope to gain that, but the earnest way in which they make their speeches shows the earnest desire and the ready feelings to have their descendants live the white man's ways.

Tic, toc, tic, toc, Santa Claus! I've most forgotten the jolly old soul who appears before us all, on those glorious Christmas Eves, loaded with sweet-meats and various presents for his loved ones here at school. Tic, toc, tic, toc, my time is telling the hour when soon these students who upon the commencement of life must bid me and my home with its tinted walls and the representation of heaven's blue arch above, and with lingering clouds of greyish white floating over it, and all their friends adieu, to seek, in this great, wide world their own fortune. May they go on their separate journeys with the consolation of their motto, "Not who, but what!"

#### OUR NATIONAL PROGRESS.

BY JOHN BAPTISTE, WINNEBAGO, CLASS '93.

The essential qualities to make progress have been in our country's possession and have been steadily developing to this present age. It has been already demonstrated that our country, only a century and a quarter ago rising in the darkest dawning of her history, will be the

mightiest nation on the globe. We have accomplished in a century what others have not in ten.

The other countries, like eagles for their prey, have been watching us eagerly with utmost vigilance for our fall and repeatedly predicted the destiny of our nation, but on the arrival of time predicted we were progressing in our industries and civilization with commendable results.

What cities or villages of the uncivilized nations have not heard the step of our missionaries! What gallery of exquisite arts in which our painters have not hung their pictures! What department of literature or science to which our country's scholars have not contributed! What nations of the world have cried in agony of famine to which our country has not sent ships freighted with bread stuffs!

We have the public school system for our country supported by the government, which extends a welcome admission to all nationalities represented here in the United States, with the exception of the aboriginal Americans. The educational progress shows itself in the establishment of colleges and universities in the West as well as in the East, and their distinguished graduates now abroad, representing their Republic in the foreign nations and some the magistrates of the states in our Republic.

The capacity of electrical and steam power utilized, considerably helps the progress of our country. The improvements made in them by harnessing them to perform work where tremendous strength is required. Even these powers once wild and destructive to humanity are under control of one man, driving and pulling the agricultural products and people of this busy nation from place to place on railroads innumerable. The improvements made in agricultural implements are such as the steam threshers and self-binders over that of flailing and cradling twenty-five years ago, the riding cultivators over that of hoes.

Have we not used the rivers of waters flowing from their sources into the surrounding seas passing innocently by our large flourishing cities? The nation as it progresses has made the rivers natural or artificial to labor, moving thousands of machines and sending down from reservoirs bright, clear, sparkling, God-given water which creeps into our houses and dashes out of the hydrants and hisses in our powerful steam engines and extinguishes the conflagrations.

The invention of Mr. Morse, the telegraph, has brought every part of the country into close communication and with the assistance of the telephone, the people converse freely from one part of the country to the other with very little trouble and time.

In the early settlements of our country the most convenient way of traveling and distribution of mails was all done by journeying on horse-back and in wagons. The people travelling in that age would throw into confusion the baggage of the travelers which afforded them seats also. The modern ways of traveling from ocean to ocean, from the Great Lakes to the Gulf of Mexico, are conveniently arranged to suit the dignitaries, the Chief Magistrate of our nation, Kings and Queens of foreign powers, and tramps. The carrying of letters and newspapers is greatly changed and developed in regard to time and with less expense. As fast mail expresses running night and day over the land once wild and inhabited by wild animals.

The voyagers, who once afraid to venture out on the oceans, are not so to-day, due to the building of such huge steamers that cross the ocean in less than a week's voyage, which was once crossed in a month's time and more. When sailors crossed the ocean in a month's time, the inhabitants of the land were living in log huts, such as Lincoln had lived in in his youth. Today the log huts are no purpose excepting for temporary usage. But dwelling houses of whatever material show marked improvement, as we have seen in two of the largest cities of America. It appears to me that the United States

is the chosen nation to teach the world "that all man are born free and equal" and can develop themselves into a better and better state of life with liberty in Christianity and all civil rights, which our Republic advocates. Is it not due to this national progress that we are here? Every nationality or race of man has made some progress toward civilization and citizenship of our Republic. Among them the Indian has made the least advancement in developing his moral and intellectual powers.

Superstition which has imbedded itself in the minds of people, was once spreading itself like an epidemic. It increased gradually until it reached its maturity, when people in Salem began violating the Sixth Commandment of the Almighty. Such things have existed in our country, but are gradually being abandoned. It is a question with a difficult answer whether it will ever be entirely abandoned. I hope it will especially among the Indian people.

The most essential thing which any nation could have is Christianity, which was brought over by Columbus in his discovery of America, and which was introduced into our country again as early as colonial times by the "Pilgrim Fathers."

The missionary work by the different religious denominations at home among the Indians as well as abroad has considerably assisted in the advancement of our country into a better and better stage of civilization. Not until lately did Christianity spread with increased rapidity, at the commencement of organizing Young Men's Christian Associations in colleges mostly. This movement began in our country in 1847 started by George Williams. Twenty-six years later the Women's temperance movement began in the neighboring state west of us. Since, different organizations under different names have started up all over the Union. With all these our nation stands firmly and none as her superior in Christianity. May our glorious nation be ever so, continuing in wonderful achievement, prosperity and progress.

#### GATES AND GATEWAYS.

BY S. ARTHUR JOHNSON, WYANDOTTE, CLASS '93.

The past record from the beginning of ancient history to that of modern is filled with the vices and evils of savagery, the improvement of the same conditions and the results to the present day. We find man from the days of Rome struggling to attain wealth and the means resorted to are simply amazing, yet he opens a gate beneficial to himself and to the world.

In times past we find some gifted by inheritance, some honored on account of their ancestors while the man to day who has honor, obtains it by such gates as perseverance and industry, by using the opportunities afforded him, and excluding all vile and unfounded gates leading to demoralization. As an object lesson, we find the simple implements of those days have led to the improvement of the same as the mental capacity of the generations increased.

Yet never has a gate been opened without the ridiculing of man. Each great effort towards civilization and culture, made in a manner not quite so simple as the daily and usual happenings, receives its share of hissing and cheering. Such was the case with the man upon whom dawned the idea that a shorter passage to India could be found. That idea was more than the simple floating thoughts that were expressed at different places. Little did Columbus think that the gateway he was to travel was leading to the opening of the greatest gate that exists, and within a few hundred years the results would be such as they are today. The learning of that day has been utilized in so great a manner and to such an extent, that what great and wise men knew then, a college student knows now.

The signing of the Declaration of Independence in 1776 was the opening of the second great gate of American History. The present generation looks back upon

that event with pride and honor. They honor that day because of the amount of struggle their ancestors bore, that wrought through tons of steel the great gate to American happiness. A foreigner may honor that event and the men of those days and their deeds to a certain extent, but can he possibly possess the patriotism, and prize the honor of citizenship to the full extent that an American young man ought to? It is the duty therefore of every one to improve himself in as many ways as possible by his few or many opportunities.

The third gate in our history is the Declaration of Abraham Lincoln, which took effect on the first day of January, 1863. This will linger in the minds of a race for centuries to come. That fact demonstrated the saying that "All men are created free and equal." But that fact though carried out to a certain extent, still swings on the rusty hinges of the Indian Problem.

It is evident that the opening of these great gates have led to the opening of smaller ones. We look about today and see large buildings, cities, mills, factories, colleges, long lines of water passages and railroads, the main source that has made this so prosperous and successful a country. We find the colleges leading to knowledge, education and refinement, the first factor of true civilization. This gate to knowledge is open to all men, but it lies within the individual to smooth his own gateway. It is because the gates of knowledge have been so widely spread that has caused all nations to flourish. If this gate had been open to the Indian long ago, and on a larger scale, the problem would no longer be an expense to this good Government. Therefore it will require the mightiest blows of these individuals to compete with the world in its greed and desire to know more of its nature. We must not stop when we know a little; we must continue and go on and on till we are able to strike the first round of the ladder, then aim for the second. A high aim is good, but aim a little low till you are able to reach up higher; anything is better than standing still. It required more than one year and one man to discover and explain the contents of the sun, yet the gate of education has produced so great a result, that one man after a few years of study is able to hold an audience spell-bound at the wonders he is able to tell about this body.

The factories and mills lead to industry, the second and most thorough foundation a people can possess. Inventors are numerous. We honor Edison for his phonograph, we admire Prof. Morse and his telegraph, but we praise Gutenberg for his great gate, the invention of printing. There is nothing that has so built up this country more than the results of the numerous newspapers. By this discovery and invention all men are able to know what is going on in the different countries and sections of the world, and these results are incomprehensible to the larger portion of the people, yet this has been their chief civilizer, adviser and benefactor.

The rivers and railroads are the gates of commerce, the third and best means to growth, wealth and power. It is commerce that keeps any country flourishing. Why did Rome fall? Was it not because the people became so wealthy that they soon lost the best and strongest power they possessed? They did not fall because of industry and commerce. It was their idleness that brought destruction.

These few gates are the ones that built up all classes, but there are gates swung wide open that tend to pull down this civilized world. These are ignorance, idleness, immorality, the liquor traffic and the eating of opium. We find four hundred million people in this world, both men and women, who are the slaves of opium eating, and one hundred and fifty million following closely behind who are their rivals in the liquor traffic. These are the gates that should be closed not only on Sunday, but every day. If our country is ever to fall, these two things will be the chief causes.

The gate to Indian education is today receiving its amount of ridicule. The



past history of this race is equal in many respects to that of the negroes. The workings of this school alone ought to convince every one present that this race is capable of competing with any. Yet we pick up a newspaper and find columns of matter which tend to pull the whole race down while it is criticizing the misdemeanor of one man who, no doubt, because of his ignorance has crossed the line of his petty and abominable reservation. What encouragement is in such editorials? What gate will place the Indian on an equality with all races?

The class of '93 is at the entrance of a gate which leads to a broader and more extensive outlook. We have now to face the world and take its criticisms in a proper mood. Let us not stop here but push on and on with a fixed purpose to accomplish something, no matter how small.

It is with pride we look upon the remaining pupils who have entered this broad gate of education and Christianity. Our advice to you is to continue in the right. Love your teachers and classmates, and above all things thank God for your opportunity. Remember that it is not who but what you are. The future of your people rests upon you. The advocates of the saying that "The only good Indian is the dead one," are looking at you with eyes far stronger than the eagle's, and your future depends on the amount of push you have. Boys, you have a banner which was carried through the two greatest parades this country has known which reads, "Into Civilization and Citizenship." First get citizenship and civilization will have to follow. If you follow out Carlisle's principles you certainly shall be equal to the saying.

We extend to you our hearty congratulation, with hopes and best wishes for your future improvement. May your interests be mutual, your ambitions sublime, and your determination will meet success. To our honored head and his many helpers we extend our hearty thanks; to our loving teachers and friends we bid good-bye. We thank this great Government and the members of Congress with hearts full of gratitude, hoping they see the benefits of extending an arm to a broken-down race, who were created to enjoy the happiness of an earthly life. We, the members of the Class of '93, bid you all farewell.

#### Presentation of Diplomas, by the Hon. Philip C. Garrett, of Philadelphia.

It is a gratifying circumstance to me, as one of William Penn's people called Quakers, that this greatest and most successful of all the Indian Training Schools is in the State he founded, and in my native State. I am not ashamed that my own ancestors, my father's ancestor, William Garrett and my mother's, William Biddle, came to this country when Penn came, and were two of the assistant founders. And it is refreshing, in these days of selfish rapacity, to recall that those early Quakers were unwilling to accept the land on the mere grant of King James, but also purchased it of the Indians of that day. It then had a very trifling value, and the amazing growth in value since is due to the power of civilized and educated life. Where the sun of Christianity shines with its satellites, industry, learning and peace, there follow growth and wealth. For twenty years, Penn and his friends lived in utter peace and friendliness with the Indians and the arts of peace have flourished in his state wonderfully ever since.

#### Young Men and Woman:

The summer of your education is ended, and the harvest is here. Graduation begins real life, and the diploma is your passport into the nation. The sportiveness of childhood is over, and serious work is upon you. There is a glamour about early youth, that melts at manhood's beginning, into the romance of real life.

Perhaps you remember, in that wonderful Ode of the great Poet of the Lake country in England, Wm. Wordsworth, "On Intimations of immortality from recollections of early childhood," after telling us that our

"Birth is but a sleep and a forgetting;" and

"Trailing clouds of glory do we come From God, who is our home,"

he says:

The Youth, who daily farther from the East  
Must travel, still is Nature's Priest,  
And by the vision splendid  
Is on his way attended;  
At length the Man perceives it die away,  
And fade into the light of common day."

But there are pleasures more solid and real in a manhood guided aright, than in the careless enjoyments of childhood. It is now yours to grapple in good earnest with the greater problems of life, to put into practice the lessons learned at this grand school that has hitherto nurtured you, and test the powers that have been here nourished and developed.

The path that lies before you is somewhat different from that of most of those around you. They belong to races which have been gradually developing their own civilization by a power from within, stimulated, as it were, by mere sunshine and rain; you to a race thrown by the Providence of God in the pathway of a mighty and resistless tide of civilization, flowing Westward around you. So mighty is its flood, that resistance is fruitless, and the only choice is between submission and destruction on the one hand, or joining the flood and floating with it, on the other. The Jews in David's time were further on than the North American tepee Indian is today. The English people were more advanced a thousand years ago. By the slow process they followed, therefore, you would have to undergo many generations of growth, before reaching, of your own accord, what they have now attained in letters, in arts, sciences, and inventions. But great is the force of example and imitation. You are in the midst of an advanced civilization, which serves you as an object lesson. You have a unique opportunity to show the marvelous change that can be wrought in a single generation by the aid of good schools, and the lessons of centuries. There can be no doubt that your people have the capacity to compete with Europeans, when we look at the admirable results of your own training school, and the remarkable record of such men as Joshua Given, Dr. Charles Eastman and others. And it is no less certain that it is to the interest of the Indian tribes to accept this boon of civilization sent to them across the water by the good Father, and join the onward current, as the tributary rivers swell the majestic Missouri.

If you do, you will only be doing the will of the Great Spirit who guides all our destinies, and who is leading the nations in one grand march, towards a distant millennium of perfection.

Well, Wordsworth says "The child is father of the man" and in a peculiar and significant sense, this is true, with the Indians of this country. Not only is the individual child the guide and instructor of his own manhood, but it is the educated children of this people, from whom must come the manhood of the regenerated race, while the fathers, and the chiefs, too often are ignorant and blind, and do not see the danger to them and their kindred of resisting the onward progress of events.

The Indian child will be the father of the American man.

You at Carlisle have had an abundant chance to see how much more there is in civilized than in savage life. I repeat that you have now reached the harvest time in which the seed sown in the past years is coming to fruit. Winnow the grain in the threshing-machine of your Carlisle education, and throw away the chaff. "Seek earnestly the best gifts." You will not imitate white men, because they are white men; there is much of evil among them. But follow those who are the best of any race, and reject the bad.

If you go among the white population, to preserve what you have learned, be sure you go among good people, and not among bad. What I most fear for you is that you may be plunged back again into the old life, and have to fight against great odds to save what you have gained, with some

risk of losing it all. You and your parents will want to see each other and talk often together.

I sympathize with you in your love of home and family. But when young people grow up, it is proper for them to go abroad and seek their fortune, and to settle where they will prosper most, and best keep the wolf from the door. My own son left me to go to college about ten years ago, and has hardly lived with his parents since, because he found work hundreds of miles away; and while his parents love him, and long to have him with them, we do not object to his absence if only he is in the line of duty and prosperity. I believe in the same principle of action for Indians; and would myself give a few acres of ground to a nice educated young couple, and help them to build a snug cottage, if they would select Massachusetts for their home. The young man ought to understand farming and carpentering, and his wife housework and other industries, to make it a success. Still more would it please me, were a colony of fifty couples to come, bringing all the goodness of Carlisle, and settle among us in the hills of Berkshire, a good example to some of the un-Christian white men. "God has made of one blood all nations of the earth to dwell on the face thereof." From the earliest history, he has sent waves of people westward, Asiatics over Europe, Saxons and Normans over Britain, Britons over America, carrying conquest and learning.

"Gitché Manito the Mighty,  
The Great Spirit, the Creator,  
Sends them hither on his errand,  
Sends them to us with his message."  
"Let us welcome, then, the strangers,  
Hail them as our friends and brothers,  
And the heart's right hand of friendship  
Give them when they come."

This is that for which the true friends of the Indian long, that we may live together as friends and brothers, in the better day dawning. But how can this be if the Indians lived apart on their reservations and the whites apart on theirs? It is essential that we should mingle, and best that Indians should be no longer Indians, but become simply men and women, and scatter themselves among the millions of other men and women who compose this powerful nation. It has now grown to a population of about sixty millions, of which the Indians number a quarter of a million, or about one in 250 or two-fifths of one per cent of the whole.

They are so few that they cannot so easily stand by themselves, as by joining the rest, and seeking their fortunes along with other educated people. For all this splendid training in the industries, there is virtually no chance of employment on the reservations, while there are thousands of chances elsewhere. It seems too great a sacrifice, after all this training to profitable pursuits, to throw it away, and perhaps live in enforced idleness, because the Indians around you do not want tinware, or harness, or shoes, or European clothing, or blacksmithing, or carpentering. This consideration has greater weight at Carlisle than at Wabash or Chillico, where farming receives more relative attention. For farming, there is usually a little chance on the reservations; for mechanical pursuits nearly none.

You have acquired familiarity with the latter. "Well, visit one of our large cities like Philadelphia, and you will find hundreds of thousands of people engaged in mechanical occupations. This shows there is a chance in such a city for hundreds of thousands of skilled mechanics to get work. All you have to do to get and to keep it, is to show that you can do the work better at the same wages than the average of others. I have little doubt that chances could be had for most of you who are good mechanics, if you are willing to accept the condition of going *where* such employment is to be had. This is not only in cities of a million people. Carpentering and smithwork, and wheelwrighting, and tailoring, housework, and seamstress work are wanted everywhere in every village. Besides, there are more than one hundred and fifty cities with a population of above twenty thousand each. There are about thirty cities with over

one hundred thousand people each, and ten, each of which has a population greater than the whole number of Indians in the United States and Territories. It is therefore clear how vastly greater are the chances of earning a good living as yet, among the white than among the Indian population.

How it will be in the good time coming, those

"Scenes surpassing fable and yet true," when ideas of race shall be obliterated, and we shall all be citizens, exactly on a par, of a common country, we cannot yet foresee.

I have great hopes that even in the Indian country, looms and anvils will be abundant. And yet I am quite sure that this desirable consummation will be effected soonest by mingling.

If any of you go back to the old reservations, keep together as much as you can, and support each other in resisting all attempts to drag you back again to uncivilized life. Form little Alumni Associations. If you marry, prefer to marry educated and Christian men and women. So far as you can, live in groups of congenial people and you will be a mutual strength in conserving what you have gained.

But do everything peaceably, decently, and in order, converting "swords into plow-shares and spears into pruning-hooks," and living by the work of your own hands.

As for those who go among civilized people, I would not counsel them to aim at great things. Most of the people of any race are of moderate means and lead moderate lives as farmers, mechanics, merchants, etc. Great wealth is actually undesirable and seldom is good for the possessor, spiritually or in any other way, and is positively bad for his children. A few Indians have attained honorable distinction and prominence in the affairs of the nation, as in the case of General Ely Parker, who was on Gen. Grant's staff, and afterwards became United States Commissioner of Indian Affairs. It is a fair race whether for Indians or Anglo-Saxons, Italians or Germans, and if you join us as citizens of our common country you have a fair chance to do as the rest. But the graces and virtues of a civilized life can be practiced just as well or better in the cottage as in a palace. Those Christian virtues of self-control, self-denial, temperance, forehandedness, thrift, diligence, and also generosity and courage, are yours to possess and cultivate, wherever you may be. It is as easy to use taste in little homes as in great; you can decorate your walls with beautiful pictures, your floors with skin rugs prepared in the admirable manner of the Indians, collect Indian curiosities, surround yourselves with a few choice books, and adorn your walls with antlers of elk and antelope and deer, and enjoy a cozy life as sweet and gay and pretty as does the proudest occupant of a castle.

Chief among the books should be a family Bible, of large clear types and strong enough to bear daily use for a life time. For the most momentous object for yourself must be safety and happiness in another world, because eternity is a thousand times longer than life.

I remember, when at college, an excellent and learned teacher who had thought and read much of these things, told us that Dr. Arnold, the great and good head master of Rugby school (off football fame) described the proper aim of man to be "God's glory and man's perfection."

Well, God's glory, and man's perfection, and your own salvation, all go together. These involve neither wealth nor grandeur, nor distinction. Jay Gould accumulated millions of money, the Emperor Nero melted pearls and drank them, but neither of them was better for those follies, in their dying day.

Gould lost his millions on that day of direst need, and Nero's pearls were cast before swine. What you want is to do justly, to love mercy, and to walk humbly with your God."

Much money is good for nothing, but goodness, self-sacrifice, humility, and all



the cultured refinements of life and manners may prove of immense value to you in the time to come.

As for beliefs, believe the truth. It is not for me to define it. You believe in one God, who is a Spirit, the Great Spirit, the Christian's God. I sometimes think he may be truly worshipped under any name, for the name of the Lord of Heaven and earth is different in different languages.

Don't trouble your heads about much theology. Better believe too much than too little. Better be credulous than infidel. It is said that the founder of the Society of Friends, a sect who believe war to be un-Christian, was once asked by Wm. Penn, when the latter was a new convert of the peaceful sect whether he could wear his sword.

"Wear it as long as thou canst," was the answer. If you cannot see the whole truth, believe what you can. Believe the untruth as long as you can. But be sincere in what you do believe, be true to your own conviction, and "to your own selves be true" "and it shall follow as the night the day. You cannot then be false to any man." And now God speed you in the conflict with men and sin and weariness. The blessing of your friends goes with you and wishes for all possible happiness and prosperity. You are the aboriginal Americans. As the ancient Britons melted with the Saxon and Norman invaders and they are all forgotten in the Englishman of to-day, so may Indians and Europeans melt together, and both be forgotten in the Americans of the future and Heaven speed the day.

**GOVERNMENT SCHOOLS AND CONTRACT SCHOOLS.**

BY REV. DANIEL DORCHESTER, D. D., SUPERINTENDENT OF INDIAN SCHOOLS BEFORE THE INDIAN COMMISSIONERS AT THEIR ANNUAL MEETING AT WASHINGTON ON THE 12TH OF JANUARY.

It is very pleasant to stand in this presence, and to find myself in contact with so many warm friends of the Indians. I have been living, the greater part of the time for the last four years, where friendship for the Indian was very limited and very unreliable, and where the Indians were regarded rather as tools for the accomplishment of certain secular ends.

I would like to say first of all, as briefly as I can, that I am greatly impressed with the progress which has been made, from almost every point of view, in the work of Indian education and civilization. I visited a great many schools immediately upon my appointment, and I frequently find myself now contrasting the superintendents, teachers, and other employees of Indian schools at the present time with those whom I found at that time occupying those positions; and the advance has been incalculable, not only in personal and moral qualities, but also in religious and intellectual qualities. The harmony of the schools and the Indian agencies has also incalculably increased; I expected to have a quarrel to settle in every place I went to when I first started. I attribute this improvement in harmony to the improved character of the employees in the schools and on the reservations, and in part also to the system of rules and regulations which have been adopted by the Indian Bureau and carried into operation in the schools. A second edition of the Rules and Regulations has been issued, and is a great improvement on the first; but the first was a great help in defining the position and duties of the various employees, a thing very much needed. And there has been a great improvement in the scholarship of the schools. I went into many schools at first where the pupils, after three or four years spent in study, were wrestling with the fundamental rules of Arithmetic, and had very little knowledge of grammar. But I must not dwell now on that phase. There has been a great improvement in the buildings. I found myself almost constantly under the necessity of criticising the absence of sitting-rooms for the boys and girls in all my earlier reports, and the absence also

of assembly-rooms. These have been largely supplied, and others are in course of preparation. Then the moral and social environment of the schools is incalculably improved with the improvement in the harmony of the reservations and the agencies.

The religious question has been in my thoughts all the time, and the prejudice that government schools cannot teach religion I have met everywhere when I have returned from the reservations; and when I have been upon the reservations I have found agents very anxious about the introduction of religious matters into the government schools. They have felt that, if any door were thrown open for Protestant ministers, the Roman Catholic priests in the neighborhood would want to come in and have a share in the exercises. I found one such case recently and I said, "I do not see any difficulty. Say to the priest that if he wants to come in, in the same way that a Protestant minister does, simply to make the boys and girls better, to lift up their ideas, let him come in. Of course you do not admit a Protestant minister to teach sectarianism, to take his denominational catechism and teach it to the pupils. If the priest wants to come in, not simply to make Roman Catholics, but to encourage them to be better, why, he can come in." But there is the difficulty; they do not want to come in that way. Many of them come simply to make Roman Catholics. The Presbyterian missionary, as I have found in a number of cases, simply teaches a broad, generous, unsectarian Christianity; so the Episcopal missionary, and so the Methodist missionary. And when the Roman Catholic can do the same, let him come in. This seems to solve the question for some of the agents who had really been anxious to do the right thing. I can take you to some government training schools that are as religious as any of the denominational schools. I was particularly impressed with the Sunday School in the Albuquerque government school. You could not go through that school and see the teachers conduct their classes, and enjoy the opening and closing exercises without seeing that there is a positive work of religious influence there. I have had particular occasion to search that school because there has been some scandals about it; I think they are false and malicious, and that the school ranks very high in its religious influence. I might take you to the Keams Canon School where I found the same thing. A teacher said to me that in her class of forty-five every pupil could repeat every Golden Text in the year 1891 and 1892 to that date, which was the first of July; and I saw it tested. We sent out some testaments, enough for each pupil in that school, and when they arrived the pupils were delighted with them and it was said they could be seen sitting down upon a rock somewhere all around in that deep canyon, studying their testaments in their odd moments. The same condition we find in many other schools.

The religious atmosphere at Santee is of a very high order, as are all exercises of the school. Reference was made to the Roman Catholic Schools on the Standing Rock Reservation. It was my fortune to be for ten days right in the family of Benedictine Sisters who had charge of one of the government schools there, and I had an interior view of the school. It was one of those peculiar institutions where the government furnishes the buildings, pays all the running expenses, the salaries of the teachers and superintendents, and yet the Roman Catholics put in the teachers. This is one of those reservations which, under the Grant policy, was given to the Catholics; they have had a Catholic agent there for a long time, who is a very fine agent, broad and fair-minded. He has insisted, in his dealings with that school, that the government rules and regulations should be carried out, and the course of study is very strictly observed. I said to myself, "Now I shall expect to find considerable of the distinctively Roman Catholic ele-

ment in this school," but I did not find it as I had expected. I found the catechism was not taught in the school building at all, either in or out of school hours. The Sister Superior said, "The priest takes care of that. There is the chapel, and he attends to that. We are in a government school." I did find when they came around the table they asked the usual blessing as the Roman Catholics do, preceding it by the usual signs. But I did not object very much to that; it was what I should call a good Orthodox invocation of the divine blessing. And I found that in opening the school exercises they repeated the Lord's Prayer, or that part of it which the Catholic Church recognizes, and they repeated the Ten Commandments, and they repeated quite a number of their little Collects. Among others there was a most interesting Collect, recognizing the two great commandments: "I love thee, O God, with all my heart, my mind, and strength, and my neighbor as myself for love of thee. I pray to be forgiven as I forgive others." I wish all our Protestant people could adopt that language as sincerely and heartily as I believe it was repeated there. At a meeting of school superintendents at Lawrence, in a paper on moral training, I brought in that beautiful Collect, which any of us here would adopt, at the close; and everybody thought it was "a very fine thing; they hardly knew where it came from." The statement has been made and repeated a number of times by Senator Vest, that the Jesuits, by which he means the Roman Catholics, have done the most efficient work in advancing the Indians towards civilization and especially in inculcating industries among Indian pupils. This remark has been circulated very widely, as you are aware. I am not here to attack the Jesuits. I am not here to attack any denomination; I try to be as broad and liberal and generous as I can be, and to allow great latitude to individuals who differ with me. But it is fitting, having been in the field as I have, and having witnessed the condition of things everywhere in the contract schools as well as the government schools, that I should make a proper statement of the case. And especially is it fitting in view of the very harmonious relations I have had with those people. I have done my work in an unsectarian and unpartisan way, and have contended from the beginning that, as an officer of the government, I had nothing to do with denominations as such. I found things considerably at fault sometimes, and felt myself under the necessity of criticising a good deal. I remember saying to a Sister Superior, "We do not raise any question about your being Roman Catholics; we do not raise any question as to whether you shall be on this reservation; we do not raise any question as to whether you shall do what you think to be your duty religiously for the Indians. That is not a question. But, this being a government institution, owned by the government, supported by the government, and all your salaries paid by the government, I submit to you whether you should take an hour for purely denominational exercises in your school two or three times a week?" Of course, no reply could be made to it. Just so I have treated these people everywhere.

Now I am to speak in regard to what they do in the line of industries. I want to say in the first place that Mr. Vest might just as well have made that remark sitting in his law office in St. Louis without going out any where, as to have made it after having gone upon any reservation. He specifies one particular reservation, the Flathead reservation and its schools in Montana. I have been there. I know about it. And I have been in other Indian schools that are run by the Roman Catholics. And, as I have said, I am not here to antagonize them; but I am here to vindicate the government schools at a point where they have been assailed. I will put what I have to say in as brief and concise form as possible. I want to say that in most of their schools there is nothing done in the line of industries, aside from the chores which the boys do. A

few cows are milked, and some wood has to be cut and brought in, some fires attended to, and that is all we find in most of their schools. But if you will go to Bishop Ireland's great school at Clontarf, Minnesota, you will find three or four thousand acres of land owned by the school, and about as extensive farming operations as you will find in connection with any school. They have three great barns, and everything else is on the same scale. It is really an exceptionally fine farming plant, but nothing, or only a very little, was done on other lines of industry. I was glad to recognize what they do, and commended them for that work. But the government training-schools have more and better shops, more land under cultivation, and are better manned with instructors in farming and in the trades. This point stands out very plainly wherever you go; you cannot fail to see it, and there are no training-schools in the country that can compare for a moment in this respect with Carlisle and Haskell, Chillico and Albuquerque and Genoa, none of any denomination, though Santee ranks very high. The St. Ignatius School, to which Senator Vest referred, is a very fine plant, one of the best in the whole Indian school service, irrespective of any denominational relation. They have a fine set of buildings, and fine opportunities for teaching trades as well as farming. They have a very large herd of cattle, and furnish their own beef; they have very fine harness shops, shoe shops, and carpenter shops. But let me put one single fact in connection with this: I received only a few days ago from the Father Superior of that school a letter in which he said that there were three hundred and thirty-five pupils; and in answer to my question, "How many boys of fifteen years and upwards?" he reported "Fourteen." Only fourteen boys to get the benefit of this great industrial plant and all this industrial training. There are, perhaps, twenty more there about fourteen years of age; but they complained to me when I was there that they could not keep boys much after they were thirteen years old. They keep the girls till they are about twenty. This is perfectly characteristic of all their other schools. How then can their industrial work compare with that of the government training-schools? Then there is another point. The number of pupils in the government training-schools is about three times as many as in all the Roman Catholic training-schools. Nine thousand six hundred and thirty-four in all the government training and boarding-schools, and three thousand three hundred and ninety-five in the Roman Catholic schools of every class. You see that there can be but a small part of the amount of industrial work performed by the Catholics that is performed and can be performed in the government schools, because they have a very much smaller number of pupils. Then the St. Ignatius School has been in existence twenty-eight years; they began in 1864. The Carlisle School has been in existence thirteen years. The St. Ignatius School, down to June 30, 1891, had had a total enrollment of 718 pupils; Carlisle, during its thirteen years, has had 2323. You see how much greater opportunity, therefore, for industrial instruction there has been at Carlisle than at this famous and frequently-cited school to which Senator Vest refers.

The most important period for receiving industrial training is from fourteen years upwards. But the pupils of fourteen years and upwards are as follows: out of 3395 pupils in all the Roman Catholic Schools, of the total number of boys enrolled, only 8 per cent. are boys sixteen years old and upwards. But in the government schools—of course our schools are more numerous, but I take just about the same number of pupils—and of the total enrollment of boys 46 per cent. are sixteen years of age and upwards. Take individual comparisons of schools, just about the same size, so far as pupils are concerned. Take St. Ignatius and Chillico and Genoa and Salem and Albuquerque schools; they vary comparatively little in



the number of their pupils. But the percentage of boys of fourteen years of age and upwards in St. Ignatius is 20, in Chillicothe 31, in Genoa 38, in Salem 39, and in Albuquerque, 43. You see what are the opportunities, therefore, for industrial instruction; how they greatly exceed in the government schools those of the very best Roman Catholic schools. And the Albuquerque School has taken prizes year after year, in the territorial fair, for wood-carving, for bureau and book-case making, for harness and shoe-making, and other trades.

Consider in this connection the Carlisle outing system. That is the most distinctive feature of the Carlisle School, which brings pupils into contact with life in various situations and trades outside and away from the school and in connection with the English-speaking population. Last year out of eight hundred pupils, four hundred and four boys and three hundred and forty-seven girls were put out to service, and the total earnings for those pupils was over twenty-one thousand dollars. Think what an instruction, what a means of broadening and elevation and development! There is no school in the country which can compare with that in this regard.

It is characteristic of the Roman Catholic schools to have a much larger list of employees, both male and female, than the government schools, and a great part of the farming is performed by the employees. This is a necessity on account of the very limited number of pupils over that age of fourteen. Then, again, I have frequently heard the declaration from persons connected with the various Roman Catholic schools, "We do not think that these boys and girls need to be taught beyond a certain point. They do not need the higher branches." That sentiment was reported to-day in the Indian office by a supervisor of education from one of the schools.

I know the delicacy of my speaking upon this subject in this presence. But I have been requested to say something upon it, and I put a few facts together for that purpose. I feel that it is my duty to vindicate the reputation of the work of the government schools, and I know there is no getting back of the statements that I have made. I have had frequently to stir them up to increase the number and improve the character of their industries in the schools, but the work has gone along very slowly.—[*Lend a Hand.*]

#### LETTER FROM CAPT. BROWN EXPLAINING THE PINE RIDGE SITUATION.

The following letter to Mr. Herbert Welsh, from Capt. Brown, acting agent of the Pine Ridge Sioux Indians, throws a clear light on the conditions at Pine Ridge where, as will be remembered, a disturbance occurred recently among some of the Indians, ending in the murder of several white men. Mr. Welsh, in his letter to the *Philadelphia Press* transmitting Capt. Brown's letter for publication in the same paper says:

"As I stated in a letter to the *Press* last Autumn, a large number of unruly Indians who congregated at Pine Ridge upon the occasion of the outbreak two years ago, have unfortunately, been allowed to remain there, and have not been sent back to their respective reservations. This, which will readily be understood, has presented conditions of peculiar difficulty to the agent in charge; which in the present instance, he seems to have met with courage and success. It is fortunate that the agent has also received the prompt support of the Interior Department.

I would call especial attention to the instance mentioned by Capt. Brown where an Indian was brutally murdered last winter by a white man, and no attempt has been made by the authorities to bring the murderer to justice. It is very important to apprehend and to punish promptly Indians who commit crimes of any kind against the whites, but we seem to forget that no better preventive of such crimes can be found than the equally prompt

apprehension and punishment of white men who commit similar crimes against the Indians. So far as I am aware, there is no case on record of a white man who has been hanged for the murder of an Indian.

#### Capt. Brown's Letter.

PINE RIDGE AGENCY, S. D., Feb. 11.  
MY DEAR MR. WELSH:—

\* \* \* \* \* With reference to the matter of the murder of the white men on White River, as the matter now stands, three of the Indian murderers are reported to be dead, and two have been arrested and turned over to the United States Court at Deadwood. They were sent there under guard of Indian police in charge of Lieutenant Gardner, of the Ninth Cavalry, and arrived safely, although rumors of an attempted lynching by people along the line reached us prior to their being sent. The Indians express themselves as well pleased with the outcome of the matter. I saw Two Sticks' wife and daughter-in-law yesterday when they came in for rations, and they expressed no bitterness; on the contrary, seemed to think that no other action could have been taken. The prompt action taken by the police and the loyal and efficient manner in which they were supported by Young-man-afraid-of-his-horses, and by the progressive Indians all over the reservation, was a gratifying feature of the trouble. It evidences, in the most emphatic manner, the fact that I have known all along, that the general turn of the people was in the direction of the establishment of law and order and the pursuance of present peaceful conditions. Word came to me from the outlying districts, Porcupine, Medicine Root, Wounded Knee, Pass Creek, that if the police could not make the arrest, that they (the leading Indians) were ready to come over and take part. That they wanted no further trouble and would not have it. That these people who had made the trouble did not properly belong here; that they had come here from other agencies; that they had given them no end of trouble two years ago; that they wanted only a life of peace and quietness with their children, and have them brought up in the right way; that these renegade Brules and Indians from Cheyenne River and Standing Rock were only anxious to create trouble in order that they might commit depredations upon the Ogalallas, as well as upon the whites: that if they wanted to remain here the same as the Ogalallas, they should build houses, take up their claims and send their children to school. As I have said before, this is the gratifying feature of this trouble.

The malcontents are restricted to comparatively few. I have been able to prevail upon the great majority of the Brules and other renegades transferred here to make up claims and to build houses. There remain only a few families who have not done so. These families have been located for the most part at "No-Water's" camp, which is about half way between He Dog's settlement, and Young-Man-Afraid-of-His-Horses' camp. No-Water himself is a wily old fellow. Unreliable though he is, he appears to be friendly to me, and has been guilty of no overt act of disobedience; still, I have never felt entirely confident in regard to his loyalty. I believe, however, that there is no chance now for him or his followers to develop any extensive trouble. I have them all under careful surveillance, and I believe that it is impossible for them to develop any plan without its being made known to me at once, and if it is, I feel confident of my power to suppress the business immediately.

I shall, if I am here in the Spring, make every effort to break up this band and get them settled on separate claims. \* \* \* If you desire to drive out any vicious or wrong beliefs, it is necessary to drive in or get in, in some shape or form, new ideas and thoughts to take the place. This is emphatically true with reference to the management of Indians, and I have aimed to work on this principle, where possible, and I have been successful wherever I have been able to draw the thoughts and attention and talk of the people to new and better ideas.

In connection with the punishment of the two Indians who have been sent to Deadwood, I think that some steps should be taken to bring to a just punishment the white man who murdered the brother of Bear Louse last Winter. Bear Louse was a member of the detachment of police that made the arrest of these parties, and his whole conduct has been highly commendable during the last year, although he was one of the Brules who was transferred here, and although he was one of the hostile element. He has taken up a claim, built a house and barn, and shown himself to be on the side of law and order and progress. This, in spite of the fact that his brother was murdered in the most outrageous manner by a white man and in spite of the fact that the prosecuting attorney refused to take up his case, claiming that he had no jurisdiction.

As this matter occurred on Rosebud Reservation, of course I have no jurisdiction. I cannot now do more than bring the matter to your attention. It was, however, brought up in the council held here last Thursday, with the leading Indians, and I advised them to bring the matter before Inspector Cisney, who was present at the time. I suppose that the case is a matter of record in the Indian Office. Something should be done in that case in order to give the Indians the idea that justice is given everyone; that if a white man murders an Indian he will be properly punished, and if an Indian murders a white man he shall also receive his just reward. Cannot something be done in this case at once in order that it may be thrown out among the Indians at this time? It would have a most wholesome effect, and do more toward clinching the present favorable feeling than anything else that could be done.

Believe me to be most sincerely, your obedient servant,

GEORGE LE ROY BROWN,  
Captain Eleventh Infantry, Acting U.S.  
Indian Agent.

#### A VISION OF 1893.

By Philip Lavatta, of Fort Hall, Idaho,  
Read at the Celebration of Washington's Birthday.

During my visit to Philadelphia, with several of my companions and while rambling about the city viewing the sights, we wandered into Independence Hall, and being rather fatigued with sight seeing, concluded to rest for a while, and think over the wonderful things we had seen.

In this place, rich in historical relics, one's thoughts turn naturally to the times of a century ago, and I began to think of the noble men and women, who sacrificed so much for their country.

As I thus viewed the past, I saw approaching me a man of dignified and majestic bearing, dressed in the costume of a hundred years ago. As I looked into that calm and noble countenance, I saw it could be none other than George Washington, the "Father of his country." He greeted me in a kindly manner and said: "I have been permitted to return, and examine the progress made by the people of this country. If you will tell me where I can find horses and stage coach, I would like very much to visit the places that were once familiar to me. I would like to visit New York, where I was inaugurated as President of the United States. Where can we go to find a way of reaching that place? I suppose we can make the trip in two days, for that is what it took me to make it before."

"O!" said I, "I can take you to the Rail Road depot and we can buy tickets, and within two hours' ride, we can land safely in New York City."

"What! reach New York in two hours?" exclaimed Washington.

I said, "Yes, we have rail roads, clear across the continent, now, and big steam engines that draw cars at the rate of forty and sixty miles an hour: the progress of the country is wonderful within the last century, and no doubt, you are surprised. Just see the people on those street cars, which are propelled by electricity. We have them in all of our large cities."

Washington seemed to be struck dumb

with astonishment as he gazed at the towering buildings that surrounded us. At last we reached the station, purchased tickets, and were soon on our way. Many people stared at Washington on account of the queer costume he wore, and he was equally as much surprised at the way the people dressed. Washington gazed at me for a while and said, "My boy, I see you are one of the descendants of Pocahontas," I said "Yes, I am. I am not like the people that in early times you had to encounter, who tried so many times to take your life, but every time failed."

"O! my boy, you know they were not all to blame for it."

I then said, "Mr. Washington, I am at the very Fort where you took the Hessian soldiers you made prisoners at the memorable battle of Trenton, Dec. 25, 1776. I am going to school there; it is a large Industrial school for the advancement and civilization of the Indian Youth, and is under an Army officer."

"You are quite familiar with what I did so many years ago. I wish you and all your people success."

I said, "Our country now reaches from the Atlantic to the Pacific and is all under cultivation, and railroad trains run through all parts of it. We could start from New York City and reach San Francisco in five days, and you would see along the route great cities, where in your day was a wilderness."

Soon we were in the city of New York. We took the elevated rail-road which was another of the wonders to Washington. Then we crossed the city, and went into the "Grand Central Depot."

I said to him that I wanted to telephone to my companions in Philadelphia and inform them of my departure. Washington listened as I went to the wall and rang a little bell. I said "halloo," and soon received answer.

"What a wonderful invention!" exclaimed Washington. "Who in the world had the genius to invent such a thing?"

I thought a moment, and said, "It was Prof. Bell." Then I said, "I wanted to send a message to a relative in San Francisco," so I stepped up to the office of the telegraph operator and handed him my message and in a very short time I received answer. Washington thought it all very wonderful and asked a great many questions.

"The people of this city in 1789 when I was inaugurated as President were a mere handful to what there are now."

I told him that the number was now nearly 2,000,000. We crossed the Brooklyn bridge which Washington thought a wonderful piece of human skill.

After viewing the sights in Brooklyn and New York, we returned to the Grand Central Depot, purchased tickets for San Francisco, and were on the road by seven o'clock that evening. We rode all night both resting well in the luxurious private car. The next morning we were in Chicago. I being somewhat acquainted with the place took him to a hotel, and the next day, took him to the "Fair Grounds" to see the buildings. He was astonished and delighted with the progress of the people in the "West" as he called it.

At one o'clock we again proceeded on our journey to the "Golden Gate." Washington was surprised at the countless number of people that inhabited the country. We stayed in San Francisco a week; then Washington said, he wanted to see his old home. I told him that the place was still kept as near as possible the same as when he lived there.

"Well," said he, "you will then see my old home."

I said to him as we arrived at the place, "I want you, first of all, to show me where the cherry tree stood that you cut with your little hatchet when you were a boy."

Washington smiled.

"I remember the spot quite well and we shall see it."

He took me into an orchard that contained many old trees. "There," said he, "that is the spot where stood the cherry tree that I cut with my hatchet."

After showing me this he turned to me and said, "I notice the flag above one of the Forts we passed in Colorado, on our



way back, that there are 44 stars on it." I said "Yes, there are 44 States and six Territories."

"What a change! Where once roamed the wild Indians living off buffalo meat, and wearing robes made of the skin, I see they are wearing manufactured goods and tilling the land."

We then started back to Philadelphia and I told him tomorrow will be the 22nd. of February and the pupils at the school I am attending are going to salute the Flag in honor of him. He smiled and was much pleased, and said, "I will be there in your midst when you salute the Flag." He then gave me a hearty shake of the hand and said, "I must go back."

At this moment I felt some one pull me by the arm, and heard one of my companions say, "We must hurry and get to the Depot or we will be left and miss our supper."

#### THE CARLISLE INDIAN SCHOOL.

BY LEVI LEVERING, OMAHA INDIAN, CLASS '90.

I believe every college man likes to do a certain thing, which would be profitable for him. To learn something from sight seeing as well as the book knowledge. It was my great pleasure to visit the Indian school in the East, during the college holidays, to see all my friends whom I used to know, while I was there as a student of that institution. On my arrival, I found Capt. Pratt, the superintendent of the school, in his office. He was rather surprised to see me that morning. I was gladly welcomed by his teachers, officers, and the students of the school. Let us look back and see how the education of the Indians was started—how and where. Those were dark gloomy days, when the education of the Indians was neglected entirely. The race prejudice was so strong in our country; but there was one army officer who had fought the Indians for numbers of years. He saw that there was no way to settle the Indian problem. Yea, he was a Christian soldier. I refer to that of Capt. Pratt, who was the first one to make an attempt to educate the Indians in the east, by the consent of the government of the United States. It was a hard task for him to undertake this great work, because the different newspapers of the country criticised him very severely on the ground that it was impossible to educate the Indians. Let us look into his school for a few minutes.

The town of Carlisle is located southern part of Pennsylvania, eighteen miles west of Harrisburg, the capital of the state. It was this place, where the Indian school was established on the 5th of October, 1879. The former years the soldiers living here were known as the "Carlisle garrison" during the Revolution War.

The garrison is now turned into Indian school for the training of Indian young men and women to fit them for the battle of this life; to go out in the world to fight their own ways, like white brothers and sisters, who have fought their way through in life. Here the young men are taught to do various kinds of work in the shop. While the ladies are taught to make cakes and pies and other matters connected with the housekeeping. It is interesting to see them all at work and it is an education in itself. At present there are 765 Indian students attending the school, representing forty-seven different tribes of Indians, from pretty nearly every state and territory of the United States; even the territory of Alaska has representatives there. It was Capt. Pratt's desire that the students should be placed in the best families of the surrounding country or town, in order that they might learn the English language and the art of farming which enables them to earn something, to learn how to take care of themselves and make them independent. Thus, the students are found in the states of Maryland, New Jersey, Delaware, New York and as far as Massachusetts. This policy is called the "outing system" which has done good for the Indians in general, as well as for those individuals.

You may ask, do they save money? I can say, yes, last year those boys and

girls who were out in the country, saved and put in the bank a large sum of money which was something like this—\$715,23.55.

You may ask again, do they give any money to benevolent purpose? I'll say right here, as a rule the Indians are generous in giving. Last year, if I am not mistaken, the whole school gave \$85.00 to the Russian sufferers. It shows that those Indians are taught to read just well as work, earn and give.

As to the religious interest among the students, I am glad to state that a large number of both boys and girls are members of the different churches in town. Of course, some of them are church members before they came to the school.

The young men have a Y. M. C. A. building where the gospel meetings are held weekly; and among the ladies they have two or three circles of King's Daughters which are doing the same kind of work as that among the young men.

Let us hope and pray that the future education of the Indians of America is promising. It would pay to many readers to visit the school, when ever they go East.

It will prove to you that the Indian may be educated and not only benefit their race but add to the prosperity of the American nation.

BELLEVUE COLLEGE, NEB.

—[The North and West.]

#### THE BERNALILLO CATHOLIC INDIAN SCHOOL.

This is or was an Indian contract school. It is in charge of the Catholic Sisters of Loretto. Sister Margaret is in charge, and is the teacher of the primary grade. It is she that is responsible for the report sent to the Indian Office of the names and nativity of the pupils.

Sister Margaret reported to Washington that she had 70 Indian girls under instruction, and she received Government money for their instruction. Of these she reported 33 as full blood Indians, 37 as half-blood. There were 4 Apaches, 8 Navajoes and 58 Pueblos. The inspector sent to examine the school suspected that Sister Margaret had falsified her report, and that these girls were not all Indian. He made careful examinations, visited the parents of the children at their homes, and learned beyond all question that there had been wholesale falsification. Instead of there being 70 Indian girls in the school, there were but 28, while the other 42 were Mexicans with no Indian blood whatever. It had been a case of downright falsehood and robbery of the Government.

For example, there were 9 Mexican girls in the village of Bernalillo itself of whom 2 were reported as Navajoes and 7 as Pueblos. There were 2 reported as Apaches, when there was not one Apache in the school. Three girls were reported as Pueblos of San Juan. With great difficulty the inspector found the parents at Las Couces, 326 miles away, where they had always resided. Eleven girls were reported from Cochiti, but there was not one from that place. One girl, Benigno Zamora, was put down as from Sandia, but her home was at Bernalillo, only a quarter of a mile from the school. When her father was told by the inspector that she was reported to the Government and paid for as a Pueblo Indian, he was very indignant and said that he and his wife were pure Mexicans, and that three years ago, after the death of his wife the Sisters had persuaded him to let them have his daughter and they would raise the child for him. One girl was reported as from San Felipe. The inspector could not find her parents living there, and went to the school, and in the presence of two of the Sisters, asked her where her parents lived. She looked at the Sisters and one of them said "San Felipe" and she repeated it after her. Her parents had lived in Bernalillo for seven years, having come there from Mexico. The deception was not only taught as well as practiced in this case, but was observed in the examination of the scholars by the inspector. The character of the teaching was very poor as may be judged by this report. The inspector attempted to test the scholarship

of the pupils in the "advanced" grade. He put a row of figures on the blackboard and asked the scholars how the points should be placed for numeration. The Sister in charge stood behind him, took hold of her head and was seen by two spectators to divide them into threes to help the girls. He put twenty of the younger girls in a row and asked how many would be left if five should be taken away. The Sisters standing behind him lifted up her two hands, with outstretched fingers, and then held up one hand, clearly indicating the number. Several times the pupils were thus helped with fingers or beads. On such reports as this the contract was annulled. We suspect that if the teachers had been men and Protestants they would have been arrested and imprisoned for fraud on the Government. We hope to learn what the ecclesiastical authorities will do about such a case as this. The honor of the Church is at stake. There are half-a-dozen Sisters in that school, beside the priest and bishop who are over them. Many people must know of this fraud. Some ought to denounce and punish it. Least satisfactory of all would be a defence of it. The inspector reports that when he made complaint to the Sister in charge, she replied that they had given satisfaction for seven years, and that if the Government was not satisfied and would not pay them, their Catholic friends would.—[The New York Independent.]

#### AN APACHE'S OPINION.

Dr. Carlos Montezuma Considers the Government in Error.

Dr. Carlos Montezuma, a full-blooded Apache who has received a medical education in eastern cities, and who was recently appointed by the government physician in charge of the Nespelim Indians on the Colville reservation, sends the following communication to *The Review* under date of Nespelim, February 21:

The intention of the government is good toward the Indians. But feeding and clothing able-bodied men and women and caging them from the outside world of enlightenment is a sin. By such treatment the Indians have been made idlers, beggars, gamblers and paupers and an obstacle to the advancement of our state and government. I have seen two tribes side by side—one who drew rations from the government and one who depended on themselves. There was as much difference as between black and white. One paid for what he got, the other begged; one worked, the other either gambled or slept; one is clothed in civilized garments, the other painted and attired as an Indian; one has a good house, herds of cattle and horses, the other a tent and few worthless ponies; and one looks with gladness to the dawn of civilization, which enlightens the gloom of the past, the other fears civilization and looks forward with a sorrowful heart to the time when he must bid farewell to his ignorant and superstitious habits. This Apache believes in a pill, the composition of which is "root, hog, or die; sink or swim," for his brethren.

Chief Moses is one of the most prominent Indians in the United States. He is a specimen of a chief from scalp-lock to moccasin, and is respected by all of his people.

Among a thousand warriors he could be picked out as a leading man. No telling what he could have become had he been educated in his youth. Were he in the White House or at the banquet table he would still carry his bearing as dignified as though he were at the head of his own men around the council fire. He expects to attend the World's Fair.

It surprises the wild Indians to see one of their own race educated and enlightened, as much as it does the prejudiced white people who claim the Indians can not be tamed and educated. Both are blind to the possibilities ahead of the red man.

Experience teaches that it will take many years to educate the Indians on reservations among themselves, while it takes a 10th as long for the Indians to Indianize the whites.—[The Spokane Review.]

#### THE CHICAGO PARADE, STILL.

After describing the representation of the various states in the Chicago parade, the *Illinois Staats Zeitung* of Oct 24th, '93, gives the following notice of the Carlisle Indian Industrial School. We have not before had the translation from the German:

Though the spirits of the uncounted thousands were inflamed to great enthusiasm by this measurably historic pageant of the First Division, unintermitting acclamations broke forth anew when in the Second Division, a unique, very significant and highly interesting feature followed. It was composed of the students of the Industrial School for young Indians at Carlisle, Pa.; in itself eloquent, this open announcement of the Indian students, passed by. In columns with broad front extending across the whole street, the youth came into view and formed by their trim, blue uniforms and especially by their exact step and the equipments they carried, the most effective column of the whole parade. By the side of the platoons marched bannermen, carrying high little shields on which were announced in plain lettering the meaning of each section. The first was composed of the pupils of the "school;" some of the seemingly very energetic and wide-awake Indian youth carried slates and little books, others, great lead pencils and others shouldered various school utensils.

Platoon No. 2 set forth the type-setters, who carried miniature type-cases set upon long poles as marks of their erudite trade. Very suitably, too, were the farmers, bakers, shoemakers, saddlers, tanners and tailors equipped. Each industry made up a line, and the farmers carried farm products, the bakers, bread; the smiths, sledge hammers, etc., on long staves upon their shoulders. The rear column of tailors were armed with goose and scissors, while some carried garments made by themselves, and the whole last line excited universal merriment. Upon the whole this group left an abiding impression, for, though we had heard much of Indian schools the information had been met sometimes with grave misgivings. Yesterday's demonstration of the Indian School of Carlisle, Pa., was therefore a most agreeable surprise.

SANTA FE, N. M. FEBY. 28, 1893.

On the 22nd inst. (Washington's birthday) a very interesting and appropriate programme was rendered at the Government Indian Training School (Dawes Institute) of this place. Space will not permit of giving the programme in full, suffice to say that the recitations as delivered by the scholars were a perfect surprise to all present. The pieces were recited in an unhesitating and perfect manner. After the scholars had finished they were appropriately addressed by Prof. John Robertson of Santa Fe and Superintendent Cart of the Institution. The exercises of the afternoon were concluded by taking a vote by ballot. "Shall we salute the nation's flag every day at the morning's exercises" was the question. The result was as follows:

In favor of so saluting the flag..... 124  
Against saluting the flag..... 2  
Majority in favor of saluting the flag 122

In the evening music and a general social time between the employes and the scholars was indulged in, thus closing a day which will long be remembered by the participants.

The exercises of the day reflect great credit upon Superintendent Cart of this Institution. The programme as well as the rendering of it showed that much time and pains had been expended to make it fully appropriate and successful.

In this connection it should be stated that Dawes Institute for the training of Indian boys and girls, has been in working order for barely two years and a half. During that short period much valuable progress has been made in all directions. Now, these children of the Pueblos and other surrounding reservations, in personal appearance, habits, discipline and ability to help themselves, present a marked contrast to the rough uncombed young savages as they appeared on their first arrival at the school. The general public, particularly of the East, have little knowledge of the great work being done at the present time among these children of the Red Man in the far west.

SANTA FE.



## MORE DEVILISH THAN WE?

We have been asked over and over again way we devote so much time to the cause of "the Indian who is treacherous, revengeful, devilish." A letter that lies before us repeats the question, and suggests that the solution of the "Indian Problem" could be found in a universal crematory.

Let us, for the sake of the argument, allow that the Indian is treacherous, revengeful, devilish. Have we not among our own people—the civilized people—those who are treacherous, revengeful and devilish? Read the daily press for answer. Should we, because of these men and women who fill our newspapers with sensational items, be classed in the same category as a nation?

Perhaps we do not possess as great diversity of character as the red man. It is quite possible that the civilizing process through which our ancestors have passed, has washed out, or at least mitigated, the devilishness that was at one time inherent in us, if history be true. But we are compelled to confess, if we be honest with ourselves, that the devilishness lurks unheralded in some interstice of our being, waiting to crop out unexpectedly. It takes a more subtle form than that of the red man, perhaps. Our treachery is cloaked with a smile; our revengefulness hidden by pretense till we can stab safely in the dark; our devilishness sometimes covered by the garb of piety; but, nevertheless, it is the same insidious growth that finds freer expression in the red man, who has not been educated in any atmosphere of policy.

Cooper says that the Indian in war is daring, boastful, cunning, ruthless, self-denying and self-devoted; in peace, just, generous, hospitable, revengeful, superstitious, modest and commonly chaste. These, he adds are qualities that do not distinguish all alike; but they are so far the predominating traits of these remarkable people as to be characteristic.

They may have greater antithesis of character—if we may so express it—than we, but where do they differ from us vitally save in the repression of animalism, and in the purification of self into the incomplete likeness of the Leader of Men that has become ours through inheritance and environment? Shall we deny souls to these people because we have not touched them through our own unworthiness? We have repeatedly said that we are not enamored of the paint and feathers; nor do we look at the Indian through a halo of sensational glamor—with us it is a question of right and wrong. What does justice, who is enthroned as the maker of the laws of our land, demand for this people? Let the dead Past bury the Past,—for, when we talk of outrage, and revenge, and treachery, and devilishness, we have reason, as a nation, as a Christian nation, to hide our heads in shame! Let us do now what is best for this people to-day. The ultimate good is clearly citizenship; until that end be obtained, with all that it means, there must be diversity of opinion as to how to bridge over the transition stage. We have one sure plank in education. Do not let us condemn other efforts: but, through constant watchfulness, hold up the hands of those who believe that the American Indian shall be absorbed in the civilized, Christianized American.

—[*Indian Advocate*.]

## INDIANS AS SOLDIERS.

Two years of experience with Indians as soldiers is quite sufficient for many of the officers who have had to do with carrying out the project of Mr. Proctor. It is apparent, too, that the officers of the War Department are not especially elated over the result of the experiment. Mr. Elkins never took kindly to this hobby of his predecessor, and has done nothing to encourage it during his administration. But for his short term of office the orders of Mr. Proctor would probably have been revoked long ago.

The officers entrusted with the arduous

and unpleasant duty of organizing and drilling Indian companies have labored faithfully to bring them up to the standard of efficiency promised in the glowing description of the future of the Indian written by Mr. Proctor, but judging from the reports received at the War Department most of them have labored in vain. Many of these reports show the Indians to be well advanced in drill, but little or no progress has been made in civilization. In a number of instances the presence of Indian troops is regarded as a standing menace to the safety of the neighborhood. On the last pay day at Fort Bowie, Arizona, where Co. I, 10th Infantry, composed of Apache and San Carlos Indians, is stationed, more than half the company got drunk, as they have repeatedly done before, and became so unruly as to cause the greatest alarm to the rest of the garrison and citizens of the neighborhood. They were insubordinate, ugly and defiant, and threatened to go back to the reservation in a body. It was only by the greatest prudence that the officers succeeded in preventing serious trouble. So unruly has this company become that the officers have felt themselves constrained, as a means of preserving peace, to recommend their removal to some other section of the country where discipline can be maintained and where the Indians themselves can derive some benefit from civilized surroundings.

The War Department has accordingly decided to send the company to Fort Barrancas, Fla. Rather than incur this expense would it not be better to discharge the men, send them back to their reservations, and let the missionaries or somebody else try their hand at civilizing them?—[*Army and Navy Journal*.]

## EFFORTS TO CIVILIZE, A FARCE.

A recent *Harper's Weekly* says: "The great majority of our people who live in the East, where rainfall is sufficient, can scarcely comprehend the conditions that prevail in our enormous arid district in the West. In Idaho, Wyoming, Colorado, and Montana great areas of land have been redeemed by the diversion of the water of the mountain streams and the rivers they swell, but in North and South Dakota, Utah, New Mexico, and Arizona, the regions that never can be watered in any way are of vast extent."

Take note that is just the land that the wise and benevolent people of the United States have made into Indian reservations, "arid districts" that "never can be watered in any way!" That's the how of it! Now go on with your fine periods about "land in severalty" and "teaching the Indians to become agriculturalists!" As a whole, the land of the Indian reservations in North and South Dakota, west of the Missouri River, is about as worthless for cultivation as it possibly could be. Other reservations are made of the same stuff.

The aforesaid land is partially usable for cattle ranging. The probable destiny of the Indians who stay on this land is cowboyism. But the Indians will never become self-supporting on any line, if the Government continues to allow them to think that rations are to be everlasting. The Indians do think just that, and so long as they are allowed to continue undecieved, so long efforts to civilize them will continue to be a farce.

Miss Emma Sickels, representative for the World's Columbian Exposition, is very much displeased at the manner certain Cherokee officials treated her during her recent visit to the Cherokee capital. —[*Muskogee Phoenix*.]

The Cherokee Nation has a law prohibiting the sale of any and all kinds of intoxicating liquors. Why is it that the Jamaica Ginger sold in Tahlequah the worst kind of an intoxicant is not prohibited?—[*The Indian Arrow*.]

The Creeks have lately passed an act making it unlawful for any persons to marry closer than the third degree of consanguinity.

## From Lauren Jones' Indian News, Published at Gordon, Nebraska.

Do not expect more of an Indian than you would of a white man under an Indian's circumstances.

\* \* \* \* \*

The Indians have broken many treaties, but in reality it did them more harm than anyone else.

\* \* \* \* \*

Our observation has been that the "Wild West" show business may whizz and gamble and cigaretteize the Indians, but it will never civilize them.

\* \* \* \* \*

We are not taking the side that the Indian is the only "poor abused" mortal on earth, but we candidly ask our readers if they could reasonably expect any advancement from white people under the same circumstances some Indians are placed.

\* \* \* \* \*

Some efforts have been made to Indianize civilization instead of civilize Indians. In other words, trying to make civilization a limb of the Indian instead of the Indian a limb of civilization. And in still another light, efforts have been made to force in civilization by forcing the Indian to keep away from it.

\* \* \* \* \*

Civilize before you try to Christianize. Pouring Christianity into an Indian who spends his summer lounging around in the shade and his winter kiln drying over a wigwam fire, is quite like making a Christian of a white man who insists on finding his pleasures in the lowest vices. Some will say that Christianity will civilize, and it will when it can get a hold, but it will never get a saving and reforming grip on the Indian conforming to his old tribal relation and ways.

\* \* \* \* \*

Put a boy in a cage and feed him through the bars for years, giving no education, and you will make a beast of him. Some of our Indian reservations are little less than such a cage. Their food is hauled or driven to them, while they are forbidden to leave the reservation without a permit. Many know little but hunt and fish and there is not much of that to do. For large numbers of them there is nothing but laziness, and that will ruin the best material out of which to make a man.

The floral emblem of Oklahoma is to be the mistletoe.

## DIGEST IT WELL.

"No man owns anything when every man owns all things." It would be well for the Indians who oppose allotment to digest well this maxim. There is not an Indian in the five tribes that with security calls his home place his own, though his right to Indian citizenship be undisputed and his farm or home have been in his possession for twenty years.

—[*Muskogee Phoenix*.]

## PULLBACK AND PROGRESS.

We hope Kansas people will send up a mighty protest against the opening of the Cherokee strip. The opening of all the territory on our borders is detrimental to the material interests of our own state.—Ex.

The foregoing is the worst bit of old-fogyism we have seen for a long time. It calls to mind the prayer of the old Hardshell deacon, that runs like this: Oh Lord bless me and my wife, my son John and his wife; us four and no more. That sort of a spirit never engages in new enterprises for fear the money invested and effort put forth will not produce any returns and will be financially lost. We can think of nothing that would benefit the state of Kansas, ultimately and in the not far distance, equal to the speedy opening of the strip to settlement.

—[*Wichita Eagle*.]

The World's Fair commissioners propose to get reduced rates on all railroads for Indians to attend the exposition, that is, rates even below what other Americans well get. The first week in July has also been set apart for a special meeting of all Indians.—[*Indian Arrow*.]

## A POTENT POWER.

Leave out the notorious facts that the lands of the five nations are flooded with outlaws, that the officers themselves are often outlaws, that the lands so jealously guarded for the Indian are being possessed by everybody but Indians, that Indian laws and federal laws clash, and that their clashing leave many a loophole for wickedness to go free; leave out from consideration these things and a score of other facts that show the rottenness of prevailing methods—then what excuse is there for keeping up of five pretentious systems of national government for a population less than that of one ordinary city. The machinery of a government is costly. It is vastly more costly on a retail than on a wholesale plan. Why five governments to attend the business that is not large enough to keep one busy?

Why five governments that take cognizance of the doings of less than half of the citizens of a land, leaving the wealthier, more progressive majority of the inhabitants to get along as best they may? That these five little Indian governments wobble along for the benefit—say the alleged benefit—of sixty-five thousand people, leaving very close to one hundred thousand people to live in practical anarchy, is the most absurd and nonsensical anomaly in modern America.

Few people appreciate this condition of things. It is a condition that has grown slowly. The people most affected have grown careless to the state of affairs, the people outside hear of these nations only by reports, and generally the reports have been vague and often false. So have the five nations come into a situation that is absolutely unique. There is nothing like it anywhere on the earth. It would be ridiculous if it were not abominable.

—[*Kansas City Times*.]

## SIGN OF PROGRESS.

The Cheyennes and Arapahoes are making arrangements for more extensive farming this year than they have heretofore done. One reason is that many of them now consider themselves American citizens, owning their farms, and are willing to adopt the ways of their white brethren. Another reason is that they have better teams and more implements than ever before, and still another and more potent reason is that their rations are liable to be still further reduced, rendering hard work a necessity. The government will aid them in getting a start by issuing seeds of various kinds to them, among the quantity being three thousand bushels of oats, three thousand bushels of corn, three thousand bushels of potatoes, three hundred bushels of milo maize, one hundred bushels of millet, twenty bushels of onion sets, and garden seeds of all kinds.—[*Indian Journal*.]

About seven thousand boomers are camped on the borders of the Cherokee strip awaiting its opening, and it is said that a large majority of them are in destitute circumstances. It is strange that sensible people will sell everything they have and go and camp there for months and months before the strip can possibly be opened and then when it is finally opened they will not have enough to flag a bread wagon, much less put the necessary improvements on their claims and buy farming implements. The Secretary of the Interior stated a few days ago that he had not yet even taken the subject of the opening under consideration, so overwhelmed was he with other business. We would advise all who contemplate going to the strip to be patient until the president issues his proclamation, as they will then have thirty days from that date to get there and be ready for the grand rush. It is almost impossible for the opening to occur before August, and probably not until September. At that late date it will be too late for the settlers to put in a crop, and we would not be surprised if the president waited until spring to throw it open.—[*Indian Journal*.]