The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

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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 considerately 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.

The greatest enemy the Indian as an individual has is the self-constituted friend who compels or insists that he stick to the tribe.

The Indian as an individual is helpless in the tribal mass, because then he is organized against civilization and in favor of the tribe which is the enemy of the individual. The Indian as an individual separated from the tribe is all right, for then he truly learns to look out for number one, which after all is the real basis of individual progress.

We believe in giving Indian youth every appliance and every opportunity to experience the best things in our civilization; so that if perchance they gain a liking for these things they may desert the old things for the sake of the new.

We visited a Catholic Contract Indian School in which not one native born American instructor was employed. All were foreigners, and none spoke plain English. This school supported by Government funds was established and maintained ostensibly for the purpose of Americanizing and citizenizing the Indian.

Mr. Adolphus Busch, the great brewer of St. Louis., is a devout Catholic. He recently gave the Sisters of the Good Shepherd a fine tract of land on which to build a convent and loaned them $100,000 to begin the building. He gave the Sisters a bountiful Thanksgiving dinner to show his high regard for them and their work.—The *Chicago Lever*.

The powerful influence of Archbishop Hughes and the Catholic Church banished the custom of daily reading the English Bible without comment, and the offering of the Lord's Prayer from the Public Schools of New York. Cardinal Gibbons opened the Congress of Religions at chicago with the Lord's Prayer. Catholic periodicals make no end of denunciation against the Public Schools, their principal allegation being that the schools are Godless. Queer, "aint it?"

One thing is certain, men will never aspire to better things unless they know better things. The theory that Indian boys and girls should be educated only under the influence of the camp-fire in the light of by-gone ages because the fiat of civilization has gone forth that no individual Indian shall rise above the camp-fire until all camp-fires go out everywhere is the hurtful hindrance of it all.

When all other churches relinquish their Government stipends for Indian education because they are against the union of Church and State, and "sly Father Stephan," the Jesuit head of the Catholic Indian Bureau in Washington, assumes to belittle and berate them for it, and he and other Catholic managers throughout the country antagonize Government schools and press for more Government money with which to carry on Catholic Indian schools, are we to understand that Catholic management is for or against Catholic dominion over State in this country?

Just what is intended or will result from the establishment by the Government of a normal school for training young Indians as teachers for Government Indian School service in the antiquated Spanish-Mexican town of Santa Fé, N. M., remains to be seen. One thing is certain the young Indians to be placed under training there and who it is intended shall return to their homes to teach and lead their people will be surrounded with little of the loyal American spirit of '76 or of the elevating push and go of our present national life. They will however be thoroughly immersed in the oldest and most dense hotbed of Catholicism within the limits of the United States. Are these facts the reason for the school?

A friend returning from Europe was a passenger on the steamer with six young German Nuns coming to the United States to teach Indians, in the frontier Catholic schools.

It is safe to say that more than four fifths of the teachers and heads of all Catholic Indian Schools supported by Government funds are foreign born and that the mass of these are not even naturalized citizens, while very many do not speak the English language plainly. Is there such a dearth of loyal American educators that we are driven to call upon this un-American force ignorant of, and out of sympathy with our institutions? Had we not better be honest and admit that we are not working upon the Indians to get them into our American system, but that we wish them to grow into allegiance to powers and influences outside the United States?

Two thousand Cherokees in western North Carolina would not go West to the Indian Territory when the Cherokees were removed from the Carolinas and Georgia, and they took the money which the Government allowed for their removal and invested it in seventy-five thousand acres of land. Without further special Government help they went to work and made themselves homes, became citizens, and will now average in intelligence and successful citizenship with the whites by whom they are surrounded. The question arises, What would happen to many other tribes if they were relieved of Government supervision and placed in a position where they too were compelled to "root, hog, or die" like the rest of us?

What Does the Horse Leech Mean?

One thing is certain—Catholics are not receiving fair play from the Indian Bureau. There is no way by which they will, if the facts are screened.—[*Freeman's Journal.*

The public press has been asserting that the Catholic church gets twice as much Government money for Indian School work as all the other churches combined. The following official statement from the report of Judge Browning, Commissioner of Indian Affairs, just out, gives the sums the Government pays, this year to each of the several religious bodies.

Roman Catholic	$365,845
Presbyterian	30,090
Congregational	8,950
Episcopal	7,020
Friends	10,020
Mennonite	3,750
Unitarian	5,400
Lutheran, Wittenburg, Wis	15,120
Miss Howard	3,000
Appropriation for Lincoln Institution	33,400
Appropriation for Hampton Institution	20,040
Total	$502,635

By the above it will be seen that all other religious bodies combined receive only $136,790 or less than two-sevenths of the sum appropriated to churches, while Catholics get more than five-sevenths. What arouses Catholic ire is that they don't get the other two-sevenths.

SATOLLI was sent to America by the pope to assume supreme authority in the Roman Catholic church in this land.

One explanation of his coming is that it is to settle the policy of Catholics with regard to the public school question.

Monsignor Satolli is said to be very eloquent in the Italian tongue. (He does not speak in English.) He has a hard task, however, when he attempts to set aside the argument from illiteracy. In Mexico, our southern neighbor, where the Roman parochial school has had full sway, only seven people in every hundred can read, and ninety three in every hundred cannot; while under our free school system the figures are exactly reversed. Roman Catholic parents are not all blind to these facts, and some insist on patronizing the public schools. Hence the coming of Satolli.—[*Home Mission Monthly.*

Again the law of self-preservation in the work assigned us forces upon us the unpleasant duty of defending ourselves and our work against the imperious encroachment of an insidious foe. When Jesuit priests and the Catholic Church accomplish their purpose and gain as complete control of the Public School system as they have at present of the Indian school system the Public School system in this country will go to the wall. We have many direct evidences of outward and controlling opposition to us in our Government Indian school work, and have, additionally, no end of unmistakable evidence of secret opposition and cunning control against us East and West by the legions of Priests, Nuns and others who have become intrenched almost everywhere thoughout the Indian service of the United States, and who are supported and maintained there by the authority and funds of the Government.

Chief Logan's speech had its day as a standard effort for the rostrum by Young America, and is now replaced by the speech of Dr. Carlos Montezuma, our Apache school physician, which, read on another page.

QUERY.

The United States Government, in 1868, entered into solemn treaty with the Sioux, Navajoes, Arapahoes, Utes, Kiowas, Comanches, Cheyennes, Apaches, Crows, Shoshones, Bannocks, and Pawnees, promising education to every child of each tribe between 6 and 16 years of age. This 10 years of schooling, due each child was to be compulsory. Suppose the Government failed to give this education to such child during the period of that child's life between the ages of 6 and 16, and when he became a youth of 17 or 20 and realized his loss, he came forward and said, "I want my 10 years' schooling," would not consistency and common sense and justice and every other good reason warrant that such youth's claim to the 10 years' schooling guaranteed by the treaty but previously withheld, should be granted?

"I visited the —— school (agency boarding school—ED.) with Mr. — who had lived at the Agency and known all the Indians for many years. We found the records of the school for thirteen years past and went carefully over the lists of about five hundred names, I asking what had become of each one and he answering. With the exception of those away at school and seven or eight mixed bloods who were in the towns about the reservation, and one young man in the Agency blacksmith-shop, the answer was in every case "Blanket Indian."

As students of Agency and reservation schools never get away from camp life the fact that they almost universally return to the blanket and camp condition attracts no attention.

The remarks the Honorable Secretary of the Interior makes in his Annual Report, extract from which we print on another page, betray thorough and practical knowledge of the difficulties thrown in the way of Superintendents of Indian schools by a mistaken Civil Service method, and recommend lines of adjustment and a true Civil Service, which will be heartily welcomed by every responsible School Superintendent in the Indian service. The present rules of the Civil Service Commission repel the best teachers, are an ailment to all others, and make life miserable to the already overburdened officials who alone are and can be held responsible for the success of Indian management. They are only lovely to those who know little or nothing practical about Indian service and have no official responsibility whatever for its success or failure.

The Civil Service movement largely rests its claims to universal application on the assumption that the frequent changes under the so-called Spoils System will be done away with, because Civil Service means permanence. Let some Member of Congress kindly ask the Indian Office for the number of transfers of employees and teachers from one Agency to another during the two years since Civil Service has applied in the Indian Service and then call for the number of such transfers during the forty years previous and he will find that the number of transfers the past two years will more than double those of the forty previous years. Every disgruntled Civil Service employee now applies at once for a transfer and gets it as an antidote for discontent. Just how long it will take to establish the more ruinous character of this method remains to be seen. We know one School Superintendent, who in two years, by transfers, managed to quarrel with three Agents and temporarily ruin three schools before Civil Service would admit his disqualifications. It seems a fairly safe conclusion that an employee who can't adjust himself to the work in one place won't do it in another.

WHAT PRESIDENT CLEVELAND SAYS IN HIS ANNUAL MESSAGE OF THE INDIAN QUESTION.

The condition of the Indians and their ultimate fate are subjects which are related to a sacred duty of the Government, and which strongly appeal to the sense of justice and the sympathy of our people.

Our Indians number about 248,000. Most of them are located on 161 reservations, containing 86,116,531 acres of land. About 110,000 of these Indians have, to a large degree, adopted civilized customs. Lands in severalty have been allotted to many of them. Such allotments have been made to 10,000 individuals during the last fiscal year, embracing about 1,000,000 acres. The number of Indian Government schools open during the year was 195, an increase of 12 over the preceding year. Of this total 170 were on reservations, of which 73 were boarding schools and 97 were day schools. Twenty boarding schools and 5 day schools supported by the Government were not located on reservations. The total number of Indian children enrolled during the year as attendants of all schools was 21,138, an increase of 1231 over the enrollment for the previous year.

I am sure that secular education and moral and religious teaching must be important factors in any effort to save the Indian and lead him to civilization. I believe, too, the relinquishment of tribal relations and the holding of land in severalty may, in favorable conditions, aid this consummation. It seems to me, however, that the allotments of land in severalty ought to be made with great care and circumspection. If hastily done, before the Indian knows the meaning, while yet he has little or no idea of tilling a farm and no conception of thrift, there is great danger that a reservation life in tribal relations may be exchanged for the pauperism of civilization, instead of its independence and elevation.

The solution of the Indian problem depends very largely upon good administration. The personal fitness of agents and their adaptability to the peculiar duty of caring for their wards is of the utmost importance.

The law providing that, except in special cases, army officers shall be detailed as Indian agents, it is hoped will prove a successful experiment.

There is danger of great abuses creeping into the prosecution of claims for Indian depredations, and I recommend that every possible safeguard be provided against the enforcement of unjust and fictitious claims of this description.

STRONG WORDS FROM THE HON. SECRETARY OF THE INTERIOR ON INDIAN SCHOOLS AND THE CIVIL SERVICE.

From His Annual Report.

The schools are organized with a general superintendent and, as a rule, under the immediate control of local superintendents, the latter being aided by teachers and assistant teachers. The local superintendents have been placed within the classified service. Many of them are bonded officers, and have entire responsibility for everything connected with their schools, including financial management and property interests.

The Commissioner states that the ordinary civil-service examination does not furnish a proper test of the fitness of applicants for these positions. I fully agree with him in this view. So far as I know, it is not the practice under any well-regulated school system to select superintendents through competitive examination. The mere technical knowledge which furnishes capacity to stand a civil-service examination, fails entirely to demonstrate the qualities required of an efficient school superintendent.

Executive ability, force, character, capacity to manage, ardor, enthusiasm—such qualities are worth infinitely more in a superintendent than mere technical information. They are of a higher order than mere routine knowledge. These officers should be selected without regard to politics. They should be chosen by the general superintendent, not necessarily from applicants, but after careful inquiry among school men to find those who have already passed examinations for lower positions, and who, as teachers, have shown ability suited to the work.

The evil result of obtaining superintendents through a civil-service examination has not so far affected the school, because, as the letters of the former officers in charge show, as soon as it was determined to bring these places within the classified service all the vacancies were hastily filled to obviate the necessity of obtaining superintendents from the civil service.

Nor should teachers be obtained by the present system of civil-service examination. A plan should be adopted, through conference between the Civil Service Commission and the general superintendent of the schools, providing for examination for teachers to be held in various localities by the local superintendents and by others engaged in school work; but even then the experience of the applicant as a teacher should be estimated, and should count full as much as mere technical examination which may be provided.

I wish, however, to be fully understood as insisting that these local superintendents and teachers shall hold their positions during competent service, and shall, in no sense, be subject to change on account of politics or official caprice. Their tenure of office should be as permanent as if they were within the classified service.

A system of day schools upon reservations has been established somewhat after the plan of the common schools of the country. By means of these schools the children are prepared to enter at a more advanced stage the boarding and other schools. These day schools have their advantages, in that the influence of education is exerted more immediately upon the families of the scholars because of the daily contact between them.

EXTRACTS FROM THE LAST REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

Appointment of Agents.

Twenty-seven out of the fifty-seven Indian agencies are now under the charge of Army officers. This makes a decided change in the policy of administering Indian affairs. Of its practical effects it is now too soon to attempt to speak fully, and from a theoretical standpoint the subject has already been widely discussed.

In selecting Indian agents for agencies where the President has deemed it for the interest of the service that civilian agents should be appointed, it is the policy of this Office to recommend persons, as a rule, who do not reside in the vicinity of the reservation upon which their services are to be rendered. It may as well be taken for granted that the advancement of any degraded, ignorant people must be brought about by some sacrifice of money, time, or comfort on the part of those who have attained a higher scale of enlightenment. Ultimately the result will be, of course, gain all around; but in the process it means temporary loss. Difficult as it is for individuals to act upon this principle, it is still more so for communities, and proverbially so for corporations. Therefore the immediate interests of the inhabitants of an Indian reservation and those of white settlements or towns near by are apt to be, or to be considered, conflicting. Hence it is a very difficult matter for any one identified with the progress of a town, a county, or a State to enter an Indian reservation and when any local question comes up involving the interests of both races to so divest himself of a strong prejudice in favor of his own race as to enable him to see fairly the needs or rights of the other race, and having seen them, to supply the one and defend the other. Experience proves, what theory would indicate, that agents who come to Indian agencies from a distance are more ready than those living near by to give their best efforts to promote the welfare of those whom they are employed to aid.

Field Matrons.

It was readily recognized that an Indian man could not be expected to plow a furrow, put up a house, shoe a horse, or manage a sawmill without continued and careful instruction. The Indian woman, however, was left to work out as best she could the problem of exchanging a tepee or wigwam for a neat, comfortable, and well-ordered home according to civilized standards. Even without a teacher the Indian man could learn much of farming, for instance, by watching his white neighbor; but the Indian woman had little chance to observe the methods of the housekeeper near her.

The result naturally was that into the one-roomed log houses were taken the habits of out-door life—irregular meals, rarely washed cooking utensils and clothes, an assortment of dogs, a general distribution among corners and on the floors of bedding and personal belongings, and a readiness to consider the floor a not inconvenient substitute for bedsteads, tables, and chairs. Open fires and ventilation gave place to the vitiated atmosphere of a close room overheated by a box stove. The occasional cleaning of house and grounds, which was previously effected by the removal of the house itself to another spot, being no longer practicable, accumulations of refuse gathered both inside and out. Dirt, disease, and degradation were the natural consequences. It is no wonder that Indians sometimes fail to take kindly to civilization presented in such guise, especially if, as is often the case, the floors are earth and the dirt roof leaks; nor that the "returned students" recoil from the squalid home, deprived of the freedom, fascination, and quasi dignity of a roving life.

The Indian woman has the conservatism and the subservience to custom of her sex. She also has the readiness to sacrifice her own feelings for the sake of her children, and will do whatever she realizes to be for their good. Her fingers are deft with the needle, and she will dress her children like those of her white neighbor if she knows how. She wants to give them the best of care in youth and in illness if some one will only show her what is best and help her to it; but she is bound and thwarted by ignorance, poverty, and long-established tribal custom.

Of course in all Indian boarding schools girls are instructed in the various branches of housekeeping; but unless a comparitively large number from one locality remain in school for a considerable number of years it is unreasonable to expect, though it is often demanded, that on their return they shall speedily and unaided reform the home life of their families and even their neighborhoods. Moreover, a large school has routine arrangements; subdivisions of labor is closely marked out, daily tasks are regularly assigned, and what is needful for the work is supplied to the worker. At home, school training and habits must be adapted to the varying conditions and emergencies of housekeeping, where food supplies are scanty and irregular, ordinary household appliances are wanting and even the water may be poor in quality, and lacking in quantity. The courage, industry, ingenuity, economy, patience, and perseverance which the situation calls for ought not to be expected of a girl who has spent only some three to six of her sixteen to eighteen years among civilized surroundings. Indian girls do sometimes fail, and white girls would be expected to fail, under such circumstances.

The need of outside help at just this point has long been recognized by missionary societies, and no small proportion of the neat and well-ordered homes which are found among Indians are due to the labors in this direction put forth by devoted missionaries of all denominations residing upon the reservations.

With the exception of an item in the Sioux treaty of 1868, which provided $500 annually for a matron, and one in the Chippewa treaty of 1865, which gave $1,000 annually to pay for the "teaching of Indian girls in domestic economy," the Government made no provision for this sort of work until upon the urgent request of this office and the petition of philanthropists, Congress made the following appropriation in the Indian appropriation act of March 3, 1891:

To enable the Commissioner of Indian Affairs to employ suitable persons as matrons to teach Indian girls in housekeeping and other household duties at a rate not exceeding $60 per month, $2,500.

For last year, and for the current fiscal year, the appropriation was increased to $5,000. This will keep only seven matrons at work; but small as is the field which they can cover, and intangible as are many of its results, their work is of great value in hastening Indian civilization and putting it upon the right basis, which is the home basis.

During the three years of their employment, field matrons have been assigned to the following tribes: Yakamas, Cheyennes and Arapahoes, Mission Indians, Poncas in Nebraska, Mexican Kickapoos, Sioux, Navajoes, and Moquis, the aim being to place them mainly among tribes who have received or about to receive allotments, and who are endeavoring to adopt new modes of living.

Their duties were detailed in the last report and cover everything connected with domestic work, sewing, care of children, nursing the sick, improvement of house and premises, organizing of societies for mental, moral, and social advancement of old and young, and in fact anything which a woman of good judgment, quick sympathies, fertility of resource, large practical experience, abundant energy and sound health can find to do among an ignorant, superstitious, poor, and confiding people. Kindly house to house visitation, with practical lessons then and there of how to do what needs to be done, is the method employed, coupled with much hospitality and frequent gatherings in the home of the field matron, which home serves always as an object lesson, and often as a refuge.

Perhaps to no one more than the much talked of "returned student" does the field matron come with needed help just when the downpull of the camp is struggling with the memory of elevating school influences. Her neat home, her moral encouragement, her mental stimulus, may come in at just the critical point to prevent "relapsing," which usually comes from disheartenment. From a financial standpoint the "saving" in this way of only one or two students in a year would cover the cost of the matrons' salary if the expense of education is looked upon merely as a money investment.

I am so convinced of the valuable, though, as I have said, the often intangible, results of the work of a faithful field matron that I heartily recommend the renewal of the appropriation for such service.

Of course from a salary of $60 per month a matron can not provide herself with the needed small house for headquarters, a horse to enable her to visit distant families or camps, food and medicine for the sick, sewing materials of all sorts, and household appliances to be distributed in destitute homes. In some cases these are furnished from agency supplies, but more often they have been provided by private charity whose interest has been quickly enlisted in this practical method of elevating the condition of Indian woman.

Sale of Liquor to Indians

Perhaps the most serious difficulty arising out of whiskey drinking by Indians which has been brought to the notice of this office during the year, is the accidental shooting of an Indian by the physician and overseer in charge of the subagency on the Leech Lake Reservation attached to the White Earth Agency, Minn. The correspondence shows that after a per capita payment had been made to the Indians last May, they obtained a large quantity of alcohol and whiskey and assembled at a remote point on the reservation where they remained for several days drinking

and carousing. Dr. Walker, the physician, having been advised that a new supply of whiskey was to be brought on the reservation, intercepted an Indian who had in his possession a valise which the doctor believed to contain whiskey in bottles. As the Indian assumed a threatening manner, the doctor drew his revolver hoping thus to intimidate him, and the doctor says that the weapon was accidentally discharged inflicting a slight flesh wound in the face of the Indian. The shooting so incensed the Indians that it was found necessary to send troops to the reservation to prevent them from killing Dr. Walker and destroying Government property, and Dr. Walker was placed under arrest by the United States marshal. From last reports, which were received through military channels, it seems that the Indians are now quiet and no further trouble is anticipated.

CAPT. PRATT'S SECOND ADDRESS AT THE LAKE MOHONK CONFERENCE.

Fourth session, Thursday night, Captain Pratt was invited to follow Senator Dawes.

Captain Pratt. I first want to speak of one or two subjects that came before us today. I am in hearty accord with what General Howard and Captain Wotherspoon have said on the subject of army officers employed as Indian agents. The army never wanted the Indians, so far as I know, and does not want them now. The records of the War Department will show that I fought as hard as I thought was right for me to, against entering into Indian service until after having been specially assigned to it by an act of Congress, when I felt called on to continue and do the best I could. But I am more opposed to turning the Indians over to the army because it would be only a temporary triumph for a vicious, un-American principle, directing the interests and tendencies of the Indians principally towards, and practically consigning them to the army for a future, and would more or less close the doors in other directions, and hence breed injustice and failure. Gen. Grant's "Peace Policy" failed because he farmed out the Agencies to the several churches giving them exclusive control in appointment of Agents and employees, thus saying to certain tribes: "You must become Catholics," and to others, "You are to become Episcopalians," and others, "You must be Presbyterians," etc.

I am not going to speak of Civil Service, —I was advised not to! It went further than that: I was importuned not to. But I want to say this. My experience in these matters leads me to other conclusions. We have heard here a great deal of praise for one particular man as Indian Commissioner, and I want to call your attention to the fact that this man was a conspicuous product of the Spoils System. So, if he was really the good product these champions of Civil Service claim perhaps there is something in the Spoils System not so bad after all. I would like to turn loose on Civil Service Reform.

President Gates. Go in Captain.

Captain Pratt. No, I will let it stand where it is and let it work out its own salvation.

President Gates. It will do so.

Captain Pratt. It will have to radically change its character then, for my experience proves it to be a bundle of inefficiency and hindrance.

In regard to the schools and the Indians. Just think, friends, as you sit here together to-night, of the intellect, the force, the power, there is in this room and what it might accomplish if brought to bear directly upon this question. Is there a city of any size in the United States that if governed by the forces in this room would not be more ably governed than it is now? The Indians are probably less in number than a fourth of the people of Philadelphia, and yet we go on platforming here year after year, and with a great Indian Department at Washington and men all over the field, struggling with these two hundred and fifty thousand people, trying to get them into some shape that will enable them to stand shoulder to shoulder with us and fill their places in this country.

What makes it so difficult? Why is it so hard to do this small thing?

I say small thing because it *is* a small thing. The Indian question has to be settled individually and not collectively, and our obtuse persistence that it shall only be settled collectively is the trouble. In this room are Indian men, some of whom were born in the lowest dregs of Indian life, and yet they are capable of fluently using our language and arguing manfully with us for their rights, and they can go out and take hold of the affairs of our civilization side by side with us and hold their own.

They are capable, civilized, Christian gentlemen.

If this condition has been reached in only one or two cases, it is sufficient to indicate that it may be repeated in all other cases. If, in addition to these, many Indians have reached this condition of advancement,—and many have reached it—how weak, foolish and silly in us not to adopt at once the simple, common-sense means by which they rose. We Mohonkites have been working on the Indian school question and are going to make another great effort with Congress to have the school appropriation still further enlarged, hoping to lift it out on that line. Four years ago in this room I protested against the plan then inaugurated. I did not believe then, and from longer experience, do not believe now, that the school will do it. It needs something more than that. The school is theoretical; we need something practical. The school on the reservation can be made to do a part, but that is, and will continue to be, a very small part towards getting the man into his place in civilization and as a citizen. It is like a hotbed. It may give the seeds a start, but it cannot grow cabbages. None of these capable Indian gentlemen gained their civilized ability in their tribes or near their tribes. They came far from the tribes and utilized the appliances of our most advanced civilization. I do not know any capable, civilized Indians who did not reach that condition in the same way and I probably know quite as many such Indians as any person in this room.

The Indian has learned by long experience to believe somewhat that the only good white man is a dead white man, and he is just as right about it as any of us are in thinking the same of the Indian. It is only the Indian in them that ought to be killed, and it is the bad influence of the bad white man that ought to be killed, too. How are these hindering, hurtful sentiments and conditions on both sides to be ended? Certainly never by continuing the segregating policy which gives the Indian no chance to see, or know and participate in our affairs and industries, and thus prove to himself and us that he has better stuff in him, and which also prevents his learning how wrong is his conception of the truly civilized white man.

Indian youth can gain little courage to compete with us by any purely *Indian* school experience we can give them. I do not care if we plant the schools in our most civilized communities, if we simply keep them in school *as Indians* they do not gain that which will make them capable of filling their places as American citizens. They must have something more than Indian school, more than school of any sort, they must have experience. I have come to know this through long and wide observation.

I have grown to believe in every fibre of me that we wrong ourselves and the Indians when we build them up as tribes; and to know that we do this when we plant our schools in the tribes where their greatest influence is to hold the man to the tribe. That by spending all our energies and efforts to keep them tribes and separate communities, we but perpetuate bureau control and prolong missionary fields, but grow up precious little of the independent manhood fibre required for success in our civilization.

I believe that for any right government purposes, tribal schools are largely a misuse of public money, and that if the schools of the United States are not good enough for the Indian, if he will not accept them and through them come into individual contact and struggle with the other children and people of the United States, he is not deserving of our money or our school help. And there is where my friends, the missionaries, and I differ. I am not fighting the missionaries. I am simplifying their work, that is if they care to end the job.

The Indian tribes in this state of New York are just as alien to the United States and its interests as any we have. I urged the missionaries, and other supervising powers, that they be put into the public schools and out of, and away from, the reservations. It was said that it could not be done. I said that it could be done in Pennsylvania, and that the same intention to do it would succeed in New York, and that I would take a few of them and put them into Pennsylvania schools to show that it could be done. I received a few, and then I was urged to take a great many, and I did take about seventy.

Question. Did you put them into the public schools of Pennsylvania?

Capt. Pratt. Yes, sir, a good many of them. I have said over and over again to the Department that I could put a great many children into the public schools; but the whole trend is toward the tribe and the West because the missionary does not want to be disturbed in building up his separate community and the western politician backs the missionary by demanding that the public money be expended in his district and in the West, as offset to eastern public buildings and river and harbor appropriations. That they thus perpetuate instead of end the Indian problem becomes only a bonanza for them.

We have had here from two great western Indian schools the statement that they cannot get the children out to work and into families and the public schools, because of the hatred the whites there have for the Indian.

Mr. Coppock. We do not want to.

Capt. Pratt. He wants to keep them tribes that they may grow into nations. Here is the Choctaw Indian gentleman who has sung for us so sweetly, educated at Union College. His tribe has had tribal and mission schools for many years. It has also sent away a select few of its youth to eastern institutions for education, but only to return immediately and rule the tribe. Through these influences it has grown more and more away from, and in a sense independent of, the United States, until it has come to assume to be the Choctaw nation and has grown to be a more difficult problem for the Government to deal with and settle than the wilder tribes,—isn't it, Senator Dawes?

Senator Dawes. Yes, and there are five such tribes.

Capt. Pratt. Following these same influences, we are going right on to build up the same conditions in the other tribes. We establish many schools among them and thus utilize as a centralizing force what ought to be a broadening, distributing influence, and as a result we shall soon have a Sioux nation, and a very strong one, much more difficult to handle because of the pains we have taken to hold it together and strengthen it as a tribe. Then we shall go on in the same old way to create a Piegan nation, a Blackfeet nation, a Chippewa nation, and so on.

Two hundred and fifty thousand Indian people to deal with, that is all. Our missionaries and their societies because of their indurated sentimentality forever coax them back to the reservations, unwilling that any should get away. You will remember there was a talented Episcopal Indian minister at Mohonk several years ago, who stated that he had a white congregation over here in New York state. I urged that he should stay there, because he liked it and was satisfactory. But no, the influences that educated him demanded that he go back to his people.

If we should send all the Germans coming to us, to Wisconsin, they would surely perpetuate Germany, and if we should treat the immigrants from all other nations in the same way, we should soon have a good many problems on our hands. One of the difficult conditions Philadelphia has to deal with just now is a community of about thirty-five thousand Italians. There is always danger where we have a concentration of un-Americanized masses. To end the Indian problem these Indian masses must be broken up, distributed and assimilated, and this can be done without harm to them and with great salvation to them in every way as individuals. These Indian boys and girls who are here as Mohonk guests came to Carlisle weak, helpless and afraid of us and our civilization. Now they are healthy and clean and are able to hold their own in the United States.

There is scarcely an Indian boy or girl above fifteen, no matter if from the lowest Indian life, who, after three years under Carlisle and its outing system we cannot safely turn loose in Pennsylvania, or elsewhere in civilization, with ability to take care of himself or herself. That is the end of that one problem, if we would allow it to end there. This is not theory, it is practice. I can take you to places and show you individual Indian men and women doing well, contending successfully with the industrious masses of our country.

Mr. Smiley. Will you explain about your outing system?

Capt. Pratt. Every spring we place our children out to work and in families. We find good places for them where they will receive dollars and cents equal to the value of their labor. We have been doing this for fourteen years. We now have over five hundred out every summer and they earn a very considerable sum in the total. They earned last year $24,000. During the winter we leave a number out in white families who work out of school hours for their board and attend the public schools. Last winter we had above two hundred out in public schools. We get an appropriation from Congress which covers about five hundred and fifty, but by the aid of this outing we carried an average of seven hundred and forty-three during the last twelve months, nearly two hundred more than we had appropriation for.

I have said over and over again that if the Department will give me a thousand children on an appropriation of $100,000 for support, I will take care of them. I will place a part of them in the public schools during the winter and make them take care of themselves. Self-help is the best of all help. If an Indian boy has to do some of his own thinking and get his education by using his own muscle he will value it more and it will be of far more real service to him.

Mrs. Lander. How are those Indians taken into the families? How do they learn home life?

Capt. Pratt. We find generally good home life where the people will take them as their own children, to sit at the same table and work side by side with the boys of the family, and the girls to work with the house-mother and the girls of the family. Talk with these boys and girls who are here about this. They have all had these experiences.

Pres. Gates. I once looked over a pile of letters and cards received from these boys and girls on their outing and they were exceedingly interesting.

Capt Pratt. These children go out then from such homes into the puplic schools of the state. They work just as I did when I was a boy. My little schooling had to be obtained in that way. I worked mornings and evenings and Saturdays to pay for my board while I went to school in the winter.

Pres. Gates. Are there many holding their own in eastern civilization?

Capt. Pratt. Yes: some as mechanics, some as nurses and a good many with farmers. There are both boys and girls out in the homes in the East who have practically left their western homes. Some are orphans. I should tell you that I only look upon Carlisle and its methods as indicating one of the many ways out of tribal and into American life.

Question. Are their parents willing to

have their children remain in this part of the country?

Capt. Pratt. Do you suppose a boy leaves Ireland without objection on the part of the parents? Did any of us leave home without regret of our parents and urgings to come back? Such objection is natural. But after all, to rise and amount to anything each individual must stand for himself, and he should be governed by the wisdom and the power that he can accumulate within himself as to where he should go and what he should be.

Mr. Austin Abbott. I have listened with great appreciation and admiration to your account of your system. But the question arises: Is it practicable to bring thirty-five thousand children away from their homes and leave the Indians in the process of redemption without any children, while the Indian children are subjected to this outing system, or should both systems be maintained? Is your own sytsem practicable after all?

Capt. Pratt. There should be larger working and more helpfulness along these lines. Every Indian school should do something to help them to individually grow out of the tribe and into the wider opportunities of our American life. No Government money should be expended for schools, that do not help this way. There should be a public sentiment in favor of it all over the country. To help the individual member to rise, certainly does no violence to any family or tribe, and our experience proves this plan helpful in all instances. Let it grow. Let the missionaries in their schools pull this way instead of universally pulling back to the tribe. After a while the idea of becoming American citizens instead of Omahas and Winnebagoes may come to be like sheep getting out of a field, one finds a place where he can get out and all the rest follow.

Dr. Ward. Do the most of your pupils go back to their reservations or settle here in the East?

Capt. Pratt. The most go back to the reservations. I cannot arbitrarily prevent it. Here is a good lady, now in this room, comes to me in great concern about one of my students upon whom she has been spending her money for several years who has not met her expectations. She has been trying to give him a college education that he may go back and preach to his people I had sent him home because his time was out. She did not ask me. What can I do? I would like to see that fellow sawing wood or holding a plow. If she had asked me I should have said: "Let him alone: let him make tents or shove a plane, as those did who started preaching."

Dr. McArthur. How can we help now to bring about the result which you desire? I am not speaking of larger appropriations, but how can the various denominations help?

Capt. Pratt. If the churches instead of looking at a bright young Indian man and imagining they saw a preacher in him, would help him into some place in civilization to work, and then look after and encourage him a little, as my good friend Dr. Lippincott has been looking after my boys, calling on them in a friendly way and giving them encouragement and counsel, that would be strong, right help. Somehow it seems to me that the churches might take hold of the secular affairs of these people differently from what they do with far greater benefit to those whom they are trying to help.

Dr. Strieby. What can the Santee school, for instance, do to carry out your plan? What can those on the reservation do to carry it out?

Capt. Pratt. I do not see why the Santee school through all the influences it has to draw upon could not send to different places in the United States individual boys and girls to grow up, and out, and away from the old, and into new and better associations. This is what we want and would do for our own, why not for the Indian? Why must the individuals rise or fall, live and die as tribes together, any more than other people?

Dr. Ward. What would you do with the fathers and mothers at home?

Capt. Pratt. Well, some of them will die off pretty soon. Perhaps I ought to give some further experiences. I took to Florida in 1875 old men and old women. I found no difficulty in getting the old men to work, indeed they improved and succeeded so well, that finally the working elements of that community petitioned Congress to have me stop letting them go out to work. They also learned English. What I said about Buffalo Bill is true of all Indians. If we could bring them all East and separate them, scatter them for only a month, place them where they could see and learn our best civilization, and keep them separated so they could not talk over, nor participate in the old life, we should reach results that cannot be accomplished in years by our present methods. Why nurse the old system? Why not nurse the true American system so potent in Americanizing all other masses?

Miss Dawes. Could you put out a large number of apprentices in mechanic arts? What would the Labor Unions have to say about it?

Capt. Pratt. The difficulty would be overcome by having them join the Trades Unions, which are now quite an American feature. Samuel Townsend, a printer, taught in our office, is in one of the largest job offices in Chicago and has been there about a year, but he could not get a place until he joined the Trades Union.

About the whole thirty-five thousand children over whom Dr. Ward, Mr. Abbott, and other New York City gentlemen stumble, I have to say that through the Children's Aid Society, during the last thirty years, New York City has gathered from her slums, and permanently sent away from their parents to western homes, more than seventy-five thousand white children. This is regarded by them as a great Christian movement. The same city receives and distributes to homes in the United States from three hundred thousand to four hundred thousand foreign speaking emigrants annually. What mysterious influence makes the gentlemen incredulous over the distribution in the course of a series of years, of two hundred and fifty thousand Indians? Do they expect an end of the problem, or an end of the expense and bother, before there is distribution and absorption? All the past disproves it.

SPEECH OF DR. MONTEZUMA A THE MOHONK CONFERENCE

[**Dr. Montezuma is a Full-Blood Apache Indian and the School Physician at Carlisle.**]

The hidden path that led me away from the grass hut of Arizona to the East seems like a dream, but it is real.

Twenty-two years in your midst as a representative of the awfully dreaded Apaches, has changed my native tongue. My eyes have seen the mysteries of nature and the handiwork of man and have read the histories of nations. My ears no longer willingly listen to the cry of the war-whoops, or the monotonous, mournful tunes of savagery, but are eager to hear the beautiful songs that thrill the cultured human heart, and the kind admonitions of Christian friends.

I have had a grand opportunity of standing side by side with the sons of the white man to gain a liberal education.

My object in coming here this afternoon is not to portray the Indian warrior, the native child of the forest, plain and mountain, nor the Christian Indian. I believe exaggerated statements to you have misled you from a right conception of the Red man. Four years service as Indian school and Agency physician in Dakota, Nevada, Idaho, Washington and at Carlisle has afforded me full chance to come face to face with my people. Therefore the views I may express are convictions derived from the most intense personal interest, personal observation and studies.

The reservation is a demoralizing prison, a barrier from enlightenment, a promoter of idleness, beggars, gamblers, paupers and ruin. It is a battle field on which ignorance and superstition are massed against a thin skirmish line sent out from civilization. No rational officer would place a few inferior soldiers against an overwhelming number of his foes. But civilization is doing just that in its fight with the Indian queston. Five or ten employes at an Agency or on the reservation can never elevate its thousands of Indians: on the contrary, the thousands of Indians can and do Indianize their few teachers, and too often degrade them to their level. That is the reason Indians are Indians to-day. Would you isolate your children on a barren soil, away from any civilized community, surround them with ignorance and the superstition of centuries, and expect them to be cultured and refined? Would you put them among idlers, beggars, gamblers and paupers and expect to make them industrious and self-supporting citizens? No! Rather, you would place them in the midst of the most refined, cultured and educated communities, among English speaking people, where they could come face to face with all phases of civilized life, so that they may utilize and improve all their faculties, not for five years, but for all of their life time.

You are blinded and ignorant in the enjoyment of your civilized life, in the midst of your refinement and education, and are entirely out of a comprehension of the real facts about the darkened and benighted Indians. You need to have their real condition forcibly brought to you before you can realize your duty toward them.

On most all of the reservations the sacred day, the Sabbath, is a holiday for gambling, betting and debauchery. During week days they continue the same degraded customs. During the last few years as I beheld them in this condition, how often have I been reminded of the quotation:

"But 'tis in vain, the wretch is drenched too deep,
His soul is stupid, and his heart asleep:
Fattened in vice, so callous and so gross,
He sins, and sees not, senseless of his loss.
Down goes the wretch at once, unskilled to swim,
Helpless to bubble up and reach the water's brim."

My dear Christian friends, you ought to be ashamed to have these fifty-two dark spots within our Christian country, when God has given us four hundred years to wipe them out. The Indians are scarcely farther advanced on the reservation than when Columbus discovered America. In some respects they are far more degraded. Why? Because, we have constantly thrown them back upon themselves, hiding them in the darkness of their ignorance and superstition, and have sent in among them more vice than virtue. The Indians may have their schools on the reservations, churhes may endeavor to Christianize them in their wigwams, the Government may tenderly feed and clothe them in their ignorant stupid condition, but with all of these, and deprived of the enlightenment of the outside world, Indians will remain Indians for ages to come, or disappear through the destruction of the idleness and vice the higher race contributes to their sad condition.

Five years of schooling is not education for the Indian boy any more than for the white boy. To accomplish their civilization, compulsory education is necessary. This education should not be on reservations nor near them. If the choice of my life remained with my mother or father, or myself, I would not be here. Ignorance, and the very lowest depths of uncivilized life, would have been my fate.

You are sympathetic and philanthropic, but your sympathy and philanthropy are misplaced when exerted in behalf of secluding the Indians on the reservations. It is unjust, it is inhuman, it is not Christian to stun the germ of the Indian's possibilities from his birth to his death—your effort should the rather be used towards making ways out from his Sodom and Gomorrah for the individual Indian, and the wiping out of these dark reservations by peopling them with settlers who will be helpful examples, who will bring the light of civilization, teaching the Indian to earn his living in God's appointed way,—"by the sweat of his face." This is the only way to liberty, manhood and citizenship for them.

The intention of the people and the Government is good toward the Indians, but they do wrong in undertaking to cancel their obligations by giving the Indians large money annuities, feeding able-bodied men and woman, thus taking away the need of personal exertion, and holding them in idleness, which encourages barbarism. Against these methods and this treatment I protest; care for the weak and helpless, but do not minister to idleness!

Were you ever beside the Indian graves at their homes, and at our Eastern schools? I have been. The graves increase ten fold more rapidly on reservations than they do off. Away with your excuses to keep the Indian children from enjoying the Christian homes of our eastern states! It is not climate or civilization that kills my people. It is bondage to the tribe, and ignorance of the advantages of civilized life that kills. They must be surrounded with that which is highest and best in order to rise above the inherited bad tendencies of the race. As an Indian I thank God that kind helping hands led me step by step to where I am now. Had it not been for this I would have been leading a miserable life. The Indian children must have friends who will give them advice, support and encouragement to help them on over difficulties, which seem to them like mountains. This, they will never get on a reservation. It must come from associating with enlightened Christian people. "Out of barbarism into civilization and citizenship" is the true war cry.

"In a wild storm at sea an old man and a small boy were washed overboard. With one sweep a wave carried them from the vessel. It was impossible to send a boat after them, but willing hands threw ropes. At last a rope came within reach of the old man, and he took hold with all the strength he had. Then the boy was reached, and they began pulling with a will, but the old man cried out: "Pull slowly, I'm afraid I can't hold to the rope." With great care they pulled, but they could not bring him to the vessel; he was old and weak, and at last went down, lost. But the boy, with a hold into which he put his whole life, was brought into the ship. He was unconscious, and in their efforts to take the rope out of his hands, they had to pry open the fingers one by one. The fibres of the rope were embedded in the skin. His hold was a life-hold; he had youth on his side."

Throw out the life line to the Indian children; let them get a *life-hold* on your ways while youth is on their side and *then* your life will be ours, we will grow into it—and it will grow into us.

In behalf of my people who look to the great concession race for leadership and instruction, I say:

"Entreat us not to leave thee, or to return from following after thee; for whither thou goest, we will go, and where thou lodgest we will lodge, thy people shall be our people, and thy God our God."

DEVELOPMENT CHEAPER.

Our Indian policy for many years has been so poorly defined that humanitarians will hail with delight the knowledge that the haphazard internal warfare to which we have been accustomed has practically been abandoned and that we are placing our main reliance upon educational processes, one of which is in establishing companies of Indian soldiery with the ultimate end in view of making these crafty heathen good citizens. As far as the experiment has been tried it is evident that wise direction is better than mere force; that the development and culture of the Indian's capacity for useful pursuits is cheaper and better than the forcible suppression of his inherent lawlessness and savagery.—[*Troy* (N. Y.) *Press.*

No more satisfactory work in the way of education is done anywhere than at the Indian school, Carlisle, Pa., under the efficient management of Capt. Pratt. The progress, not only in books, but in handicraft, courtesy, Christian living, is wonderful. In four years the rough young warrior from the frontiers is transformed into a thoughtful American gentleman.—[*Sterling* (Ill.) *Daily Standard.*

THE DAWES COMMISSION.

The commission of which Senator Dawes is the chairman, who are to negotiate with the five Indian nations—the Cherokees, Choctaws, Chickasaws, Seminoles and Creeks—have received their instructions from Secretary Smith of the interior department. The other commissioners are M. H. Kidd of Indiana and A. S. McKennon of Arkansas, and the mission intrusted to them is an important one. Whether it is to be immediately successful will depend upon the attitude of these nations, for such they are in fact. They maintain in each case independent tribal governments, having a chief, Legislature and supreme court, and the United States proposes to treat with them to the end that this old and outworn form of independent existence may be changed in each case into a territorial government. The tribal relation has failed, and we must now try citizenship in some form.

It is plain that there is no man better fitted than Mr. Dawes to head such a commission, for he possesses in large measure the confidence of these nations. Their present form of government worked well enough until some dozen years ago, since which time there has been a lamentable deterioration, as these Indian communities have become the refuge and the prey of the off-scourings of civilization, until the state of things has come to be regarded as intolerable. Such is the view taken by students of this problem, and it is hoped that if the change to the citizenship relation can be brought about through the substitution of the territorial form of government, it will bring these nations more into harmony with modern progress and help to lift them out of the degradation incident to the present order of things. The desire is to bring about the change through peaceful negotiations. How far this is possible Mr. Dawes and his associates will be able to determine after they have reached the Indian territory. Should their mission fail, it will be deemed necessary to proceed by force, as the present state of things cannot be of long continuance. If so, we shall have to violate utterly another treaty with the original possessors of this continent. It is to be hoped that a speedy argreement to the change can be brought about. —[*Srinqfield Republican.*

FACTS FOR PATRIOTIC AMERICANS TO PONDER OVER.

Slowly and surely the general government seems to be falling under ecclesiastical rule. If some great Protestant denomination, as the Baptist, should push, by schemes and wiles of diplomacy, its own members into clerkships; heads of Bureaus, and confidential positions; if it should work to have the work so organized as best to favor this denominational rule; should work in a secret way to have information as to vacancies likely to occur so as to have those of its own communion ready to urge for appointment; should *dictate, as a party*, appointments removals and promotions; should override the order of cabinet members and insist on the reinstatement of persons whose resignations had been asked for by cabinet heads; should have its members in such large numbers in the departments that they boastfully talk of the growing power of the church in such departments; should lobby congress and at every session be a factor in congressional acts; should so push its own members and adherents into chief clerkships and heads of divisions where they would openly criticise the management of the department if it was not satisfactory to the church; should apportion the different branches of the Government among its several local ecclesiastical institutions, whose agents should appear monthly during business hours of the government, when other persons are not permitted access to the room, and collect money from the clerks and carry on this beggary in such a way as to become a coercion; should by a direct friend secure money from the government to carry on its own ecclesiastic operations. Well, what would be thought of such a church. How would it stand in the country? Would it not meet with a severe and just judgment at the hands of American people? All classes of intelligent patriots would unite in the belief that it would be dangerous to entrust members of that church with any office, because it had become a political ring subverting the public weal to ecclesiastic greed. And would not this be right on any ground of moral consideration? Now, in the above ugly charge, eliminate the word "*Baptist*" and substitute the word "*Catholic*" and the actual case as now existing is presented. —[*S. F. Hershey, Ph. D., in the Presbyterian.*

THE REINDEER A BLESSING—EDUCATION IN ALASKA.

It is gratifying to chronicle that Gov. Sheakley of Alaska in his Annual Report commends in the highest terms Dr. Sheldon Jackson's great scheme for saving the native populatlon from starving and giving them a permanent food supply through the introduction of domesticated reindeer from Siberia. This transfer of the animals began several years ago, and has been carried on every summer under the direct supervision of Dr. Jackson, ably seconded by Capt. Healy, of the United States Revenue Steamer Bear, until now, considerable herds have been gathered at different points on the Alaskan coast, and their increase and thrift in their new surroundings are so great as to justify the expectation that soon the natives of that rigid portion of our land may have a full supply of this most wonderfully useful animal.

Governor Sheakley says of the schools and the condition of the natives:

"Nothing has contributed to ameliorate the hard condition of the Indian in Alaska so much as the work of the missionary and the introduction of Government schools.

For a practical demonstration of this, I invite your attention to the Indian Training School at Sitka, which has been in successful operation for many years, under the very able supervision of the Rev. A. Austin, in which many native young men and women have been civilized, educated, and qualified for all the avocations of life and good citizenship.

Previous to the establishment of these schools the native's leading occupation was war, and revenge his only law. The Alaskan Indian is entirely self-supporting, is industrious and thrifty, receives nothing from the Government, asks for nothing, wants nothing, and it is to be regarded as a blessing that he has not been demoralized and pauperized by Goverument aid. The Government is put to no expense for the support of Indian agencies or the maintenance of forts or regiments of armed men on account of the Indians of Alaska Kindness is better than force. Schools and missions are the great conservators of peace in this Territory; and, in view of the fact that the natives of Alaska receive no grants, subsidies, or annuities from the Government as the Indians do in other parts of the United States, Congress can not do less than to make the appropriation for the education of children in Alaska large enough to establish a sufficient number of schools to give the major portion of their people a chance to acquire the rudiments of an English aducation."

GEN. GRANT ON CIVIL SERVICE.

"A President is, for the time being, naturally in favor of civil service reform. Patronage is the bane of the Presidential office. A large share of the vexations and cares of the Executive come from patronage. He is necessarily a civil service reformer, because he wants peace of mind. Apart from this, I was anxious to have civil service reform broad enough to include all its most earnest friends desired. I gave it an honest and fair trial, though Geo. W. Curtis thinks I did not. One reason for his opinion may be that he does not know as much about the facts as I do. There is a great deal of cant about civil service reform, which throws doubt on the sincerity of the government. Its advocates give the impression that most executive appointments are made out of the penitentiary; of course no reform can be sound that is sustained only by wild declarations. Then many of those who talk civil service reform in public, are the most persistent seekers after offices for their friends. Civil service reform rests entirely with Congress. If members and senators will give up claiming patronage, a step will be gained. But there is an immense amount of human nature in members of Congress, and it is in human nature to seek power and use it to help friends. The executive must consider Congress. A government machine must run, and an Executive depends on Congress, whose members have rights as well as himself. The advice of congressmen as to persons to be appointed is useful and generally is for the best."

GOOD WORDS FOR A RETIRING INDIAN SCHOOL SUPERINTENDENT.

The World desires to say a word in parting with Chas. F. Meserve. He came among us as one without friends. There was a deep prejudice not so much against him but decidedly against the spirit of filling offices in Kansas with aliens. He leaves with everybody his friends. He came, he saw, he conquered. We think without doubt Mr. Meserve is the most perfect specimen of a gentleman that we ever saw. Suave, ageeable, always considerate, always on the alert to make things pleasant, he is at the same time a thorough man of affairs. He has done his work well and will long be kindly remembered not alone by the Indians but by all with whom he has come in contact.—[*Lawrence Daily World.*

GENERAL ARMSTRONG'S MEMORANDA.

General Armstrong's "Memoranda" left to be read after his death, have already been given to the press, as was but right— a legacy of inspiration to all who read them. Certain clerical errors and omissions we correct in the copy below, which is a carefully accurate transcript of his original manuscript.

MEMORANDA.

"Now when all is bright, the family together, and there is nothing to alarm and very much to be thankful for, it is well to look ahead and, perhaps, to say the things that I should wish known should I suddenly die.

I wish to be buried in the school graveyard among the students, where one of them would have been put had he died next.

I wish no monument or fuss whatever over my grave; only a simple headstone—no text or sentiment inscribed, only my name and the date. I wish the simplest funeral service, without sermon or attempt at oratory—a soldier's funeral.

I hope that there will be enough friends to see that the work of the School shall continue. Unless some shall make sacrifices for it, it cannot go on.

A work that requires no sacrifice does not count for much in fulfilling God's plans. But what is commonly called sacrifice is the best, happiest use of one's self and one's resources—the best investment of time, strength and means. He who makes no such sacrifice is most to be pitied. He is a heathen, because he knows nothing of God.

In the School, the great thing is not to quarrel; to pull all together; to refrain from hasty, unwise words and actions; to unselfishly and wisely seek the best good of all; and to get rid of workers whose temperaments are unfortunate—whose heads are not level; no matter how much knowledge or culture they may have. Cantankerousness in worse than heterodoxy.

I wish no effort at a biography of myself made. Good friends might get up a pretty good story, but it would not be the whole truth—the truth of a life usually lies deep down—we hardly know ourselves—God only does. I trust His mercy. The shorter one's creed the better. "Simply to thy cross I cling" is enough for me.

I am most thankful for my parents, my Hawaiian home, for war experiences and college days at Williams: and for life and work at Hampton. Hampton has blessed me in so many ways; along with it have come the choicest people in the country for my friends and helpers, and then, such a grand chance to do some thing directly for those set free by the war, and, indirectly, for those who were conquered; and Indian work has been another great pivilege.

Few men have had the chance that I have had. I never gave up or sacrificed anything in my life, have been, seemingly, guided in everything.

Prayer is the greatest power in the world.—It keeps us near to God—my own prayer has been most weak, wavering, inconstant; yet has been the best thing I have ever done. I think this a universal truth—what comfort is there in any but the broadest truths?

I am most curious to get a glimpse of the next world. How will it all seem? Perfectly fair and perfectly natural, no doubt. We ought not to fear death. It is friendly.

The only pain that comes at the thought of it is for my true, faithful wife, and blessed, dear children. But they will be brave about it all, and, in the end, stronger. They are my greatest comfort.

Hampton must not go down. See to it, you who are true to the black and red children of the land, and to just ideas of education.

The loyalty of my old soldiers, and of my students, has been an unspeakable comfort.

It pays to follow one's best light;—to put God and country first; ourselves afterward.

Taps has just sounded.

Hampton, Va. S. C. Armstrong.
New Year's Eve, 1890."

—[*Southern Workman.*

SETTING THE NEGRO APART.

The old and many times scouted proposition to "set the negroes apart" has been raised again. A Mr. Graves of Georgia, lecturing at the Monona lake assembly, is the most recent advocate of the scheme. He thinks all the ills of the negro could be dispelled and that the sweet content would descend upon the race if about 150,000,000 acres in the region of Arizona, New Mexico and Colorado were set apart as a state for the blacks. Of course this is a very utopian scheme of government under the paternal smile of Uncle Sam, all the offices being occupied by colored men, etc., etc., and happiness running all around. There is nothing new about this plan. As long ago as 1865-6, before the suffrage bill was passed, Governor Cox of Ohio and others advocated the colonization of the negroes as the most humane thing for them and the wisest move politically. If the plan was infeasible then it is ridiculous now. It is absurd to talk about a negro state at this late day when the negro is as much a citizen as the Yankee, the Irishman, the German, the Italian or the Jew, and a political fiber just as inseparable from the body of the state as either or all of these. Not only is a negro state impossible, it is not even desirable.

There would be created an anomalous condition that would vastly complicate, instead of solving, the race problem that has been thrust upon this country. We have only to imagine the future of the negro state overpopulated to realize the iniquity of trying to deal with the negro as we have dealt with the Indians. If Mr. Graves is a friend of the negro, he is not a wise one, and could hardly propose a scheme that promises less for the future of the negro. There is only one remedy for the "ills of the negro," and that is in permitting him to enjoy freely and without fear his rights as a man and a citizen under the constitution of the United States. All these other schemes are subterfuges and evasions, delusive tricks, or the fantasies of ill-digested thought. Moreover, the law doesn't know anything about color.

There is no process by which to discriminate citizens of the republic and separate them by compulsion, and it is not supposed that all the negroes are in search of a colony reserved to their own color. The only state into which the negroes are in need of assemblage is that of entire security of right and privilege under the law. Let them come into that and there will be no demand for reservations in Arizona or elsewhere.—[*Chicago Inter Ocean.*

Truthful Indian Agent.

Inquirer:—"What is an Indian reservation?"

Indian Agent:—It's Hell."

NORTH CAROLINA CHEROKEES.

A Mountain Band of Indians who Still Use Bows and Arrows.

One of the most interesting places in North Carolina, and yet one of the least known, even by the people of the Old North State, is the reservation of what is termed the "eastern band" of the Cherokee Nation. The history of the reservation is a strange one. When the Indians in North Carolina were removed by the Government to the Indian Territory by far the greater part of the Cherokees left their old home forever. But a strong band retained land in three of the western counties, in what was then almost a wilderness. A great tract of land was set apart as a reservation by the State, and voluminous laws governing these Cherokee lands were enacted.

For three score years or more these "Cherokee land laws" formed a large part of the various codes, etc, and only recently have been dropped from the pages of such publications. They form curious reading, in their effort to mix American law with Indian ideas, customs and rules as to land tenure. Originally the tract of land held by the Cherokees was far larger than at present. It now comprises 73,000 acres, and some of it is the very best land in Western North Carolina. It is mainly in Swain and Jackson counties, right among the mountains, and the entire country east of the Mississippi does not contain a more picturesquely beautiful region or one better suited to Indian taste and requirements, with its cold, clear streams, full of fish, its mountains, well wooded and abounding in game, and its comparative remoteness from the beaten track of white people.

The wolf is yet a rover in this section, and there is a county bounty for his scalp, not only in the counties above named, but in several others. The bear is more abundant than anywhere else save in the great swamps near the coast of the State. Deer are also abundant, and the pheasant or partridge is found, though long since gone from other parts of the State.

The eastern band of Cherokees are an interesting race of people. The Western North Carolina Railway passes within ten miles of their reservation, Bryson City being the nearest railway station. The chief Cherokee town is known in English as Yellow Hill. It is a rambling place, through which rushes a bold mountain stream, the Ocona Lufty. The Indian houses are nearly all alike in design, They are built of logs, well fitted, with a porch on one side. They are built to stand the cold, which is great there sometimes. So high is the altitude and so encircled by mountains is the reservation that there is no hot weather.

The Indians are mainly engaged in farming, but do not do an extensive business in that direction, though they raise plenty of food. The present number of the eastern band is about 1,600, and it is certain that they are increasing. The healthfulness of that region is remarkable, and many of the Cherokees reach a great age. The oldest inhabitant is "Big Witch," who asserts that his age is 115 years. A recent visitor who talked with this venerable Indian on a Sunday found him making moccasins out of the skin of a ground hog.

The Cherokees vote and are on the same footing as other citizens of the State. During the late war their chief was a strong believer in the Confederate States, and a fine battalion or legion was raised. This was commanded by Col. Thomas, who years later died in an insane asylum, and it did effective service, being known as the "Thomas Legion." Earnest efforts are being made to educate these Indians. Those educated are very intelligent, speak English well, and are fond of white people and do them favors. Many of the Cherokees, however, do not speak English at all, and are as wild in appearance as any Indian in the far West.

There is some intermarriage with the whites. Hunting is, as of old, the favorite pursuit. The smaller kinds of game are not ignored. The rifle is the usual weapon, but the bow and arrow and the blow-gun are used. Some are very expert with these primitive weapons. The blow-guns are nine or ten feet long and are made of a kind of reed, with a bore or diameter of about half an inch.—[*News and Courier*, Charlestown, S. C., Nov. 3, '93.

THE SENECA INDIANS.

When lumbering in the pine forest was an industry in Western New York and Pennsylvania, the Senecas found employment in the woods and on the river. They made excellent raftsmen, and in the spring they were numerous on the river from Olean to Pittsburg. Of late so little lumber is rafted that it is a rarity to see a Cornplanter or a Seneca on the lower end of the river. They find employment yet, however, in the bark woods and on the hemlock jobs, and make good hands.

The Seneca Indian of the past is held in high esteem in Western New York and Pennsylvania.

In 1892 one of the finest monuments in the two states was unveiled in Forest Lawn cemetery, in Buffalo. It covers the ashes of Red Jacket, one of the most illustrious of the American aborigines. He died in 1830 in Buffalo, almost 80 years of age. His name in the Seneca tongue was Sagoyewatha, meaning: "He keeps them awake." If the name alluded to his enemies it was truthful enough.

Red Jacket has a descendant, General Ely S. Parker, of New York, who has added to the fame of his line. General Parker is a Seneca and until he resigned the honor was a chief in the tribe.

In early life he left the reservation to go to college.

He graduated with distinction and soon after entered the service of the United States as an engineer. While stationed at Falona, Ill., he formed the acquaintance of General Grant and later, when the civil war was in progress, General Parker was a trusted member of Grant's staff. At General Grant's dictation, General Parker wrote the terms of the surrender at Appomattox. At the present he occupies a position of prominence in the employ of the Federal Government in New York city. Not long ago his health began to fail him and as he is in the neighborhood of 80 years of age the greatest living Seneca will before long be gathered to his fathers.

PROBABLY MORE CORRECT THAN THE FORMER THEORY.

Thomas Donaldson, expert special agent, in his recent bulletin on the Moqui Pueblo Indians brings to the front a theory in regard to that curious people which if not so poetical as former treatises has the ring of practicality. The volume is said to be an exceedingly valuable contribution on ethnology. His closing paragraphs read thus:—

We have read in books of the sacred fires of the Pueblos, and of the beautiful legends of the priests calling for Montezuma; but romance disappears under the searching investigations of modern scientists. There probably were no sacred fires, and the Pueblo sitting on the house-top was not watching for the coming of Montezuma with the rising of the sun, but was probably driven out by the bad odors within his dwelling, or was looking for game, or guarding his herds. The descriptions of the dances and ceremonies of the Moqui Pueblos and Pueblos, some of them running back for 300 years, vary in many particulars, and at no time is the variance more marked than within the last twenty years. The dances depend largely upon the imagination of the leading dancers or masters of ceremonies, and are enlarged or curtailed as may happen. The Moqui snake dance is earnest and sincere, yet quite commonplace as to accessories, save in the matter of the rattlesnakes, and these are not dramatic because they kill no one. The dance does no harm, because it does not excite to war or immorality.

It may be said, in conclusion, that investigation shows that the Moqui Pueblos of Arizona and Pueblos of New Mexico are not the remnant of an effete people, that they are not Aztecs, that they are not the last of a great passed away civilization, that they are not the last of a distinct people or race living amid the ruins of the homes of their godfathers, but that they are a portion of the North American Indians of the present day.

INDIANS AS SOLDIERS.

The *Buffalo Courier* sums up the Indian soldier question after taking into account the annual reports of the Army Officers which have recently been given to the public, as follows:—

The experiment of making soldiers out of Indians has been going on for three years. During that period about 1,000 Indians have been enlisted, and in June last some 800 were in the Government service. The men were taken from the least progressive, most intractable of Western tribes, and it was believed that if they could be made amenable to the rigorous discipline of army life, and could be made good soldiers, the policy might be extended so as to afford a satisfactory settlement of the Indian question.

To employ Indians as fighters in time of war is one thing; they repeatedly served thus on the side of the French and of the English in our Colonial wars. But in those wars they were allies, not troops. They fought in their own savage way. To subject them to discipline, and to keep them in subordination during years of peace is another matter. This is the experiment that the War Department has been trying, and time enough has elapsed to warrant some conclusions as to its success or failure.

Almost the only opinion of weight unfavorable to this policy in relation to the Indians comes from Adjt-Gen. Williams. He says that the Indians are inclined to imitate the vices rather than the virtues of white soldiers. Their small knowledge of English and their illiteracy kept them on a lower level than their white comrades, and they detest the manual drudgery which is part of every soldier's duty. They object to removal from posts on or near their tribal reservations, as that entails parting from their families. Finally, Gen. Williams thinks that their employment as military scouts marks the limit of their uses in the army service.

On the other hand, Maj-Gen. Schofield declares that the results of the experiment are very gratifying, and he says: "There has been no serious indication of hostile disposition manifested by any of the Indian tribes since this policy was inaugurated." Lieut. Charles D. Rhodes, in a report written about a year ago said:

"The Indian troop of cavalry which has been under my personal notice for the past year was recruited from among what is considered some of the most non-progressive camps of the Brule Sioux, and hence its progress may be accomplished with the Indian as a soldier, * * * Their amenability to the discipline of Fort Niobrara, Neb., where they were stationed as soldiers, and their quick adoption of the white soldiers' way of living was remarkable. Beginning with the clipping of their long, black hair, they were transformed as quickly as possible into United States soldiers. Pains were at once taken, by means of books, charts, and blackboards, and object lessons, to teach them to read, to know the names of the common objects around them especially military ones, which it was found, excited their interest to the greatest degree. In three months all could sign their names to the muster rolls."

So far as casual observation is worth anything the life of a soldier in the line seems to offer as much leasure for idling as the laziest Indian could desire. And if he can submit to the daily discipline and routine required of him in Buffalo Bill's Wild West, it seems as though he could bear the regulations of army life with equal patience. In war time he would make a good soldier, for he has marvelous endurance and fights bravely, . The objections to the Government's policy brought forward by Gen. Williams are not insurmountable and they lose much of their force in face of the arguments of Gen. Schofield and Lieut. Rhodes.

AN ILLUSTRIOUS INDIAN CHIEF.

Quanah Parker, chief of the Comanche Indians is a celebrated character of the Southwest. The Editor of the RED MAN having met him frequently, was interested in a brief account of his life which appeared in the columns of *John Three-Sixteen*, and from which we clip the following as being specially true of his home and character:—

The walls of the chieftain's house are decked with pictures, among them being a fine oil painting of the chief's mother. She was a white woman, taken captive when a child, during one of the raids made down in Texas by the Comanches many years ago. She grew up as one of the wild Indians, and finally married an Indian of the tribe. When Quanah was quite a little fellow the whites recaptured his mother and carried her back to her friends and surroundings. But she had been so long with her Indian captors that she had imbibed their spirit, and begged to be taken back to her wild Indian home. This they would not do, and so she actually died of a broken heart. With her dying breath she besought them to let her go back to her Indian husband and child. Her features resemble very much the Swedish or Norwegian type of people.

We had the pleasure of taking dinner with Quanah's wives. We were treated most hospitably. Half of the table was set in "white man's way," while the other half was devoted to Indian style. The cooking was all done by two or three of the wives. We had steak, while they had "jerked beef" boiled. Biscuits and good coffee, molasses and other nice victuals were furnished. It was quite amusing to see a high-chair alongside of each wife, with a papoose in each one, and all about the same age.

Quanah Parker is the shrewdest of all the shrewd Comanche Indians. He will not drink anything stronger than coffee, nor will he gamble. He says that a chieftain occupying the position he does, needs all his mental faculties kept clear so that he may wisely govern his people. In this at least he could furnish a brilliant example to some of our white civilized statesmen. He is not a believer in Indian superstitions, having long since lost faith in rain gourds and medicine men, but he is politic enough to keep up the show in order to hold his influence with the more savage and superstitious of his race. Neither will he become a Christian, although he shrewdly suggests that his people need Christianity. He is willing to help financially and otherwise in the civilization of his people, but prefers to remain neutral himself. Just like many white people, he is willing to furnish the nails and lumber for the ark, but will not go in himself.

THE WHITE MAN'S SIDE, AND THE INDIAN'S.

The Governor of Arkansas, W. M. Fishback, has written a letter to the President of the United States regarding the Indian Territory which the Editor of the *Indian Citizen* takes exceptions to. The letter speaks for itself:

"The developments ncident to the recent train robbery and murder at Olyphant, in this State, rendered it proper, it seems to me, that I call your attention to the dangerous relation which the Indian Territory west of us occupies to the States of the Union, and especially to the adjoining States of Arkansas, Kansas, Texas, and the Territory of Oklahoma. Upon the person of one of the captured robbers was found a map of the route they had taken from the Indian Territory, 175 miles to the scene of the robbery, and also a map of the country around Chattanooga, Tenn., showing that another robbery was contemplated at or near that city. It also appears that the captured leaders are noted characters in this business and inveigled some very respectable citizens along the border into the robbery. I have good reasons to suspect that a very large percentage of the bank and train robberies which take place west of the Allegha-

nies and east of the Rocky Mountains are organized or originated in the Indian Territory. During the past twelve months there have issued from the States of Arkansas, Tex., Kansas and Oklahoma sixty-two requisitions upon the Indian Territory authorities for fugitives, while we have reason to believe that as many more are in hiding among their comrades in crime in this asylum of criminals.

"These criminals who find refuge in this Territory are rapidly converting the Indian country into a school of crime. They are demoralizing the Indians, and are especially stirring the young Indians to deeds of theft and blood. Young Henry Starr, for example, although less than 20 years of age and with a fine capacity, has been charged with almost every crime in the catalogue, and is now under sentence of death for murder. According to an estimate of one of the newspapers published a year or two since in Muskogee, the number of murders reached the appalling figure of 200 in one year that were not recognizable in the Federal Courts. The Federal jail at Fort Smith is at all seasons nearly full of prisoners from the Territory, and the Federal Court holds sessions continuing through every month in the year. This state of semi-chaos, and the farces of government which exist in the Territory, rendering it a constant menace to the peace and order of all the States of the Mississippi Valley suggests the very serious queston whether the time has yet arrived for the Federal Government to assert its rights of eminent dominion over this part of the national domain and to change its political relations with the United States.

"I can think of no valid reason upon which to base the opinion that an Indian's rights, either of person or of property, are any more sacred than that of the white man, which, it is conceded, must give way to the public good. In this case not only public good but public safety as well as the highest interests of the Indian himself demands the suggested change."

The *Indian Citizen* replies as follows:

The above is the silliest attempt at an argument in favor of the opening up of the Indian country that it has ever been our misfortune to read; and coming from a man who is the chief executive of a great state, makes it appear more ridiculous than it otherwise would, if penned by a school boy of the nineteenth century whose reasoning powers stand out in bold relief in his intended logic. It is certainly not the fault of the Indian Territory that criminals are schooled in the border states and make their escape into this country. It is no fault of ours that Governor Fishback's subjects come over to this country and teach the Indians bad habits, nor would it benefit this country to open it to settlement and turn these same cut throats from the border states, loose on the Indian lands. We would mildly suggest to the Governor that it would be better for this country if he would issue a few more requisitions and rid this country of all the criminals that have come from his state. The Governor claims to have good reasons for believing or suspecting that a very large percentage of the bank and train robberies which take place west of the Alleghanies and east of the Rocky mountians, originate in the Indian country. This is a child of the Governor's own fertile imagination. We know differently and he is either ignorant of the facts or is wilfully attempting to mislead the public.

Half of the crimes that are committed in the Indian country are the result of whisky sold into this country from the border states that he claims fare so badly by contact with the Indian Territory.

We might go further in showing the follies of the reasoning of this modern writer, but they are too patent on their face, to mislead any thinking man. The sum and substance of his sole aim is to throw open the Indian country for the purpose of enriching his own state, without any thought of its effects on the Indian people. We assert, and believe we can prove, that more crimes are committed in any portion of the state of Ark., in one year than are committed in the same scope of country, or the same area as to population, in any part of the five tribes. Now let the Governor come up with his own statistics and we will give ours. His bare assertions amount to nothing without the proof. He slanders the Indian country and makes it responsible for the deeds of his own criminals and those of other bordering states. For what? For the sake of a few paltry dollars that his own state might gain by the opening up of this country. His assertions are false and he can't prove them.

CHICKENS AND INDIANS.

The occupation that shall have the most civilizing effect on Indians has long been in question. It has often been wisely argued that cattle raising is peculiarly fit for Indians. When arguing this side of the case, people seem to forget that stock raising is one of the wildest forms of occupation. The cow boys and the Indians are wild men—simply different kinds of savages. Even though they do not become cow boys themselves, the Indian young men readily acquire the worst features of the cattle men. Indeed, cow boy life has made so great an impression on the rising generation of Indians, that the highest ideal of many an otherwise promising Indian young man is to imitate cow boys. They wear cow boy hats, talk cow boy language and walk like cow boys. In the eyes of the Indian young man, the cow boy has come to be the representative of civilization. The combination of Indian heathenism with cow boy deviltry is not likely to be productive of good citizenship. The care of the cattle on the plains, is at its best, a rude, rough, wild and cruel occupation. It fits in very naturally with the Indian instinct for roving, and it does not tend at all towards changing his natural delight in the barbarities of the chase. A common reason for Indians being fit for the cattle business is, that because they hunted buffalo they can chase cattle. This is no more foolish than the other arguments to to the same end.

A great many of the Sioux Indians have already gathered small herds. These cattle run wild on the great reservation. They rarely receive any care, and the Indian very seldom pays any other attention to them than to run his ponies half to death chasing them twice a year on what is called the "round up." The Indian is generally too lazy to brand his own calves, so he is continually losing the increase of his stock over the borders of the reservation, where it is driven into white men's herds by the cow boys.

Cattle raising for the Indians means loafing most of the time, and wild inhuman chasing occasionally. If he comes to pay closer attention to his cattle the result will doubtless be an Arabian style of roving. It goes decidedly against the Indian's grain to live in any one place more than a few weeks at a time. When he goes to the Agency for his rations he usually spends more time than is necessary on the way,—any excuse to camp out. He will even pitch his tent two miles from home early in the evening when both roads and weather are good.

Now suppose he is to derive his livelihood from his herd. The land is of such a character that even a small herd requires several thousand acres of grazing surface, and even if the Indian is not always to rove with his herd over the whole reservation of his tribe, he will migrate round about on his own little patch of land. Such ways of life will never lead to American citizenship. And this condition of affairs is a necessary result of the present tendencies. As it now is the Indian is very rarely at home; even though the whole influence of the government is exerted to keep him there. Most of the land the Indians occupy is not fit for agriculture. It is fit for cattle raising.

But there are other domestic animals, pigs and poultry, for instance. A man cannot go away for a week and leave his chickens to take care of themselves. If Indians raise chickens and pigs they will have to stay at home. Out on the great Sioux reservation at present there are a few families who have a homelike disposition. They are the only ones who keep pigs and chickens. Indians have always cultivated more or less corn, and though extensive farming is impossible, corn can be raised in sufficient quantity to keep pigs and chickens. Moreover pigs find a great deal of fodder in wild grass roots, artichokes and other tubers. During the summer the pigs will "rustle" for their own food, and will need little attention. And since grasshoppers are one of the chief products of the northwest, Providence intended chickens to follow.

In cattle raising the Indian will always be a roving wild man. But if he is taught to support himself on corn, pigs, and poultry, he will necessarily settle down into a quiet home life.—[F. B. R. in *Word Carrier*.

THE FRIENDS AND THE INDIANS.

An essay read at Wrightstown First-day School. Prepared by Thomas B. Bear (a Sioux), a student of the Carlisle Indian School.

To the members of the Society of Friends I appeal. You have a traditional, I may say, a historical interest in the Indian. More than two hundred years ago, within the bounds of the city of Philadelphia, occured a scene to which the poet and the painter, the statesman and the historian, have alike delighted to do honor. Beneath the elm tree, William Penn, having faith in the universal applicability of these principles, he tried "the holy experiment" of putting them in practice towards the white men and the red alike. "We meet," he said, "on the broad pathway of faith and good will." The treaty that was there signed was kept. The only one made without an oath, and the only one that was never broken. Bancroft has done justice to your relations with the Indian tribes, and records that no drop of Quaker blood was ever shed by them; and to-day the Indians look to you as their friends. They begin to realize that the Quakers have always been true friends to the Indians. A Quaker is received by them with confidence because he is a Quaker. We must remember that our fathers and your fathers bound themselves to be friends forever. Their treaty was never broken. Much of your work has been well done. No fraud, I believe, can be proved against you. No Quaker has returned from the field enriched with unrighteous gain. You have shown your capabiiity to educate our people and to train them to self-support. "Civilize first, then try to Christianize."

Christianity is the shortest road to civilization. It is an eternal law of the government of God that whatsoever a nation sows that shall it reap. If we sow broken faith, injustice, and wrong, we reap in the future, as we have reaped in the past, a harvest of sorrow and blood. You are not simply dealing with a poor, perishing race; you are dealing with God. You cannot afford to delay longer fulfilling a duty to those from whom the white people have taken their country, the possession of which has placed them in the forefront of the nations of the earth. They make it their boast that their country is the home of the oppressed of all lands. Dare we, more fortunate, surrounded with comforts, forget those whom we have made homeless, and to whom we are bound to give protection and care?

We are aware that many of the people think that the only solution of the Indian problem is in their extermination. We would remind such persons that there is only One who can exterminate. The Indian is a savage, but he is also a man. He is capable of civilization. Thousands of this poor race, who were once as degraded as the wild Sioux, are to-day civilized men, living by the cultivation of the soil, and sharing with the white people those blessings which give to men home, country, and freedom. There is no reason why these men may not also be led out of darkness to light. If the men of the past generations had reasoned as this generation reasons, none of us would rejoice in the blessings of Christian civilization.

A great crisis has arisen in Indian affairs. The wrongs of the Indians are admitted by all. Thousands of the best men in the land feel keenly the nation's shame. They look to Congress for redress. Unless immediate and appropriate legislation is made for the protection and government of the Indians they must perish, and your country bear forever the disgrace. Your children's children will tell the sad story in hushed tones and wonder how their fathers dared so to trample on justice and trifle with God. I want to urge upon you to do what in you lies to reach the heart of the people, so that an imperative demand may go up to your rulers that a policy of mercy, justice, and good faith shall henceforth be strictly carried out.—[*Friends' Intelligencer and Journal.*

WHAT A CHEROKEE NEWSPAPER THINKS OF THE DAWES COMMISSION.

The following is from the *Tahlequah Morning Sun*, and if it voices the sentiment of the great body of the Cherokee people, it is evident that Mr. Dawes and his associates will meet with little encouragement in that nation:

"The telegram published elsewhere shows that the commission which is to invite the five tribes to commit suicide has had its first meeting. A subsequent dispatch says their next meeting will be in Muskogee on the 18th inst., and that Commissioner Dawes will come over to Tahlequah and persuade us Cherokees, while his two associates will work the other tribes and that they expect more opposition from the Cherokees than from the others. The last dispatch also says they don't expect to succeed right away and that it may take years before we will voluntarily enter into statehood. Our people are at the beginning of a hard struggle with a Commission that does not intend to take no for an answer, but like a persistent lover means to persuade and occasionally threaten. Ex-Senator Dawes may be eloquent, but our people may as well say first as last: 'We don't intend to commit suicide; we cannot prevent you from murdering our little nation, but you wil have to kill it—we are too weak to say us; we have made every concession possible; we can only die like men, and whenever you abolish our government you will do so without the consent of our people; we don't believe there are 100 Cherokees who would vote for statehood with Oklahoma or anyone else.' Senator Dawes has passed three score and ten. We don't wish him any harm, but we now say that we hope long after he has 'climbed the golden stairs' and become a good angel, that the Cherokee nation will still be here taking care of the interests of the Cherokees. We must stand together and we must assert our manhood in face of persuasion, threats, promises or other cussedness of real or pretended friends or avowed enemies."

Commissioners H. L. Dawes, H. S. McKinnon and M. H. Kidd, arrived in Muskogee this week and engaged rooms for six months at Hotel Adams. They were accompanied by Mr. Dawes' daughter, Miss Anna Lauren, a private secretary and stenographer. Nothing has been done towards treating with the Indians so far, but work will begin at once.—[*Indian Journal.*

A DICTIONARY LETTER TO HIS FATHER.

The one ambition of an Indian beginner at English is to use the big words of a white man. The writer of the following is in one of the lower grades and evidently wished to show his father that he was getting on. In a home letter he says:

"My Dear Father: I have an opportunity again to write you this morning. I write this letter for information. My father will you please to tell me how is your constitution now. Such a present day is these. I think your people they have preparation for the happy new year. Object and article. I think I would tell you about the merry Christmas. My dear brother was occur (came) on Saturday morning. They hads splendid times on Christmas. He gave some very wonderful observations from our reservation new. Some I had suprise new. I have perfect my letter.

From truth,

————"

WHAT PATRONS HAVE TO SAY OF OUR INDIAN BOYS AND GIRLS IN THEIR FAMILIES.

Taken in the Order Received.

"He is a good boy but is very slow and tries my patience almost past endurance at times, but I have hopes of improvement as he seems willing to learn."

"He is not the boy he was at first, but I gave him a good talking to the other day and hope he may be better. He is so grum and we have to tell him so often about anything."

"Has been having his good spells and unsatisfactory spells."

"She is a good girl. Goes to school and is learning rapidly, has a very good report this month."

"I am sorry I cannot report improvement. I have been trying to interest her in arithmetic so that when she starts to school she may not be in so much lower grade than the other girls."

"She is still as satisfactory as possible. I think the Indian far superior to the whites and I have tried all nations."

"We have a home study hour in the evening in which she applies herself intelligently."

"She gets along nicely at school and is in the sixth grade and is number one. She tries very hard."

"He is a very nice boy and doing well so far."

"He is doing very well so far."

"Appears to be a very nice and obliging boy and we are all pleased with him."

"Can do all needed by me and appears to wish to please me and desires to remain during the winter."

"A very good boy."

"Is doing well. Temptation to smoke proved too strong for him, but he promises a clean report next month."

"Is slow in husking, but he tries."

"A good boy."

"Is doing better and better. Tries his utmost to please and is improving every way. Will commence school next Monday."

"He has been very good about studying home during the evenings and working at his arithmetic. He has not been away but once or twice in the evening since he came."

"The trouble has been that when he was asked questions he would not answer, and went away in the evening without asking."

"Is courteous, cheerful and apparently contented, quick to learn and bids fair to make a good boy."

"Tells whoppers to his Sunday School teacher."

"He did not work as well through the corn as he should have done so I did not allow him quite as much wages this month."

"He tries to suit me but is somewhat heedless, not paying attention to what he is told."

"She has been pleasant in her manners and often quite thoughtful in doing little kindnesses."

"She studies at home all her eyes will permit and I am anxious for her to gain all she can. It is hard for her to remember what she does study."

"She is doing well at school and is good in conduct, habits and health."

"I think she does not like work."

"I fear that there is not as much chance for her overcoming her carelessness as we would hope."

"She is still very careless in handling dishes but is otherwise improving."

"She is in school trying hard, will give her help at home."

"The little spending money we have given her we shall not take into account. Will have her teeth attended to at an early date."

"Her bright sunny disposition has made her stay here a pleasure to us."

"She is a charming girl and a delight to me. If she does not develope into a fine woman it will be my fault for the material is there."

"She is a good girl, very economical, very true."

"My wife had to go to a hospital for an operation to be performed on the shoulder joint, and she was away for two weeks. During this time —— had charge of the house as well as attending school. She did everything as nicely as could be. I did not even give her any orders about the meals and everything about the house was attended to as regularly as could be. I think it only right that you should know how well she behaves and how pleased we are with her. She is making good progress at school. She is treated kindly at school and the teachers take an interest in her. She has improved since she came and I think has considerably thawed out. Persistent kindness and proper encouragement has had an effect and she talks much more than she did."

"Capt. I really don't know what to do with him. He is a drone."

"Has made good progress at school, takes a deep interest in his lessons."

"She promises to begin the New Year better than the old, there is much room for improvement."

Our Pupils Speak for Themselves.

"I am well and happy, but toothache is the only thing that troubles me. I like my country home very much. Mrs. —— treat me like her own child."

"I want coming back to school because I am slow. I try to walk fast but I can't. I like to work but I am slow does why I want coming back to school. I didn't talk much and I don't know anything. These people are good to me but I want coming back."

"I like this place pretty good I am getting along very nicely every day. I like this man. He told me he go help me study my lessons this winter. I am glad when he told me that because I want to study pretty hard and I try to learn all I possible this winter."

"I would like to stay home from school and work. I am too old to go to school, anyhow. I love work very much. If you wish me to stay home or go to school, I would do it, but I know that I cannot learn my lessons, because I guess I am too big."

"I am very thankful that you sent me in the country and more thankful for the good place that you picked out for me. You gave me the privilege of deciding whether I should go to school through the winter or not. I have chosen to work and therefore the little time I may get out of work hours I will fill in study. Please send me my school books and two Gospel Hymn books and charge me in the office whatever they cost."

Dear sir Copton— I was much friend to you and you try to give good understand. but I cannot larn anything in the school I been try to larn something very since I been this Carlisle school and I going to ask you I wish let me work all winter. that is only the way I could larn the farm."

"I am kept quite busy since I started to school but I don't think its going to hurt me any but its going to do me lots of good."

"I am quite well and glad all the times."

"I am getting along very nicely and I am well as ever."

AN INDIAN BOY GETTING HIS EYES OPEN.

Not being fully satisfied with his place in the country he takes it upon himself to leave and tries to hunt work as a carpenter or wagonmaker in Trenton, N. J. In a letter to Capt. Pratt one reads with interest his slow awakening to the trials of a situation which he will probably meet many times in life.

He says in part:

"I have been out for several days ago trying to get job in this city of Trenton, but I tell you Capt. it is very hard time this time year for everybody in this country to go anywhere to find work. There are great number of men who wanted to work and the trouble is have no work to do, and why? because nearly every city or towns the manufacturer were shut down, and there is another trouble, that is, the people have no money to pay the men who are working. Just think how scarce work. Just in this city of Trenton there are 2000 men wanted to work. The people in this city collect the money to support those men and woman who were almost starve, some of those men are good mechanics and they are not lazy to work, not for that reason they have no work, they have looked for jobs traveling round to town and cities to find where to get job, even trying to get job farm. Is no use talking, is very hard time for everybody this time of year."

PICTURE DESCRIPTIONS IN UNIQUE ENGLISH.

Composition is a part of our regular school exercise and descriptions of pictures are found to be interesting work for beginning pupils, as well as entertaining to the teacher. One of the larger boys who had been in school but a few months makes the following creditable attempt:

"I can see a little ducks and big one duck to looking girl the girl duck gave corn the girl near the pond and little near the pond is this baby looks kitty and cat looks baby this baby not walk. I see large hen fast fly and run big hen see it is dog, to run white dog sees little rat in eggs little rat eat eggs."

In the grade a step higher the student has sufficient command of language to allow his imagination to play in the description which speaks for itself.

"A little girl is teaching a dog, she has a slippers and short stockings on sitting on the chire, book on the left hand and the dog is sitting on the floor in good order better than I could sit in a school. The dog it studying a Fifth Reader and spelling. The dog's name is Watch, so Watch missed tow spelling words so teacher capted him in and learn it over, the teacher's name was Miss ——, she was kind a cross over the children but Watch was smart boy, and Watch's teacher use to teach him every after school out and after a while Watch became, a very very smart, and to became Supt. and Capt. in that school, he get pay 400.50 a year. O, he was a very smart dog."

The following exhibits a tenderness of feeling not often excelled in a child with refined parents:

"Harry has a hen and some little chicks, and Harry and his brother went out where his hen was and pick up a little poor chick, that's not right for a boy to do that. He keeps them in a little coop. The old hen keeps her chicks nice and not one die with out hurt or hunger till they were large and fat enough, then they their heads are off and they jump around and dead. Harry is not a very good boy, he does things that his mother don't allow him to."

A MONUMENT.

A monument for the grave of Stephen R. Riggs has just been completed at the works of L.W. Tenny, Sioux Falls, S. D. It will soon be shipped to Beloit, Wis., and put in place. It is made of the Sioux Falls jasper granite with polished front face, hammered corners, and the other sides rough. The upright slab is 3 feet 4 inches by 3 feet 6 inches, and 14 inches thick. It stands on a base of the same stone 4 feet 4 inches by 2 feet 6 inches. The inscription upon the polished face is simply

STEPHEN RETURN RIGGS.
BORN MAR. 23, 1812.
DIED AUG. 24, 1883.
MISSIONARY
TO THE
DAKOTA INDIANS.

His grave is beside that of his wife, in whose memory he wrote "Mary and I." A plain heavy head stone of Massachusetts granite marks her grave in token of the eastern home from which she came. While this stone from the "Land of the Dakotas" commemorates their missionary field.—[*The Word Carrier.*

OBLIGATIONS TO THE INDIAN.

According to Dr. Edward Eggleston the white man is under more obligations to the Indian than has been supposed. The Indian had two varieties of Indian corn, and he also had the sweet corn, the sugar corn of the mid-summer dinner table. The Indian also had pop corn, better peas and beans than the whites possessed, pumpkins, squashes, melons, gourds, artichokes, peaches and tobacco. It was the Indian who taught the white man garden culture, how to plant the corn in hills and the beans and the pumpkins in the corn, the use of fish as fertilizers, from which has grown the great fish fertilizing industry; the use of the canoe, the application of culinary art to maise, and the house raising and corn husking bee. In Colonial times 100 whites adopted Indian habits to every Indian that adopted the white man's customs.—[*The Philadelphia Inquirer.*

Our people were driven from their old country, and now, since we have this our only spot of ground, which we can call our home, we sincerly trust that the Cherokees' friends in congress will see that our people are not deprived of their homes. The Cherokees do not or will not ask for sympathy, from the U. S. government, but they will insist on the American people standing up to treaty stipulations.
—[*Cherokee Advocate.*

Uncle Sam would be in great luck if all his investments paid him such substantial dividends as he is getting, year by year, from Carlisle and Hampton.—[*Hartford Courant.*

AND THEY WERE INDIANS, TOO.

An Order Issued in 1737 to Destroy All Liquor Found in Their Towns.

EDITOR OF *The Voice.*—Under the head of "Our Quizzing Club" in *The Voice* of Dec. 7 I notice the following inquiry from Mrs. M. E. P.: "I would like to know something about the first temperance society in the United States. Can you tell me about it?"

In reply, I beg to refer her to pages 425, 549 and 550 of vol. 1 of Pennsylvania Archives, which records the earliest organized action for temperance that has yet came to my notice. I am sorry to say that this comes from the savages of the Colonial times and not from the whites, and is as follows:

ALLEGHANY, MARCH 15, 1737.

This day we held a council and it is agreed by the Sheynars in general that whatever rum is in our towns shall be broken and spilled and not drank, and whoever shall bring any rum, or any sort of strong liquor, into our towns, Indian or white man, let it be more or less, it shall be all broken and spilled in the presence of the whole towns, wheresoever it is brought, and four men are appointed for every town to see that there is no rum or strong liquor brought into our towns, and to have it for the term of four years from date.

(Signed) LAYPAREAWAH, Opehasas' son;
NEWCHUONER, Deputy King;
COYEACOLINNE, Chief Council;
and 97 others.

This resolution, with a long letter, was sent to Thomas Penn and James Logan in which the Indians complain of the miseries that the rum trafic has brought into their towns and their determination to put a stop to it.

HAZLETON, PA. C. F. HILL.
—[*The Voice.*

SURELY AN ABSENCE OF SICKLY SENTIMNNT.

The Indian who used to slam a paint-shop on his face and sail out with a cheese knife and relieve people of their scalps no longer exists. They should no longer be given special privileges by the government. When an Indian gets so he can speak with a strong German accent and can rush the growler with a touch and delicacy of expression not equaled in Europe, it is time he was an American citizen. Congress had better drop its flapdoodle sentimentality about the American Indian and admit Oklahoma and the Indian Territory as a single state.
—[*Wichita Eagle.*

Longfellow had no patience with the ordinary foreign travelers, and in 1847 he wrote in his diary that they do not desire instruction, but they desire to inflict their opinions upon us. They cross the continent from Boston to San Francisco in a sleeper, and then write a book about the Americans. After a residence of five months, a Brahmin monk found nothing here of value.—[W. W. DAVIS.