

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XII.

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"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 considerably regard their rights and interests."

"Every effort should be made to lead them through the paths of civilization and education to self-supporting and independent citizenship. In the meantime, as the nation's wards, they should be promptly defended against the cupidity of designing men and shielded from every influence or temptation that retards their advancement."

—FROM PRESIDENT CLEVELAND'S
INAUGURAL ADDRESS, Mar. 4, '93.

EXCERPTS FROM CAPT. PRATT'S
PERSONAL LETTER BOOK.

Schools should be almost entirely and exclusively used as bridges to pass young Indians into our civilization, and not as helps to unify them and build them up as tribes, and to pass them into churches scheming for temporal power.

Liberty, equality, fraternity, Christianity, in their entirety are the only cures, the only hope.

I would give every Indian his land, I would give him every dollar he is entitled to, and the sooner the better for him. Half we appropriate to the Indians is consumed by cormorants of our own race feeding upon him, and the same cormorants are the ones who would keep him away from place and opportunity to learn that they are cormorants.

Fifty Indian boys and girls who have been five years or more at any one agency school may leave such agency school during school session and attend and participate in an Indian dance for a week and school be at a standstill for that time and no notice be taken of it, but let a boy or girl who has been at Carlisle three years or less and has gone home, be seen at such a dance as a participant or even an onlooker and forthwith all the vials of vituperation are turned loose upon such student and his school. I am talking of actual occurrences.

To a married couple, ex-pupils of Carlisle: "You wrote me that — is plowing. I trust that while he is plowing the field you are plowing things in the house and showing him what a first class house-keeper you are."

It is utterly impossible to make a success in any other way than to bring them to individual ability and accountability.

How demoralizing this endless payment of money to Indians is! It is beginning to seem to me a veritable crime for which

those who bring it about ought to be punished. Every payment sinks them lower.

If the Government is to furnish places and salaries for all educated Indian youth it but swamps its own efforts.

Every effort I have made in the interest of the Indian has been directed towards accomplishing his ability to stand shoulder to shoulder with the white man and fight his own battles. Never, so long as the Indian lasts, will he reach that point except he actually contacts the white man and learns what he needs by that contact.

As to sympathy in regard to the family of the Indian:

The wild Indians gloried in sending their sons on remote expeditions to fight and steal where they were in great danger and did often get killed. We more civilized people send our children to remote schools. I kept my son in school in the east when he was 7, 8 and 9 years old, when I was serving in the Indian country where there were no schools. When I went to Florida where there were schools I sent him to New York for several years where there were better schools and when finally after about fifteen years of schooling at great expense I consummated an education for him, I felt no pangs because he chose to migrate and locate in Iowa, or that my daughter married and went to Denver, Colo.

We Americans are a combination of many races. In the order of Providence and with His full knowledge and consent this has no doubt been brought about. If you think it is possible to continue throughout all time in this our America a race of people distinctive in character and separated from us on social and all other lines, you make a mistake, or I do not read the past and present aright. Just so long as distinct lines are maintained between us and the Indians, just so long will they be suspicious of us and we of them, and that suspicion will beget constant injury and injustice to both of us.

The very fact that the Indians have, though small in number, stood out and against us all these years, should fill us with respect and even admiration.

To an Alaskan pupil returned to his home on the Kuskokwim river, Alaska: "You had a long trip but with your knowledge of the English language you were able to make it safely, all of which will show you how important it is for the Indians to be up and learning in order to make their way in the world."

It is safe to say that teachers not wanted at home are not wanted in the Indian service. If Civil Service does not give as good or better teachers and employees than we had before, and furnish them as promptly or more promptly, it is plain that Civil Service is a reform that needs reforming very quickly.

To a returned pupil: "You ask me to tell you the quickest way for the Indians of the reservation to become citizens. I will name you the very quickest: Let them move right out from the agency among citizens, locate here and there, settle down, determine to be the equal of the white man and to contend for all the necessities and the good things of life

with the white man. This is the very quickest way I know, and I think it is the best way.

You ask me what is the slowest way. I say, stick to your reservation, hang together, demand rations and support from the Government, and you probably never will be citizens."

To a returned pupil: "I am glad to know that you are getting into right shape about this matter of taking money from other people. It will be worth thousands of dollars to you to repudiate all help and in some way accomplish your education yourself. Then you are your own man. I do hope that you may be working it out in that way."

To a parent: Nothing has been better for our students than our outing system where they become members of different white families and where the keen active minds about them waken them up and make them more alive to the business of life than all the school theorizing we could give. School is theory; work is practical.

While I know much earnest work is done on reservations and there is some progress, yet my long experience condemns most unequivocally the position that such work assumes. The idea that we have to take the Indian a little way at a time in his passage from his old condition into civilization, and that we must wait a generation or two for results, is one of the most hurtful imaginable.

Referring to the New York Indians: You are mistaken in the notion that with the whites all about them they have a chance to adopt civilized life. That is not true any more than it is true that the Italians in the Italian settlement in the heart of Philadelphia have a good chance to adopt the English language and American life. Held together in one body, trained in separate schools, and compelled to associate only among themselves, the chances for individual development and for civilized ideas to grow are very limited. I should say that any expenditure of money up there in the way of missionary or other such effort ought to end very shortly. Properly handled, it would end. We can very easily "missionaryize" the Indians into a state of pauperism and continued helplessness, as the results show.

THE SPIRIT OF CARLISLE PUPILS
WHEN THEY GET HOME.

EXPRESSIONS GATHERED FROM
RECENT LETTERS.

"I am lonesome for Dear Old Carlisle who teach me how to write and how to talk English. Everything that Carlisle learn me I remember."

"Everybody says around here that Carlisle boys are the best boys. I am going to start out and show myself a self-respected man and go out as an individual."

"I am sure I am very grateful to you for what you have done for me. I will always remember Carlisle and Capt. Pratt."

"I see now what I shall do when I once get back to the East. I shall never want to return West again to live. I think I shall have enough of it this summer to last me for life. I am now only longing

for that beautiful home at Carlisle. Yes, dear old Carlisle. Everybody here are kind to us."

"The little education that I have learned at your school, helps me a great deal in the civilized life. I find that the white people respect me wherever I go. I sincerely hope to keep sufficiently industrious to keep up all the expectations you have formed of me. I am improving in my health and hope to be with you all soon again."

"They all seem to think a great deal of us Carlisle students. It is different from what I heard about them when I was there, that they think lowly of us. Instead of that they are really pleased of what Carlisle had done for us, and they wish they had had as good a chance as we are having. Father is, so pleased of us for what we have gained at your school, and he thanks you for being so kind to us, and he is very willing that I should come back again, and wishes to send my brother along with me."

"I am very thankful for what Carlisle have done for me and I will never forget."

"Just as soon as I have had a talk with the Agent I will put on old clothes and go to work in earnest."

"I will write and tell you of my safe arrival. I have not made up my mind what to do but I think I shall get some work somewhere away from home. I have been thinking about the talks you used to give us on Saturday nights about earning our money and living. I am very thankful to you for all the kindness you have done for me. I am going to stand for Carlisle."

"I going to ask you a question: Would you let me go back to school if I get well my ear. I like to go back, that is if you let me in again. I like to go back very much."

"I am now surely home, and I am glad to see my folks are all well. To-day is Sunday, I cannot work yet. I expect to go to work on Monday. I am go try my best as I could to live white man's way, but the other tribes come to dance in our place."

"I was very much surprised to see where I got in the train when I went to Carlisle, and I just think about over myself when I was Indian clothes on. But I am very much obliged Carlisle School. I did not know anything when I went to Carlisle."

"Oh, my. I just cannot bear to stay here, how I wish I could go back now, I am going back but I will not say anything about it until it is nearly time. Later: O, my, I cannot go back now, my mother and father will not let me. They want me to work for them because our family is large and no one is big enough to work, but I am the only one, and my mother depends on me. Our house will look very nice after I put some pictures up."

Census taking is now the order of the day in the Indian Territory, caused by the fact that the proceeds of the sale of the strip are to be divided among the people of the five nations.

Cherokee freedmen living in the Creek nation are flocking to their homes to be counted for the payment soon to be made.

INDIAN FIELD NOTES.

INTERESTING SNATCHES FROM THE LATEST OFFICIAL REPORTS OF INDIAN AGENTS.

The Mojaves in Ecstasy.

Agent GEORGE A. ALLEN of Colorado River Agency:

"The Mojaves on the reservation have all been quiet and peaceable and industrious when they could find anything to do. There are no Indians more worthy and deserving; give them only half a chance, and they will succeed. They have full confidence in their ability to thrive as soon as the system of irrigation, now under course of construction, is completed. For years they have been eking out a miserable existence, planting little patches here and there after the overflow of the river, only raising a little wheat, corn, and melons, which they consumed as fast as it matured, leaving nothing for them to live on through the winter but mesquit and screw beans, reserving the screw beans for the last, to pucker up their stomachs.

In the kindness and wisdom of your Department a sufficient appropriation has been granted to purchase a sixty horsepower boiler and two vacuum pumps, warranted to throw 2,000 gallons of water per minute into the ditch. The Mojaves are in ecstasy over their prospects and are already boasting as to who will raise the most wheat and the largest pumpkins."

Early Impressions Count. Practical Experience Demands That the Children Leave Their Home Surroundings.

Agent DAVID L. SHIPLEY, of Navajo Agency, N. M.:

"It appears to me that if any marked degree of advancement toward modern civilization is to be made with this people, it must be accomplished through a system of school work. It is the early impressions, imbedded within any child, that largely makes the man. So, in dealing with these people, we should be governed by the demands which our practical experience shows us will most readily and surely bring about the desired result of making more liberal minded men and women."

Indian Labor Profitable.

Agent CORNELIUS W. CROUSE, of Pima Agency, Ariz.:

"The service has had all my time for three years. As some of the products of our labor I respectfully cite the following to manifest what seems progress:

(1) These Indians have more faith in good American teaching and training; this truth is evident from the fact that we have more than four hundred children in the schools.

(2) These Indians are clearing land and making their fields larger wherever there is a possibility of getting water for irrigating purposes.

(3) A great number of them have a garden this year, and it is the first they have ever had.

(4) The labor of quite a large number of our Indians has been sought and obtained by white people who live near the reservation, thus proving that Indian labor is becoming profitable. Last week Attorney-General Wilson employed about half a dozen young men (school boys) to bale hay for him; they did the work without assistance, but of course they had training previously. Gen. Wilson boarded them and paid each \$1.25 per day for the service, and he thinks that it was a profitable investment."

Apaches Not Lazy.

Capt. LEWIS JOHNSON, U. S. A., Acting Agent at San Carlos, Ariz.:

"From my own experience with the people under my charge I have found them industriously inclined, not many among them, in view of the life to which they were accustomed in the past, being actually lazy. Under proper guidance and with good example before them, they are generally ready and willing to work. I have also found them on the whole orderly, good natured, and tractable. Morose char-

acters are rare. Generally hot tempered and excitable—which particularly applies to the Apaches—they require to be kept under strict control in their present state of civilization; but they are intelligent and fair-minded enough to understand and appreciate just treatment in all ordinary matters. The children are usually bright and apt."

Bloodthirsty Apaches a Misnomer.

Superintendent THOS. L. HOGUE, of the San Carlos Boarding School:

"Through reports made by those not thoroughly familiar with the Indians on this reservation, a wrong impression has gone forth in regard to them. They are called the most bloodthirsty and treacherous of all the tribes under our Government, and the children are reported as being among the dullest. My experience with them has convinced me beyond all doubt that they are just the opposite. I am quite familiar with Cheyennes, Arapahoes, Otoes, Pawnees, and Poncas. I do not hesitate to say, these children, in natural ability, are superior to those belonging to either of the above tribes; and they are much easier to govern. My teachers have no difficulty in maintaining perfect discipline in the school room."

Mission Indians Good Laborers.

Agent HORATIO N. RUST, of Mission Agency, California:

"Their custom has been to work well for a few days and then lie idle until all their earnings were spent. This is very annoying to the employer who needs to harvest his crops. The good results of continuous labor as an educator is illustrated at the Morongo Reservation, near Banning, where a large part of the able-bodied have constant employment at from \$1.50 to \$1.75 per day. They are employed in orchard and vineyard and their employers speak well of their services and of the noticeable improvement in the habit of regular industry. These people have raised more crops this year than ever before, have improved their homes and grounds, have made more effort to keep their children in school, dress better, and give less attention to the 'medicine' man and feasts."

Why not Employ Indians Educated on the Reservation?

Agent GEO. WRIGHT, of Rosebud Agency, S. Dak.:

"Experience has fully demonstrated the advantage of employing man and wife as teachers at these camp schools, each taking an interest in the work accomplished by both and commanding more obedience and respect of Indians than ladies alone. There are not any returned pupils competent or reliable enough for this service."

A Few Qualities Necessary.

Agent D. T. HINDMAN, of the Sisseton Agency, S. Dak.:

"In taking charge of this agency I had only slight misgivings as to my fitness for the place, but a few months' experience has convinced me that to make a good agent of the Sissetons, while they are citizens here and Indians at Washington, one must be possessed of an abundance of the following commodities: law, charity, fairness, endurance, patience, and fortitude, combined with a willingness to abandon personal interests and neglect of family in the untiring endeavor to protect his Indian wards; and while I may have a fair share of the above qualities, I have deemed it best to tender my resignation, which, through the kindness of the Department and President, has been accepted."

Then it is not the School in the East That Kills.

Agent E. W. FOSTER, of the Yankton Agency, S. Dak.:

"There seems to be no abatement in the ravages of consumption and its kindred malady, scrofula, among these people. Children apparently sound and healthy take consumption, decline rapidly, and die soon. This fateful disease gives a depressed, almost a gloomy feeling to the people, who often attribute it to confinement at school, and when I point to their badly ventilated, dirt-covered, and dirt-

floored huts, I am always asked why I don't build them a good house."

But Don't Allow Them to Become too far Removed From it all.

"Huts with dirt floors or dirt roofs, heated with stoves and having no chimneys, make wretched dwelling places for man or beast, more especially for people having scrofulous or consumptive tendencies, for the abundance of filth makes rich pasturage for the germs of these diseases. Formerly when they dwelled in tents they moved them so often that no filth could accumulate. Is it surprising that an Indian 'can not stand civilization' when he leaves his well-ventilated tent to live in a tightly sealed log hut, amidst squalor and filth?"

Demoralizing to the Hut Life, too.

"Every year there is a strife on the part of the nonreservation Government and contract schools to secure pupils at the agencies. This is demoralizing to the reservation schools, whose best pupils are induced to go away as soon as they have become useful to the school."

Sudden Strides Harmful.

Agent ROBERT WAUGH, of the Uintah Agency, Utah:

"But the longer I am with them the more thoroughly am I convinced that sudden strides over the deep chasm that separates them from the higher nineteenth century civilization is not to be expected."

Terrible Gauntlet.

"In their superstitious minds the returned and educated Indian of an Eastern school is a 'prodigy' not to be emulated but rather feared and put through the gauntlet of ostracism and ridicule. I have found these Indians bitterly opposed to sending their children off the reservation to any school. To any and all appeals of that kind they have the ready answer, 'We don't want to send our children to some distant school to die.'"

Plea for School.

Agent HAL. J. COLE, of the Colville Indian Agency, Wash.:

"The abandonment of the military post at Fort Spokane for school purposes would be a move in the right direction. When the Indians like the Lower Spokanes and others are willing and anxious to send their children to school, they should be encouraged, and the necessary facilities furnished them for the education of their children. There are 485 children of school age under this agency, and out of this number less than half have seen the inside of a school building during the past year. If they are wards of the Government the Government certainly ought to provide school facilities, and not permit them to grow up in ignorance and vice."

The Same old Story. What a Shame to get Them out of Touch! How about the Educated White Man who Sprang From the Backwoods?

Agent JOHN P. MCGLENN, of the Neah Bay Agency, Wash.:

"I give it as my opinion that more good can be accomplished and better results obtained at this particular school than at the higher training schools where it is made necessary to remove the children from their homes for years. They become more civilized and better educated at the training schools, it cannot be denied; but on the other hand, when they return after years of absence, they are not in touch with their people. Fisherman's fare is distasteful to them, and when it comes to earning their own living, as they will be obliged to do, their brothers taught at the agency school will outstrip them in the battle of life."

The Same Factor Elsewhere Will Produce Like Results.

Agent EDWIN EELS, of the Puyallup Agency, Wash.:

"All the Indians of this Agency are partly civilized, many of them wholly so. All wear citizen clothes, and most speak English. With them absorption into the body politic seems to be the solution of

the Indian problem, and it is very nearly accomplished. Education and the influence of surrounding whites have been the chief factors."

More Trouble With the Whites Than Indians.

Agent THEO. F. WILLSEY, of Round Valley Agency, California:

"The duty of carrying out the provisions of the act of October 1, 1890, providing for a reduction of the reservation, and the instructions of the Department thereunder, has been particularly difficult. None of the parties, some of whom represent the lowest type of civilization, wanted to surrender their holdings within the reserve, and consequently have been very bitter and abusive, riding up and down the road past headquarters, calling me a thief, a robber, etc., and cursing me with the most vile oaths. They called what they termed indignation meetings, in Covelo, and passed resolutions condemning me for interesting myself in behalf of the Indians and protecting their rights. These parties went so far as to hang and burn me in effigy in the streets of Covelo. Notwithstanding all of this bitterness, I have succeeded in removing all of the stockmen or the swamp-land claimants but one."

The Uneducated Full of Excuses for not Filling up Home Schools. Excel in One Thing.

Agent ISAAC A. BEERS, of Hoopa Valley Agency, California:

"The only school ever conducted at this agency is a day school. While a few have manifested an indifferent interest in this school, I regret to say that it has not been the success that I hoped to make it. As soon as it was understood that the contemplated boarding school was to be established, many availed themselves of this fact to absent themselves from the day school, saying they would rather wait until the new school opened; that would be so much better. Now, as the time approaches for the opening of the boarding school, many of those who a year ago were loudest in their demands for such a school are shrewdest in manufacturing some reason why they ought not to send their children to it.

As a rule the Lower Klamaths are a quiet, peaceful tribe, naturally more inclined to industry than the tribes around them.

In one thing they excel—that is, in manufacturing canoes. All the canoes owned in Hoopa Valley or on the Klamath River, far above the reservation, are made by these Indians, nor were they long in discovering the better models of the boats used by the canning company. You can see canoes made by them from a redwood log as finely shaped as a yawl boat, and they have learned to run them by sail."

Meddling Interferes With Getting Pupils for Schools Near Home.

Agent CHAS. A. BARTHOLOMEW, of the Southern Ute Agency, Colorado:

"It is a source of gratification to me that my suggestion regarding the suitability of the abandoned military post at Fort Lewis for school purposes was followed up and that a flourishing school is now in operation at that point. Sixteen children of the Southern Utes were secured for the school by Supervisor Keck during his visit last spring. All the assistance which could be was gladly given by myself and the agency employees. I have reason to think that more might have been obtained but for the meddling of certain persons not connected with the service. No favorable opportunity is lost by myself or the employees to speak a good word for the school, explain the benefits of education, and encourage the Indians to permit their children to attend."

Superstition Rules. Home Schools not Popular.

Agent S. G. FISHER, of Fort Hall Indian Agency, Idaho:

"There are 160 children of school age who should attend the Fort Hall Indian Industrial Training School, about only one-half of which can be induced by persuasion to do so. United States troops would be required to place and hold the remainder there.

Unfortunately for the school, the death

rate of the children who have heretofore attended school has been far in excess of those who have been permitted to live in tents with their parents. This is certainly not the fault of the sanitary condition of the school, but it is a great drawback in filling the school, as some of the most progressive Indians on the reservation not only hesitate to send their own children, but will not try to induce others to take advantage of the benefits provided for them. These Indians are so badly blinded by superstition that it is impossible to reason with them. There was a squaw came to the office yesterday, formerly agency interpreter, and one of the most intelligent squaws we have, who informed me that the cause of the deaths of so many school children was because they burned the children's hair after cutting. She wanted me to promise her that neither the hair nor the old clothing belonging to the children should be burned."

Built One Themselves.

Agent D. ROBBINS, of the Nez Perce Agency, Idaho:

"Two new ferryboats have been built upon this reservation this year. One of them, which is at this agency, was constructed by the Government, while the other, which is in the North Fork section of this reservation, was constructed by the Indians living in that section, and the bulk of the expense in building same was shouldered by them. For such a display of enterprise and thrift the Indians of the North Fork are to be highly commended. These ferryboats have been a long-felt want, and as they are now constructed and in operation the Indians will be materially aided in bringing their produce to market."

Should the Government Purchase from Indians? It is a Question.

Agent GEO. H. MONK, of the Lemhi Agency, Idaho:

"Indians sold during the year some 80,000 pounds of oats at the average price of 85 cents per cwt. I think that agents should be authorized to purchase grain needed for feed of Government stock from Indians instead of purchasing it by contract, and in many instances paying a great deal more than it could be bought for from Indians. All other produce raised by Indians was used for their own subsistence and that of their stock. They own some 2,800 heads of ponies, to which all the hay raised by them is fed."

I am sorry to say that the advancement towards civilization made during the year is small, but in my opinion it must necessarily be so as long as tribal relations are preserved."

Allotment a Blessing.

Agent T. J. MOORE, of Quapaw Agency, Indian Territory:

"They have taken their lands in severalty, and even the Quapaws have selected their claims and are doing all they can to improve them. The effect is all for the better. Each person now has a home which he can truly call his own, and in which I am glad to say they nearly all take a deep interest. The allotment act is a long lead in the line of progress. It is casting off tribal relations to become citizens of the United States."

A Change Desirable in the Five Tribes.

Agent LEO E. BENNETT, of Union Agency, Indian Territory:

"Although these Indian nations claim to be independent, with rights and powers of self-government which cannot be interfered with by the United States, their frequent appeals to the Federal Government for protection and assistance in enforcing their own laws is an acknowledgment of their dependency as subjects of the United States Government. Their condition and their interests demand that they receive the same rights and privileges other subjects of the General Government enjoy. They should not longer be subjected to departmental restraint, but should be allowed to assume responsibilities of citizenship as rapidly as possible. Any legislation to that end should be gradual but

persistent, keeping the purpose constantly in view.

These Indian nations are the worst taxed people on the American continent. The average per capita tax paid by every man, woman, and child who is a citizen of the nations exceeds \$10 per annum. This is an indisputable fact that argues strongly in favor of some change whereby the poorer and the middle classes may be protected against such imposition. The poor full-blood Indian with an acre patch of "Tom Fuller" corn and the owner of but one range pony pays the same tax to support his government as does the intermarried white who farms thousands of acres of land and pastures tens of thousands of cattle. A very few full bloods have secured homes upon first-class soil; the great majority of them live upon discarded and worthless lands. But the half-breed and his white brother invariably (and it is not to their discredit) select the best bottom lands for their farms. Thus the Indians, who it is supposed are being protected under present forms of government, are in reality being shrewdly despoiled of their landed inheritance."

Compulsion Necessary.

Agent W. R. LESSER, of the Tama Agency, Iowa:

"It is quite evident to one who has given this school question very careful and diligent study, thought, and investigation that, unless the parents are compelled to send their children to school, it will be many years before any great educational results can be reported from this agency."

A Great Inducement to Fill a Home School.

Agent J. A. SCOTT, of the Pottawatomie and Great Nemaha Agency, Kansas:

"The attendance at this school up to October last was not satisfactory, and at that date I visited nearly every family in both the Iowa and Sac and Fox of Missouri tribes, and informed them that it must be increased or their annuities would be withheld. This had the desired effect, and the attendance has since been about what it should be. I also insisted that the children should remain at the school during Saturday and Sunday, instead of returning to their homes, as had been the custom for years previously, and this change also aided in holding the increased attendance."

Certain Influences in the Way.

Agent B. P. SHULER, of the White Earth Agency, Minn.:

"Since my taking charge of this agency there has been considerable progress made by the Indians in the way of improving and increasing the size of their farms and in building houses, barns, and granaries for themselves and stock. Yet their progress has not been such as it should have been or what might justly have been expected of them, owing to certain influences, which in a measure tended to confuse the Indian mind, and which always lead to more or less counseling, dancing, and neglect of work, although this was discouraged by the agent and his employees in every possible way."

Opposition to Schools at Home.

Agent GEORGE STEELE of the Blackfeet Agency, Mont.:

"The Indians do not take kindly to the education of their children, although I think I can see a change more favorable towards school, particularly among the men. Most of the trouble about school children comes from the women."

Educate the Children.

Agent M. P. WYMAN, of the Crow Agency, Mont.:

"During the past two years the education of the younger portion of this tribe has been all that an agent could expect or desire. The younger a child when taken from camp the better the result, showing conclusively that nurses as well as teachers are required in the education and civilization of those children. There are a few cases at the agency and contract schools where children who were taken from camp quite young have repudiated their mother

language entirely and refuse to converse in it with their relatives. The agency school has done good work."

A New Industry.

Agent PETER ROMAN, of the Flathead Agency, Montana:

"A herd of buffalo, consisting of about seventy head, has been raised on the reservation by men of Indian blood. Negotiations are being carried on to have them exhibited at the Columbian Exposition."

Will Willingly or Unwillingly.

Agent C. R. A. SCOBEE, of Ft. Peck Agency, Mont.:

"There are about 200 children on the reservation who, willingly or unwillingly, would attend school if accommodations were furnished them. While ample school facilities are provided for these children off the reservation, I doubt very much whether we will be able to induce any great number to attend them of their own free will and accord, although every possible effort will be made in that line."

During the past two years about 75 pupils have been transferred to Carlisle and other schools, all of whom went with the consent of themselves and their parents."

Will Attend Home School if Forced.

Agent JOHN TULLY, of Tongue River Agency, Mont.:

"The facilities for educating the Northern Cheyennes are very limited; also their desire to be educated; but they have repeatedly informed me that if there was a good boarding school here at the agency they would keep it well filled, and I am inclined to believe they would so long as my police force will respond to my commands and I am allowed to enforce an attendance."

A Temporary Setback.

Agent ROBERT H. ASHLEY, of the Omaha and Winnebago Agency, Nebr.:

"The provision made for the education of the Winnebagoes has been ample up to the 23d of February, at which date the Winnebago industrial boarding school building was destroyed by fire. This was the greatest disaster that has ever occurred at this agency, and the resulting sorrow and discouragement was only lessened by the fact that no loss of life occurred, and the accident was not the result of carelessness or negligence on the part of the employees. The provision made for the schooling of the Omaha children is ample, and during the past year very few children of school age but have been in school."

First Steps in Citizenship.

Agent JAMES E. HELMS, of the Santee Agency, Nebr.:

"These Indians, having taken land in severalty, are now endowed with the rights and privileges of any American citizen. They vote, pay some taxes, work poll tax, electioneer and many of them drink whisky. Citizenship of these Indians is in rather an experimental stage, but when they are recognized by courts and the communities in which they live as citizens, and as such made amenable to law and receiving the protection the law affords, it will be a potent factor in civilizing them."

Nearly all of the Santees are supplied with small but comfortable frame houses that have been issued them from time to time by the Government, and the larger part of them have neat frame stables and granaries provided from the same source. They take kindly to domestic life, and each year witnesses improvement in their manner of living. There is no great difference between the homes of a majority of them and that of the average white settler in a frontier country. All are supplied with stoves, and nearly all with the ordinary household articles, such as bedsteads, cupboards, tables, etc. Many families possess sewing machines, and occasionally an organ or other musical instrument found in civilized homes."

Not Ready for Allotment.

Agent C. C. WARNER, of the Nevada Agency:

"This is an allotment of valuable land

which should prove of great advantage to these Indians, but it is with regret that I have to say that from the present outlook it will prove valueless to them without material aid from the Government. In a word, they are too poor to purchase tools to work with, and at present date have done nothing with the lands in consequence of their inability to buy necessary farming implements, etc. They are an industrious lot of fellows and if given some aid and assistance would in a few years show good results."

Too Busy to Dance.

Agent W. O. VORE, of the Western Shoshone Agency, Nevada:

"There has been a notable decrease in the number of fandangoes during the past year, which I account for from the fact that most of the leading men have been busy with their work and would not spare the time."

Should be Encouraged.

Agent HINMAN RHODES, of the Mesquero Agency, N. M.:

"The Indians are willing to build their own houses of logs if they can get lumber for roofing, doors, window frames, etc. They should be encouraged in this, and no lumber furnished them except for roofing, flooring, doors, and windows, the Indians to haul their own lumber. During this year the Indians have taken great pains in building their cabins, making them warm and comfortable, and building good stone chimneys and fireplaces."

Reservation Schools Worthless.

Agent A. W. FERRIN, of the New York Agency:

"The day schools on the reservations are supported by the State, with the exception of the fuel, which the Indians are required to furnish. The State builds and maintains the schoolhouses, pays the teachers, etc. The schools are managed by local superintendents, who are appointed by the superintendent of public instruction."

Very much complaint is made by some of the Indians as to the character of these reservation schools. They claim that the schools are comparatively worthless, that inexperienced and inefficient teachers are employed, and that their children are deprived of the educational advantages which the State intends they shall have. These complaints are at variance with the statements made by the superintendents to the superintendent of public instruction."

The reports, however, complain that parents do not send their children to school steadily. Some kind of a compulsory education law would, no doubt, be desirable among the Indians as well as the whites."

In addition to the district schools on the reservations supported by the State there is an industrial school supported by the Society of Friends, near Tunessassa, adjoining the Alleghany Reservation, in the town of Elko, and the Thomas Orphan Asylum for destitute Indian children, near Versailles on the Cattaraugus Reservation. The latter institution is supported by the State."

A large majority of the Indians of the Agency are opposed to citizenship. There are several reasons for this opposition. The uneducated and nonprogressive feel that they are unprepared for the duties and responsibilities of citizenship, and they fear to make the change from the present to a new system. Many of the more intelligent and enterprising people have acquired considerable real estate, and they fear that citizenship would deprive them of the results of their enterprise and industry. There is a growing feeling in favor of citizenship however, and with the education of the children this feeling will eventually increase."

Almost Ready For Citizenship.

Acting Agent ANDREW SPENCER, of the Eastern Cherokee School and Agency, N. C.:

"A few years of Government supervision over their affairs, and of Government aid in their school work should place them

on an equal footing with their white neighbors."

Land in Severalty a Change For The Better.

Agent JOHN H. WAUGH, of the Devil's Lake Agency, N. Dak.:

"The Indians are all well satisfied at the results of taking their land in severalty, and great good to them must follow by fixing them in a permanent place which they can call home, and which has heretofore been embraced in one word 'tipi,' the location of it being changed from one part of the reservation to another every season. It was almost impossible to have the majority of them remain long enough in a place to make any permanent improvements, but since they have taken their lands in severalty they are appreciating the necessity of trying to live like the white man."

Compulsory Education a Necessity at Home.

Agent JNO. S. MURPHY, of Fort Berthold Agency, N. Dak.:

"Compulsory education has been consistently and determinedly enforced and heroically resorted to them from the first. The Indians now realize that it is the one thing, above all others, that will be enforced, and few are the objections made to sending their children to school. No one unacquainted with the Indians can realize the importance of obtaining and maintaining in the school all the children of school age, unless he has seen the great changes which a few months make. The filthy, half-naked, idle boy and girl, as found on the reservation, under school and industrial influences are changed in habits, inclinations and general appearance, and their countenances wear a happy expression, taken as they have been from a life of suffering and hopeless degradation to a life of usefulness and comfort. To witness these changes causes a person to realize to the fullest extent the happiness of doing good."

Not Cruel After All.

"I am thoroughly convinced that the kindergarten would be peculiarly valuable in Indian education. To enable the Indian children to acquire a perfect and lasting knowledge of English, so that it shall be the primary language and their native tongue secondary to it, they must be placed in school at a very early age. It is only those who are received into the schools while very young who ever become so familiar with our language that they will speak it fluently and between themselves after leaving school. Notwithstanding the considerations of a humane nature that some may argue affect the question of separating children of such an early age from their parents there can be no doubt of the great benefit to the children, and after all they are the ones to be most considered."

Trials of an Indian Agent.

Agent JAMES McLAUGHLIN, of Standing Rock Agency, N. Dak.:

"Being now in my twenty-second consecutive year in the Indian service I have witnessed the steady growth of the service and increase of clerical work. Twenty years ago when the Indians were in their wild state there was little for an agent to do other than issue rations and annuity goods, but as Indians have advanced in civilization the agent's duties have increased and are rapidly increasing."

My office is seldom clear of callers—missionaries seeking favors for themselves or for some individual Indian; white people desiring privileges on the reservation; school and agency employees wanting instructions in their work; excursionists, inspectors, special agents, school supervisors; representatives of nonreservation schools seeking pupils; contractors; and finally Indians who are sometimes obliged to wait all day long to make known their wants. When matters of importance claim my close attention I am obliged to vacate my office and seek refuge in a vacant room in some other part of the building, but it is seldom I remain there long together undisturbed. I have no time for creation; midnight very often finds me

at work, but with competent clerical assistance I am still behind and can never say that the work of the office is up to date. It will be seen from these remarks that the office of Indian agent is not a 'sinecure.'"

Government Liberal but Home Schools do not Prosper.

Agent CHARLES F. ASHLEY, of the Cheyenne and Arapahoe Agency, Okla.:

"The schools, owing to the unsettled condition of the Indians, occasioned by allotments of land in severalty and per capita payment to them and opening of surplus lands to the white settlement, have not prospered as well as was expected. The Government has been very liberal during the past year in appropriations for educational purposes. We have now accommodations nearly completed for 500 pupils. The Cheyennes appear not to appreciate the kindness of the Government or evince a desire to avail themselves of the privileges so bountifully furnished for the care and education of their children."

The Messiah Craze Interfered.

Agent GEORGE D. DAY, of the Kiowa, Comanche and Wichita Agency, Ind. Ter.:

"The Indians of the Wichita and affiliated tribes located on the north side of the Washita River, known as the Wichita reservation, have in the past year been far in advance of the other tribes, but owing to the Messiah craze they have gone backward instead of forward. I am glad to report, however, that this has ceased to a great extent, and I find them again devoting their attention to their farms and stock with marked benefit."

I think by another year with proper influences and attention they can be induced to entirely quit dancing and put in full crops."

The Osages Too Rich.

Agent L. J. MILES, of the Osage Agency, Ind. Ter.:

"These Indians are not natural criminals, as many suppose, but on the contrary are generally a peaceful and harmless people. Their troubles now largely come from accepting a species of civilization which their white brethren bring to them in the shape of strong drink. For many years this came from the border of prohibition Kansas, but now whiskey peddlers swarm around the reservation like buzzards. They will cross the line at night, dispose of their liquid death, and be safely with their friends in Oklahoma or the State by daylight. Not less than a dozen deaths have occurred among the adults during the past year which were directly attributable to a drunken debauch, and at least one murder, and possibly two, have occurred, arising from this cause."

A constant war has been kept up against the traffic by all the force we have at the agency, but I am sorry to say that we have not been able to control the matter as it should be."

We have Hundreds of Monstrosities at Carlisle.

Agent D. J. M. WOOD, of the Ponca, Pawnee, Otoe and Oakland Agency, Okla.:

"At this time Otoe Indians are quiet and orderly and applying themselves to the agricultural pursuits of life, although it is a fact that they do not like to work. Show me an Indian who does and I will show you a monstrosity. They will not unless driven to it by actual necessity. The scriptural injunction, 'In the sweat of thy brow shalt thou eat bread,' should be exemplified in the Indian service, and is upon all of these reservations."

Weakening of Tribal Influences the Only Way And it is The Carlisle Way.

Agent SAMUEL L. PATRICK, of the Sac and Fox Agency, Okla.:

"Indians, like other people, differ in their habits and inclinations; some are industrious and thrifty, while as a rule they are shiftless and lazy, a natural result of their former mode of life."

The establishment of residence upon al-

lotments and the consequent separation of the Indians and abandonment of camps and villages already manifests a weakening of tribal relations and doing away or diminishing of old forms and ceremonies, and has a tendency to develop individuality and independence of character."

More has Always Been Expected of Indians Than of Whites.

Agent E. F. LAMSON, Grande Ronde Agency, Oregon:

"We cannot expect more from the Indians than from white people, although I must say that, from outside criticism, one would judge that if an Indian were not perfect in every respect it was the fault of his agent and not through any inherent lack of the Indian himself."

Noted Modocs.

Agent DAVID W. MATTHEWS, of the Klamath Agency, Oregon:

"There are some noted characters still living among the Modocs. Ex-Chief Seonchin, a very old man, supposed to be over a hundred years old, is still living. He did all he could to prevent his people from engaging in the Modoc war, but most of the tribe failed to heed his good advice and were led into hostilities against the Government by Capt. Jack, John Seonchin, a brother to old Seonchin, and other lawless leaders. 'Winema' Riddle or 'Toby,' as she is sometimes called, who saved the lives of some of the peace commissioners at the time of the Modoc massacre, when Gen. Canby was murdered, is also living, though in poor health."

Since I have been agent here there has been very little drunkenness among the people. What little there has been is owing to the fact that whiskey has been furnished to the Indians by low-down dirty white scrubs, who are way below the Indians in civilization and morals. Very fortunately for the Indians we haven't a 'death-dealing' saloon nearer than 30 miles, and the people who breathe the pure mountain atmosphere do not seem to crave the vile poison."

Strange the Indians do not Farm.

Agent T. JAY BUFORD, of the Siletz Agency, Oregon:

"The frequent fogs and rains keep the ground damp, and vegetation grows very rank. The land is generally mountainous, and in the past has been entirely covered with a dense growth of fir and cedar timber, principally fir, which, some sixty years ago (from best information obtainable) was nearly all destroyed by fire, and now old logs and stumps remain to mark the ruins of this once mighty forest. The rapid growth of vegetation has thrown an almost impenetrable jungle of brush and fern around this mass of logs and stumps. This is a fair description of a large portion of this reservation."

The returned school boys show a marked improvement in the management of their business affairs, and when the school has had time to do its work, the reservation thrown open, and this younger element has an opportunity to profit by the example of their white neighbor farmers and stock-raisers they will not be slow to avail themselves of its advantages."

A Little Afraid.

Agent JOHN W. CRAWFORD, of the Umatilla Agency, Oregon:

"This reservation occupies some of the best land in Eastern Oregon for agricultural purposes; it is watered by the Umatilla River, McKay, Wild Horse, and Tadie Willow Creeks, and is mostly high rolling sand soil. The Indians, however, as a class are a little fearful of the severe exercise necessary to run a farm successfully, hence their farming is mostly on a small scale. I am glad to report that the number is on the increase that are commencing to farm their own lands. A great many of them have good gardens and a few acres of grain to be used for hay or provisions."

Why Would not Compulsory Irrigation be a Good Thing?

Agent J. C. LUCKEY, of the Warm Springs Agency, Oregon:

"The harvest as a rule has been exceed-

ingly small, although the acreage planted exceeded that of any previous year. The shortage of crops is due to the cold, frosty spring, succeeded by the dry, hot weather, and where water was not accessible for irrigating purposes the crops were a total failure, which shows that if a few thousand dollars were expended each year in taking the water out of streams running across this reservation and irrigating large plateaus of land (classed as arid lands) these Indians could be made self-supporting and independent, as there is never enough grain raised in this locality to supply the demand, while there are thousands of pounds of flour and grain hauled in each year. Money thus expended would be of more benefit to the Indians than could be expended in any other way."

Encouraging Condition of Affairs.

Agent FRANK LILLIBRIDGE, of the Cheyenne River Agency, S. Dak.:

"It can be seen that the majority of the Indians and mixed bloods are self-supporting, and it is a source of gratification to know it."

About nine-tenths of the Indians are living in good log houses, and some of the most progressive among them and of the mixed bloods have frame houses, and are surrounded with comforts and conveniences of civilization."

But, the Indian Youth Should not be Allowed to Get Away From it.

Agent A. P. DIXON, of Crow Creek and Lower Brule Agency, S. Dak.:

"Indians can not be depended upon to take any measures toward the amelioration of their condition. They must be forced to assume habits and customs better calculated for the continuance of life than at present. Their condition is not to be wondered at when their mode of living is known. During the winter their houses usually containing but one room, are plastered by a clay cement impervious to air, in which a whole family reside, with their dogs, and wherein dirt and filth are allowed to accumulate and no thought passed concerning ventilation other than to prevent it. I never heard of an Indian bathing his body or scrubbing out his house. Their bedding becomes unfit for use, and clothing for their bodies when once put on is not taken off, as a rule, until worn out. Their whole person soon becomes reeking in filth, and the stench surrounding their presence when in a close, warm room is intolerable. They are slaves to the tobacco habit, and it would seem as though they thought that their very existence depended as much upon the use of their pipe as the air they breathe. Their food, which is wholesome and clean when issued to them, becomes dirty and is unprepared when eaten."

And yet he says: 'Indian youth should be educated in schools on or near the reservation to which they belong.'

Returned Students.

Acting Agent GEO. LE ROY BROWN, Capt. 11th Infantry, of Pine Ridge Agency, S. Dak.:

"The returned students of nonreservation schools, and also the students who have attended for a number of years the reservation schools have, as a whole, done as well as could fairly be expected. Many have fulfilled the brightest hopes of their many friends, occupying positions of trust and usefulness; physicians, preachers, teachers, clerks, assistant teachers, assistant farmers, blacksmiths, wheelwrights, tinsmiths, harness makers, and laborers. Many have comfortable homes, little farms, cattle and horses; some have not done well, but are not hopeless, and a few are probably beyond redemption, though their children may be benefited by their parents having had the advantages of a brief training under good influences."

Individual Effort the Only Way.

Agent C. C. THORNTON, of the Tulalip Agency, Wash.:

"The timber so cut has been sold by these Indians and the proceeds therefrom used to improve their farms and add to their stock. Heretofore the Indians have

never, unaided, cleared any of their timber tracts, and that they have done so this year is encouraging as showing a tendency to greater individual effort and progress."

Not All Killed in the East.

Agent JAY LYNCH, of the Yakima Agency, Wash.:

"Many of the children are scrofulous and consumptive, and die very young, and very few healthy children can be found among them. The same is true of about one-half of the reservation Indians."

The Oneidas Most Advanced.

Agent CHAS. S. KELSEY, of the Green Bay Agency, Wis.:

"The Oneidas are well advanced in civilization, many of them possessing good farms and buildings, using improved machinery, and having comfortable surroundings and appliances in their homes equal to their white neighbors off the reservation."

A large number of children have been taken from this reservation to different Government training schools, more than 300 having been in such schools during the past year."

Refreshing.

Agent M. A. LEAHY of the LaPointe Agency, Wis.:

"The prospect is decidedly encouraging to those who desire to see these Indians relieved from the further guardianship of the National Government, the autonomy of the tribe destroyed, the individual invested with all civil and political rights, and absorbed in the community as citizens by the State and National Government."

Always the Case at a Reservation Boarding School.

Agent JOHN FOSHER, of the Shoshone Agency, Wyoming:

"The most difficult obstacle to overcome is that of inducing them to speak English. It may appear strange, yet it is nevertheless true there is a larger percentage of the pupils that can read English plainly and distinctly than there is that can or do speak the English language."

NEWS IN BRIEF FROM THE INDIAN TERRITORY.

GATHERED FROM TERRITORIAL EXCHANGES.

Government Bonds in the South West.

There is a division of opinion in the Cherokee Nation as to the worth of the bonds given by the government for the \$6,000,000 paid for the strip recently purchased. There is a remarkable and unaccountable hitch in the sale of these bonds and the opinion is held by one of the factions, that the delegation and Chief of the Cherokees or some of the manipulators of the scheme are going to make a blanket full of money. The *Cherokee Telephone* is disposed to think that the bonds are safe, and reasons that the deal with the government is a clear contract like their annuities, and the money is as certain to be appropriated when it falls due in one case as the other. The *Telephone* also advocates that the only feasible plan to relieve the people is to issue the bonds direct to the people, in denominations to suit.

Forced Statehood.

To force statehood upon the Indian ere he is fully prepared to meet the new order of things would be murder and robbery—just as well throw him into a den of Russian wolves. He would stand just as much show with the wolves, to come out alive, as he will stand with the class of men who will first flock to the Territory when the gate is opened by Congress. It is the cut-throat, robber, perjurer, and ravisher urged on by "Missouri whiskey," that makes the Indian shudder at the bare idea of any change in government that would let such beasts of prey have full sweep in his country.—[*Cherokee Advocate*.]

An Indian Wail but They Must Come Under.

A wail goes up from the Indians in the Cheyenne and Arapahoe country over the fact that when ponies trespass on the fields of white settlers, and devour their crop, the settlers impound the horses and compel the redskin to pay damages which they claim are exorbitant—in some instances exceeding the value of the animals. The Indians have a bitter hatred of the law which compels them to herd their ponies, or pay for all damages done by them.—[*Chickasaw Enterprise*.]

It is said that the Cheyennes have a tradition that has been handed down from generation to generation pointing to the Asiatic origin of the Indian race.

It is that their ancestors lived in a land of almost perpetual snow, and that they used dogs instead of ponies to pull their sleds, and their meat was principally the wild rabbits of that cold northern region, and that they were clothed in rabbit skin.

One familiar with the character and condition of the Indian said recently:

"So long as the Indian is dependent upon the Government or church for his food and clothes, just so long will he sleep and dream on the sunny side of his wigwam, or spend his waking hours in provoking quarrels among the neighboring tribes."

Teach them that to obey the commandment 'Six days shalt thou labor,' is just as important as that the seventh is the sabbath of the Lord thy God, in it thou shalt not do any work."

HOW THE FULL BLOOD SUFFERS.

The Chickasaws are very uneasy about the disbursement of their leased district money and express themselves, as not expecting more than one half of the amount paid by the United States Treasurer. Some of their political high moguls will doubtless feather their nests in good shape. This is one of the blessings of tribal autonomy from a boddler point of view.—[*Chickasaw Chieftain*.]

That there is dissatisfaction and distrust elsewhere in the matter, is shown by the following from the same paper:

The announcement that the United States Government would pay the money for the leased district to the Treasurer of the Choctaw nation, caused great alarm among the full blood Indians, and meetings were held at a number of places and vigorous protests sent to President Cleveland against this and asking that government officers distribute the money. They say that is the only way that they can get their rights.

The *Cherokee Advocate* utters a note of warning against one of the dangers threatening the Indians in that section as follows:

We are informed that some of the merchants have already taken mortgages on the homes of some of our people. They do not want their homes now—but are willing to abide their time, and wait until the land passes into the hands of the citizens. Look out! Look out!

EASTERN SCHOOLS FIGURE NOT IN THIS.

The work of enrolling the Cheyennes and Arapahoes preparatory to paying them their interest money, is now in progress and payment will be made next month. The new census of the tribes shows that nearly three hundred Indians have died during the past year, and that the births number less than one-third as many. At this rate the tribes will soon become extinct.—[*El Reno Eagle*.]

THE CRISIS AT HAND.

Now is the crisis of the existence of the Indian nations. Nobody disputes this. The public monies are or soon will be exhausted, the lands are becoming monopolized, grumbling, discontent and a lack of confidence in the governments are everywhere. Everything indicates that a change must come, either a voluntary or semi-forced change. But what will the change be? That is the question. Not a man can tell or guess with reason, because there has not been any concerted action or expression of opinion by the citizens of

the territory. Surely a matter of such great importance, that affects every man and every interest in the territory should receive full consideration by the people en masse. The people should gather in convention and settle on some plan of action. If they do not, a plan may be carried out that does not accord with their wishes or interest. Now all of the outside influences and some on the inside are working for statehood under Oklahoma's wing, and this will probably be the result if the interested people on the inside do not do something. The citizens and people directly at interest in the Indian Territory should hold a convention and determine upon a plan of action before the commission comes from Washington, prepare to treat intelligibly and with force and organize for a campaign of education to carry to success the plans they may adopt. Such a convention may do incalculable good.—[*Muskogee Phoenix*.]

ONLY TRUE IN PART.

Two of the five civilized tribes—the Creeks and Chickasaws—are favorable to allotment and statehood.

The above paragraph was clipped from the RED MAN published by the Indian Industrial school of Carlisle, Pa., and is in part so, but the Creeks and Chickasaws do not want statehood. They are fast realizing, however, as is also the other three tribes, that unless they go to work and make some disposition of their lands, statehood will be forced upon them. As a consequence they are talking among themselves to a great extent and most all favor a division. It is well that they are discussing this matter, for it is a serious subject, and the sooner they divide their lands per capita and get it out of the hands of the demagogues and shysters who are systematically robbing them, the better it will be for them. If conditions in the land tenure continue to exist in the next ten years like it has in the last ten, the average full-blood will not have land enough left to graze his milch cows on. You ask, why? The answer is simple. It is because these demagogues and cattle barons will have it under fence and the pastures full of foreign cattle.—[*Eufaula (I. T.) Journal*.]

A STEP BACKWARD.

From the *Chickasha Express* we clip the following programme for the celebration of the Fourth of July at Anadarko, Ind. Ter. To revive these savage customs, which are fast disappearing before the march of civilization, is a grave mistake and totally foreign to the spirit of the day they are intended to celebrate:

Grand Cavalcade: Consisting of the Kiowas, Comanches, Apaches, Wichitas and Caddo Indians, each tribe or band to be led by their respective chiefs, dressed in their war costumes and their tom-toms for music. The parade will commence opposite the U. S. Indian agent's office, thence west to Col. Fred's store; thence south; thence east to the place of beginning; making a complete circuit of the Agency Park. The line of march will then be extended to the beef pens situated about $\frac{3}{4}$ of a mile southeast from the Agency. The beef corral is located upon a high divide sloping to the southwest, overlooking a beautiful valley below, here the cattle will be turned over to the Indians who will proceed to inaugurate a Buffalo hunt in primitive style, viz: the cattle to be slain with bows and arrows or spears by the Indians, on horseback.

It will be the aim of the committee to reproduce an old time Buffalo hunt in all its details. Persons who have witnessed a beef issue can form some idea of how exciting will be the scene.

After the hunt will come the roping match which is too well understood to require a description. This, it is expected will consume the morning hours.

Races: At 1 o'clock sharp the races will commence, consisting of horse and foot races, varying in 300 yards to one mile and return in regular Indian style, which will be concluded about 5 o'clock p. m.

After the races will come the war dance, participated in by all the leading men of the different tribes. All of the old war relics and costumes will be brought into requisition in the way of war bonnets, spears, lances, tomahawks, shields, bows and quivers &c., &c. No pains will be spared to make this the most interesting feature of the day.

A liberal subscription is assured and handsome prizes will be awarded to the Indians excelling in the Buffalo hunt, races and dance, which will have a tendency to bring out their best efforts.

BLIND TO THEIR OWN INTERESTS.

Judge Warren G. Sayre, one of the Cherokee Commissioners, is in the city. He came down from the Ponca reservation, where the commission is at work trying to negotiate with the tribe for their surplus lands. In conversation with the *State Capital* reporter, he said that fifty-one out of the one hundred and ten adult male Indians had agreed to take allotment of lands, the other fifty-nine are stubborn and are holding off. It has been impossible so far to make them agree to sell their surplus land. Pawnees have about all been allotted. The Judge thinks those intending to go into the Cherokee Strip will make no mistake in getting ready to "rush" in about September 15.—[*Guthrie (Okla.) State Capital*.]

FLEECING THE INDIANS.

Parties from the Chickasaw nation say that country merchants from that nation have laid in big stocks of goods and are selling them on order to the treasurer of the Chickasaw nation, who is soon to pay over to the people their part of the leased district money. It is said that merchandise is going rapidly at a profit of something like 250 per cent. That the Indian would be victimized has been predicted in these dispatches all along unless the government paid the money out per capita directly to the Indian themselves. The inwardness of all the acts of officials in the Indian country may never be known but in countries where a higher standard of morality and intelligence prevails there would be some ugly scandals developed that would cause the world to stand aghast at the corruption rampant in high places. There it is different.—[*Indian Journal*, Eufaula, Ind. Ter.]

AN IMPORTANT SUIT.

One of the most important suit ever filed in the United States court for the Indian Territory is that of the twenty-three Cherokee Indians against the Cherokee nation. We understand that the case will come up in the shape of a suit in partition asking for an equal and just division of their lands. The suit has been instituted at Muskogee before Judge Stewart and is said to have been done after due reflection on the part of those interested. The main cause for the action is the fact that under existing laws governing the Cherokees there is no way by which a Cherokee may withdraw from the tribal organization and have his portion of the Cherokee estate set aside for his individual use. The outcome of this suit will be watched with unusual interest, and should the court hold that the Arkansas laws apply to real estate here the same as in Arkansas, the result will be far-reaching and will cause many of the different tribes to institute suits of a similar nature.—[*Indian Journal*, Eufaula, Ind. Ter.]

Statehood for the Indian Territory is what the Indians need as the civilizing commencement exercises. Statehood for the Indian Territory is what north Texas needs to assist its already remarkable prosperity.—[*Fort Worth Gazette*.]

Unless unforeseen circumstances prevent, the Cherokee Strip will be opened to settlement on September 15th, when the usual grand rush may be expected.

POETIC JUSTICE.

It would be well for the Caucasian race of the United States to make an application of the following story found in an exchange. Are we not suffering "poetic justice" on account of the retreating Indian, who, being enticed into the reservation nest of stinging vice, centuries ago, is now in frenzied yelps of agony, innocently turning upon his persecutors for protection? The story represents father and son in conversation as follows:

"Father, what is poetic justice?" asked Fred Stanley at the tea-table.

"Bless the boy! What put that into his head?" said mother.

"Why there was something about it in your reading lesson to-day, and when I asked Miss Thompson what it meant she said we should see how many of us could find out for ourselves and give an illustration of it tomorrow; but I don't know how to find out unless you tell me, father."

Mr. Stanley looked thoughtful for a moment, and then smiled as if struck by some amusing recollection.

"Poetic Justice," he said, "is the kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that, I think, will furnish the illustration that you are after."

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now. Two other boys and myself went black-berrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn looking creature, and seemed delighted to make up with us, and when we gave him some scraps of bread and meat from our lunch basket he capered for joy and trotted along by our sides as if to say, 'Now boys, I'm one of you.' We named him Rover, and, boy-like, tried to find out how much he knew, and what he could do in the way of tricks, and we soon discovered that he could 'fetch and carry' beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it and drag it back to us. Fences, ditches and brambles he seemed to regard as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all."

"At length we reached the meadow, and scattered out in quest of blackberries. In my wanderings I discovered a hornets' nest, the largest I ever saw—and I have seen a good many. It was built in a cluster of blackberry vines, and hung low, almost touching the ground. Moreover, it was at the foot of a little hill, and as I was scampering up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't know why the dog and the hornets' nest should have connected themselves in my mind, but they did and a wicked thought was born of the union."

"Rob! Will! I called to the other boys; 'come here; we'll have some fun.'"

"They came promptly, and I explained my villainous project. I pointed out the hornets' nest, and proposed that we should roll a stone down upon it and send Rover after the stone. 'And, oh, crackey, won't it be fun to see how astonished he'll be when the hornets come out,' I cried in conclusion. They agreed that it would be awfully funny. We selected a good-sized round stone, called Rover's special attention to it and started it down hill. When it had a fair start we turned the dog loose, and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim, and as the ground was smooth the stone went true to its mark, and crushed into the hornets' nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out and settled upon the poor animal. His surprise and dismay fulfilled our anticipation and we had just begun to double ourselves up in paroxysms of laughter, when, with frenzied yelps of agony, he came tearing up the hill after us, followed closely by all the hornets."

"Run!" I shouted, and we did run; but

the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled, like a black avenging cloud all over us and the scene that followed baffled my power of description. We ran, we scratched, we rolled on the ground, and we howled with agony, till the meadow was, for the time being, turned into a pandemonium.

"I have never known just how long the torture lasted but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to rid ourselves of our vindictive assailants."

"As soon as he realized that we, too, were in distress, and could give no assistance, he ran blindly to a stream that flowed through the meadow not far away, and, plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream and looked at each other dolefully through our swollen, purple eyelids, while the water dripped from our clothing and a hundred stinging wounds reminded us what excessive funny fun we had been having with Rover."

"The poor dog, innocent and free from guile himself, judged us accordingly, and creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me."

"Boys," I said, 'we've had an awful time, but I tell you what, it served us right.'"

"Neither of them contradicted me, and rising stiffly, we went slowly homeward with Rover at our heels."

"That, my boy," said Mr. Stanley in conclusion, 'is a good instance of poetic justice.'"

INDIAN CONSCIENTIOUSNESS AS TO ACCEPTING A PENSION.

From the West Chester News.

EDITOR NEWS:—The following circumstance is related by Thomas L. McKenny who for a number of years held the office of Chief of the Bureau of Indian Affairs at Washington. It is highly probable that did the same degree of conscientiousness which animated the untutored Tuscarora chief prevail generally throughout this country the annual charge for pensions would not exceed the forty million dollar total, which in General Grant's estimation would have been a very liberal expenditure. The present outlay is now about four times that amount. Were some Charles Sumner to rise in his place at the approaching urgency session of Congress and recite for the benefit of his fellow-members and of the country at large the incident below detailed, it might operate to improve the national financial situation. The conscience of the country seems to be somewhat after the nature of the current silver debasement—it needs an uplift toward an intrinsically better, a golden standard.

J. W. L.

Kersick, an Indian, and a chief among the Tuscaroras, had served under Lafayette, in the army of the Revolution. It was usual for him in company with a few of his leading men, to visit, once in two or three years, the State of North Carolina, whence his tribe originally came, to see after some claims they had upon that State. In passing through Washington, the old chief would call at my office, for the purpose of submitting his papers, and of consulting with me. On one of these occasions he made a call, before breakfast, at my residence accompanied by his companions. A neighbor had stepped in to see me, on the way to his office, and our conversation had turned on Lady Morgan's France, which had been just published, and was lying on my table.

We spoke of Lafayette. The moment his name was mentioned, Kersick turned quick upon me his fine black eyes and asked, in great earnest,

"Is he yet alive? The same Lafayette that was in the Revolutionary War?"

"Yes, Kersick," I answered, "he is alive; and he is the same Lafayette who

was in that war. That book speaks of him as being not only alive, but looking well and hearty."

He said with deep emphasis, "I'm glad to hear it."

"Knew you Lafayette, Kersick?"

"Oh, yes," he answered, "I knew him well; and many a time in a battle I threw myself between him and the bullets; for I loved him."

"Were you in commission?"

"Oh, yes," he replied, "I was a lieutenant; General Washington gave me a commission."

My friend (who was the late venerable Joseph Nourse, at that time Register of the Treasury), and myself agreed to examine the records, and see if the old chief was not entitled to a pension. We, or rather he, did so. All was found to be as Kersick had reported it; when he was put on the pension list.

Some years after, in 1827, when passing through the Tuscarora Reserve, on my way to the wilderness, I stopped opposite his log cabin, and walked up to see the old chief. I found him engaged in drying fish. After the usual greeting, I asked if he continued to receive his pension.

"No," said the old chief, "no; Congress passed a law making it necessary for me to swear I cannot live without it. Now, here is my little cabin, and it's my own; here's my patch, where I raise corn and beans and pumpkins; and there's Lake Oneida, where I can catch fish. With these I can make out to live without the pension; and to say I could not would be to lie to the Great Spirit."

Illustrative of the "Wild West" Teaching.

EDITOR NEWS:—The Public Ledger of this morning, recording the fatal shooting of a fourteen-year-old boy by his brother, says of it: "It is probable that no sadder accident will occur this Columbian Fourth of July. The cries of agony and grief were heart-rending." Here is the explanation of the occurrence: "Both boys had attended the theatres, and were fond of the Buffalo Bill style of drama. William had on a belt and was imitating one of the heroic acts of one of his favorite actors."

A few days ago it was stated, as an item of information in the Local News, that the Fair Ground authorities were considering the propriety of inviting a Wild West show to give an exhibition there. Such action, I trust, will not be taken. A forcible reason thereagainst is found in the above recital. General Morgan, late Commissioner of Indian Affairs, was strenuously opposed to permitting the Indians to be taken off the reservations for any such purpose. His predecessor in office of a few years back, John H. Oberly, took the same view of the matter. We read every few days of the holding up of trains and stage coaches in the West by daring robbers, and it is one of the entertaining spectacles of the Wild West shows to enact this performance. May the boys of the borough be spared this realistic education in brutality and burglary. The ordinance of last summer, recognizing the licensing of Wild West shows within the borough limits might, it seems to me, be very properly amended in deference to the claim that we make of Christianity and civilization.

JOSIAH W. LEEDS.

Rocouney, 7th mo. 4, 1893.

INDIAN WEDDING AT GENOA.

The first Indian wedding in the history of the Genoa, Nebr., Indian School, took place on Wednesday, June 21st, at 8.30 P. M. Mr. Charles Kealar, assistant harness maker, and Miss Minnie O'Neill were the contracting parties.

The former is a Sioux and the latter a Shoshone. The newly wedded pair will go to house keeping and Charles will remain in the employ of the school.

It is reported that the Comanches are now staking off their allotments in anticipation of the opening of the Comanche and Kiowa reservation to settlement next spring.

AN HISTORIC WELL.

In Bucks County, the summer resort of hundreds of Carlisle Indian boys, who may be seen earning their bread by the sweat of their faces, there is a famous well which is likely to retain its place in history. A writer known to us in the Doylestown Daily Intelligencer says:

It was a favorite resort for the Indians, for here the surroundings afforded all the comforts that savages hold most dear. Their spring furnished water in abundance, fish were plenty in the streams and the wilds of the mountain were a noble hunting ground. The "Indian field," so called, at the foot of the mountain, was close at hand, where they practiced their rude husbandry to keep up the winter supply of hominy.

There is a tradition, likewise, that a circle of wigwams surrounded the well, and that Penn visited the natives on more than one occasion, in treating for their lands. Here was likewise the grand centre, so to speak, of their skill and handiwork. From here and the surroundings have been gathered a greater variety of remembrances to connect the present with the past than perhaps any other locality. Is it any wonder then that they were loath to leave a spot so sacred to them and endeared by their many traditions? Yet such was their destiny. The remnants of the tribe that lingered here had lost much of the original Indian character by reason of frequent intercourse with the dominant race. It had changed their habits and modes of life and besides this to have subsisted upon wild game and the chase, when most of their hunting grounds had been destroyed, would have been very precarious.

A century or more ago the natural well was known as Conky Hole, and tradition bears us out in the conclusion that it bore that name long before Penn visited the province. The tradition runs thus:

In the long ago the great chief Tammany and a band of his dusky followers were seated in a council beneath the great beech trees at the well.

While thus engaged, Tammany's faithful dog "Conky," scared up a rabbit, and after a long and exciting chase the "cotton tail," to escape capture, jumped into the spring, and "Conky," in eager pursuit followed him to his watery retreat; but neither were successful in making the subterranean voyage to the outlet at Ingham spring, and to this day have not been heard from.

Tammany, it is said, for many moons, watched by the side of the sparkling waters of the well and cried aloud to the Great Spirit for the return of his favorite "Conky."

But alas! The poor dog never returned, and Tammany mourned his loss until old age summoned him to join his tribe in the new hunting ground prepared for all good Indians in the world beyond.

WHAT! KISS BY TELEPHONE?

He stood at the school end of the telephone line connecting us with the Western Union.

There seemed to be difficulty in getting the operator at the other end of the line to understand, and no wonder!

The gentleman at this end somewhat out of patience was saying in emphatic tones:

"No, no! Kiss me. Kiss me! I say."

He seemed to be talking to a lady, for he spelt "D-e-l-i-a," and with more earnestness than ever added "Kiss me!"

Things are not always what they seem, however, for upon inquiry it appeared that the message was only trying to work its way to Delia Kisma, one of our pupils, which explains the embarrassing situation of the man at this end of the line.

A gentleman who has long known General Armstrong, the Assistant Indian Commissioner, says of him: He is a gentleman, honest with his convictions, unimpeachable, true to his country and government first, and in religion a broad Catholic.—[The Indian's Friend.]

Dr. Carlos Montezuma, a full-blooded Apache Indian, arrived in the city yesterday on his way to assume the position of instructor and physician at the Carlisle Indian Industrial school at Carlisle, Pa. For the past six months the doctor has filled a similar position among the Nes Pilems on the Colville reservation and only received a telegram Monday announcing his promotion.

Dr. Montezuma is a graduate of the Chicago medical college and speaks the most perfect English. Since his graduation, four years ago, he has occupied positions as Indian physician and instructor at Fort Stevenson Indian industrial school, North Dakota, and at the Western Shoshone Indian agency in Nevada, his services in every instance being so satisfactory to the government that promotion speedily followed.

The doctor is a young man—only 27 years of age. He was 5 years only when a raid was made by some neighboring tribe and he was carried off a captive. He never saw his father or mother again. A traveling artist by the name of C. Gentile, scouring that portion of the country for curiosities, came across the Indian waif and purchased him from his captors for \$30. Gentile took the boy to Chicago with him and sent him to school. Montezuma worked his way up step by step, paying his way by dint of hard work, and finally graduated honorably from the Chicago medical college. He leaves for Carlisle today. The doctor's views on the Indian question are unique and somewhat at variance with the commonly accepted ideas of government officials on Indian education. He expressed himself as emphatically opposed to educating Indian youths and children, so long as they remain in the barbarous haunts of their forefathers. He wants them removed to civilization, where their surroundings will go hand in hand with the knowledge imparted to them. The task of educating adult Indians, Dr. Montezuma says, is an almost hopeless one. The government's attention should be directed solely to the children. An Indian matured on a reservation is always an Indian. He substantiates his views on this subject with numerous proofs from actual experience.

Though a natural-born follower of the same tribe that the wicked Geronimo dominated, the doctor is one of the meekest and most modest of men, and a shining example to the whites of the results of patience and perseverance directed in proper channels. For 18 years he never saw an Indian and cannot speak the language. He says if all Indian children were dealt with in the same manner the result would be the same. He remembers many incidents of his early barbaric life, young as he was. When asked if he ever felt inclined to go on the war path he smiled and said:

"Yes, I am on the war path for civilization all the time."

The doctor has written several valuable articles on the civilization of the Indian. He has a fine education, and talks just like any other well educated American. It is hard to realize, when talking with him, that he is of the race of the savage Apache, the most blood-thirsty of all the American Indian tribes.—[*The Spokane Review*.]

Assistant Commissioner of Indian Affairs General Armstrong recently discovered in the archives of the Indian bureau a yellow, time-stained printed volume containing the census enumeration of the Choctaw and Chickasaw Indians taken in 1831 by General Armstrong's father. It is known as "Work and Armstrong's Register," and is a book of peculiar value just now. Its compiler was a retired army officer who had been charged by the government with superintending the removal of these Indians to the west. The present assistant Indian commissioner was born in the Choctaw nation.

The Tsimpshean tribe of Indians live on Alaskan soil. The following legend comes to us through a member of the same tribe, Edward Marsden, now a student of Marietta College, Ohio.

The earth was at one time very close to heaven, so very close that the people in heaven could see the actions and hear the voices of those on the earth, and the people on the earth, could see the doings and hear the voices of those in heaven.

The great Shimaugit (Ruler or Supreme Being), told the people on the earth to pursue their respective business. They were to be busy, but not make any useless noise or clamor.

The people heard the command and they promised to be obedient.

Men felled cedar trees for their houses and furniture and were engaged in trade and hunt, while women were making mats, baskets and fur clothing.

Young men had foot races, wrestling and other trials of strength. Boys and girls, young women as well, were taught national songs.

Festivals and many joyful and religious occasions were observed. In fact they were all busy.

But at one time, people on the earth were so very busy trying to enrich themselves that they disregarded and finally forgot the command and made some very loud noise. They made such a racket with their tools and voices that the great Shimaugit was much disturbed, and, in order to rid himself of the clamorous people, kicked the earth and shoved it a long way off and out of his hearing and sight. The shock caused by the kick was so strong that the earth was almost out of its former shape. Many cracks were made and the ocean flowed into them, and thus the people were separated from one another and later new nationalities were formed. It also threw up heaps of rock and sand which afterwards became mountains and hills.

Disobedience to the command resulted in the great kick, and the great kick brought about the separation,—man from heaven and from his earthly neighbors.

MILITARY OFFICERS AS INDIAN AGENTS.

WASHINGTON, June 20.—The following order has been received by the commanding general of the army from the president:

EXECUTIVE MANSION, WASHINGTON, June 16, 1893.—Pursuant to a provision of chapter clxiv of the laws of the first session of the Fifty-second congress, passed on the 13th day of July, 1892, which reads as follows:

"Provided that from and after the passage of this act the president shall detail officers of the United States army to act as Indian agents where vacancies from any cause may hereafter occur, who, while acting as such agents shall be under the orders and directions of the secretary of the interior, except at the agencies where, in the opinion of the president, the public service would be better promoted by the appointment of a civilian."

I hereby detail the following officers of the United States army to act as Indian agents at the agencies set opposite their respective names:

Captain Lorenzo W. Cooke, Third infantry, at the Blackfeet agency, Montana.

Captain Homer W. Wheeler, Fifth cavalry, at the Cheyenne and Arapahoe agency, Oklahoma.

Captain Joseph Hale, Third infantry, at the Colville agency, State of Washington.

Major John H. Patterson, Third infantry, at the Forest city agency, South Dakota.

Captain William H. Clapp, Sixteenth infantry, at the Fort Berthold agency, North Dakota.

Captain Charles F. Robe, Twenty-fifth infantry, at the Fort Belknap agency, Mont.

Captain John Van Ossdale, Seventh Infantry, at the Fort Hall agency, Idaho.

Captain Henry W. Sprole, Eighth cavalry, at Fort Peck agency, Montana.

Captain William E. Daugherty, First infantry, at the Hoopa Valley agency, California.

Captain Hugh G. Brown, Twelfth infantry, at the Kiowa agency, Oklahoma.

Captain Levi F. Burnett, Seventh infantry, at the Mescalero agency, New Mexico.

Captain William H. Beck, Tenth Cavalry, at the Omaha and Winnebago agency, Nebraska.

Captain Charles A. Dempsey, Second infantry, at the Osage agency, Oklahoma.

Captain John L. Bullis, Twenty-fourth infantry, at the Pueblo and Jicarilla agency, New Mexico.

Captain Cyrus S. Roberts, Seventeenth infantry, at the Southern Ute agency, Colorado.

Captain Henry Wygant, Twenty-fourth infantry, at the Shoshone agency, Wyoming.

Captain Thomas Sharp, Seventeenth infantry, at the Tongue River agency, Montana.

Major James F. Randle, Ninth cavalry, at the Uintah and Ouray agency, Utah.

Captain William P. Rogers, Seventeenth infantry, at the Warm Springs agency, Oregon.

Captain Charles G. Penny, Sixth infantry, at the Pine Ridge agency, South Dakota.

On receipt of this order the officers named will report at once by letter to the Secretary of the Interior and proceed at once to their designated agencies.

A VERY APPRECIATIVE LETTER FROM A MEMBER OF CLASS '90.

Miss Rosa Bourassa, who has been for the past year or two one of the helpers in the Girls' Quarters, was appointed a delegate from our King's Daughters Circles to the great King's Daughters Convention held in Chicago in June. Before going to her home in Michigan, she visited the World's Fair, and since arriving home has written some of the impressions received, and at the close shows sincere appreciation of what Carlisle has been to her.

She says:

I hope you will excuse me for not writing before but while I was in Chicago I was so busy sight-seeing that I did not have time to write. Since I have been home I have been so steadily talking about what I saw at Chicago, that it has been just as difficult for me to write here as it was in Chicago.

It is very quiet here after being where there is so much stir and noise; nevertheless it is very restful.

I found all of my people well and getting along nicely. The day I left Chicago was so hot and sultry that my journey from Chicago was very disagreeable, but the week spent in Chicago was pleasant enough to balance the disagreeableness of my trip home. It would be useless for me to attempt to describe any of the beautiful and wonderful things I saw there when Mrs. Pratt can do that so well every week for the *Helper*. I will however express my opinion about the Indian school.

I said to Chauncey so often, how wise you were not to have a few of the boys and girls in Chicago for a month but arranged for the exhibit as you have it, instead.

The school building is a very small one and the many rooms that are necessary to show off to good advantage the work of the pupils are very small. By the time the visitors get into the school-rooms and work-shops there is hardly room for one to turn around.

The Carlisle exhibit in the Manufactures Building is in a very good place. Two large windows overlook the lake and when the windows are open there is always a cool breeze.

I enjoyed the beautiful sights and made good use of my time while there.

At the Convention we had a very pleasant time. We heard some good

talking that gave me a new inspiration to work for something higher. I hope the girls were affected in the same way. We heard Rev. Anna Shaw and many others.

I have spent a very happy three-years at Carlisle and will always remember the many talks that you gave to us in the chapel Saturday evenings and at other times.

I for one have been benefited by your advice, so do not get discouraged at what seems to be work done for nothing; although you may not see any progress I and others with me appreciate what you have done for us.

As I have said before, I feel that going to Carlisle among such a different class of people from what there is around here was the means of making me what I am. I might have been a wild, reckless girl ere this if I had not gone to Carlisle.

I wish you success in your effort to teach my race the ways of civilization, and hope that some time soon they will appreciate what has been done for them as I do.

TREE CONVERSATION BETWEEN AN EDUCATED INDIAN FATHER AND SON AS BROUGHT OUT IN A COMPOSITION.

BY HUGH SOIS.

When I was at home I thought about trees a great deal and at that time I used to say to my father: "Why don't you cut all those trees there near the pasture?"

He answered:

"Those trees are very useful."

"But," I said, "I don't see how they can be useful, standing there for nothing. Why don't you cut them down and make them into logs and get some lumber from them? That is better than to have them standing there just for birds to sit on; let us go and cut them."

"No," he answered. "Some of these days you will learn how useful trees are."

"Well," said I, "if I don't know, let me learn it now. How is it?"

"Come here," he said. "Let us sit in the shade. I'll tell you about forests."

"A little while ago I received a book from Mr. Fernon, the chief of the division of forestry and read it through. I find that the forest is the most valuable of the products of the world."

"Why," I said "I thought gold, iron, coal and grain were the greatest of all."

"Oh, no. The forest is worth ten times as much as the gold, as all of the United States barges, canals boats, steam-ships on all lake shores. Besides this, of late years, people have noticed that the ground in many places is not so productive as it used to be. Why is it? They find it is because the forests are nearly all gone."

"And how do forests make the ground productive?"

"It is that when there are no trees the ground gets harder, so that when it rains, the water runs off quickly and does not have time to sink into the ground. But you see there is no shade under the trees, and the sun cannot shine on the ground. There the ground is soft, and when it rains the water sinks into it, and does not run off because the roots of the trees hold it so that it does not go so fast, but slowly till it gets to the farm; and that is the way the forest makes the land productive."

Not long ago a gentleman said:

"Why is it the spring has dried up there on the hill's side? That, I thought would never dry up, but it did." Well, at that time there was a dense forest, but, after the forest was cut, then the spring was under the rays of the sun, and it evaporated. If the forests were not cut down, the spring would remain there forever. If any man cuts down the forest, he is robbing himself of wood and water."

The time is fast drawing near for the Indian to become a citizen of the United States instead of its warden. Under the present order of things the Indian Territory is an expensive child of luxury and a social menace to the government and the only solution of this much-figured-at problem is to make a state of the red man's domains.—[*Sulphur Springs (Tex.) Gazette*.]

ODD EXPERIENCES AND OPINIONS.

One of our young men now on a farm in Bucks County thus facetiously expresses himself in a private letter to a friend:

I have no news of great importance to tell you about but the work I am doing and the peculiarities of Quakers.

We are graduated on the hay-field and shall tackle the wheat-field next.

My lord has not many live stock. He has a span of horses, a pair of dead-head jacks, eleven head of cows, about a dozen or two of the driest animals on earth, poultry of all kinds, a half dozen of cats, a puppy, rats cannot be estimated, and a flock of sheep.

He has six fields upon which we drill daily, and every day we go through some of the most difficult evolutions, such for instance, hay pitching requiring muscular strength in order to master it.

I had peculiar interview with an old Quaker gentleman who was of course very inquisitive. After having a long and instructive talk, he asked me:

"Who art thou?"

I said in return, "Don't you know me yet, you have been here for the last 400 years and don't know me yet."

He exclaimed: "No, I don't know thee, who art thou anyhow?"

I finally said to him, "I am the miserable creature whom you have driven from the Atlantic to the Pacific Ocean. I am the son of a masculine Caucasian and a feminine savage. Furthermore I am an Indian emigrant from the 'wild west' seeking to gain a knowledge of the white's ways or what advancement I can in the extent of civilized cultivated lands, in manufactures, in mining, in facilities of social and commercial intercourse."

"The gates of our farms and the doors of our institutions are open to you, march right in and help yourself."

I thanked him heartily for his kindness.

The outing system is an excellent remedy in many things.

Before I left Carlisle I weighed 125 pounds, and now my weight runs up to 140.

The civilized intercourse and competition with the Indian is the only real Indian redemption from barbarism.

I have decided not to go home but to remain and complete my course of study.

I miss the English speaking lectures very much because they are so instructive in many ways.

I am getting so as to get at things like a Bucks County farmer.

There are some people in this community who look upon the Indian as a mere curiosity, but the outing system has taught them that the Red Man of the forest and plain is a human being like themselves.

AN ORIGINAL COMPOSITION.

BY SPYNA DEVERAUX.

What can be Made From an Apple Tree.

In the spring the apple tree bears pretty pink blossoms, which tells us that summer has surely come.

It makes us happy to see the pink blossoms out again. A few days after the blossoms are out, they drop from the tree and when they fall the apples begin to grow.

And about August you will find nice red apples ready to be used.

Then we pick the finest looking apples to put on the tables.

The apples are used in making apple sauce, jelly, apple butter, and cider is also made from the apples, and cider can make a drunkard. Cider is not good to drink. You can make vinegar out of the apples and that is good for food. Some girls like to drink vinegar so as to make them pale and not so fat.

Apples are used in making a nice dish for the tables which are apple dumplings.

I am sure you don't want any better one. Apple pies are the best yet for the boys are so fond of apple pies. They can smell apple pies miles away. The

very minute they enter the door they cry for apple pie.

And you can't say no to them because they look so hungry. When they get through eating, they are full of smiles, they think you will give them some more.

When a boy eats green apples it gives him such a stomach ache. And he cries and says I will not eat green apples again. You can go out to the apple tree and cut a nice switch, which will make your boy dance and scream. Because you have used that switch on him.

The wood of the apple tree can be used for fire-wood, and fence posts, and the dead leaves can be used to cover up plants in winter and to make rich compost to use in the garden.

So many useful things can be made from the apple tree, as well as stomach aches, dancing boys and worst of all horrible drunkards.

A CONSECRATED LIFE.

Miss Susan McBeth, who died May 26 in Idaho was a missionary of extraordinary accomplishments. She was highly intellectual and a fine linguist. Before the war she was a laborer among the Choctaws in the Indian Territory. She began her work among the Nez Perces of Idaho, more than twenty-years ago.

The New York Evangelist says:

Cultured and refined she has counted it joy to exile herself from congenial companionship that she might train a generation who should in their turn lead the way to "the living fountain".

She formulated and published a Grammar of Nez Perces language, and her original manuscripts are now in the possession of the Smithsonian Institute. For her unusual ability and labor she was about to receive the title of Doctor of Philosophy, when called to higher than earthly honor.

Her sister, Miss Kate McBeth, who has labored many years at Kamiah and Ft. Lapwai as a faithful missionary of the same tribe, writes:

We buried her where she wished to be laid, down in the Kamiah Valley, close to the little Indian church she loved so well. Not a white person lives there, but her resting spot among the pines is beautiful, and sweetly her 'children' give the reason she wanted to lie there, 'So we may rise together in the morning of the resurrection.'

SEQUOYAH.

[The following interesting article was written by Mr. Alexander L. Posey, a bright young Creek in the Sophomore class at Indian University, and delivered at the closing exercises of that school in June.]

Among the great names in the history of invention, of men who have added momentum to the progress of their race, the name of Sequoyah, the illustrious Indian, deserves to be remembered. The triumph of his genius, in the invention of the Cherokee alphabet, is a victory that must associate his name with the Apostles of science and civilization, and with the benefactors of mankind. No other in the history of his race has won a higher regard from posterity. The deeds of Pocahontas are noble, the heroism of King Phillip, Tecumseh, and other Indians are commendable; and these will live in the memory of the people; but the most enduring remembrance is due to this inventor.

It matters not in what region of the earth the seed of genius is cast—remote or conspicuous—it will germinate and bear its fruit. This truth is verified in the nativity of Sequoyah, as of Shakspeare, of Washington, and of the majority of the most eminent characters of history. The birth-place of men whose lives are destined to be given to the amelioration of humanity, is not confined to some one favorite spot alone. The flower of the desert may shed a sweeter fragrance than the one that has grown in the garden of luxury. Somewhere—no one knows precisely—in that beautiful country once owned by the Cherokees, Sequoyah was born.

Though denied the advantages of education, he had access to the teaching of nature—an ear ever opened to the voice of

reason. His text books were the mountains, the rivers, the forests, and the heaven. His soul was the soul of a philosopher, that thirst for mental gain and ceases never to investigate. He walked amid the wilds contemplating natural laws and the secrets of cause and effect, while his countrymen gloried over the trophies of the chase and war. This high aspiration, by the proper use of the knowledge gained, resulted in the invention of the alphabet in which the rich language of the Cherokees is written.

A mind thus tutored in the university of nature, and achieving such a beneficent deed for humanity, is worth a myriad of others, however learned, that being nothing to pass. Self-reliance and self-instruction are necessary in moulding grand characters. These were the characteristics of Sequoyah.

When he conceived the possibility of his invention, it was his misfortune to share the fate of most discoverers. His project was scoffed at and ridiculed by unappreciating ignorance, which conferred upon him the title of lunatic. No friend had the nobleness and the generosity of heart to encourage him in his toil. But all this served only to animate his faith in the plan which reason had submitted to his hands for execution. When his task was finished—when the subject of his dreams was realized, his fellows looked upon him as one inspired and worthy of his country's approbation.

Sequoyah was not, however, without his faults. The one blemish of his life was intemperance; an evil that has displayed itself in the lives of some of our greatest men. He would, no doubt, have sunk into oblivion, in consequence of this infamous habit, had he not possessed the will, the courage, and the strength of character to break and thrust aside its bonds. Thus, Sequoyah rescued his name from infamy, his genius from ruin. A man addicted to strong drink seldom reforms. But he knew that he could not fulfill the sublime mission of his life and be a slave to inebriety. He knew that he could not devote his time to the execution of his plans and be a drunkard. He knew that such a course of life would do injustice to his fellowmen by tempting the young to follow in his footsteps. Had he been other than a lover of humanity, of science, of civilization; had he been other than an industrious man, a lover of toil, one who finds something always to employ his time, he would have perished in his deliriums, for such is the fate of multitudes who come to ruin in consequence of having nothing to do. This was the noblest victory of his life.

The world has been slow in recognizing the genius of this inventor. His own people are just beginning to realize his worth, and it is anticipated that at no distant day the expression of their veneration will be shown in a monument erected to his memory.

But monuments and words of praise can never express the worth of Sequoyah to his people. Though he fell by the way-side of neglect; though distant stars and flowers of a foreign clime smile above his grave, the work of his hands helped to make his people happy and prosperous!

WILL NOT THE INDIAN ASSIMILATE?

A Correspondent in the *Christian Register* says at the close of an article:

"It will be well to remember that the red man has no gratitude. . . . The conclusion is readily reached that we may force our civilization upon the Indian; we cannot force him to assimilate."

Another correspondent of the same paper in a later number takes up the point in the following sensible manner:

"Such statements are surprising in an age, which sees Capt. Pratt's boys and girls going out every summer from his Indian school at Carlisle and earning large amounts—over \$22,000 last year—by their vacation work; while their letters show, not only a great enjoyment, but a full appreciation of their advantages."

NOTES FROM PATRONS REPORTS OF INDIAN PUPILS ON FARMS.

Each patron having a pupil in charge sends to the office a report monthly. From them the following were selected. There is much sameness in the reports and we give these as a sample:

"She is learning housework very nicely. She is getting to be quite a good cook, and takes quite an interest in her work, is happy and contented, and is very studious."

"It seems right for me to add that he continues to be the same good boy he was when he came to us, does not abuse the privilege of a good home."

"She has been very successful at school having been publicly commended as the 'best worker in the school,' by the County Superintendent."

"Her conduct is much improved to what it was at first."

"She is improving some I think, and I am sure she tries, which is a great deal."

"She is perfectly happy and contented."

"She is a good little girl and we like her very much."

"She is getting along nicely in school."

"She is getting along splendidly."

"She is improving in the womanly deportment, day by day."

"She seems very happy in her home with us."

"She has been a real comfort to me the past month, doing as well in my absence as when I am close by."

"She never sees the necessity of being in a hurry with work, consequently she accomplishes but little in reading and sewing."

"He has failed as yet to grasp the idea that this is a very busy world, and that it is to his interest to help."

"We are very much pleased with him he is so industrious and seems to have good judgment."

"She has done cooking for three for a week without me and got along nicely."

AN INDIAN LIGHT.

Mr. Francis La Flesche, an Omaha Indian, and brother of Dr. Susan La Flesche, graduates this month as L. L. B. from the National University Law School, Washington, D. C. Some years ago Mr. La Flesche obtained a clerkship in the Indian Bureau, and the fact that he has several times been promoted is sufficient proof that his services have won the approval of government officials under different administrations. Unlike most of his fellow clerks, he has not only fully and faithfully performed his duty as a government employee, but he has also found, or made time, in which to take the full course of study at the law school in Washington. Mr. La Flesche is a quiet, dignified gentleman, with a commendable degree of persistence in whatever he undertakes. He deserves the success he has already achieved and the still further success which awaits him in the future. We confidently expect to hear of him a few years hence as one of the leading legal lights of the State of Nebraska. Besides Francis and Susan La Flesche there are three more sisters and one brother, the latter being still at school. Two of the sisters are the happy wives of prosperous white men, the third (a widow) is teaching in a government school. Does any one rise to remark that the only good Indian is the dead Indian?

—[*The Indian Bulletin*.]

This issue of the RED MAN begins a new volume.