

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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## A GREAT INDIAN WAR.

### THE WAR BEGINS.

"Oklahoma Indians on the War Path.

EL RENO, O. T., April 3.—Information was brought to this city last night of a desperate fight between the Indians and white settlers in the Cheyenne country west of here, in which two white men and five Indians were killed. The trouble originated over the white men grazing cattle on the Indians' land, contrary to the wishes of the latter. Information of the battle was brought to the agency at Darlington and the troops were immediately placed under marching orders. One troop of cavalry and an infantry company departed for the scene last night."

#### The Situation Grows More Critical.

"More Victims of the Indian War.

EL RENO, O. T., April 5.—Troop B. has followed troop K to the scene of the trouble between cattlemen and Indians in the Cheyenne and Arapahoe country. The battle says couriers, still continues. When troop B reached the scene a hot skirmish was in progress. The soldiers took a hand, and one white man and four braves were added to the list of seven dead. The latest rumor is that the Indians are gathering in large numbers. The possibility of a brief but bloody war is being discussed. It is claimed that if the Cheyennes and Arapahoes, who number 300 at this agency, were to go on the warpath they would be joined by the Apaches, Comanches and Kiowas, who number several thousand."

**A Bloody Battle is Fought—Heavy Losses.**  
"Heavy Losses Reported on Both Sides—Fighting Still in Progress.

EL RENO, O. T., April 5.—A courier just in from the locality of the Indian trouble reports the fighting still in progress. The soldiers have been engaged, and at 6 o'clock Wednesday night fourteen soldiers and settlers have been killed or wounded and twenty-eight Indians are surrounded, practically, in the Washita river, but the bushwhacking continues.

Each party is shooting at every opportunity. The Sheriffs of "G" and "H" counties have organized and gone to the assistance of settlers.

All the soldiers from Fort Reno are now in the field except three troops of cavalry. The courier is from the Sheriff of "G" county, who sends for ammunition and assistance.

#### Terrified Settlers and Brave Cowboys.

ENID, O. T., April 6.—No additional news from the seat of the Indian war is obtainable at this writing. The settlers in the southwestern part of the Territory are becoming alarmed at the aspect of affairs, and in many instances are preparing to flee at a moment's notice.

In Blaine county the settlers, anticipating a raid by the reds, are gathering at the settlements, bringing their families and stock with them. In some towns the citizens are panic-stricken, and are reported to be making for the nearest railroad station. There is apprehension that there will be a general outbreak of the several tribes of Indians if the troops do not get them corralled soon.

Conflicting Report of Casualties.

St. LOUIS, Mo., April 6.—A special to the *Republic* from El Reno, Okla., says "Conflicting reports continue to arrive from the scene of the Indian battle with settlers and cowboys. A courier to the Indian

agent at Darlington gives the fatalities as two, one white and one Indian. Other information received places the number at five whites and seventeen Indians. The latter is considered reliable, as it is thought to be the policy of the military and Indian agent to suppress the seriousness of the situation.

"The malcontent Indians are gathering in bands of fifty and picking off smaller bands of whites unable to cope with them in battle. A party of one hundred and fifty cow-boys is said to be scouting the country in the vicinity of Seger Indian Colony and putting to death the Indians as fast as found. The troops are still in the field from Fort Reno, and, unless the marauding Cheyennes be joined by the Kiowas and Comanches, it is certain the military will subdue them in a few days."

### THE OFFICIAL REPORT

WASHINGTON, April 6.—All is quiet among the Cheyennes and Arapahoes in Oklahoma according to information that has reached the Bureau of Indian Affairs. The bureau officials assert that the trouble near Fort Reno amounted to nothing more than a personal difficulty between one or two of the Indians and a like number of the cattlemen.

Commissioner Browning said this morning that the incident is practically at an end, that the excitement has subsided and no further difficulty need be feared.

The following despatch from Captain A. E. Woodson, acting agent at Fort Reno, was received at the Interior Department today:

To Commissioner Indian Affairs, Washington: No further trouble between the whites and Indians has occurred. Newspapers persist in publishing exaggerated reports. Indians generally engaged in their farming operations, and are quite peaceably disposed.

[Signed] WOODSON, Captain and Agent.

#### The Majesty of the Law is Upheld.

WASHINGTON, April 9.—Commissioner of Indian Affairs Browning to-day received the following telegram from Captain A. E. Woodson, in charge of the Cheyenne and Arapahoe Agency at Oklahoma:

"Commissioner just arrived with report from the farmer of the Red Moon district, stating that armed bodies of citizens gathered in the vicinity and demanded the Indians, who were charged by them with the killing of W. S. Breeding.

It was agreed to let one of their number go to the Indian camp and pick out the men. Two Indians were pointed out who were not near the scene of the shooting, and they were taken away for trial.

"Captain Hunter's command arrived just in time to prevent the two Indians from being mobbed. The Indians are much excited, and are afraid of citizens, who have armed themselves to war on the Indians. They ask for troops to protect them.

"Captain Hunter's command has left. They have all gone to join Whirlwind's band, and they say they will not return until troops are stationed there to protect them from citizens. I recommend that a troop of cavalry be encamped in their district until all excitement is allayed."

The telegram was referred to the War Department for action.

### THE INDIANS' SIDE OF THE STORY AND THE PROBABLE TRUTH.

Extracts From a Private Letter of a Near-by Resident.

\* \* The Chief Hill and his family were on their allotment about 15 miles above the town of Arapahoe on the Washita river. He had recently removed there for the purpose of improving his allotment.

He had twenty head of cattle of his own, which he had bought, and had tied up one of the calves that he might be able to milk the cow. Two cow-men came along in his absence driving some of their own cattle, untied the calf and drove it off with their own cattle taking the rope. Chief Hill retaliated by catching one of the cow-men's horses; this they found in his possession and ordered him to give it up.

"Give me back my calf and rope and you can have your horse," said the chief.

The white men caught hold of the horse, as did Chief Hill also. The white men drew their guns and Chief Hill started after his; one of the white men fired and hit Chief Hill. They then turned on their horses and ran; Chief Hill shot one of the white men dead and broke an arm of the other.

This was the war; it made no perceptible difference with Indians of the adjoining settlements.

Three young Indians came down the Washita with letters for Capt. Woodson, and while coming along the road riding in a wagon a body of white men, 50 or 60, stopped them and drew their guns as if to shoot them. The Indians showed the letters, and after examination by the whites they were allowed to proceed. They believe the whites would have killed them if they had not showed the letters.

There was no shooting done by any Indians except Chief Hill, and what he did was in self-defence after he was shot twice.

The Indians are going ahead with their farming with more than usual energy, and have decided to use a portion of their reserve fund for building houses.

### PRESENT CONDITION AMONG THE KIWAS AND AFFILIATED TRIBES.

Visiting the Indians at their homes in the West becomes year by year less of a task and hardship than formerly, and journeys that used to be performed by stage or cumbrous wagons, amid perils and discomforts, can now be made in comfortable railroad cars so near to your destination that to speak of the journey other than as an ordinary incident of travel seems superfluous.

A few observations, however, in regard to the country between the border of Kansas and the Reservation of the Kiowas and Comanches will not, in view of the great interest that attaches to the names "Oklahoma" and "Cherokee Strip," be out of place.

Going by the Rock Island Railroad you enter the strip immediately South of Caldwell, and see in the heretofore unoccupied country numerous evidences of the presence of that ubiquitous American known as the Hardy Pioneer, and well for him if the adjective apply with truth to his family, as well as himself, for it is plain to see that very many of the shanties hastily erected on the claims would be but poor protection against the Zero weather to which the West is liable.

One after another stations are passed, and towns whose inhabitants are numbered by the thousand, all showing that the Indian Territory is Indian no longer, that the White man is there and will dominate, as elsewhere on the Continent.

The same country I had passed over when thickly covered with herds of buffalo—twenty years past! The buffalo are gone to the last one—the prairies broken in upon by a thousand plows, and embryo homes with wheat and corn fields appear on every hand, giving evidence of a higher civilization in possession, inasmuch as the man who plows and plants, is many degrees ahead of the one who lives by the chase alone.

Familiar streams are crossed, and names brought to mind fraught with recollections of the past, especially at the town of Hennessy, where I recall the day in 1874 when Hennessy, with his companions, were attacked by hostile Indians, killed, and their wagons looted.

Then comes the crossing of the Cimar-

ron, such a terror to the traveler by wagon, is as nothing on a Railroad bridge, and so on, till you pass close by Darlington, (the Cheyenne and Arapahoe Agency.) El Reno, almost metropolitan in its airs and prospects, to Chickasha, in the Chickasaw Nation, from which point a 20 mile stage ride will land you at Anadarko, the headquarters of the Kiowa and Comanche Agency.

But little change has taken place for some years in the buildings and appearance of the Agency, the same long unsightly Commissary building, dilapidated Offices, etc., etc.

As to the Indians themselves, there is one feature that strikes you at once, viz.:—That whereas horse back used to be almost the only means of locomotion, the whole population now seems to be on wheels; in vehicles of all kinds, including well made carriages costing \$200 or more, as well as the more humble, but useful, two horse lumber wagon.

This change in means of locomotion may at first seem unimportant, but in reality it is not so. Think of the added comfort for old and weak, as well as the lessened exposure for children, and the curtailing of the women's work in packing ponies for travel. Then again, all men, women, boys and girls, are becoming accustomed to the handling of a team of horses. The horses themselves, universally broken to harness, can as well pull a plow as a wagon. The added usefulness of the pony also leads to them being better fed and cared for than formerly.

While the present life of the Indians themselves seems, on the surface, but a modified form of the old, subsistence being Government beef instead of buffalo, there are many evidences of improvement in the Kiowa Tribe. For instance, citizen's dress is much more worn than formerly, there is less paint on the faces, more English is spoken; there is greater knowledge of business and much more enterprise in the line of house building, fencing, etc.

The conditions as above stated apply to the Kiowas mainly; in a somewhat less degree, perhaps, to the Comanches and Apaches; but with all of these three tribes the knowledge that they cannot expect Government rations for many years longer is having its effect.

It does not seem, either, that much would be gained by prolonging the period of dependence. There will always be a dependent class to be provided for in some way, but the people as a whole could as well be ready in three or four years as in ten.

It is on the other hand, painful to turn from that which is encouraging on the part of the Kiowas, to that which is decidedly retrograde, as shown by the Caddoes and Wichitas. It was admitted on every hand that these tribes were losing ground and in fact, other evidence was not needed than deserted houses, broken fences, and the general appearance of the people. As to the reason of this, something must be placed to the fact of their being a minor factor in the affairs of a large Agency, a sort of side issue; something also to the proximity of their more powerful and wilder neighbors, leading to vicious courses with the young people; much to their gambling propensities, but all agree that the chief influence is the new religion known as the Ghost dance, which takes their time and consumes their substance under the guise of religion, a delusion by no means belonging exclusively to the Indian race, as no be-

He seems too wild or extravagant to have its votaries.

Just what the Ghost dance is or is not, is difficult to determine. On the one hand, it is claimed that the votaries of this belief are the best behaved Indians, and that it does away with the Sun dance, and other superstitions. On the other hand, it plainly leads to improvidence and neglect of labor and the manifest duty of providing for their families, while its effect on the church membership among these people is shown by the Wichita Baptist Church, once 115 members, now scarcely 25, and for a while seemed gone altogether. Now, however, the faith of the devotees in the new way seems to be weakening and some are returning to their former church home.

Educationally, there seems to be appliances in plenty. Instead of the one small day school of 1871, there are now four Government Boarding Schools, with accommodations for about 400 pupils; two Presbyterian Missions, two Baptist, one Methodist, and one Catholic, all with their quota of students; with probably 50 off at distant schools. This represents a great advance in educational forces, and it is having its perceptible effect on the tribes in the speaking of English, etc., but there is a weakness; as the home schools, while well equipped, do not advance materially in grade of scholarship. This will be explained in part by the transfer to other schools, but the explanation is not adequate, and shows the real cause, viz: The failure to keep the same ones in school until they are somewhat advanced. The number is kept up, but changes in personnel are too frequent, which, coupled with long vacations and home influences, keep the grade down and make best results impossible.

As to the general results of the work done at Carlisle and elsewhere, for the youth of these tribes there is that which would discourage the casual observer, but to those who will look further and closer it will be evident that the educational movement of sending away among whites came at its right time, and those who have been so educated are in use on every hand as interpreters and workers. Neither is it too much to say that without this numerous band of interpreters it would be practically impossible for the Indians to pursue an expansive policy of business, or intercourse with their white neighbors, or indeed would it be possible to conduct the ordinary business of the Agent's office and work, with the numerous interests to be looked after.

One word now as to the failures: By what standard are you to judge? By the intelligent educated white man? If so, the average educated Indian does not reach it; or is it by the wild Indians? If so, the educated one is not a failure: has already justified the training that has made him, and without doubt, as the years go by, will become an increasingly important factor of progress. At any rate, sure it is, that the rising generation will be practically an English speaking people, and so far qualified for intercourse and association with the whites as neighbors and citizens.

A. J. STANDING.

#### THE CHURCH AND THE INDIAN.

Captain R. H. Pratt, the founder and superintendent of the very successful Indian Industrial School at Carlisle, Penn., is making a tour of the larger Eastern cities with a band of Indians, who are to give concerts for the purpose of raising money for the school. While this company of educated Indians, representing nearly every tribe within the borders of the United States, is passing under the notice of the public, it will not be inopportune to consider some of the truths taught by this object lesson.

The Indians of this country are the subjects of three sorts of treatment, which may be indicated by three phrases—Indian Agencies, Local Evangelization and the "Carlisle System." Of the Indian Agencies provided by the government, we need not speak at length. The subject

has been made sufficiently familiar in all its workings by the secular press.

We desire to speak more particularly about the religious and educational aspect of the Indian question. Two widely different theories are in vogue upon this matter: one is the "Carlisle System" and the other the system of local treatment. According to the former, the solution of the Indian problem lies in the gradual disintegration and destruction of tribal relationships, and the final absorption of the individual Indians into the general civilization. According to the other theory, the Indians are to be treated as distinct and alien nations, to whom are to be sent missionaries and educators with the result of perpetuating the tribal and reservation arrangement, and with the hope of educating and evangelizing the Indians in the local habitat.

Perhaps these two theories should be a little more amply expounded. The "Carlisle System" aims to draw away from the debasing and enervating surroundings of the Reservation the young men and young women of the different Indian tribes. These young Indians are brought together into a school, under strict, yet benign influences. They are there given the essentials of a good English education, and especially trained to some handicraft. They are encouraged to be self-respecting and self-supporting, and to believe that their most honorable and promising destiny consists in securing employment, citizenship, home-life and all such other advantages as belong to the highest civilization. To this end, in addition to the military discipline and school-room work, the students have the advantages of a farm, regular shops where the principal mechanical arts are taught to the boys, and suitable rooms and appliances where the girls are taught cooking, sewing, laundry and housework. "During vacation each year all pupils of both sexes who can be spared from necessary school work have been sent out into families and to farms as laborers, and thus they have learned to apply practically the lessons learned in the school." From this school at Carlisle, in 1892, there went out at vacation and at other times 404 boys and 298 girls, into the families and upon the farms of the East. Their earnings during the year were, boys, \$16,698.83; girls, \$5,170.15; Total \$21,868.98. Their savings at the end of the year were, \$15,723.50. This is only one of many indications of the practical success of the theory. Other statistics might be quoted, if we had space, to show that this result is not confined to the years of residence at school; but that a large number of those who are graduated find permanent homes and employment in the midst of civilization.

Diametrically opposed to this is the method encouraged by many friends of the Indians. The precedent established by the government of treating the Indians as so many separate tribes, has been followed by educators and missionaries. Schools and chapels are built at the reservations. The children are invited, and in some cases compelled, to attend the school. Services are held in the chapels, and the ultimate result is expected to be that the Indians will learn to cultivate the soil, make their own homes, formulate their own civilization, perhaps some day become citizens, and so carry on, with their own hands, their own enlightenment, and social and religious elevation.

We have gone into this subject at such length, in order to lay the foundation for certain practical arguments of interest to the Church. It would appear that both these systems must still be carried on, and, also, that good results may be expected from both for some time to come. But of the two the "Carlisle System" would seem to be, in its expected and already partially proven results, the more statesmanlike. In the nature of things, the Indian tribes, as tribes, must eventually fade away. In the nature of things, also, the sooner this happens the better for the general homogeneous civilization of the land. Even if the reservations provided by the government for the Indians were in the garden spots of our country, so that

agriculture and commerce would be possible to the Indian residents, it would not be wise to encourage a perpetuation of tribal conditions. But for the most part the Indian reservations are almost useless for cultivation and home-building, and are besides far removed from the tides of commerce. When to this are added the debasing influence of savage customs and traditions still preserved by the older Indians, the dangerous condition of enforced idleness, the enfeebling and pernicious results of governmental support, it is not strange that many of these young people should relapse into the old barbarism and become once more, like their fathers and mothers, "blanket Indians." Hence it must be evident that the attempt at purely local treatment of the Indians should at best be regarded as only a temporary expedient, to be abolished as soon as practicable.

And it is just here that we think the Church has her part to play. It may be wise for her to continue in some cases, for the present, the attempt at local education and evangelization. But is it not also wise for the Church to take her share in the other sort of work? The Carlisle school and the school at Hampton, partly supported as they are by the general government and extrinsic aid, must be non-sectarian. In each of these there is religious influence; but of a necessarily indefinite kind.

Far-seeing wisdom would seem to dictate that the Church should have her own Industrial Schools in the more civilized centres, to which she could invite the youth of the Indian tribes who desire to get away from the savagery and degradation of the agencies, and learn to become useful, self-supporting, self-respecting members of American society.

In this connection it is well to note the significant fact that the bitterest opponent of the "Carlisle System," and the most industrious builder of chapels and parish schools at the Indian reservations has been the Roman Church. That organization has seized, with an avidity which has sometimes overreached itself, this opportunity to segregate from the general mass of the American people large numbers of human souls. By thus keeping them shut off from the centres of civilization and by training them into the devoted bigotry of the Roman discipline, the Romanist leaders have shown their customary perspicacity. If this work goes on for another generation, there will be found scattered over the western country little communities of Indians, which have exchanged the plastic barbarism of the aborigines for the adamantine bigotry of mediaevalism. When, therefore, in the inevitable mutations of time, the current of civilization shall run athwart these Romanized Indian settlements, they will be so many impregnable rocks planted in the mid-stream of progress, capable of resisting perhaps for another century the softening, humanizing and refining influence of intellectual and religious liberty.

It seems only just that an attempt at the solution of the Indian question which has achieved such good results already, and which has on its side so much of common sense and so much of the American spirit of independence and self-respect, should find an appreciative imitator in the American Church.

W. W. DAVIS in *The Churchman*.

#### HOW AN INDIAN MADE HIMSELF A MAN.

When the band and choir were in New York in April, some of the party visited General Ely S. Parker, the most prominent Indian in this country who stands a man among men and who gained his standing by his own exertions along exactly the lines that Carlisle advocates for every Indian under the sun.

The following interesting sketch of his life found in the *New York Press* is so full of the Carlisle spirit of progress that

it will prove interesting to our readers:

The city of New York contains no more picturesque figure than that of General Ely S. Parker, whose failing health has of late caused much solicitude to his relatives and friends. The General is a native American in the strict sense of the word, for he is a full blooded Seneca Indian, and is the present, and probably the last, grand sachem and hereditary chief of the Six Nations, his Iroquois name being Donehogawa. When the General was born is a matter of doubt, even as to the year. He first saw the light of the hunting grounds of his nation not far from the little trading post that then marked the site of the present city of Buffalo. Before his birth it is said that his mother dreamed that she beheld a rainbow arching the heavens, and beneath its brilliant beauty flashed lettered signs such as she had observed above the doors of the pale faced merchants. The prophets of the Senecas interpreted her vision, and told her that she would become the mother of a man child who would rise to a chieftainship among the whites.

Whether this was an actual prediction, or whether the tale was concocted in after years by some imaginative friend, is not known. The fact remains, however, that the young Seneca early developed an ambition for intellectual advancement. After preliminary schooling he went to Troy, and was admitted to the Rensselaer Polytechnic Institute. He took the full law course, and was graduated with high honors, but because he was an Indian and at that time without the rights of citizenship, he could not gain admission to the Bar. Nothing daunted, he essayed and mastered civil engineering, and in the prosecution of his profession went West some time after the Mexican war. Then it was he first met Grant, the future General and President. They became great friends in their silent way, for neither was a fluent talker, and passed away many hours together at St. Louis and elsewhere. Eventually Parker visited Washington, where he held a government position of a minor sort for awhile.

When the civil war began, however, he was living on the reservation of his tribe, and, like Grant at Galena, seemed to have settled down to a life of obscurity. But the call to arms stirred the fighting blood in the warrior's veins. He was the hereditary chief of the "Romans of America," as the League of the Iroquois is called by Parkman. He felt that where the drums beat and the roar of the battle shook the earth was the proper place for him, as the representative of a nation living in peace and amity with the republic. He offered his services to the Governor of New York, and asked a commission. He was refused, and promptly volunteered. He met Grant later on, already famous for his triumphs at Donelson and Fort Henry, and his friendship begun at St. Louis was renewed. The Iroquois chief served on the General's staff, and in May 1863, was appointed Assistant Adjutant General, with the rank of captain. From that time until the close of the war he officiated as Grant's secretary.

He it was who drew up the terms of the surrender of Lee at Appomattox Court House. It is said that when the Confederate general entered the room where the conference took place he drew back, indignantly at the sight of Parker, imagining that a colored Union officer was to be present as a witness of his humiliation. He soon learned that the dark skinned man in uniform could boast a lineage as proud as that of any Virginian, and courteously expressed his regrets for the temporary misapprehension. The facsimile of the documents drafted on this occasion, which appear in Grant's Memoirs were taken, from the originals, still in General Parker's possession. He also has the gold pen and lead pencil then used by the victorious leader of the Union armies. In 1865 he was brevetted brigadier general of volunteers, and brigadier general of the United States army on March 2, 1867. He left the service to become President Grant's Commissioner of Indian Affairs, and in the administration of that arduous

and thankless post he showed great tact and ability. In his private life he developed much financial skill and amassed a large fortune, but the bulk of this was swept away in the general crash that followed the failure of Jay Cooke. Any one who cares to get a glimpse of the jolly and genial side of General Parker's nature should read "Innocents Abroad." He is one of that party of travelers made famous by Mark Twain, and figures in the pages of the humorist's book as the "Old Seneca." The General married at Washington early in the seventies. The wedding was a very swell affair and was graced by the presence of nearly everybody prominent in public life. His only daughter is now about 15 years old and is a very charming and beautiful girl. In 1876 he became a resident of New York city, and Police Commissioner Clinton Wheeler secured his appointment as Supply Clerk in the Police Department. That place he has held ever since. He is a splendid specimen of the pure blooded North American Indian, and by his own career has shown that an educated red man can cope with his white rivals on equal terms for the prizes of life. Every trust confided to him has been faithfully discharged, and when, in the fullness of time, the Great Spirit shall summon Donehogawa, grand sachem and hereditary chief of the Six Nations, to the Happy Hunting Grounds, those who knew him can place above his resting place the sculptured tribute: "Here was a man; when shall we look upon his like again?"

## CIVILIZED INDIANS.

### SENATOR TELLER REPORTS ON THE CONDITION OF THE FIVE TRIBES.

#### EXISTING EVILS POINTED OUT.

#### Children Deprived of the Advantages of Common School—The Intrusion of the Whites in the Territory.

WASHINGTON, May 7.—Senator Teller, from the Committee on the Five Civilized Tribes of Indians, to-day presented the report of that committee, giving the result of the committee's investigation of affairs in Indian Territory made during the recent visit of the committee. The report shows an anomalous condition of society, and indicates that many abuses have grown up which it is necessary should be corrected. It is not a final report, however, and while existing evils are pointed to and brought out in a manner that must attract attention, the remedy for the entire trouble is only hinted at, and is left to be formulated at a later day.

The report gives the Indian population of the Territory as 50,055, while the white population, which when the last census was taken was 109,393, is now estimated to be between 250,000 and 300,000. In some of the agricultural sections there are ten whites to one Indian, and there are several large towns composed wholly of white people. These whites have no right to citizenship, cannot become the owners of land, cannot send their children to the common school and cannot go into the local courts. Outside of the Cherokee nation they cannot even organize municipal governments, lay out streets or provide for police protection.

The report takes up all these questions, and declares that a remedy must be provided.

Referring to the fact that the treaties made with the Indians by the government of the United States had provided against

#### THE INTRUSION OF THE WHITES.

The report says: "We made it possible for the Indians of that section of the country to maintain their tribal relations and their Indian policy, laws and civilization if they wished to do so. And if now the isolation and exclusiveness sought to be given to them by our solemn treaties is destroyed and they are overrun by a population of strangers five times in number to their own, it is not the fault of the government of the United States, but comes from their own acts in admitting whites to citizenship under their own laws

and by inviting white people to come within their jurisdiction to become traders and farmers and to follow professional pursuits. It must be assumed that the Indians themselves have determined to abandon the policy of exclusiveness and to freely admit white people within the Indian Territory, for it cannot be possible that they intend to demand the removal of the white people either by the government of the United States or their own. They must have realized that when their policy of maintaining an Indian community isolated from the whites was abandoned for a time it was abandoned forever. We did not hear from any Indian the suggestion that the white people there should be removed."

The committee finds the judicial system of the Territory especially faulty. The whites are not admitted to the Indian courts, and are required to go to the Federal Courts at Fort Smith, Ark.; Paris, Tex., or the Federal Court in Indian Territory. The expense of conducting causes in those courts, by reason of the distance to be travelled and the time consumed, is enormous. Parties charged with the smallest misdemeanor are often taken over two hundred miles for trial. The same is true in civil suits, however small the sum involved. The Federal Court in the Territory, is they say, "absolutely the only court of final jurisdiction, administering justice in matters large or small in a Territory as large as the State of Indiana, for a people numbering now at least 250,000 and rapidly increasing." Consequently, the dockets of the court are so overburdened with business that the prompt disposition of business is impossible. These conditions result in

#### A PRACTICAL DENIAL OF JUSTICE.

Except in matters of paramount importance, and in these only after great delay. The criminal business of the Territory is enacted at enormous expense, because of the distance to be travelled, the smallest cases costing the government from \$200 to \$500. The temptation to arrest persons where the fees are so numerous and large is greatly increased. The committee makes the astonishing statement that the expense of maintaining this court and of prosecuting crime in this Territory are about one-seventh of the judicial expenditure of the United States because of these facts. "Such glaring and unbearable evils," the committee says, "cannot be fully remedied until the question of political and judicial jurisdiction shall be finally changed and a territorial or State form of Government established." The committee thinks, however, partial remedy may be found in the appointment of two additional Judges and the appointment by the court of commissioners for the different localities, who shall have final jurisdiction in misdemeanors, where the punishment does not exceed imprisonment for six months, and in civil suits, where the amount involved does not exceed \$300.

"This change," the report says, "will result in a great reduction of expense to the government and a far better administration of justice than now exists. The present system is intolerable."

The report also refers to the fact that the children of the white and black population are deprived of the advantages of the common schools, and says that while the parents of the children may have gone to the Territory with the knowledge of this condition, the people of the United States cannot afford to shut their eyes to the wrong to the children, and declares that the matter of allowing the children of so large a population to grow up in ignorance is one of national concern.

#### OCCUPANCY OF THE LAND.

The question of the occupancy of the land is treated at length. The committee finds that the original theory of the government that the Indians were to own the land in common, all having equal interest in it, has been violated, and that a few enterprising citizens of the tribe, frequently not Indians, but citizens by inter-marriage, have become the practical owners of the best and greatest part of the lands. Instances, they say, come to their notice

of men having as high as one hundred white tenants, and in one case reported, a white man, although an Indian citizen by marriage, had four hundred holdings, amounting to about 20,000 acres. In the most progressive of the tribes the committee found that about one hundred persons had appropriated half of the best land. The report says that this condition of affairs was never contemplated, and suggests that Congress shall take the matter in hand and provide a remedy in the interest of both whites and Indians. No remedy is suggested at this time, however, because the Dawes Commission is now in Indian Territory for the purpose of submitting to the several tribes a proposition for a change of the present unsatisfactory condition.

"We prefer" the committee say, "to wait until it shall be seen whether this difficult and delicate subject may not be disposed of by an agreement with the several tribes of the Territory. But if the Indians decline to treat with that commission and decline to consider any changes in the present condition of their titles and government the United States must, without their aid and without waiting for their approval, settle this question of the character and condition of their land tenures and establish a government over whites and Indians of that Territory in accordance with the principles of our Constitution and laws.

"Nothing, they say, will do but the abandonment of the present system.

"It cannot be modified or reformed; but a better system must be substituted. That this will be difficult to do your committee freely admit; but because it is a difficult task is no reason why Congress should not at the earliest possible moment address itself to the question."—[Phila. Bulletin.

We had the great pleasure Monday afternoon to visit the Carlisle Indian School. Professor Bakeless, the principal, and his thirteen assistants are engaged in a work that is exceedingly interesting and valuable to study. As we passed from room to room, observing the recitations, we concluded that it might rationalize some of the methods in vogue in the public schools if a few Indians, fresh from the frontier, were put into each school in the land. The teachers at Carlisle must and do employ natural methods. Those Indians, with no knowledge of English and with no traditional knowledge of schools, would not learn anything if they were not taught by strictly rational methods. The grading at Carlisle is worthy of special note. Each room is grouped into two divisions. The brighter and more evenly developed pupils constitute one division. If teachers can do more effective work by dividing these classes into two groups and alternating recitations for each session, it may be done, but ordinarily it is found best to have half of each school composed of the brighter pupils, and the rest of the school classified that the incompetent and worst laggards may be grouped by themselves in the most difficult subjects, thus making allowances for individual differences and peculiarities of pupils. Formerly Captain Pratt had the whole United States from which to select his teachers; but now the government sends them after they have passed the Civil Service examination.—[The School Gazette.

#### High Time.

[From the Buffalo Inquirer.]

The Indian Territory is an anomaly in the system of States and Territories which make up the great American republic. It is a sort of a country within a country and government within a government. The Territory has no government similar to those existing in other territories of the United States and under existing circumstances it is impossible to make the vicinity of the lands occupied by the Indians safe for residence for law-abiding citizens. This is unjust to the residents of the States bordering on the Territory and it is about time that the general government considered some plans for bettering the situation.

## THE BAND AND CHOIR

### MAKE A LITTLE TOUR.

On the 9th, 10th, 11th, 12th, 13th, 14th and 15th of April, Capt. and Mrs. Pratt and others, with the Indian band of thirty pieces and choir of forty voices visited Washington, Baltimore, Wilmington, Philadelphia, New York and Brooklyn respectively, the pupils giving concerts in each of these cities.

They appeared in Washington in response to the solicitation of prominent Government officials and through arrangements made by the Hon. Chas. H. Mansur, Second Comptroller of the Treasury.

And before returning home it was deemed expedient to visit the other cities mentioned to provoke a larger and more active interest for better systems of educating Indian youth into civilization and useful citizenship, as well as to show that under influences of favorable environment the Indian may also acquire refined musical qualities.

What the newspapers were kind enough to say of the Indian boys and girls in their efforts as we went along and upon the question in general is given in the following extracts.

#### Captain Pratt Begins His Travels.

Years ago the country was amused by the harmless eccentricities of a shatter-brain who called himself Daniel Pratt the great American traveler. His travels were without significance.

Captain Pratt, of the United States Army, and of the Carlisle Indian School, is also a great American traveler; but his travels are among the brightest revelations of philanthropy. He travels to the uttermost bounds of the West to gather Indians for civilization and Christianization. And the results of his work have been equally surprising, gratifying, and encouraging.

They reflect light on heredity, evolution, and ethnology, and in fact on any phase of anthropology. He now begins a tour with a company of Indians from the Carlisle School who will give entertainments in several large cities, which will be reproductions to some extent of the one given by the same company in the auditorium at the World's Fair. The company includes a band of thirty pieces and a choir of forty voices.

Should they visit this vicinity we advise every-one who can do so to hear them. The proceeds are to be devoted to Indian education.—[The Christian Advocate.

[From the Washington Evening Star.]

The concert given last night by the choir and band of the Carlisle Indian Training School was a great success. Metzert Hall was well filled and in the audience were many of social and official prominence. The fine-looking young boys forming the band, in their neat, trim uniform, made a pleasing group on one side of the stage, while the girls, in their dark blue dresses and many of them wearing knots of flowers tucked in their belts, were just as attractive, if not a little more so, on the other half of the platform. Before the music began, Elmer Simon, a Chippewa lad with a voice as deep as a well, came to the front and spoke with gratitude of what the government was doing for his race, which had repelled all attempts at civilization. As they had adopted the dress, the speech, the occupations and had their savage natures charmed by the music that was sweet to the ears of the white man, so they hoped in time to banish the unreasonable prejudices against his race. When the Indian had full citizenship and had representation in the halls of Congress, who knows that he might not also in time get the best place in the gift of the people at the other end of the avenue. And then the audience did smile. Bandmaster Wheelock covered himself and his band with glory. The selections were good and the boys played well. The girls' singing was greatly applauded. The well-trained, fresh young voices were heard to advantage in old songs and trios that everybody

in the audience was familiar with twenty years ago.

[From the Washington *Star*.]

Washington is under the rule of Indians today. The authorities, however, promise that they are tame. These Indians represent twenty-eight tribes. They come not with curdling whoop, but with song and solo; not knife and tomahawk, but horns and drums. If they are as skillful in the use of these weapons as their ancestors were in the use of theirs, they will not be a disappointment tonight. They are the brass band and choir of the Indian School at Carlisle who concertize to-night at Metzert Hall and come under the patronage of President and Mrs. Cleveland, Secretary and Mrs. Smith, Judge and Mrs. Browning, and other distinguished people. They reached town at noon and are quartered at the Ebbitt.

[From the Wilmington *News*.]

The entertainment given in the Opera House last evening by pupils of the Indian school at Carlisle, Pa., was especially interesting as showing the admirable work that is being done by the government in the direction of educating the younger members of the several Indian tribes of the United States. The vocal and the instrumental music given by the choir and by the band was something of a revelation to those who were present. We naturally do not associate the Indian with music, as we know it among the whites, but the work which was given last night demonstrates what a musical training can do even for the native American people. It showed that, as William Congreve wrote, "Music has charms to soothe a savage breast."

The musical feature of the training of the Indian pupils at Carlisle is but an incident of the course which is followed there; it is merely a diversion from the more earnest and the more practical course of study which is followed with such excellent results that it is rarely a pupil, upon finishing his or her course at the school, is willing, as the Indians say, to "go back to the blanket." The idea of the Indian schools is the practical solution of what has so long been called the Indian problem. In the natural course of events the Indian tribes will ultimately become extinct, just as the wild bison and other native animals of the far West have become extinct. The government, it is true, has not always dealt fairly with the Indians in the matter of taking possession of the land held by them, but this unfairness is not so much to be laid at the door of the government itself as it is to be laid at the doors of the agents of the government, who have sought to cheat and to defraud the Indians whenever and wherever it was possible.

With the advance of civilization in this country the Indian tribes have been driven further and further west, until now they are nearly all confined to especial tracts, or reservations, set aside for them by the government. As the march of civilization advances the Indians will be more and more crowded, and in time they will be a very unimportant factor in the nation. By the system of educating the younger Indians the process of extinction is advanced and increased. By educating the young, as the school at Carlisle and the schools in the West are doing, the Indians will become assimilated more and more among the whites, and in another century—probably before—the Indian as an Indian, and as we know him to-day, will be nothing more than a memory.

Then the Indian problem will be effectually and forever solved. The proper treatment of the Indian is not one of pure sentiment. Sentiment is all right so far as it goes, but the practical method of improving the general condition of the race—taking all of the tribes as a whole—is to educate the young and to make them a part, not an isolated fraction or a particular feature, of the whole American people.

(Special Dispatch from Washington to the Baltimore *Sun*.)

WASHINGTON, April 9.—Seventy young Indians of the Carlisle Industrial Train-

ing School spent what will likely be considered a red-letter day in their existence at the capital to-day. They were out of their beds this morning at 4 o'clock, had breakfasted and were aboard their train for this city at 6. After they got here, at noon, they had lunch at the Ebbitt House and then proceeded first of all to pay their respects to the President of the United States. If the bold truth must be told, they kept the Chief Magistrate of a nation which is still wrestling with the Indian problem waiting ten minutes for them, but as he had plenty of work to do upstairs, he was rather pleased that they did. There were about one hundred others waiting in the East Room for the usual Monday 1 o'clock reception, but the Indian boys and girls had the right of way and were received first. Captain Pratt, superintendent of the school, Mrs. Pratt, Miss Burgess, who edits a little weekly paper called the *Indian Helper*, Mr. and Mrs. W.P. Campbell and Miss Anna Moore, of the teachers' staff, were presented first to the President. As the young Indians filed along to grasp the presidential right hand Capt. Pratt introduced them each by name and Second Comptroller of the Treasury Mansur, who was as interested as the former in the success of the Washington day, stood by also. Before the students left the White House they were taken through the other parlors and the surroundings explained to them. Capt. Pratt then headed his charges over to the treasury, where guides took them in parties all over the show places and down into the vaults, winding up with a visit to the office of the second comptroller. After that the students nearly filled a cable train and were whisked off to the Capitol, and on the home stretch called at the Interior Department to see Secretary Hoke Smith.

Indian student tourists are quite like the rest of the sightseeing world. They want to see everything, down to the minutest detail, and they generally succeed. If the facial characteristics of the race were not so evident, nobody would suppose that these seventy young men and maidens were other than the usual college company off for a good time with instructors whom they entirely respect and whom they are perfectly willing to obey. If these young Indians did nothing else by their Washington visit they cannot but fail to have impressed every one with their docility, good manners and desire to enjoy what was provided for their pleasure and instruction.

Their bright, laughing and interesting faces, the running comment and exchange of opinions on what they saw were all in direct contrast to the empty and stolid expression on both the blanketed or broad-clothed Indian with which Washington is most familiar.

These seventy samples of what the Carlisle school is doing for their race represent some twenty tribes. All of them are not full-blooded Indians, and if it were not for the company they were in would not be supposed as belonging to the race. The company is made up of twenty girls, who form the choir and the fifty boys in the band. The band is the great exhibit of the Carlisle school, for it is absolutely the first of its kind. The Indian has not been supposed to have any music in his soul. What he produced was of a melancholy, monotonous character that was calculated to make the pale face feel worse for hearing it. The only instruments they ever played were the tom-tom and a rude flute. The Indian with a predilection for harmony was, however, sure to come, and he did in the person of a young Oneida, who bears now the practical, every day name of Dennison Wheelock. It is to him that the Carlisle band owes its proficiency, to say nothing of the finer impulses which the music itself has stirred in these children of the reservation—forest is rather a misnomer as the years roll around.

The girls wear a neat blue flannel uniform, well made, but simple straight dresses, and on the street nice, comfortable ulsters, with long capes, also blue. Their

tawny locks were braided neatly at the back and straight banged or curly banged over their foreheads. Their hats were blue straw sailors.

The band uniform is a blue cloth, trimmed with red braid, and not unlike that of the regular army.

When the youngsters were being marched around from place to place, they were not unconscious of the fact that they were attracting a great deal of attention. One of the boys was heard to say and the remark created a laugh from all his companions, "I wonder if they take us for an other advance guard of Coxe's army."

The Carlisle school has about 700 students now and has 1,000 of its graduates scattered over the country, most of them making their own living successfully. Two-thirds of the students last year went to the World's Fair, paying their own expenses from money earned as farm hands or house servants. One of the graduates, a Chippewa girl, Rosa Bourassa, will take the civil-service examination here on Wednesday, and if she passes hopes to be appointed a teacher at Carlisle.

A grandson of Geronimo, twelve years old, was to have delivered the speech at the concert to-night, and he could have done it with great grace, but he was among a group of students who were ready to go out to work, and it was considered too good an object lesson in discipline at the beginning of his working career to make any change even to show his elocutionary abilities before a distinguished audience.

Take them all in all these students have plain American names. Of course, there are exceptions. Romona Chihauhau, one of the choir girls, is one. Those of the children who have the Indian cognomens when they come to Carlisle are renamed in a plainer way, but in some instances retain enough of the former to be reminded of it.

If these young people have their minds filled with any dreams of the war-whoop and the tomahawk they manage to keep it to themselves. Like the civilized world, their training represents the product of their environment and seem to the authorities of Carlisle school to better answer the problem of Indian development from savage to civilized habits than has been attained in any other way.

The concert, which was given tonight at Metzert's Hall, was under the patronage of Mrs. Cleveland, Mrs. Gresham, Mrs. Carlisle, Mrs. Lamont, Miss Herbert, Mrs. Bissel, Mrs. Smith, Mrs. Olney and Miss Morton.

One-half the house was at the disposal of the ladies for themselves and their friends.

The hall was well filled by an appreciative audience, which enjoyed, applauded and encored every number on the programme. Elmer Simon, a Chippewa boy, with a voice as deep as a bass viol and a great stock of hair as black as night, made a short address. He said that, as the spokesman of his classmates, descendants of a race which had long repelled civilization, he was proud to be where he was. They had adopted the American dress and occupations, and its music had charmed them, savages as they were.

Tomorrow the students will go to Baltimore and give a concert with a new programme.

#### WHICH IS THE TYPE?

##### Scene I.

Two rocky hill-sides sinking to a common level. On the slopes, the picturesque population of a Colorado mining town. A moonless night torch-lighted. From a big white tepee, glide one by one into the open space, fantastic figures clad chiefly in paint, feathers, fringes, beads, shells, jewelry and sleigh-bells.

A circle is formed. In its inner ring sit the musicians—women in blankets with children swinging at their backs. With monotonous thump, yet in perfect time, they beat a dreary tom-tom. No part in the pleasure of the night is theirs; for the gorgeous masculine figures mustering within the ring are the dancers.

The tom-tom gives the signal. Suddenly from the inner circle starts a bi e in

gayest trappings of beads and buckskin. Round the ring he runs waving high his tomahawk. This is the "grand march" that opens the dance. The scene grows wilder and madder. Among the stately figures of the men, dart the active little figures of children. These are boys of five moving in their own habits in that wild revolution, with exquisite grace and rhythm of movement, keeping time with the very gum between their teeth, the sole and inadequate sign of civilization that the occasion presents.

At times, the dusky forms have the noble dignity of Hiawatha, then the wicked grace of Panuk-keewis.

When, in the height of their frenzy, the tomahawks are waving wildly and the dancers raise their voices in strange monosyllables, like the bark of hungry wolves, a "tenderfoot" on the hill may chance to hope there may not be too much inspiration in the dance and song; for what deeds have followed these scenes of savage enjoyment, history knows.

But a touch of humor gives relief. The music suddenly ceases, then as the dancers turn away, is as suddenly resumed, and with grave smiles and chuckles at the joke, the warriors return to their places.

At the end of the "set" "Buck-skin Charley," in savage undress yet with wrinkles of humor about his mouth and of sagacity about his eyes, passes among the crowd, sombrero in hand. Cheerful and liberal are the contributions, for the white man likes to look upon savagery when it harms no one but the savage. It is picturesque and affords a pleasant relief to his own somewhat irksome civilization.

The gains are divided among the performers; but before morning, the best gambler in the tribe has them all.

Such is the entertainment that the Utes of Southwestern Colorado sometimes afford their white neighbor.

##### Scene II.

A lighted hall in the Capital city of the Nation. An assembly brought together by the first lady of the land. And what is the attraction? Indians again! Seventy young Indians from Captain Pratt's school at Carlisle, here under the patronage of Mrs. Cleveland and the cabinet ladies. Now for paint, feathers, buckskin, sleighbells and all! Seeker of the savage—picturesque, you will be disappointed. Here are young men clad in the handsome suits that the Great White Father sends them, and young ladies in simple dark dresses, with just such big capes on the sleeves as white girls like. As for ornaments, each wears a simple breast pin. The prima donna bears at her throat the silver cross of the King's Daughters—no more. Among all these descendants of a bead-and-sleighbell-wearing race, there are but two who cling to that undoubted relic of barbarism—the ear ring.

As cheery, well mannered a crowd of young people as you ever saw. But now for the dance. No, the entertainment is musical. The tom-tom has developed into a band of thirty instruments, which will interpret to this cultivated audience, compositions of Wagner, and Paderewski, and do it well. The savage but rhythmical wolf-song has been improved upon, until this chorus of forty voices can sing us with taste, Mozart's "Gloria." The prima donna, as pretty as Minnehaha receives her encore with exquisite grace and modesty. While the deep-voiced young Indian, evidently a full breed, who makes a short speech full of cheer and ambition, is the very picture of genial manliness.

The band-master is a graceful, unaffected young man, himself the composer of two numbers on the program.

Now to a spectator of both scenes just described, the question occurs. *Which is the typical Indian?*—the painted, howling, tomahawk-waving, gambling savage; or the ambitious, intelligent, industrious student of Carlisle school? If the former, what a pity that the "typical Anglo-Saxon" can no longer be found! One look at him would surely make us hopeful

for this race. But we prefer to point to a Gladstone or a Lincoln as the representatives of our kind. If, then, the Anglo-Saxon type is the sum of Nature plus Centuries of civilization, why should we not allow the Indian to be represented by the sum of Nature plus ten years of opportunity?

MARY B. ROCKWOOD.  
*Girls' Latin School, Baltimore.*

[From the *Baltimore News*.]

Seventy Indians arrived in Baltimore this afternoon from Washington. They are from the Indian School at Carlisle, Pa., but gave a concert in Washington yesterday.

It was much past the noon hour when the special train containing them pulled into Calvert Station. Advance Agent Robert McFadden came over to Baltimore last night and had two big coaches at the west side of the platform into which the students could be loaded for the trip to the Eutaw House, where they are stopping. The boys were in one car and the girls in another. They filed out and stood on the platform, watching the snowflakes whirl. They wore blue suits. The girls had capes to their cloaks.

They were not a fierce-looking crowd. The girls looked as if they could do fancy work, and the gallant boys appeared more versed in the art of love than war. One young gentleman shook an umbrella triumphantly at the storm and remarked to a lady that he had stolen the umbrella. Two young men started to carry a trunk, but it was heavy. They went along laughing and talking.

"We better hire a team," one of them said. The other one considered it very good aboriginal wit.

The girls were neat, and many of them pretty. The blood of more than one race is apparent in many of them. The boys nearly all had their hair cut. One or two chewed gum.

The coach containing the girls got off all right and in due time unloaded its passengers at the Eutaw House. The other had bad luck. It collided with a Blue Line cable car and a wheel was taken off. The boys had to get out and walk. They found the Eutaw House all right, but were covered with snow. The whole party were assigned rooms and proceeded to make themselves comfortable. Dinner was soon announced and they ate in a way that gave promise of some masterly performances being given this afternoon and to-night.

The first concert was given at the Academy of Music this afternoon. It consisted of vocal, band and orchestral selections. The Indians give numbers from Mozart, Paderewski, and Wagner. There is one also from Wheelock. Some people don't know who Wheelock is, but he is held in high reverence in musical circles at Carlisle, Pa. He is the leader of the band, an excellent cornetist and an accomplished composer. There are 30 pieces in the band and 40 voices in the choir.

[From the *Baltimore Sun*.]

Only the small boys possessed with a yearning for wild West adventure would have felt a touch of disappointment at the sight of the seventy young Indians who filled the stage of Harris' Academy of Music yesterday afternoon. They were pupils of the United States Industrial School at Carlisle, Pa., which is in charge of Captain Pratt.

The girls were clad in neat blue suits, with puffed sleeves, and they wore their hair curled in front, which suggested that they had adopted their white sisters' implement—curling tongs—in order to get their straight black tresses into the fashionable condition of fluffiness. The boys were also in blue, having neat uniforms, trimmed with red braid and brass buttons.

The strongly characteristic Indian type of feature proclaimed their race, but in behaviour, speech, accomplishment and costume they were like any other set of school boys and girls. The footlights gave to their faces a pallor which they do not ordinarily show, though their instructors say that the Indians lose much of the dark, copper-colored shade of skin after being in

the school for some time and withdrawn from the constant exposure to the weather to which their former outdoor life accustomed them.

The effect of the school education has been carefully watched by the teachers, and it has been found that the pupils are capable of becoming self-supporting, and that they are anxious to do for themselves. In some cases the boys and girls have been forced to return to their homes and to their blanket garb, along with Indian habits of living, but even in these cases their education, while seemingly wasted, exerts a strong influence in improving the condition of the family life in cleanliness, order and kindness. It is said that the old Indians, while forcing their children to return to their native habits and costume, are secretly proud of their knowing English and being like the whites. The object of the Carlisle school is to educate the pupils so that they may become useful members of society, and not with the view of having them return to the reservation.

The school aims to give a practical and not an æsthetic education, and the object of their concert tour is not to show their accomplishments in the fine arts, but to suggest that they are capable of intellectual development. The programme consisted of choruses, solos and band numbers, which were given in good style. The Indians seemed stolid and quiet, but that the sense of humor was beneath was shown in a comic song by a young boy who, with twinkling eyes, imitated the Yankee twang and related the story of a rejected lover who went out west and was scalped by the Indians, at which stage he pointed laughingly at his comrades. A young girl with a sweet voice sang "The Old Kentucky Home" as naturally as if she had spent her life on a Southern plantation. The soloists were Elmer Simon, Julia Dorris, Rosalie Docter and Linnie Thompson, and Dennison Wheelock, a full-blooded Indian, led the band. Mrs. William P. Campbell directed the choir and Miss Anna B. Moore was the accompanist.

[From the *Baltimore American*.]

Time was and not very long ago, either, when the sort of music most attuned to the soul of an Indian was the clash of the battle axe, the wild war whoop of warriors, or the groan of a dying victim. There are not a few "noble red men" yet to whom these sounds would still be sweeter far than strains from lyre or lute. But the race is being civilized; a portion of it is being cultured, and no better evidence of this can be had than by a visit to the Indian school at Carlisle, Pa. There the children are taught civilization; they learn to "read, write and cipher," and are led on by that gentle persuasion which awakens ambition to better, higher things than the mustang and the tomahawk. The supplanters of the Indian are certainly indebted to him, and the work going on at Carlisle shows that the white man is doing his best to pay the debt.

One of the first opportunities had in Baltimore of knowing just what is being accomplished for Indian children at Carlisle was afforded yesterday at Harris' Academy of Music, when a concert was given by Indian boys and girls from that institution.

A mixed choir of forty voices and a male band of thirty instruments rendered music that would have done credit to many whose ancestors ceased to be savage many centuries ago. When it is remembered that all these young Indians are born in the wilds of their reservations, with the inheritance of savagery, their appearance and cultivation is indeed remarkable. In age they ranged from fifteen to twenty years, some being slightly older. The boys were in a neat uniform of blue and red, while the girls wore black frocks, but no hats. All of them are bright and intelligent-looking, and seemed perfectly happy and contented. They were accompanied by the superintendent of the school, Capt. R. H. Pratt, and several of the corps of instructors. Most of these Indians had received some preliminary education before entering the Car-

lisle School, but some of them were taken there in blankets, with no other idea than that of their native life. To see seventy Indians, with hair like the shade of night, and redskins, whose fathers and grandfathers a few years ago would have scalped the audience, giving an orthodox 1894 concert in the Academy of Music, interpreting Paderewski, Wagner and Mozart, singing in good English, and receiving the loudest applause, only goes to prove that man is the most pliable of all substances and an animal of unlimited resource.

In the school are about 750 Indians, representing fifty-seven tribes. Of these twenty-four different tribes were seen yesterday. All are compelled to speak English, and no two representatives of the same tribe are allowed to room together. They are very imitative, and are devoted to music after they obtain some knowledge of it. The Indian, by nature, is not, however, a musical person.

Capt. Pratt, in speaking of them, said that they write to their families at least once a month, and frequently, after they leave the school, return to their homes on the different reservations. If they do not, they support themselves by the various trades which they learn. The boys are all taught some trade, such as carpentering, shoemaking, tinning, blacksmithing, &c. Marriages often occur amongst the members of the school when they have completed their course, and the newly-wedded couple go as tenants on some of the Pennsylvania or New Jersey farms. In the school, two papers are published—a weekly and a monthly.

The band master, Dennison Wheelock, is also a musical composer, two of his compositions being played yesterday. They were the "Carlisle Indian School March" and an American Medley.

Miss Linnie Thompson sang a contralto solo, and has a voice of excellent quality and much sweetness. Miss Julia Dorris, who is one of the girls who came in her original blanket, sang a soprano solo. A bass solo was sung by Mr. Elmer Simon, who also made a few introductory remarks, in which he expressed the desire of the Indians to amalgamate with the whites. A trio by Misses Rosalie Docter, Julia Dorris and Linnie Thompson was very creditable. Mrs. Wm. P. Campbell is the vocal instructor, and Miss Anna B. Moore the accompanist. The program will be repeated this evening at the Y. M. C. A. Hall.

[From the *Wilmington Every Evening*.]

It is a question seriously put whether finer instrumental music, outside of that of Strauss, Gilmore or Thomas, has ever been heard than that of the band of the United States Indian Industrial School within the walls of the Opera House last night.

The opening piece, the overture from the "Caliph of Bagdad," was simply magnificent. Indeed, everything essayed by the splendid band of 30 pieces was of the first quality.

Equally high encomium is due the choir of 40 Indian voices. The harmony was delightful.

There were trios and solos that were encored over and over again. The same demands were compelled for the instrumentation.

Bishop Coleman presided and made a most excellent chairman of the evening.

The young Indians, male and female, conversant with some 50 different tongues, were a remarkably fine class of people. Almost all showed the distinct Indian feature type, dark hair and deep black eyes.

The accident of thick umbrageous forest scenery around and at the rear of the 70 Indians, representing as they did Sioux, Apache, Comanche, Navajo and other tribes whose names suggest sanguinary memory, suggested the idea in most graphic picturing last night of the plight the Wilmington audience would have been in had their grand-fathers been in the young Indians' places, and by some magic the locale changed to the Tongue river or Pine Ridge.

Elmer Simon, a Chippewa, made an ex-

cellent address of welcome. He has a fine sonorous voice and a natural majesty of tone suggestive of what the style of Black Hawk must have been.

The choir gave the Gloria from Mozart's XII mass, in excellent vocal style. There was a bass harmony that was noticeable for its fine effect. "The Pilot" was sung very well by an Indian boy. The next number was the "Carlisle Indian School March," an original production by the Indian bandmaster, Dennison Wheelock. This received a most worthy encore. This was merrily done in the popular air "And He Winked the Other Eye."

The Misses Julia Dorris, Rosalie Docter, and Linnie Thompson sang a delightful duet, "Wake! Wake! Wake!" Then followed the chorus, "Joy, Joy, Freedom To-day," in bright, merry intonation.

[From the *Wilmington Republican*.]

The class of students from the Indian Training School, at Carlisle, Pa., gave a fine musical entertainment at the Grand Opera House, last evening, before a very appreciative audience. The musical numbers introduced were composed by some of the best musical authors of the day. The chorus showed that it had been through an unexcelled course of training. The entertainment as a whole, was one of the finest musical entertainments ever given here.

Great credit can be bestowed upon Colonel Pratt, superintendent of the school, for the work of training students that were taken from about thirty different tribes of the most barbarous tribes of Indians, most of whom were at times at war with each other. This evening another such entertainment as given here will be given at the Academy of Music, Philadelphia.

[From the *Philadelphia North American*.]

With every evidence of the effects of a refined education, the party of seventy Indian youths and maidens from the Carlisle Industrial School, under the charge of Captain R. H. Pratt, appeared before a highly-enthusiastic audience at the Academy of Music last night, and furnished a first-class musical entertainment, showing to what extent the processes of civilization and training of tongue has progressed in the institution.

Elmer Simon, a bright young member of the Pueblo Tribe, who has spent four years in the school, made quite a felicitous address in the beginning, and referred to the fact that while 300 years ago his fathers were fighting their white brethren, he had the gratifying pleasure of appearing before the descendants of those whites in all harmony and with every evidence of brotherly feeling. After his address the choir of forty boys and girls and the superb military band composed of some thirty additional youths, carried out an elaborately arranged programme, and during the course of the evening's entertainment were frequently applauded and compelled to answer to encores. The character of the music was of the highest, and in the overture from Boieldieu's "Caliph of Bagdad," followed by the Gloria, from Mozart's Twelfth Mass, the members of the school were especially felicitous. Linnie Thompson, a decidedly pretty girl of the Tuscarora Tribe, captivated the audience by her rendition of "Alice Ben Bolt," and together with Julia Dorris, a full-blooded Pueblo proved favorite of the evening. Dennison Wheelock, the bright young band-master, a full-blooded Oneida Indian, scarcely twenty years old, was also highly applauded.

[From the *Philadelphia Item*.]

The male pupils are all fine-looking young men. Some of them measure six feet in height and their excellent proportions impart to them the appearance of athletes, as many of them are.

A glance at the Carlisle Indians is sufficient to demonstrate the striking contrast between the Wild West show variety and the civilized class.

There is no long hair, no blankets or gaudily marked faces, but on the contrary each pupil has the appearance of having

been reared entirely among refined influences.

The school has undoubtedly succeeded in its purpose to give the children a thoroughly practical education. The young men all possess quite an extensive vocabulary, and their conversation is smooth and flowing, entirely dissimilar in tone to the rough guttural sounds emitted by the savage while speaking.

The girls, too, are equally interesting to look upon. Attired in their neat uniforms of dark blue, with their black and glossy hair tied as their pale faced sisters are wont to wear their own, they are calculated to attract attention wherever they may go.

[From the Philadelphia Press.]

A very large audience attended the concert at the Academy of Music last evening given by Indian students from the Carlisle Industrial School, under the charge of Captain R. H. Pratt. About seventy pupils took part, thirty boys constituting a military band, and about forty boys and girls a glee club or choir.

These Indian pupils, representing twenty-four different tribes, or about six-sevenths of all the Indian tribes in the United States, are making a tour of the Eastern cities, as Captain Pratt said last evening in a little address he delivered during the intermission, to counteract the erroneous ideas and hurtful influences of the Wild West shows in giving people a wrong idea of what the American Indian is capable of performing. The proceeds derived from this trip will be devoted to the needs of the institution.

The leader of the Indian band is Dennison Wheelock, a full-blooded Oneida Indian under 20 years of age. He is not only an excellent cornet player, but is also a thorough musician and a capable composer and transposer of music. Two of the selections performed by the band were his own composition and contained much merit. Of the singers Miss Linnie Thompson, a pretty Tuscarora girl, is the possessor of a remarkably sweet contralto voice, while Miss Julia Dorris, a full-blooded Pueblo, has an equally mellow and pure soprano voice. Both of these young ladies sang solos and had to respond to encores, and together with Miss Rosalie Doctor sang a very pretty trio entitled "Morning's Invitation."

[From the Philadelphia Inquirer.]

A big audience at the Academy of Music last evening got a good lesson in the faith and practice of Indian education from the Indian chorus and Indian Band of the Carlisle School. The band played the opening overture from Wagner's "Tannhauser," "Caliph of Bagdad," and other selections, and the chorus sang the Gloria from Mozart's Twelfth Mass and other choral numbers. Elmer Simon, basso, Julia Dorris, soprano, and Linnie Thompson, contralto, gave solos. The voice of the latter was especially true, full and sympathetic, and the whole musical program quite astonished and delighted the audience.

[From the Philadelphia Ledger.]

The 70 Indian boys and girls who came to this city from the Carlisle Industrial School, to give a concert in the Academy of Music, succeeded admirably in their purpose last evening, having a well filled house to applaud their efforts. Considering the fact that until the young men and women came to the school they knew nothing of the methods of singing or playing, their performance was surprisingly clever.

[From the N. Y. Times.]

From the first notes played and sung by the United States Industrial School Band and Choir of Carlisle, Penn., to the last number on the programme of their concert at the Lenox Lyceum last evening, the keenest interest in all the selections was shown by the audience.

The band, which is composed of thirty intelligent red men, was a special feature of the Columbian parade in this city, also in the opening ceremonies at Chicago, after which it was an object of much interest to

the visitors at the World's Fair, where it occupied the band stands. The band and choir, however, did not need the reputation that had come to New York before them, for few metropolitan bands can boast of greater care and accuracy in the execution of their music.

The laurels and the numerous encores of the evening were equally divided between the band and choir, the latter consisting of forty male and female voices.

In this concert the Carlisle school has fully demonstrated that Indian youths, when under the influences of favorable environment, may acquire very refined musical qualities.

Before 8 o'clock, at which time the concert began, almost every seat in the house had been sold.

Much of the success of the entertainment is due to the able management of Mrs. Joseph Larocque and Capt. R. H. Pratt, Superintendent of the school, who had disposed of a large number of tickets weeks before the concert was given.

An excellent programme was offered, some of solos and trios sung by the girls being particularly well rendered. There was noticeable, however, a certain lack of the feeling shown by white men and women in their singing. The blending of the many voices was especially good. Especial mention should be made of the solos sung by Elmer Simon, Julia Dorris, and Linnie Thompson, who seemed to have the strongest and most cultivated voices in the choir.

#### General O. O. Howard Gives the Indian Boys and Girls a Little Talk, when they visit Governor's Island.

Capt. Pratt and scholars, I want to say that I am very glad to have you come here. I am glad to give you such a cold welcome as we do today. Our March weather has been transferred to April, but we have to take it as it comes.

I have been saying to myself that the next visit I make outside of my limits I shall go to Carlisle. I want to see you at home. I want to see you in the place where such wonderful transformations are made.

I like to see these young ladies here. I have seen their fathers. I understand that there are some twenty-four or twenty-five tribes represented among you and how many can understand me as I speak? Raise your hands! (Great laughter among the pupils, all holding up their hands.)

Do you all talk English? (Laughter.) Well, now; I went down to Mt. Vernon Barracks a few days ago and I asked the same question, and the schools answered very well, but they did not like to talk English.

The English language is a hard language, very hard.

They say Russian is the hardest language in the world and any man who can learn that can learn almost any thing.

And so it is with English.

I am very much delighted with the progress you have made. I wish the same sentiments that you have in your hearts now could be transferred to all other Indians in the land. If these sentiments could be transplanted among the others of the tribes the remnant could be saved and would wish to be saved.

I am glad to see that you go out and mingle with the people that you do: that you go and work on farms, in homes and in shops and thus get acquainted with our ways of doing things and with our ways of self-support. I see you already in your larger self-respect.

I don't know of anything better for a young man or a woman to have than self-respect. It is the basis of everything, it is the foundation of success, of usefulness and of great progress as well as of great joy.

I sometimes think the best way to get self-respect is to get in the heart, early a thorough devotion to Him who is in all things, who is over all things and who is everywhere: the Being with whom you wake up in the morning and go to sleep with at night: who always cares for you and always wants you to do the best you can, that Being who is represented to us in the person of Jesus Christ.

That is one way to come at this true principle of self-respect, which develops a man to make the most of himself for himself and for others.

Capt. Pratt deserves a great deal of praise from you and I know he has your love and devotion. A man who does a good work such as he is carrying on can never lose his reward. Everybody will not praise him, but he will not be hurt very much by the praise of those for whom he labors. The praise of these will be his reward. Whenever a man does his work well somehow the reward always comes.

Capt. Pratt has convinced a great many people who would not be convinced—many people who thought nothing could be made of the Indians but drudges; but he has made a clear demonstration that the Indian boys and girls situated as you are in early life, without the good surroundings that we had when we were children, can learn anything and everything that other people can learn.

And now I say God bless you and again thank you for coming to see me. I am glad that you can play and I want to hear some more music. (Continued applause.)

Some of the distinguished men present were: Adjutant-General Breh, Judge Advocate-General Barr, Capt. Cotton, Capt. A. M. Wetherill, Capt. Wotherpoon and others.

#### An Indian Invasion of our Eastern Cities.

Capt. R. H. Pratt of the Carlisle (Pa.) Indian Industrial School, with seventy Indians, has just completed a unique tour. The party included a band of thirty pieces and a choir of forty voices. The tour was suggested by the officials at Washington and included, besides that city, Baltimore, Wilmington, Philadelphia and Brooklyn.

Seventy young Indians, bright, wide-awake, well behaved, are a rare sight, but such a party giving concerts was something unheard of before. J. Fenimore Cooper's Indian is still the only Indian in the minds of many people, and to transfer one's conception of Cooper's Indian to the Carlisle Indian, from Uncas to Dennison Wheelock, the trained leader of the band, is almost impossible to the average man. The only music usually associated with the Indian is a war-whoop. An Indian band giving selections from Wagner, Mozart, Paderewski was a thing unknown until the first concert by this same band and choir in the Auditorium of the World's Fair last summer. Everywhere on this recent tour they sang themselves right into the hearts of the people.

In all the cities the appearance of the children excited great interest. They wore the school uniform, the boys being dressed in suits of blue cloth, trimmed with red braid. The girls wore navy blue flannel, simple, straight dresses and comfortable ulsters with long capes, also blue. Their black hair was braided down the back and straight banged or curly banged over the foreheads. They had their eyes and ears wide opened and were enthusiastic travelers. Their laughing, jolly manner was in striking contrast with the sad, silent, gloomy faces seen so frequently in the various wild West shows. On the streets people gathered about them curiously. In Washington the crowds were especially large, and one of the boys remarked, "I wonder if they take us for an advance guard of Coxe's army." The children were received by President Cleveland in the East Room of the White House, and they visited the Treasury, where they showed the greatest interest in the huge bags of money in the vault and listened attentively to all the explanations in the various departments. They stayed at the Ebbitt House, and if they had not been in uniform no one would have known from their manners, their tone or their behavior that they were Indians.

Perhaps the most striking and interesting occurrence of the tour was the reception to the children by General O. O. Howard on Governor's Island. Among other things, he said, "I am glad to see you. I have seen your fathers before you, but under different circumstances. I am

delighted at the progress you have made, and that you mingle so much among our people and get acquainted with our ways of doing things and of supporting ourselves. Some of us used to think nothing else could be made of the Indians than drudges, but Captain Pratt has given a clear demonstration that an Indian boy is just as good as his white brother and that he can learn anything and everything that any one else can learn." At one point in his speech the general asked how many could understand him and he was greeted with a roar of laughter. All spoke English well.

Everywhere the children were received with the greatest enthusiasm. The meeting at Plymouth Church, Brooklyn, which closed the tour, was presided over by Dr. Lyman Abbott, and the congregation could not be restrained from constant applause even though it was Sunday evening. The reception afterwards lasted for nearly an hour, hundreds remaining to shake hands with the Indians.

The object of the tour was for education. Many people question the wisdom of teaching Indians music, and want to know if Captain Pratt is making "gentlemen and ladies out of these young savages." The main work of Carlisle is to give to each pupil a practical education in English and to increase his or her wage-earning capacity. Every member of the band had a trade and is ready to work at it. Every girl can do housework, sew and cook. The policy of Carlisle from the beginning has been to treat the Indian as a man, with full capacity to become an intelligent, useful citizen. The tour demonstrated the capacity of the Indian, not only in the primary practical branches, but also his ability to receive those finer and higher acquisitions which belong to cultivated men and women. All the Indian needs is a chance, and Captain Pratt has been doing his utmost to give him that chance. The plan pursued in Carlisle is half day at school and half day at the trade. When summer comes the children are encouraged to go out upon farms, into homes and into workshops. Whatever they earn is deposited in the bank and they are taught to save. At the end of their time at the school they are permitted to take home whatever they have saved.

There are at present over a thousand pupils of Carlisle scattered over the country, earning their way and standing on the principle of self-support which they learned first under Captain Pratt. All the really satisfactory results have come from the fact that the training at Carlisle has made the boys and girls unfit for life on the Indian reservation and in an Indian community. No greater tribute can be given to Carlisle than this. Most of the children learn their lesson well—to be discontented with the old reservation life and with the old Indian life. There is another Indian today than that exhibited by the Buffalo Bill shows. Carlisle has taken hold of the manhood of the Indian, and we can help him into civilization, into citizenship and into the Christian life by helping Captain Pratt.—[ROBERT A. McFADDEN in *The Congregationalist*.]

The power of ecclesiasticism over law-makers and citizens, over men in business and men in politics, is a real power, a present domination, exerted by those who rejoice in its possession, and felt now by those who dread its presence and feel its exactions. It is un-American—thoroughly so—anti-American in its spirit and in its methods of attaining the ends after which it reaches, and is an influence to be withstood constantly and by all fair means. And to the end of weakening this power, let every Church steadily resist the temptation, which is not a weak one, to use its influence, in a direct and positive way, within the domain of politics; or to attempt to secure favors by promoting the schemes of rulers in the State. Above all, let the shining temptation of the gold and silver of the State, even when offered for worthy purposes, be steadily declined. It will stain clean hands.—[*The Presbyterian*.]

NO GOVERNMENT AID.

Radical Position of the Episcopal Church

NEW YORK, May 7.—Through a memorial addressed to the committee on appropriations of both houses of Congress, the Protestant Episcopal church of the United States has put itself on record against government appropriations for sectarian purposes. The memorial in question is signed by a committee of the house of bishops, consisting of John Scarborough, bishop of New Jersey; Henry C. Potter, bishop of New York; William D. Walker, bishop of North Dakota; William A. Leonard, bishop of Ohio, and C. Kinloch Nelson, bishop of Georgia. The memorial and petition recite, in part:

"We the undersigned, a committee representing the house of bishops of the Protestant Episcopal church in the United States of America, an organization whose loyalty as citizens and conservatism of our national rights and liberties you are well aware, respectfully petition your honorable body to take under consideration the subject of government appropriations to sectarian schools and institutions of all kinds, and especially the contract schools now in vogue among the Indians, and, if it please you, to report unfavorably to all grants to or contracts with religious denominations of whatever name, under whatsoever form or pretext they may be sought.

"The committee on appropriations is doubtless acquainted with the fact that within the last eight years—1886 to 1893—out of the sum total of government appropriations for Indian schools—\$3,774,261,—one denomination has enjoyed \$2,372,726, while all other schools and institutions, national and otherwise, but \$1,401,525, almost twice as much as all other schools put together, without the ability to show correspondingly good results. The proportion of receipts of this denomination, as last reported by the Indian commissioner in 1894, is \$365,845, or 2.77 times as much as all other schools put together.

"Thoroughly convinced that the whole system of government contracts with sectarian institutions contravenes the first amendment to the constitution of the United States, the Protestant Episcopal church has placed itself on record in its board of missions, which is the propagating society of this church, and in the house of bishops, its highest deliberative body, as discountenancing the receiving of government appropriations, and has declined to ask for a continuance of such subsidies, although a great loss to the mission work of the church. This special committee has been charged by the house of bishops with the duty of presenting to the government of the United States the earnest protest and objection of a large and patriotic constituency.

"In conclusion your committee beg leave to express their strong conviction that the abandonment of the present evil usage in the matter of sectarian appropriations will largely depend upon the awakening and strengthening of a sound public sentiment upon the most imperative matter of the absolute and complete disassociation of the state from the church, or any religious body claiming to be the church."

LEARNING TO SAVE.

Once you get a man to consider his savings he will begin to look after his spendings. The most hopeful sign we have discovered recently of progress among our Santees is the fact that a considerable number of them have deposits in the bank. When Chas. Hill, Esq., retired from the charge of this Agency three years and a half ago he moved across the river to Springfield and took charge of the bank of Geo. W. Snow & Co. As he had been so long identified with the Agency, and as the Indians had perfect confidence in him they got to dropping in at the bank to see him and then to leave a little money. While it is not the policy of the bank to encourage deposits Mr. Hill has taken some pains to explain matters to the Indians and has been very careful to

have them understand just what the bank could do and then to scrupulously fulfill the terms of agreement. The result is that their deposits now aggregate \$3,278.16. They are mostly time deposits. One half of this has been with the bank from one to two years and has gradually grown up to the present amount. Banker Hill deserves thanks for the interest and pains he has taken in this new move. And these Santees are to be congratulated upon what they have learned which is worth even more to them than the three thousand dollars in the bank.—[The Word Carrier.

A PROFANE HABIT.

In the pine woods of New Jersey, while on a hunting expedition, the writer met a young native of those parts and fell into conversation with him. The lad had an old-fashioned army musket, and took delight in showing how strong a shooter it was. He fired at a pine bush near by, and bored a hole right through the center of it. He gave expression to his satisfaction by frequent repetition of the name of the Deity, whereupon the following conversation ensued:

"Who were you calling upon a few minutes ago?"

"I? I didn't call on no one."

"Yes, you did. I heard you call on some one by name."

"Why, no, stranger, you must be mistaken."

"No, I am not. I certainly heard you say several times, 'O God.'"

"Oh? (with great surprise) maybe I did."

"Why did you call upon him?"

"I dunno."

"Did you call upon him because you needed him, or because you wanted him to come to you?"

"No, I s'pose not."

"Do you call upon your father or mother when you do not need them?"

"Why, no, stranger!" very much surprised.

"Then, if you did not need God, and did not mean him to come to you, why did you speak his name?"

"Well, I dunno stranger; maybe I oughtn't to ha' done it."

"Certainly you ought not. It is a foolish, useless habit, and it grows upon you. You used the name of the Almighty in your conversation in almost every sentence. He is the maker and governor of the world. You ought not call upon him thoughtlessly, or use his name in vain."

"I never thought of it in that light afore, stranger. I guess you're right. I'm not religious, but I don't want to be wicked."

Lifting up his old army musket to his shoulder, he shuffled off with his eyes upon the ground, apparently in deep thought.—[Young Reaper.

ADVICE TO BOYS.

No trade is ever completed or learned. Something new comes up every day, and it takes the busy, patient, willing person to keep up with the changes. Boys should not imagine that a trade can be mastered in six months, or a year, or ten years, for that matter. He can become a competent workman in that time, and command the best wages paid in his branch of business, but as for being a master, it cannot be. Styles change in the trades as well as in the fashions and it is only the hustling, watchful one that stays at the head.

Another thing with the apprentices, and one that causes them a great deal of harm, is the tendency to hurry through with their work, paying no attention to the details and not caring whether it is well done. Their only aim is to finish it. They want to be classed as speedy or fast workman; knowing or feeling that the work will not stand a close inspection.

Take for instance, an apprentice in the printing business. To be a "swift" printer is the aim of every one in that branch of the trades, for the faster one can set type the more money he can make. A boy should have more ambition than to be-

come a mere machine. There is something else. A clean proof, correct punctuation, perfect justification, should be a set standard rather than to be "swift," with slovenly composition and heavily marked proofsheets. The clean, correct compositor, who sticks steadily to his case makes more money in the end.

And so it is with every trade. Swift-ness is not the only way to make large wages. Good work and steadiness is more sought after by employers, though one can be a speedy workman and a good one as well.

Slip-shod methods do not give one a reputation, and the way in which a boy works during his apprenticeship is considered his life-time gauge. Boys do whatever you have to do well and do it as quickly as possible. Let your motto be "Not how much, but how well."—[The Boys' Lantern.

A DRUNKARD'S APPEAL.

A young man entered the bar-room of a village tavern and called for a drink.

"No" said the landlord, "you have had the delirium tremens once, and I can't sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished he walked up to the landlord and thus addressed him:

"Six years ago, at their age, I stood where those two men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck—body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed: "God help me, it is the last drop I will sell to any one!" And he kept his words.

PROSPEROUS INDIANS.

The Osage Tribe the Wealthiest in the Entire World.

ARKANSAS CITY, Kan., March 22.—Located near this city are the Osages, probably the richest tribe of Indians in the world. They number about 1600 men, women and children, each one of whom receives from the government between \$300 and \$400 annually in interest on the purchase price of lands sold many years ago.

In addition to this they derive a good income from the rent of land on the reservation now occupied by them, most of it being used by cattlemen for grazing purposes. They are negotiating for the sale of the reservation or that portion of it which they do not wish to retain, to be divided in severalty.

Many of the Osages are highly educated and some of them enjoy all the luxuries of modern civilization. There are several magnificent residences on the little reservation.

The trade of the Osages is much sought after by the merchants of towns in the surrounding country. Before the opening of the Cherokee strip it all came to Arkansas City, which was the nearest trading point, but now no less than three towns have been started whose only excuse for their existence is their nearness to the Osage reservation.—[Arkansas City Ex.

English is almost exclusively spoken in the Cherokee council. The *Tahlequah Telephone* says: "Interpreters for the national council now fill almost useless positions. Roach Young, Sargie Sanders and Jackson Christie are the only members of the senate who listen to the interpretation."—[Ardmore State Herald.

THE INDIAN "TURKISH BATH."

There is very little known by the white people of the vapor, or what they would call Turkish bath among the Indians of the North-west, especially the Dakotas.

This bath is not often taken by them since they became partly civilized. In the time of my grandparents, it was always indulged in for health reasons and for the purpose of thorough cleaning and strengthening the body. It was considered a remedy for headache, weariness, and especially for rheumatism, and was commonly prescribed by early members of our medical profession known as the "Medicine Men." It was also part of the Indians religious duty, and was taken regularly with a great deal of ceremony. It was always taken on the eve of a departure on the war path.

The size of the tipi in which it was held was made according to the number of persons who were going to take the bath. The one in which I had the fortune and pleasure of taking a part was made as follows:

About thirty slim willows ten or fifteen feet long were driven into the ground, forming a circle; then the willows were bent over and tied to each other, making the tipi about five feet in height. Of course it took many to prepare this, while some were leveling the ground, others were gathering stones and others were bringing water and wood. A fire was built right before the entrance of this tipi on the stones to convert them into red hot stones. While this was going on others were putting buffalo hides and blankets over the tipi, leaving no place where air could go in or where steam when generated could escape from the tipi.

At last everything is ready and the red hot stones are brought in. Of course by this time the men are in the tipi setting around the stones in a circle, a bucket of water with a brush made out of grass with which to sprinkle the water on the stones is also brought in. Before the sprinkling commences the men sit there talking and cracking jokes on each other.

Now the entrance is closed. The medicine man now commences to preach and pray while the others are uniting with him in their hearts responding every once in a while "Han," or in other words "Be it so."

After this some one starts a sacred melody and is joined by the rest. Now the door keeper announces that he is going to pour the water on the stones, which means that every one should prepare himself for it. Pretty soon the whole tipi is filled with steam and every one commences to give himself a good rubbing.

After they come out and cool themselves a little they take a cold water bath as a finishing touch, to the whole. I was in one one time and I am not over anxious to be in another.—[H. W. F. in *Talks and Thoughts*.

That Which is due From the Government.

[From the *Minneapolis Times*.]

The Indian is capable of large civilization. He can be educated and brought into habits of industry and application. The success of Carlisle school proves this, as well as other efforts that have proven successful in winning some of these people from their primitive and ancestral modes of living, giving them preparation for the duties and responsibilities of citizenship. That which is due from the government is provision to place the Indian in the state of manhood, otherwise, Indians will continue to be Indians until they disappear from the face of the earth. Congress and the government is wholly responsible for the existence of the untutored American savage. Instead of wasting sentimentality upon the natives and hybrid speculators and adventurers of a foreign domain like Hawaii, there is every reason, in the name of justice, humanity and civilization to reform the Indian policy and remove that stigma from the American name and nation.

Every member of the Osage tribe is worth \$15,000 in cash and possesses nearly 2,000 acres of land.

## KIND WORDS ABOUT OUR PAPER.

Through the Kindness of Miss S. M. Bonfoy, matron of the Orphans' Home, we have been permitted to examine a picture group of nineteen faces, representing the graduating class of the Indian Industrial School at Carlisle, Pa., for 1894. Surely the appearance of these students as there represented is complimentary to their race; and from the general appearance and contents of a copy of the RED MAN, a paper edited and published by the students of that Indian school, we are convinced that the Indian has ability when properly developed. THE RED MAN is well edited and the mechanical work is executed with marked ability. It is indeed a pleasure to glance over such evidences of the manhood and womanhood of the long cast-off race of humanity. The paper referred to gives a lengthy report of the graduating exercises of the school and the programme is equal to that of many of our own schools; and we have no doubt but as much could be said of the work generally. There can be no question but that the different races that inhabit the globe are given into the hands of the Christian world to be civilized, and there is much danger that we may overlook our duty in regard to them.—[Greensburg, Indiana, Review.]

This office is in receipt of an engraving of the Indian pupils recently graduated at the Carlisle (Pa.) Indian Industrial School, together with a copy of the "RED MAN," published at the school monthly, which gave a full account of the exercises. The faces of these young men and women as revealed in the photo-engraving, compare favorably with those of any college anywhere in the world. Prominent Government officials and citizens were present and made short speeches for the occasion. Among them was J. Sterling Morton, of Nebraska, Secretary of Agriculture, and he said that to compare the music and intellectual exercises with what he first beheld among plains Indians in an early day was akin to a miraculous change, and as for the Carlisle School, his only wish was that that and similar institutions might be maintained until every young Indian was educated and trained to dependence on self.—[The (Wheatland, Calif.) Four Corners.]

It has long been known that superior educational work was being done at the Indian Industrial School at Carlisle, Pa. We have a tangible proof of it in the excellent monthly literary paper, THE RED MAN, the mechanical labor of which is done by Indian boys of this school. A late number which has reached us contains essays by Indian boys and girls, a report of a debate on the question, "Resolved, That the Negro is Superior to the Indian," report of the Fifteenth Anniversary and Sixth Graduating Exercises, etc. Captain Pratt and the teachers of the school have reason to be proud of the results of their labors. These young Indians will wield a great influence for good when they return to their tribes.—[The School Journal.]

THE RED MAN, a monthly newspaper devoted to the interest, civilization and education of the Indian, is an addition to our exchange table this week. It is a neat four-column paper, containing bright and interesting news from the Carlisle Indian Industrial School. The mechanical work is done by Indian boys, and much of the excellent literature is contributed by the scholars.—[The North American.]

The graduating class at the Carlisle (Pa.) Indian Industrial School comprises as intelligent-looking a group of nineteen young people as could be found in a majority of the common schools anywhere in the country. The appearance of these young Indians in an engraving and the matter of the graduating papers, for the publication of which credit is due their school organ—THE RED MAN—are alive proof that the Indians can be raised to a higher plane of civilization. Nor is there a better way of doing this than by educating their boys and girls.—[Kansas City Times.]

The RED MAN of Carlisle, Pa, is purely an Indian paper. The December number is before us, and is interesting from beginning to end. It is exclusively devoted to educational work among the Indians in general. It fulfils its mission well and should be put down as a great benefactor to them. With the number before us there is a supplement giving the history and the aims of the school at Carlisle.—[The Living Stone.]

The RED MAN published at Carlisle, Pa., comes to us with a handsome photo of the graduating class. This issue is mostly devoted to the essays, which reflect much credit on the management of this noted school for the training and education of the Indian.—[The Bryson City Times.]

## LITTLE INDIAN SOVEREIGNTIES WITHIN A SOVEREIGNTY, MUST GO.

[From the Denver Republican.]

A romantic sentiment has prevented the national government from interfering with the tribal governments, and year by year the Indians are becoming more and more jealous of their peculiar rights. They are beginning to question the right of the national government to interfere with their local sovereignty; and if the present conditions are continued much longer these little sovereignties within a sovereignty may give rise to serious trouble in the future.

The time has come for the national government to assert its paramount authority and to do away with the Indian governments, whether the Indians are willing or not. If it would not be wise to attach the Indian Territory to Oklahoma and admit the two together as one state, then a territorial government should be erected in the former, and as full force and effect should be given to the laws of the United States within its limits as within the limits of any other territory.

## THE CHEROKEE VIEW, FROM THE HEART OF THE CHEROKEE COUNTRY.

Extract from a Private Letter.

"Let me, in perfect agreement with my good Cherokee wife, say that we are heart and soul in sympathy with your plans in dealing with The Indian Question. It is the only way in which to effect permanent good for the Indian. The reservation business is a bar to our work here among the civilized Cherokees, and the full-blooded people here will always remain in a state of ignorance and shiftlessness just so long as the U. S. perpetuates this humbug reservation system. We are actually praying for the disruption of the present form of Indian government. The fact of the matter is simply this, there are a class of white and semi-white people in this country who are monopolizing the public domain with a vengeance, and they are the parties who are growing rich at the expense of the full-blood, and who do not want the country opened up to actual settlement just so long as they can keep the red Indian back in the flint hills while they gobble down or fence in the thousands of acres of fertile land for their own aggrandizement.

We trust Congress will violate the foolish treaties made with the Indians from a sentimental standpoint in the long ago, and though it be a despotic act in the eyes of many eastern sentimentalists, we believe it will be to the everlasting good of both Indians and whites to have this whole country allotted, sectionized, and turned into a stable State. Every month, every year only complicates matters in our country, and we do not know what the end will be."

Some days ago the Star took pleasure in announcing that Mrs. Elizabeth Grinnell, of this city, wife of Dr. Fordyce Grinnell, had been awarded a prize of \$400 for a story for the American Sunday School Union, whose headquarters are in Philadelphia. The organ of the Union, the Sunday School World has come to hand containing the official announce-

ment of the fact. There were two prizes offered, one of \$600 and the others of \$400, for the best book on the subject "The Christian Nature and Education of Youth for the Twentieth Century." At the November meeting of the Union the first prize was awarded to F. Durell, of Carlisle, Penn., and the second to Mrs. Grinnell. Her story bears the title, "How John and I brought up the child, by John's wife." It is now being printed in Philadelphia. The satisfaction of receiving one of the prizes was greatly enhanced by a very cordial letter to Mrs. Grinnell from the chairman of the committee who examined the manuscript. He said: "The reading of your manuscript was a rare treat to me from beginning to end. I have now almost finished the second reading of it in preparing it for the press and like it still better. I shall read it when it is in print, and shall no doubt like it still better then. I do not believe there is a book in existence like it, and it is my fervent conviction that it is destined to do a vast amount of good." This is very high praise and Mrs. Grinnell's Pasadena friends will await the appearance of the book with interest.—[Pasadena, Calif. Star.]

## THE HAMPTON INSTITUTE.

## A Review of the Proceedings of Commencement Week.

[Special correspondence of the Evening Bulletin.]

HAMPTON, VA., May 26.—Commencement week at the Hampton Normal and Agricultural Institute, just closed, shows the past year to have been one of the most successful in the history of the Institution. In spite of the general financial depression, donations for current expenses have exceeded the sum received during the previous year. The Board of trustees has decided to extend the work in many directions, and the general prospect for usefulness has never been more promising than now.

On Sunday last the exercises of the week were begun by the baccalaureate sermon and the anniversary of the Young Men's Christian Association, in which the Rev. H. B. Turner, chaplain of the institute, and the Rev. William V. Tunnell, of Howard University, were the speakers. Exhibitions of class work in the normal department and in the work-shops and the saw mill occupied Monday and Tuesday.

Dr. Parkhurst, of New York, was the speaker on Wednesday at the Class Day exercises. His address was devoted chiefly to the lessons from the life of General Armstrong to be impressed upon the graduating class. It was an eloquent tribute to the devotion, the self-sacrifice and practical genius for organization of the founder of the school, whose body lies in the little school graveyard, as he requested. Dr. Parkhurst expressed the sentiment of all the visitors when he remarked the fact that Armstrong's influence now guides the work as thoroughly as it ever did. He remarked the general cheerfulness which he had seen instead of the sadness which he had expected. The supreme test, he said, of the self-sacrificing work of any worker of humanity is that he can so inspire his associates as to be assured of its continuance when he shall have been taken from it. The general's structure had stood to the tests, for the year following his death had witnessed a further upbuilding along precisely the some lines as he had planned, and by methods which he had adopted.

The commencement exercises were opened by the salutatorian of the graduating class, Sarah Anderson, who spoke on "The Trained Nurse." She addressed herself chiefly to the great field throughout the South for graduates from the Training School for Nurses at Hampton. The nurses of the South, she said, are the colored women. Her experience had been that a scientific training only makes them more welcome in the houses of the wealthy class, where they are received with all possible courtesy and kindness.

Another interesting paper was that of Selina Printup, an Indian girl, from

Seneca, N. Y. She told the history of the six nations of New York and Northern Pennsylvania. Her comments on the management of the schools for Indians at her home were far enough from complimentary to merit the attention of the Indian Bureau at Washington.

"Country Life the Best for the Negro" was the subject chosen by J. Lemon, of the class of '90, who came to the commencement to tell his experience for the benefit of those about to graduate. He had spent one summer in the city and left, disgusted with the temptations to vice and extravagance. He went to Gloucester county, Va. He teaches and farms. He is the owner of fifty acres of good land, his house, horses and agricultural implements. To crown this brilliant record he had added the achievement of marrying the school teacher of his district, also a Hampton graduate.

Tuskegee, Hampton's most vigorous offshoot, was represented by Booker Washington, its enterprising earnest principal, and W. Logan, its treasurer. Mr. Logan said that the industrial outlook is very bright; that white and black mechanics work side by side in the South, and that employment is found in every department of industrial activity. He read an article from the Montgomery Advertiser showing the deep interest of the white people in the industrial advancement of the colored race. He clinched his statements by remarking the fact that one of the most prosperous contractors in Montgomery is a colored man, and he recommended that Hampton establish a thorough business course, with special training in bookkeeping and the laws governing contracts. Mr. Washington closed an admirably terse and pointed address by saying that work waits in the South for any colored man who will make himself a specialist in any line of mechanical work.

The Rev. Dr. McVicker was one of the other speakers. He addressed the members of the class very feelingly concerning the duties which await them in their difficult fields of work. In presenting the diplomas, Robert C. Ogden made what was practically his inaugural address as president of the Board of Trustees. His election gives universal satisfaction. He has for many years been one of the most active and useful of the members of the board. He was the intimate friend of General Armstrong. His selection for the presidency, made vacant by the lamented death of Elbert B. Monroe, a munificent benefactor of the school, is ample assurance that the present policy will be continued with most minute knowledge of the general's aims.

One of the most interesting features of commencement week is the conference of graduates. Teachers come from all parts of the South to meet their former instructors, to exchange experiences and to receive suggestions. One of these sessions, for instance, was opened by a member of the Hampton faculty, who had been detailed to visit schools and report on the work of the graduates. In addressing the graduates she said: "If I have any general observation of a critical character to make concerning those of your schools which I recently visited, it is that you are disposed to teach names and words instead of teaching things, as you should do." Then followed a plain, practical talk on the object teaching required by modern methods as broad and thorough as may be heard in the most advanced Normal School of any of our Northern cities.

A report of commencement week, however hasty and incomplete, must make reference to the fine spirit in which Dr. Frissell, for years the associate of General Armstrong, has taken up the work where its founder left it. In his report to the Board of Trustees he says: "The solution of the Indian problem, as of the negro problem, lies in sending out competent leaders of their own race, who shall, both by precept and example, show them how to live." This idea, with absolute self-effacement, he is earnestly working out, always looking to Armstrong as the guiding spirit animating the work.