

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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No greater proof of the character and intentions of the Catholic authorities in their Indian school enthusiasm is needed than the fact that they refuse to use the American school text books prescribed by the Department and in use in all Government Indian Schools, and do use Catholic school books specially prepared with reference to Catholic proselyting.

Capt. Pratt went to an Agency for pupils for Carlisle. An Indian mother insisted to the Agent that her two children then in the Catholic school on the reservation should go to Carlisle. Capt. Pratt and the Agent both tried to persuade the mother to leave her children where they were. She insisted and brought her relatives to urge her cause. The Agent telegraphed to Washington and the change was ordered. The children were brought to the Agency to start. Many Indians and the nuns were present. The children cried and wailed and held back. Capt. Pratt and the Agent again urged the mother to let them remain in the Catholic school. She insisted on the change to Carlisle. As soon as the party left the Agency, the children dried their tears and at the railroad seemed so happy that Capt. Pratt asked if they were really glad to go to Carlisle. They said they were. Capt. Pratt then asked what made them cry and make such objection upon leaving the Agency, and they said, "Because Father — told us to." "Father —" was the head of the Catholic School.

We make this statement public that our friends may know just what the influence is that is fighting Carlisle. The incident is by no means an isolated one in the history of Carlisle. There is no end of Father —s among the Indians, urging fictitious discontent.

Capt. Pratt went to an Agency for pupils. The Indians came together for council, and listened to a full explanation of his mission. The Agent urged them to send their children. The Indians adjourned to council among themselves about it. The Catholic priest then at the Agency went into this council and importuned them not to send their children, denounced the Government for asking them to send their children away, using the most treasonable language and violating a law of Congress which forbids any person being present when Indians council among themselves concerning matters between themselves and the United States. This is not by any means an isolated case in the history of Carlisle. Need we go further for the source of opposition to Carlisle and the Eastern and truly American system of education for Indian youth?

The vituperative outpouring of Mr. Smith of Arizona upon the poor Apaches of his Territory and on this school, made in the House of Representatives during the discussion of the Indian Appropriation Bill, is only another chapter of the same

kind. Mr. Smith exhibited the same violent temper and heated imagination in his statements regarding them and us two years ago. We have had Arizona Apaches in this school seven years and have several times opened the way to get Mr. Smith to look into our methods of dealing with them and examine for himself this branch of the Apache problem, but he elects to hold himself aloof and declines to personally investigate what Carlisle has done and is doing for the people he abuses. If Mr. Smith were seeking the highest good of all the interests entrusted to his care as a legislator it would seem that he ought to hesitate in pronouncing judgment until he personally investigated, especially when it would be so easy for him to investigate.

Judge Holman, Chairman of the Indian Committee of the House of Representatives, says on the floor of the House that Carlisle and other Eastern schools kidnap Indian children for such schools, and alleges that Indian Agents deny rations and thus force parents to give up their children, and that the system is worse than the African slave trade. He was called on for proof, but gave none. This is old straw with the Judge, which has furnished him fodder for a like speech on the Indian Bill for a number of years. We have heretofore pleaded not guilty in any one case so far as Carlisle is concerned, and have defied proof. We do now and again, Judge Holman, place our statement against yours, and say that no Indian youth have been taken to Carlisle at any time, from any tribe or Agency, under any such circumstances as will warrant or give color to these repeated assertions by you, and we call on you for the proof on which you base your statements.

But Judge, you will permit us this addition. When it comes to a question and a necessity as to whether you and your advisers shall continue to enforce ignorance and superstition, and compel Indians to submit to remain secluded away from our broadening American influences and association, including the public schools, or whether they shall be forced into such better chances until they learn to know, appreciate and use them, we are unhesitatingly and wholly opposed to your force and in fullest sympathy with the other force.

Arch-bishop Chapelle, who has jurisdiction over the interests of Catholicism in New Mexico made an address before the Convention of Indian School officials, superintendents and teachers at Santa Fé, on Friday evening, July 13, in the course of which he asserted that it would take centuries to civilize the Indians.

Is this an apology to cover failure?

The Catholics began work among the Pueblo Indians of New Mexico nearly three centuries ago, but up to 1881 had never attempted their education. The then agent, Dr. Thomas, stated to the writer that there was not a Pueblo Indian who could read and write.

Of course this Catholic method of civilizing uncivilized people would take centuries.

We are curious to know what position the Catholic Church occupies with regard to the relative qualities of Christianity and civilization. The Pueblos are and have been for generations largely Catholic, obedient to that Church and counted in its membership.

Is then an ignorant and uncivilized condition entirely consistent with Chris-

tianity, and is Christianity so inferior to civilization?

Dr. W. N. Hailman, Superintendent of Indian Schools, is in the field with his Supervisors and Mrs. Hailman, holding summer schools for Indian school officials, employees and students. The first was at Chiloecco during the first week of July, and from the various accounts reaching us, we judge it was a most successful and helpful occasion. The school people were especially pleased with the broad and solid educational views of Dr. Hailman in his various lectures. The talks of the Supervisors, the papers read by Superintendents and others and the discussions all helped along the cause of Indian education, and showed the wisdom of the movement.

The Convention at Santa Fé was held in the midst of the railroad tangle, and many workers were unable to be present, but there were enough to make the occasion one of great interest to those who did attend.

Other Conventions are to be held at Salem, Oregon, Helena, Montana, and St. Paul, Minnesota.

We print in full on another page the speech of Hon. William S. Linton, delivered in the House of Representatives, during the consideration of the Indian Appropriation Bill. We never met or even heard of Mr. Linton until we read his speech, nor do we in the slightest way know how he came to make his speech, nor do we care to know. We do know, that he has given to the country data and facts that ought to have been made public long ago, and that every person loyal to America and her institutions should have these facts and for these reasons we publish them.

The furious attack upon Mr. Linton and the A. P. A. made by a Mr. Weadock, which purported to be an answer, did not meet nor answer one single point in Mr. Linton's speech. The proceedings of Congress show that some of its members, who now oppose Carlisle and Eastern education for Indian youth were paternal to the Catholic contract schools. Briefly stated the Eastern schools believe in and do give to Indian youth the fullest and best opportunities in our American school system and association with our best industrial life, while the enemies of these schools demand that tribal life and association, and schools managed by imported un-Americanized foreigners can best educate and give American civilization to them. Let the fight go on, gentlemen! We Eastern schools can afford to wait for our vindication. Sooner or later you will have to give to the public an account of your offspring and furnish something more than mere assertion against and abuse of Eastern schools and their pupils.

In striking contrast to Judge Holman's remark in the House of Representatives during the discussion of the Indian bill, wherein he said that the system of taking Indian children from the reservation for the purpose of educating them in Eastern schools was worse than the African slave trade, comes a remark made by Dr. Carlos Montezuma, in an address at Wilkesbarre, this state not long since in which he said: "The reservation is a bondage as bad as that of African slavery. Break the shackles and free the Indian from his degraded condition!"

This coming from an Apache Indian, one of those inhuman creatures which Mr. Smith of Arizona denounces as "absolutely incapable of the emotions we feel," and boldly asserts that "the hope of civilizing him is just as bright as the hope of civilizing his food, the rattlesnake," is of special force. It will be remembered that Dr. Montezuma was taken from his tribe when quite young and received his entire education off of the reservation among the people of whom he has become a part. Dr. Montezuma is a living example of Carlisle's practical way of settling the Indian question.

FULL BLOODED INDIAN AND A FORGER.

Civilization Instrumental in sending Hugh Miller to the Penitentiary.

An addition of four federal prisoners has been made to the inmates of the Kings County Penitentiary. They have arrived from the Far West in charge of Sheriff John M. Hale, of Oklahoma and include William Crowley, Hiram Stevens and Frank Stevens, horse thieves, and Hugh Miller, a forger.

Miller was educated at the Indian School, at Carlisle, Pa., and is a full blooded Osage Indian. His Indian name is equivalent to something like Stone-down-his-back. Hence the change when he went to the Carlisle school and was taught the civilized accomplishment that has landed him in the Eastern Penitentiary.—Copied from the New York Herald, of May 21, 1894.

CARLISLE, PA., June 5th, 1894.

TO THE EDITOR OF THE HERALD, NEW YORK.

DEAR SIR:

In your issue of May 21st you make a statement reflecting upon Indian education and upon Carlisle especially, in an article headed: "FULL BLOODED INDIAN AND A FORGER. Civilization Instrumental in Sending Hugh Miller to the Penitentiary."

As the Indian Appropriation Bill is up and this is the season when enemies of Indian education, and especially eastern Indian education, resort to many questionable expedients to disparage the work, I thought it best to find out what foundation you had for what you stated about Miller and your reflection on this school. I therefore wrote Major Freeman of the United States Army, Acting Agent for the Osage Agency, making inquiry as to who Hugh Miller is, as we have never had a Hugh Miller at this school. I have just received his reply dated May 30th.

Major Freeman says:

"The statement relative to Hugh Miller is true, in so far as he is an Osage Indian. He has been in jail at Guthrie for some time past, and was recently convicted of perjury (not forgery) and sentenced to confinement in an Eastern prison for a term of years. He formerly attended Haskell Institute. The enclosed copy of a letter concerning him, written by the Superintendent of Haskell, will give you an idea of his antecedents."

The letter Major Freeman refers to is as follows:

DEPARTMENT OF THE INTERIOR,
INDIAN SCHOOL SERVICE,
OFFICE OF SUPERINTENDENT,
HASKELL INSTITUTE, LAWRENCE, Kan.,
FEBRUARY 11, 1891.

HON. L. J. MILES,
U. S. INDIAN AGENT,
PAWUSKA, O. T.

MY DEAR MAJOR MILES:—

When I came home from my trip to the east I found Hugh Miller in the guard house. He has always been a very troublesome boy. While I was away he stabbed another boy in the shoulder, inflicting a serious wound. He is now in the guard house and I propose to take him out a little before train time to-night and start him for home. I do not think it will be for the best interest of Haskell Institute for him to remain longer, and the prospect of our doing much for him is anything but good. I am sorry for this state of affairs, but I do not see any other course to take.

Yours very truly,
(Signed) CHAS. F. MESERVE,
Superintendent.

In justice to this and all Indian schools and to the Indians and in the interests of truth, I request that you will publish these facts. I invite attention to the fact that perjury can be committed without an education. Did your informant purposefully change the name of the offence? His animadversions, together with those in the heading, would indicate that he did.

Yours truly,
R. H. PRATT,
Capt. 10th Cav'y., U. S. Army.
Supt.

AN INDIAN AGENT WHO BELIEVES IN THE CARLISLE WAY.

From a Private Letter we Take the Following:

"I have been trying to get the time to say to you that I read your remarks as published on several occasions, and that in my opinion your views are eminently correct as to the proper care of pupils after leaving school, i. e., to employ them away from reservations. The old, ignorant ones, of course, can only live and die as nearly like their forefathers as their present environment will permit, but to have educated (to a degree) young men and women come back to social degradation, certainly is to be deplored. If they come back nothing can be done for them, so I cannot see that the question needs discussion.

These reservations (referring to two over which he has charge) are in a state of uproar, in one way. The Indians say they are citizens, hence can drink whiskey if they want to and do, generally, as they please; but when they want anything, it is their cry, "Father, help us!" It is singular, too, that they only try to do the wrong thing to the best of their energies. If they were one-fifth part as anxious to be citizens in the right way as they are in the wrong, the matter would assume a better shape.

Their poverty and laziness is a bad combination, together with the advantage taken of them by unscrupulous whites. I have been and am working harder than I ever did before, and hope always for the best."

NOT A RELIGIOUS ATTACK.

SPEECH OF HON. WILLIAM S. LINTON, of Michigan, In The House of Representatives, Thursday, June 7, 1894.

The House being in Committee of the Whole on the state of the Union, and having under consideration the bill (H. R. 6913) making appropriations for current and contingent expenses of the Indian Department, and fulfilling treaty stipulations with various Indian tribes for the fiscal year ending June 30, 1895, and for other purposes—

Mr. LINTON said:

Mr. CHAIRMAN: It is high time to call a halt in the expenditure of the nation's money either directly or indirectly toward any sectarian school, or to enrich the coffers of any religious society at the expense of many others, and we should here and now, by striking out portions of the pending bill and placing safeguards around the remainder, discontinue such perilous and unconstitutional appropriations.

Our public school system, "the bulwark of this country," non-sectarian and non-partisan, and the embodiment of the best educational thought of this enlightened century, should be the boon of the nation's wards that compose the remnant of the unfortunate Indian race, and they should not be forced hereafter to attend, as they have been for centuries, without material advancement, that class of schools where Indians always remain Indians, and which to-day keeps the great bulk of the population in poverty-stricken Italy (where it is said 63 per cent of the people can not even read and write), Mexico, and similar countries from rising up out of the slough of ignorance and superstition in which they are engulfed.

I do not intend, sir, to attack any religious denomination as such, but the subjoined table showing one church alone to have received during the past eight years \$2,366,416.00, while all others combined, fifteen in number, received during the same period only about one-half that amount, proves conclusively that it pays to maintain here on a prominent street, at the nation's capital, a bureau of Indian missions that has all the appearance of a huge lobby for advancing their interests.

As stated by a Senator from New England, they have been on the ground here for years pushing Catholic schools upon the Government as earnestly as was in their power, and largely to that influence is attributed their great increase, which

has come to be for their church three-fifths of all the appropriations; and if this bill passes the proportion will be much larger. They are active still, foisting upon the people of this country schools that do not belong to the civilization of to-day.

For more than a century the Mission Indians have been under Jesuit control, education, and influence, and to day are as incapable of self-support as citizens of our country as babes. They are reliant more than ever upon those from whom they received their instructions. They go in temporal matters as they do in their spiritual, where they are advised to go by their superiors. They plant where they tell them to plant and sow when they tell them to sow.

The founders of the Republic builded better than they knew when they demanded the separation of church and State, and little did they imagine that Congress would ever pass a bill such as the one under consideration to-day, or that appropriations would ever be made as shown by this table and information taken from Government reports, and which I submit for printing in the *Record* as a portion of my remarks.

Amounts set Apart for Various Religious Bodies for Education, for Each of the Fiscal Years 1886 to 1893, Inclusive.

	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	Total for eight years.
Roman Catholics*	\$118,343	\$194,635	\$221,169	\$347,672	\$356,957	\$368,349	\$394,756	\$369,555	\$2,366,416
Presbyterian	32,995	37,910	36,500	41,825	47,650	44,850	44,310	29,040	315,080
Congregational	16,121	26,696	26,080	29,310	28,459	27,271	29,146	25,736	208,819
Methodist	5,400	10,410	7,500	4,175	4,175	29,910	23,220	4,860	107,146
Alaska Training School		1,890	3,690	18,700	24,876	29,910	23,220	4,860	107,146
Episcopal	1,960	27,845	14,460	28,883	28,883	24,743	24,743	10,020	150,537
Friends		3,340	2,500	3,125	4,375	4,375	4,375	3,750	25,840
Mennonite		1,523	1,350	5,400	5,400	5,400	5,400	5,400	33,750
Middletown, Cal.		1,350	1,350	4,050	7,560	9,180	16,200	15,120	53,460
Unitarian				2,725	9,940	6,700	13,980		33,345
Lutheran, Wittenberg, Wis.				275	600	1,000	2,000	6,480	6,480
Methodist				275	600	1,000	2,000	2,500	6,480
Mrs. I. H. Daggett				275	600	1,000	2,000	2,500	6,480
Miss Howard				275	600	1,000	2,000	2,500	6,480
Appropriation for Lincoln Institute	33,400	33,400	33,400	33,400	33,400	33,400	33,400	33,400	267,200
Appropriation for Hampton Institute	20,040	20,040	20,040	20,040	20,040	20,040	20,040	20,040	160,320
Total	228,259	369,214	376,264	529,905	562,640	570,218	611,570	525,881	3,767,951

* In addition to the immense sum received by this society, their school at Devils Lake was in a Government building, and when the training school was established at Fort Totten the Sisters' school was made a part of the Government school, and the Sisters retained as teachers under Government pay.

The sentiment of the American people is aroused against this unholy and unconstitutional union of church and state shown by these figures, and bowing to this sentiment, if for no other reason, were I high in authority in any of the ecclesiastical bodies referred to that still asked for Gov-

ernment moneys, I would say that if my Church wished to retain the good will and respect of Americans we could not afford to take subsidy from the public Treasury, and would have none of it. Several leading denominations have already taken this course, and I desire to have read the resolutions they have adopted upon the subject.

The Clerk read as follows:

By the General Conference of the Methodist Episcopal Church, Omaha, Nebr., May, 1892.

Whereas the appropriation of public funds for sectarian purposes by the National Government is not only wrong in principle, but in violation of both the letter and spirit of the Constitution of the United States: Therefore,

Resolved, That this general Conference of the Methodist Episcopal Church requests the missionary societies working under its sanction or control to decline either to petition for or to receive from the National Government any moneys for educational work among the Indians.

By the General Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, in Annual Session, Grand Rapids, Mich., October 23, 1892.

Resolved, That the Woman's Home Missionary Society of the Methodist Episcopal Church cordially approves the action of the General Conference, requesting all benevolent societies of our Church neither to appeal for nor accept from the National Government any moneys for Indian Schools, not only because of its loyalty to the highest legislative and judicial body of the Church, but because of its belief in the American principle of the absolute separation of church and state.

(This was the only organization connected with the Methodist Episcopal Church receiving national money for Indian education. It no longer receives appropriations.)

By the General Assembly of the Presbyterian Church in the United States, Portland, Oregon, May, 1892.

Resolved, I. That in the judgment of this Assembly all public money expended upon the education of the Indians ought to be expended exclusively by Government officers upon Government schools.

Resolved, II. That in the judgment of this Assembly the practice of appropriating public money for the support of sectarian schools among the Indians, as is now done in the contract schools, ought at once to cease.

Resolved, III. That this Assembly heartily approves of all proper efforts to secure the constitutional prohibition of all appropriations of public money to sectarian schools, either by the State or by the General Government.

(Rev. Dr. William C. Roberts, secretary of the Board of Home Missions of the Presbyterian Church, the organization conducting for that denomination its school work among the Indians, writes under date of December 15, 1893: "We have contracts until July, 1894, when the Government understands that we give up all connection with it.")

By the General Assembly of the United Presbyterian Church of North America, Allegheny, Pa., May 31, 1892.

Resolved, That we protest against all Government appropriations for the denominational Indian schools and for other sectarian purposes as unconstitutional, and petition Congress to refuse all applications for such appropriations.

(This denomination has not received Government appropriations.)

By the General Convention of the Protestant Episcopal Church, sitting as the Board of Missions, Baltimore, Md., October 19, 1892.

Resolved, That, in the judgment of this board, subsidies from the Treasury of the United States in aid of Indian education ought neither to be sought nor to be accepted by this Church, and that the board of managers be, and hereby is, requested to act from this time forth in accordance with this judgment.

By the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, December 13, 1892.

The question of the renewal of the contracts with the Government for the support of the schools at Anvik and Point Hope being under consideration, the following action was taken:

Resolved, That the contracts with the Bureau of Education, Department of the Interior, from September 1, 1892, be executed, for the reason that the work contemplated by them began at the date mentioned and before the action of the Board of Missions in Baltimore, and for the further reason that there is no opportunity to notify the workers in Alaska before the expiration of the term covered by said contracts.

Resolved, That in view of the action taken by the Board of Missions at its triennial meeting in Baltimore and which was as follows:

"*Resolved*, That in the judgment of this

board subsidies from the Treasury of the United States in aid of Indian education ought neither to be sought nor to be accepted by this Church, and that the board of managers be and hereby is requested to act from this time forth in accordance with this judgment," and that the general secretary be instructed respectfully to advise the United States Government that this board, while gratefully sensible of the past co-operation of the Government in its missionary work, finds itself unable, consistently with its convictions as to the incompetency of the Government to make appropriations for religious, ecclesiastical, or denominational purpose, to accept such appropriations in the future.

(Rev. Dr. Wm. S. Langford, general secretary of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church," the organization conducting for that denomination its school work among the Indians, writes under date of December 30, 1893, "All contracts which this society has had for educational purposes with the United States Government have terminated and none will be renewed. We are not informed of any contracts existing between the United States Government and anyone representing the Episcopal Church in any diocese or missionary jurisdiction.")

By the American Missionary Association (Congregational), in Annual Session at Hartford, Conn., October 27, 1892.

Whereas the system known as "Contract Schools," in connection with Indian work, is open to very serious abuse; and

Whereas Government schools have now reached a position as to equipment, methods, and general efficiency, where the common school education among the Indians may be safely and wisely intrusted to them: Therefore

Resolved, First, that public money expended upon the education of Indians ought to be expended exclusively by Government officers upon Government schools.

Resolved, Second, that the practice of appropriating public money for the support of sectarian schools among the Indians ought henceforth to cease.

Resolved, Third, that it is wise for the American Missionary Association to decline to seek or accept any subsidy from the Government, and that henceforth, this society act in conformity with this purpose.

(In the contract books of the Department of Indian Affairs there appears the following entry: "August 14, 1893, F. L. Riggs declined to renew contract for the Oahe School because the American Missionary Association had decided not to receive Government aid." This severs all connection of the Congregational Church with national sectarian appropriations for Indian education.)

All of the foregoing bodies, together with the Baptist and Methodist Protestant Churches, have also approved the following form of XVI Amendment to the United States Constitution, proposed by the National League:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

Mr. LINTON. Thus it will be seen that four great denominations that have heretofore been beneficiaries of a system foreign to the principles of our Government, viz, the Methodists, Presbyterians, Episcopalians, and Congregationalists, representing, with adherents, a population of 14,750,000, now refuse to receive further grants of public money collected from the whole people, and they are joined by the important Baptist denomination that has never accepted, but always refused, this public money for their missionary work, and I know other church societies are now protesting against this great wrong, while that great mass of our population not officially connected with any church, numbering at a low estimate 30,000,000, are outspoken and decidedly in earnest in their denunciation of this outrageous fraud that has been for years perpetrated upon the American people. I ask the members of the House to do away with this abomination under our Government, and you will do much toward eliminating religious controversy from political questions.

Some members will argue that the church can carry on these schools more cheaply than the Government. Those who consider this an argument are foes

to the common-school system, and in favor of parochial schools instead, as the same reasoning would apply there also. Such argument is a confession that our citizens generally are incompetent to economically perform this duty, and I for one am not in favor of making any such admission, believing as I do that the average American citizen, no matter what his sect or creed may be, is as competent to carry on this work as any.

The bill before us makes specific appropriations for only a few parochial schools that appear upon the surface, beginning on page 51 with St. Boniface's School, in California, and the Holy Family School, in Montana, et al.; but the "milk of the cocoanut" is found in the statement with which I have been furnished from the Office of Indian Affairs, and I wish to say right here in this connection, that when I first asked for this information relative to denominational schools my clerk was informed by the Assistant Commissioner, who I am told is a zealous member of the church which has its headquarters upon the Tiber, that it could not be supplied.

I of course was astonished to receive this message indicating that the Bureau was in ignorance of the facts, or that the request of a member of Congress for information had been refused by a Department, but upon sending a second time for a reply in writing to my letter, I received the following remarkable statement that I wish read and printed as abbreviated in the Record as a portion of my remarks, showing the number and class of schools under contract with the Office of Indian Affairs, and to which the people of this country have been contributing millions of dollars.

Now, that a large majority of ecclesiastical bodies realizing the wrong have severed the bond of church and state, we should take action here to-day that will prevent subsidizing the schools of Mother De Chantal, Gerard Terhorst, Pius Boehm, Balthasar Feusi, S. J., Sister Kunigunda, Rev. Aloysius M. Folchi, and others whose euphonious names have not been heretofore called to the attention of American people. I ask the Clerk to read this statement.

The Clerk read as follows:

List of Contract Schools, Giving the Denomination, the Location, and total Amounts Required for the Fiscal Year Ending June 30, 1894, for Which no Special Appropriation was made.

Table with 2 columns: School, location, and contractor. Amt. Includes CATHOLIC, EPISCOPALIAN, PRESBYTERIAN, CONGREGATIONAL AMERICAN MISSIONARY ASSOCIATION, METHODIST, LUTHERAN, MENNONITE, UNITARIAN, and PUBLIC SCHOOLS.

Table with 2 columns: School, location, and contractor. Amt. Includes CATHOLIC, EPISCOPALIAN, PRESBYTERIAN, CONGREGATIONAL AMERICAN MISSIONARY ASSOCIATION, METHODIST, LUTHERAN, MENNONITE, UNITARIAN, and PUBLIC SCHOOLS.

Table with 2 columns: School, location, and contractor. Amt. Includes CATHOLIC, FRIENDS, and PUBLIC SCHOOLS.

Congregational Church, \$25,736; the Episcopal Church, \$4,860, the Methodist, nothing. I will state that these four denominations have according to their resolutions just read withdrawn, and decline to receive any more of this money from the Government. In addition to this, the Friends received \$10,020; the Mennonites, \$3,750; the Unitarians, \$5,400; the Lutherans, \$15,120; Miss L. H. Daggett, \$6,480; Miss Howard, \$2,500; the Lincoln Institute, \$33,400; and the Hampton school, \$20,040.

Mr. WILSON of Washington. What is the total amount? Mr. LINTON. Five hundred and twenty-five thousand eight hundred and eighty-one dollars. Mr. BROSIUS. Are you able to say how the aggregate sum, appropriated to the Protestant institutions of learning, compares with the aggregate sum to the Catholics? Mr. LINTON. The aggregate, as I stated before, to the Roman Catholic Church, is \$369,535, and all the others, fifteen, I believe, receive the difference between that sum and \$525,881. Mr. BROSIUS. How much is that? Mr. WILSON of Washington. About \$156,000. Mr. BROSIUS. What year is this? Mr. LINTON. Eighteen hundred and ninety-three. Mr. WEADOCK. Will the gentleman allow a question? Mr. LINTON. I desire to proceed in order, without further interruption, Mr. Chairman. After reading the above long list of sectarian beneficiaries at the hands of the Government, do you wonder that the system has caused a well-known writer to say: We have reached a critical and crucial period in the history of our Republic, so far as the integrity and very existence of our free public-school system, the safe relation of ecclesiasticism to our civil government, and the essential separation of church and state are concerned. We are aware that this statement will be declared, by three classes, as sounding an alarm without cause; namely, the egotistic ignorant, the cowardly compromising, and the time-serving politician—the three worst foes of civil and religious liberty. But these are times when it becomes thoughtful citizens who have some knowledge of history, and who understand the situation in these history-making days, to be candid and wise, steady and courageous, and to stand together on the tenable ground of impregnable principle, which recognizes the equal rights of all and repudiates special privileges to any. Patriotic sentiment to the front is concededly the great fact in our present national experience. It manifests itself in the resuscitation of old and in the birth of new patriotic organizations; in the legislative action of the highest representative bodies of the great religious denominations; in the numerous appeals to Congress and to the State Legislatures for constitutional changes; in the extension of patriotic instruction in public schools, and in raising the national flag over the school buildings; in the indignant protest against the hoisting of any foreign flag on public buildings; in the changed tone of treatment of patriotic movements by many influential newspapers; in the surprising results of elections in many sections of the country; in the exceedingly circumspect and almost obsequious behavior of office seekers, and in the frequently compromising attitude, but sometimes indiscreetly violent temper of the foes of our cherished American institutions. The enemy have said, "We will wait a little in hiding, and the spasm will soon pass off, and then we will come out into the open again." Is it not time that the occasional spasm should change to a normal and healthful permanence of purpose and action? I believe it is time and indorse fully the principles embodied in a paper prepared by ex-Commissioner Morgan, outlining a policy for the organization of a comprehensive system of Indian education by the Federal authorities, which would promote the universal nonsectarian and compulsory education of all Indian children in harmony with the principles of our Government. The ex-Commissioner was right in calling a halt upon the present nefarious system. The venerable Senator from Texas, in the debate of July 24, 1890, was right in denouncing Government aid to religious denominations. The Churchman, of New York, under

the date of August 2, 1890, was right in saying:

The Government has drifted into a wrong position in this matter. A temporary expedient has been rapidly growing into a vicious system, and it was determined, against the advice of the Commissioner, to extend it and fasten it upon the Government. If anything could open our eyes to the evil of it, it would be the spectacle of the Catholic bureau pushing by the Commissioner and forcing itself into the Senate Chamber, and with whip and spur driving over the Senate committee in opposition to him. The commissioner should have been backed by every American citizen. Religious societies should carry on their mission in entire independence of the Government.

Another writer said:

If, while the Indian appropriation bill was before Congress in discussion, the same energy and ability had been put forth by the secular and religious press in opposition to its obnoxious features as were exercised in attacking these features after the passage of the bill, the result would have been different.

In order that the work might be uniform the office prepared recently a new contract, in which it was provided that the Indian Office might "prescribe the course of study and designate the text-books, and require the same evidence of qualifications of the employees in contract schools as in the Government schools." It was held, as we think, justly, that if the Government furnishes the money for the education of Indian children for American citizenship, it has a right to say how this work shall be done. These contracts were sent out to various religious bodies who carried on these contract schools.

All, with one exception, accepted the new contracts without objection. The Bureau of Catholic Missions, however, declined to accept them, refused to allow the Government to prescribe the course of study or designate the text-books, and objected to submitting the required evidences as to the qualifications of the school employees.

Think of it, soliciting millions of the people's money, but demanding that they should use it in their own way, without even Government control of the text-books used by the Government scholars.

Let us not make the Indian the prey of denominational bickerings. Give him the American public school, or its equivalent, and then let religious denominations prove their faith by their works and try to Christianize him. The controversy concerning sectarian appropriations will continue, because a vital and fundamental principle animates it; and the welfare of the Indian will be prejudiced unless this partnership of the Government with religious denominations is dissolved. These Indians are the wards of the nation, and we can not escape the responsibility for their education.

When we provide in a given place only a contract school under sectarian control, we force them under an establishment of religion and pay the bills for their religious education, which is both establishing a religion and abridging the free exercise thereof on the part of the individual in direct contravention of the first amendment to the constitution.

Again the churches accepting appropriations to aid them in their efforts to educate the Indians are putting a premium on the use of ecclesiastical power for political purposes in the shaping of legislation; and that power in these very lines has been used most relentlessly in high places. It would seem that the Church of Christ ought not to be a party to this kind of work in a republic.

To show the position of two of the great political parties in the past and to prove beyond a doubt that there is nothing partisan in my opposition to the bill, I desire to read that portion of the platform of each party referring to public and sectarian schools, and comments thereon.

On the 15th of June, 1876, the Republican national convention at Cincinnati declared:

The public school system of the U. S., is the bulwark of the American Republic, and with a view to its security and permanence, we recommend an amendment to the Constitution of the U. S., forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control.

The Democratic national platform adopted at St. Louis, June 28, 1876, declared:

We do here reaffirm * * * our faith in the total separation of church and state,

for the sake alike of civil and religious freedom—

And referred to—

the public schools * * * which the Democratic party has cherished from their foundation, and is resolved to maintain, without prejudice or preference for any class, sect, or creed, and without largesses from the Treasury to any.

These national pledges serve to show not simply the approval by the statesmen of both parties of the principle, but the fixed and substantially unanimous opinion in its favor of the American people, whose intelligent devotion to this American principle was appealed to by the national platform of the dominant political parties.

The principle will commend itself to all intelligent and loyal citizens of alien birth, who having renounced their "allegiance to every foreign prince or potentate," are ready to uphold the institutions of the Republic to which, as the condition of their citizenship, they have pledged their allegiance. They know from their European experience, as we know from the lessons of history, that the complete separation of church and state is essential to the integrity of our State institutions.

Mr. Chairman, I am not an alarmist, but the annals of earth are replete with tales of danger, trouble and war, caused by religious rivalry, zeal, and hate when church and state are in any way connected, and it matters not how slight the degree. Already we are told of riots taking place and that blood has been shed at elections in some of our cities, and we hear the murmurs of discontent, of dissatisfaction with and denunciation of the methods employed in this bill. Will you not take warning from the past by heeding the protests of great religious denominations; by heeding the resolutions passed by many, many civic organizations; by heeding the demands of almost the entire population of our country, declaring that this nefarious system of paying millions of the people's money to priestly agents of sectarian institutions must immediately cease. So long as you continue this system, so long will the religious agitation now sweeping over the country continue.

Some may claim I am bringing religion into politics, but far, far from it. I am trying to divorce the two in order that we may have no more of the combination: neither have I opposed this bill because one aggressive church whose ruling power is in a foreign land gets the lion's share of the spoils (as one of the largest beneficiaries to lose, I believe, in amount received in case of the defeat of sectarian appropriations is the Society of Friends, a sect for which I have the greatest respect, and to which a majority of my own people belong, and have since they landed in Penn's time, two centuries ago), but I oppose it, believing honestly that its whole principle is radically and everlastingly wrong in America.

I have but kind feelings and high regard for the great majority of church people of every sect, be they Methodists, Baptists, Presbyterians, Catholics, or of any other denomination or religion, and if the liberal members of the last-named church would take a little friendly advice in the same spirit as that in which it is given, and see to it that leaders do not use their church for a political machine, securing emoluments as provided in this bill, and political preferment, as they have in many places entirely beyond their just proportion, either in wealth or population; if they will see to it under all circumstances that their highest acknowledged civil authority in the wide world is the government of the country in which they live; if they will see to it that all agitation relative to the division of the free public school moneys for the benefit of parochial schools is stopped; and last of all, if they will see to it for all time that their church authorities will not ask for nor receive any more of the people's money to feed their sectarian institutions with, then and not until their will these anti-Catholic societies in this country, with their millions of members, to which they are adding thousands monthly, cease to exist; and when that time does come, as I hope and believe it

will, every honest citizen of this country, regardless of sect, creed, or party, will bid godspeed to every American Catholic.

Now, then, in closing, let me warn the members of the House that you can not afford to vote for this bill in its present form.

The Republican and Democratic parties have each declared against its provisions. Every true American is opposed to it. Thousands of your own party constituents in the districts which you represent are watching your every action upon this question. Therefore, in behalf of good government, in behalf of religious peace and the name of the Constitution, vote against these sectarian appropriations and absolutely divorce church and state, as such a union is wrong, forever wrong.

CHOPPED OUT SENTIMENTS

From Speeches on the Indian Bill

BY THE

Representative Men of Our Nation in Congress Assembled.

[Taken from the *Congressional Record*.]

The Best.

Hon. T. LYNCH, of Wisconsin:

The day schools on the reservations are the best schools that can be built.

They Laughed.

Hon. D. T. FLYNN, of Oklahoma:

It is all right to do what we can to Christianize the Indian; but before you can Christianize him you must give him beef enough. [Laughter.]

A Strike at the Vitals.

Hon. MARIOTT BROSIUS, of Pennsylvania.

The Government of the United States never appears at so great a disadvantage as when it tries to be stingy. There are agencies of a governmental character whose efficiency might be impaired by starvation without inflicting any serious injury on the country, but when you curtail the efficiency of the agencies which educate the people of this country, white, black, or red, you are aiming a blow in dangerous proximity to the seat of life.

* * * * *

To impair the efficiency of the educational arm of our Indian policy is not retrenchment but profligate expenditure; and to curtail or impair any of the instrumentalities that are designed to open the way of the American Indian to civilized living and self-respecting citizenship is not reform, but is positive and inexcusable degeneracy. Therefore I desire to unite with the friends of the Indian in Pennsylvania and elsewhere in an earnest remonstrance against the suicidal policy of parsimony in our administration of the educational arm of our Indian policy. [Applause.]

Against Army Officers.

Hon. J. A. PICKLER, of South Dakota:

The detail of army officers as Indian agents is against the judgment of every Secretary of the Interior: against the judgment of every Commissioner of Indian Affairs; it is against the judgment of every civil commission which has been appointed at any time and made any recommendation as to the government of Indians; it is against the recommendation of Gen. Sheridan and a board of army officers who were appointed some years ago to investigate that matter. It is against the judgment of every intelligent Indian chief, and of every Indian tribe; it is against the judgment of everybody who is interested in the cause of humanity, so far as Indians are concerned, except upon the poor, simple, pitiful plea of saving a few dollars.

Is it Peculiar to the Indian?

Hon. W. V. LUCAS, of South Dakota:

One of the peculiar things about the Indian is that if he is paid by the govern-

ment—if he receives a compensation, however small, as its employee—he feels himself under an obligation to be faithful to its interests. This seems to be the only thing that will induce an Indian to desert his own people and be loyal to the Government as against them.

Judge Stockdale's Home Thrust.

Hon. T. R. STOCKDALE, of Mississippi:

Western gentlemen, in whom I have great confidence, and by whom I have frequently been influenced in my votes in reference to measures concerning Indians, take positions on this question which are hard to understand. When we talk about reducing the appropriation for the Indians or adopting any regulation in regard to their lands, almost the whole Western delegation will pronounce eulogiums upon the Indian; will tell us how great he is, how honest he is, how true he is; will tell us that he is highly civilized, equal to the white man.

Why, sir, the gentleman from South Dakota spoke awhile ago of "grand" Indians. On the other hand, whenever we talk about using the Indians as agents, everywhere of those gentlemen comes up and says, "Oh, the Indian is treacherous."

Mr. LUCAS. We do not say that they are all treacherous; that is too broad a statement.

Mr. STOCKDALE. If we have been continuing for so long our efforts to civilize the Indians, and can not find now one that can be relied on as an Indian agent or interpreter, that goes very far to confirm what I have often been inclined to believe—that there is no full-blooded Indian who is civilized.

Mr. LUCAS. The Indian is a good deal like the white man.

Mr. STOCKDALE. Well, if he is "a good deal like the white man," why not treat him as such? You can not improve on the white man.

So it would appear that so long as we want to fleece the Indians and make money out of them, they are the grandest people on the earth; but when we propose to use them for any purpose requiring intelligence and fidelity, at once we are told "They are treacherous." Under such circumstances, how are we to come to any conclusion intelligently?

More for the Screeching Devils—Hot Sarcasm.

Hon. G. W. RAY, of New York:

Mr. Chairman, at an appropriate time I think I shall move to strike out the enacting clause of this bill, because after listening to the arguments and explanations and statements of gentlemen here who are acquainted with the Indians and supposed to know their condition, I am almost though not quite satisfied that they need no more care or looking after than the average white man.

The gentleman from South Dakota [Mr. PICKLER] tells us in all seeming sincerity and with great earnestness that all Indians, especially the Sioux Indians, known to have been heretofore the most warlike and ungovernable, have become good men, noble Indians; that they are now an educated, intelligent, Christian, and law-abiding people. If this is true, we need appropriate no money for them; we need send no men to take care of them or look after them.

The gentleman from Indiana, the distinguished chairman of the committee having charge of this bill and which recommends the expenditure of thousands of dollars of the public money for the Indians, tells us that we do not need to employ interpreters to communicate between the Government and the Indians, for the reason that the Indians are so civilized, so honest, so well educated, so reliable that the service of interpreters is substantially unnecessary. Now, if all these statements are true (and they ought to be true, for they fall from the lips of representatives of the people who live among the Indians and are acquainted with their condition,) we should at once abolish the Indian Department; we should abolish these various offices and stop this expenditure of money.

Are these gentlemen quite honest in making these statements? Are they tel-

ling the whole truth in regard to the Indians and their conditions? Are they picturing the situation as it actually is? If so, they can not justify their action in recommending these appropriations and these expenditures of money. I had always supposed, and I have a lingering belief still, that the Indian tribes are uneducated, uncivilized, treacherous, naturally vicious, disposed to break away from the reservations, and commit depredations upon the white men.

Mr. BOWERS of California. That is not true.

Mr. RAY. Well, I am glad to hear it. I am glad to have my ideas of the Indian character and disposition entirely changed. I have read in history of Indian treachery, of Indian massacres, of tortures inflicted upon the whites by the Indians in various parts of this land. No longer do I believe it! The ideas gathered from my reading of history are all changed! I simply say, that taking the statements of these gentlemen as true, the time has come to abolish the Indian Bureau, and stop these appropriations of money as a piece of wasteful extravagance.

All Indians should be made citizens of United States at once, and in two, four, or six years we may hope to see an improvement in Congress, because we shall have here a better representation than we have now—we will have Indian Congressmen. As pictured by the gentleman from South Dakota, the average Sioux Indian is better, far better, than the average Republican or the average Democrat. Nothing can equal these Sioux unless it be the Populist or the commonwealer. What a change in the Indian race! No more Indian wars shall vex this people! The noble red man is here.

I have read of the raids made by hordes of the Western savages; of ranches burned, murders committed, and of women carried into a captivity worse than death, and had supposed that the perpetrators of all these cruelties were inhuman, brutal, and un pitying. But after the speeches of the gentlemen from South Dakota [Mr. PICKLER], Indiana [Mr. HOLMAN], and California [Mr. BOWERS], I am almost forced to the conclusion that all the tales of Indian ferocity are mere fables, possibly invented by speculators for the purpose of keeping immigrants from the fertile fields of the great West, or it may be to excite hatred against these red men and bring on a war of extermination.

No more shall we hear men on this floor announcing that an educated Indian boy will relapse into barbarism if permitted to return to his tribe, for the tribes are civilized, educated, peaceable, religious, honest.

These are the legitimate conclusions that might be drawn from much of the declamation to which we have listened this afternoon. But, Mr. Chairman, I do not concur in those statements. I adhere to my preconceived opinions that the Indians, especially the Sioux and the Apaches, are uncivilized, barbarous, ignorant, cruel, and vindictive, and that they are restrained from outbreaks and deeds of violence by a wholesome fear of visits from Government troops and the swift vengeance of an offended Government.

The Indian is not all bad, but it will take a century of active missionary work and the succession of many generations under Christian influences before we shall see a race of hard-working, intelligent, law-abiding, and self-supporting Indians.

I do not think that the children and descendants of the red-handed screeching devils, who for unknown centuries hunted human life by stealth, burned captives at the stake, and wore human scalps at their girdles, can be trusted or relied upon or made self-supporting for generations to come.

I want more care taken of the Indians, not less; more money expended, not less; more Indian schools, teachers, interpreters, farms, schoolhouses, and more of all the work necessary to restrain, elevate, and ennoble, so far as possible and as rapidly as possible, these red man who are as they are, and are not at all blamable for their condition. But I do not think we shall be the gainers if we deceive our-

selves as to the true character and condition of our Indian tribes. I do not think we shall gain a penny in the end by making small or inadequate appropriations for the care of these wards of the nation.

WISH THEY WERE SCATTERED.

Hon. J. G. CANNON, of Illinois:

I do not believe in reservations. I hope the time will soon come when the Indians may have their allotments in severalty, and when there may be half a dozen white families to every Indian family, with the white civilization all about them; and I wish they were scattered a hundred times more than they are.

Claiming as Good Results.

Hon. THOS. A. E. WEADOCK, of Michigan:

Now, a word in reference to these contract schools. They have been maintained by private charity. They represent investments of about \$1,500,000. Ever since Gen. Grant, in 1869, invited the different religious denominations to assist in the care of the Indians contracts have been made with different schools, and more contracts have been made with Catholic schools than others, for the reason that the Catholics had more schools, and the Government has obtained in this way at least as good results in the matter of education, and better results in the matter of expense, than have been obtained in the Government's own schools.

The other denominations have built very few schools, and that is the additional reason why some other denominations recently have withdrawn application for portions of this fund.

We are Bound.

Hon. FRANKLIN BARTLETT, of New York:

We have by the right of conquest, and by the right of superior civilization, gradually segregated them into smaller areas and driven them on to smaller reservations, but at the same time we should remember that we are bound to do all we can to improve their condition and to ameliorate their ultimate fate, which must be one either of extinction or absorption.

Mr. Holman's Idea of What the Great Trouble is.

Mr. HOLMAN:

The great trouble about this Indian bill is that such a large proportion of the money we appropriate for the Indians goes to the benefit of the white man, and not either directly, or in some instances, indirectly to the benefit of the Indian. We have an army of people fastened upon the Indian funds, and it is impossible to abolish any of them, and almost impossible to reduce any of their salaries.

Mr. WILSON of Washington:

What remedy would the gentleman suggest as to how the money shall be used? I think that the Government should confine itself to the education of the reservation Indians.

Mr. HOLMAN: I think so.

The People With Whom Most of our Boys and Girls in Country Homes, Live.

Hon. H. H. BINGHAM, of Pennsylvania:

There is in my city a large element of Quaker people, whose views and charitable acts towards the Indians have been well recognized for many years by all the people of this country. Perhaps no Christian or religious sect ever covered in sympathy a wider field of earnest work in regard to the care of the Indians, as the wards of the nation, than have these citizens who form so large, respectable, and influential an element of the community I have the honor to represent.

Not of the Same Mind.

Hon. WILLIAM EVERETT, of Massachusetts.

I do not agree with the chairman of the committee that the Committee on Indian Affairs of this House is as good a judge of the needs of the Indians as the Department of the Interior. I propose to vote for this amendment, and I propose, with possibly some exceptions, to vote for any

amendment that will restore the estimates of the Department of the Interior, and not to go in for this unnecessary, uncalled for, and unworthy cut which is proposed by the Committee on Indian Affairs.

Applies to Himself for he Talks against Carlisle but has Never Visited Carlisle.

Hon. M. A. SMITH, of Arizona:

I wish to say to this committee that experience has demonstrated that the most dangerous thing on the face of the earth is sincere, ignorant honesty, applied to a thing that they know nothing about.

And the Quickest Way to Get it, is the Best—Remove the Child from Home Surroundings.

Hon. J. L. WILSON, of Washington:

The only way you are going to civilize a barbarian is by and through labor. Give him a primary education and teach him to labor, and then let him take care of himself.

How? By Keeping Him on the Reservation?

Mr. SMITH:

My idea is to make the Indian a citizen of the United States and a proper citizen, as early as possible.

But, Keep him There.

Mr. SMITH:

As long as the Indian is allowed to occupy reservations, some of which are as large as an Eastern State, he will remain a wild Indian.

Treat him Like a Pig.

Mr. FLYNN:

You will do the Indian more good by feeding him than by appointing commissions to look after him. Feed him well and he will remain quiet and cause no trouble to anybody.

The Government at Fault.

Hon. C. S. HARTMAN, of Montana:

It seems to me, sir, that the Indian policy of this Government is radically wrong in this regard. We have proceeded here for years appropriating moneys for the purpose of supporting great big buck Indians, any one of whom could take four average members of this House and throw them over his shoulder. [Laughter.]

We have given these men blankets, we have given them guns, we have given them ammunition, we have given them flour, bacon, tobacco, sugar, coffee, and at the same we have been saying to the poor widows of our own country, American women: "You must take in washing to support your families, or else go to the poorhouse." Gentlemen, I say it is an infamous policy, a shame and a disgrace to the American Government. Why, sir, as I have said, we have given these big buck Indians, many of them physically equal to four white men, this subsistence year after year, and what has been the result? The result has been that fully 90 per cent of them are loafers to-day. Not a single one of them desires to do any manual labor. They do not want to work, and as long as the Government of the United States is foolish enough to appropriate for those big bullies, so long will they remain wards, sponges, and leeches upon the United States Government.

But Keep Him Away.

Hon. H. A. COFFEEN, of Wyoming:

We must civilize them through civilizing influences.

Indians, like white people, learn more by example than by precept.

That's Right.

Hon. H. W. BLAIR, of New Hampshire:

I believe the Indian Bureau should itself be wiped out gradually, but very soon, and upon principles which will lead to the merging of the Indian into our civilization or to the extinction of the Indian and his savagery altogether.

Simply tell him to be Civilized, he'll do it.

Mr. WILSON:

The great fault in all this business is that we are educating the Indians off the reservations. The Government of the

United States ought to continue its appropriation for the education of children upon the reservations. Teach them to be clean, to be thrifty, to labor, to have one wife, then give them a primary education and tell them they must take care of themselves the same as anybody else.

Now, you may send some to Carlisle or to Hampton, and there, perhaps, they will be taught to be harness-makers or tanners, or any other kind of industrial trade. Then, when they go back to the reservation, what use have they for a tinner or for a saddler? In a little while the coat disappears and the blanket is worn; in a little further time the trousers disappear and then the leggings are worn; and in a little while the moccasin, and then the young Indian is back to idleness and filth, and nothing has been accomplished by this education you have given them away from the reservation.

Just What Carlisle is Doing.

Mr. CANNON:

I believe that policy should be pursued that would enable the counties and States in which they live to deal with them as they deal with the balance of their own citizens. If they be poor, give them such relief as they are entitled to.

If they be educated, let them be educated along in the same schools with the white brother and white citizen that lives side by side with the Indians; and when this is done you will begin to plant them on the true basis of civilization, namely, first, on that manhood that relies and enables and compels them to rely upon their efforts for support; second, that change in the minds of the children that comes from association with white children and other citizens and education in the same schools. If it can not be worked out this way, it can not be worked out at all except with the destruction of the Indian, and that, too, inside of a generation.

Not the Best Guardian.

Mr. CANNON:

While I apprehend I have as much respect for the honorable gentleman from Arizona [Mr. SMITH] as the gentleman from Indiana [Mr. HOLMAN] has—and that is great respect—and while I have equal respect for the gentleman's ability, yet with all due deference to the gentleman from Arizona [Mr. SMITH], if I was going to hunt out the best guardian on the face of the earth for these Apaches who have given us so much trouble, and who reside in the gentleman's Territory, I should not choose the honorable gentleman from Arizona [Mr. SMITH]. [Laughter.]

What! the Reservation Plan has not Worked?

Hon. W. J. COOMBS, of New York:

We have as a nation been dealing with this question for generations, and it is very discouraging after so long a time spent in efforts to ameliorate the condition of the aborigines that the work of civilization has made such slight progress and that so large a portion of them should still require the support of the Government.

We Must Save the Individual, not the Tribe.

Mr. COOMBS:

It is probably an easier matter for us to deal with them as tribes than as individuals; but I am convinced that until we deal with them as individuals we shall make no positive advances in preparing them to become citizens. The members of the same tribe differ in character and capacity, and it is an incongruity that can not be tolerated that there should be divided fealty.

They should be taught, sternly if necessary, that it is their duty to prepare themselves for citizenship. Those who become sufficiently enlightened should be forced to assume its duties and responsibilities, not as tribes, but as individuals. Those who can not be redeemed from barbarism should be separated from their fellows and be kept as prisoners within prescribed boundaries.

THE POOR (?) APACHE, IS SLANDERED BY

Mr. SMITH:

Before we leave the Apache Indian I

want to say to this committee that he is a dangerous gentleman to deal with.

In my opinion those Apache Indians must be treated by this Government differently than any other Indian in the world. They are absolutely the Ishmaelites of God's creation.

Nothing but fear will rule him. His civilization is at present absolutely impossible.

The hope of civilizing that Indian is just as bright as the hope of civilizing his food, the rattlesnake.

You cannot conceive of the Apache until you see him. He is absolutely incapable of the emotions that we feel. (Except when it comes to giving up his children to be educated in a land not peopled by Mr. Smith's constituents, then like Mr. Smith himself, they are very tender-hearted.—ED.)

They should be made to work, and they should suffer, as you and I must suffer, under the law of God, that if a man does not work neither shall he eat, and that in the sweat of his face shall he eat his bread all the days of his life. [Applause.] Until they are taught that, they cannot be civilized, and I do not hope to see it in this generation or probably in the next. [No, nor in a hundred generations to come if Mr. Smith's ideas or lack of ideas are carried out.—ED.]

EASTERN EDUCATION IS MAKING THE INDIANS WORSE.

Mr. SMITH:

The records of these Eastern schools show that when a man goes back he can not associate with those he left on the reservation. He can not go back and maintain the habits he acquires in the East, for the moment he does so they say to him, "You are putting on the airs of a white man." He immediately becomes either the worst Indian of the whole lot, and becomes a great deal more dangerous on account of the education you have given him, or else he starts out into a career of crime. And it is not worth while for me to say here what becomes of those girls turned out of these schools when they go back. Instead of it being humanity towards those Indians you are teaching and supporting at these schools in the East, why in many instances it is making the Indians worse; and I do not know how it may be with other sections, but any gentleman who thinks that by educating the Indian he is better, is simply deluding himself by a beautiful dream, for him to laugh at.

[The editor of the RED MAN would like to introduce Dr. Montezuma, our school physician, to Mr. Smith. He is an Arizona Apache Indian and educated OFF of the reservation.]

FROM A MAN WHO HAS BEEN HERE.
Mr. SMITH NEVER HAS.

Hon. T. M. MAHON, of Pennsylvania:

I live within a few miles of an Eastern Indian school. I refer to the school at Carlisle, Pa., that contains from 700 to 800 Indian children.

I find, sir, from the report as to that college that 95 per cent of the graduates of the Carlisle School do not go back and become blanket Indians, but become useful citizens of the United States.

When the gentleman makes the charge that they go back and become robbers and thieves, and that the young maidens go back and lose their virtue, he is making a charge that he can not substantiate.

We ought to educate these people and allow them to assimilate with our people. You go with me into the Cumberland Valley, and I will show you hundreds of Indian children, boys and girls, being educated in that school. I will show you during the summer vacation how they associate with our farmers, and thus make the very best citizens.

Now, this charge that the gentleman has made has been denied over and over again; this story about these Indians going back into degradation and villainy has been proven false time after time. The facts will not justify the charge he has made against this Eastern school.

I will admit that a few Indians will go back and become degraded, but that is no

argument against educating them, and if there is any truth in this charge that the educating of these Indians in the Eastern schools does not civilize them, if it does not lead these people out of degradation and savagery, then pray tell me what will be the effect of educating them upon the reservations, surrounded by all the vicious influences of their tribal relations. If you propose to strike down the Eastern schools, you must admit that the idea of civilizing the Indian by education is a failure, and every dollar in this bill for the education of children in the reservation schools ought to be stricken out, and give up the whole matter as a bad job.

It is beyond all controversy that the education of the Indian children in the Eastern schools has been for the betterment of those people. This House wastes a great deal of time in discussing that question over and over and over again. The Indians educated in our Eastern schools make good citizens. We bid them welcome to the State of Pennsylvania. We would not be sorry if every one of them remained in that State. They are a great deal better citizens than many that we have there.

Pennsylvania to-day is cursed with a lot of anarchists, socialists, bomb throwers, men who destroy property with dynamite; a lot of Hungarians, Italians, and criminals from foreign countries, who are far worse citizens, worse enemies of this country to-day, and far more likely to destroy its liberties and peace than the poor Indian who travels the plains in all his savagery and debasement, and if this Congress should devote more attention to eliminating that curse and less to the Indian, it would be better employed. I would like to trade off 300,000 of the Hungarian, Italian, and other foreign criminals and scoundrels that we have in the State of Pennsylvania for the Indians that belong to the gentleman from Arizona. [Laughter.] We could elevate and educate the Indian to the plane of good citizenship.

WE ASK NO GREATER PRIVILEGE FOR THE INDIAN.

Mr. REED: We should all be glad to see the aborigines of this country assimilate themselves with us. But when you come to take a tribe, which can not be separated and distributed, and the question is about the education of that tribe, it is the same with those people as it is with us. They must pass over the same road that we passed over.

The Political Farmer not Needed in California.
Hon. W. W. BOWERS, of California:

Then we will have two hundred and ten farmers. What for?

Why, in that country we hire the Indians for farmers. The stockmen and cattlemen hire them for vaqueros, and those Indians who are hired can teach every one of these political farmers, and give them all points in the business for which they are ostensibly appointed.

Now, then, what are you going to teach them? To plant corn! Why, God bless your soul, they planted corn before Columbus discovered America. [Laughter.] And many of these political farmers at \$75 per month would not know whether the corn grew on the tassel or on the top.

A MEMBER. Or at the root.

Mr. BOWERS. I believe the system and the policy of the Indian Bureau (even if carried out with absolute honesty, and as to that we know it is not, and never has been) is wrong; wrong in its first teaching—and that is in teaching the Indians that the Government must support and take care of them. That is what the Indians have been taught everywhere.

I believe the condition of the Indians of Arizona, of New Mexico, of California, have not been improved under the Indian Bureau, but that they were better farmers before the Indian Bureau existed than now, because they knew they must support themselves. Now they have been taught that they are the "wards" of the country and this knowledge has had a demoralizing effect. It has removed the incentive to work and support themselves.

CERTAINLY THE BEST.

Hon. W. J. TALBERT, of South Carolina:
Does not the gentleman think that it

would be better to wipe out this appropriation and save that much money, and let those Indians who wish to work at farming go and hire themselves to practical farmers? It seems to me that the farming education they would get in that way would be much more practical, while at the same time the Government would be saved this expense.

MORE CONVERTS WANTED.

Hon. J. O. PENDLETON, of West Virginia:

I am a convert, sir, to the theory of the gentleman from Maine—that is, that our fault is thus far that we are educating too few of these people.

THE FRIENDS.

Mr. ADAMS:

There is no body either civil or religious whose testimony and whose judgment is entitled to greater consideration than the Society of Friends, commonly known as Quakers. [Applause.]

ALL THAT CARLISLE PROPOSES.

Hon. J. H. GEAR, of Iowa:

I simply propose to extend to these Indians what I believe to be the right kind of education; to give them the same kind of education that we give our own children.

I simply say that in a broad, general way I am in favor of educating the Indian to the highest degree that his capacity will permit; but I am in favor of educating him in accordance with the same methods that we adopt in educating our own children in the public schools of the country. That is all there is in this question. [Applause.]

NO, KEEP THEM ANOTHER 100 YEARS ON THE RESERVATION.

Mr. BOWERS:

Now, then, Mr. Chairman, as a matter of business, and I ask you gentlemen as a business proposition, is it business to expend \$30,000 in kidnapping, in netting, in catching, in grabbing Indian children and transporting them 3,000 miles across the continent? It is not a business proposition, and no business man would so hold it.

When I heard the gentleman from Pennsylvania [Mr. MAHON] boasting that his State welcomed the red man to its borders, I thought "yes," but with all due respect to him, I must reserve the right to believe that if these red men did not come bearing gifts to that State to the tune of \$100,000, we would not have heard the point of the great generosity of that State made so energetically; because, so far as my observation has gone, Mr. Chairman, I find that such eloquence all circulated around an appropriation or for an increase of same for salary.

I think it is cruelty to these Indians to transport them, across this country and educate them, to place them for several years in surroundings they can not have and can never hope to continue in, and when they get back they are not satisfied with their tribal relations or their tribes, or homes, and they can not take the other place and keep up. I say it is wrong.

ARE THE INDIANS FOREIGNERS IN THE UNITED STATES AND MUST THEY BE HELD FOREIGNERS FOREVER?

Mr. BOWERS:

Mr. Chairman, history relates that many years ago Russia used to send her young men to school in countries outside of her dominion, and one day when they were talking that matter over at court, the court fool said to the Czar, "You are a fool."

"What do you mean?" said the Czar.
"I will prove to you," said the court fool, "that you are the fool, not I."

He took a piece of paper and made a crease in it and said to the Czar, "Take that crease out."

The Czar and his cabinet tried, but they could not take the crease out of the paper.

Then the court fool said: "When you send your young men to foreign countries to be educated, they get a foreign crease in them and you can never take it out;

and that is why I say you are a fool for sending them there."

So it is with the Indian who is educated in these schools off the reservation. When he goes back to his tribe he is neither white nor Indian. There is a crease in him which can never be got out. You are doing the Indians great wrong by that system. I am a friend of the red man as distinguished from a friend of Indian agents.

[What better argument could be given in favor of Eastern education?—ED.]

THE EASTERN SCHOOL UPHELD.

Mr. MAHON:

Mr. Chairman, I am now pretty well satisfied that my friend from California [Mr. Bowers] does not know what he is talking about. [Laughter.] I did suppose that he knew something about the Indian question, but now I doubt it.

I took the trouble last evening to interview three Indian delegates who are here representing their tribes. I interviewed the delegate of the Creek Indians who is not only the speaker of the upper house of the tribal legislature, the House of Warriors, but a successful farmer; I interviewed the delegate from the Choctaws, Osages, and the other tribes, and these men say without any hesitation or qualification, that the very best people they have in the Indian Territory to day are those who have been educated at the Virginia and Carlisle schools.

I have in my hand a list of members of the Creek Nation who graduated in the class of 1889, and if I had time to state the positions that those men occupy to-day and the occupations they are engaged in it would be interesting to every member of this body. Now, sir, with all the arraignment that we have heard here of the Eastern schools, where is there a gentleman, either in this Congress or elsewhere, who can find any representative of the Indian tribes who wishes to strike down these Eastern schools?

Now, I say the Indians want these schools maintained. The people who represent them here in Washington want these schools maintained. They say that they can be taught reading and writing on the reservation, but that is not the education they want. They want to go away to some place where they will be severed from the tribal relations, where they can see the farmer at work on his farm, where they can see the banker in his bank, where they can see the merchant in his store, where they can see the mechanic in the great machine shop. Observing in this way the active pursuits of men in civilized life, they acquire an education that they can not get upon an Indian reservation. And this makes them better citizens; and it sends them home well educated, on lines that no reservation school can afford. I am in favor of this education by observation, because it is such education that broadens and deepens the mind. Our people are getting tired of these attacks on the Eastern schools. If gentlemen want to strike them down, all right; but first let them produce their evidence showing what is alleged, that the Indians educated there are worse by reason of the education they receive.

Broad Ground.

Mr. CANNON:

The last proviso in the resolution provides that any Indian child may be sent to any private or religious school, but not at the expense of the Government. This is broad and liberal ground, on which we can all stand, and in my judgment will meet the approval of the intelligent, liberal members of all churches and of no church.

That is all I desired to say. [Applause.]

Progress the Wrong Way.

Mr. HOLMAN:

We have made great progress as to the reservation schools in this bill. This is the most progressive measure of the kind we have ever passed by Congress.

Better Still. Do as we do. Let Them Live in Country Homes and go to Public Schools.

Mr. STOCKDALE:

The whole system of Indian schools is

against the spirit of our institutions, and the money expended ought to be expended in common schools.

All the States have common schools.

"If You Have Tears, Prepare to Shed Them Now."

A MANY TIMES TOLD TALE.

Mr. HOLMAN:

My friend from Pennsylvania [Mr. MAHON] says there has been no complaint of late years about children being taken away from the Indian reservations and sent to remote schools in the East. The gentleman labors under a misapprehension. If there is anything that creates dissatisfaction and wretchedness on your Indian reservations, it is this snatching away of the Indian children from their homes and their parents. You hear that complaint all along the line in the Indian reservations. The Indian is devoted to his children.

Parental affection is a universal instinct, and a strong one among the Indian tribes. I was told a few years ago by a Mennonite teacher (the Mennonites are great missionaries and eager to benefit mankind) that he had been sent out by his people, living in Kansas, to establish a school at an old abandoned fort called Cantonment, in the old Indian Territory, and he had gathered around him quite a large number of children of the Arapahoes and Cheyennes, neither of which tribes, as gentlemen know, are very highly civilized yet.

He told me there never was a day that he could not look up at the windows of his school room without seeing some mother or father or some other relative of the children looking in for the purpose of seeing that their children were safe. And when I was at Rosebud, S. Dak., an old lady came, as the agent, Mr. Wright told me, a distance of 90 miles, footsore and weary, for the purpose of seeing her little girl. He told me that she made this weary journey twice a year for this purpose of seeing her little girl at the school at Rosebud.

This old lady came to the door of the school room, and her little girl came out to her. They went out upon the prairie and sat down. They did not seem to talk much to each other; but after they had sat there together for half an hour the child returned to the school room and the old mother got up and started homeward on her weary journey. Now, gentlemen, consider the agony of the old mother if her little girl was taken away by the agent of some Eastern institution in the name of philanthropy, when the little one would even, if in after years she returned to her, be lost to her. Is there any philanthropy in this? [Applause.] I venture to say that no well-authenticated case can be found throughout all your Eastern Indian school system where any Indian father or mother has voluntarily surrendered a child. In the name of common humanity let the Indian children be educated among their people, elevating at once the whole tribe.

[THE RED MAN ventures to say that no well-authenticated case can be found throughout all the Eastern Indian School System where any Indian father or mother has NOT voluntarily surrendered the child.]

WHAT THE NEWSPAPERS OF THE COUNTRY HAVE TO SAY.

THE U. S. DOES WHAT THE CONSTITUTION PROHIBITS.

[From the Detroit Tribune.]

The bill pending before the house at Washington for Indian appropriations provides for the distribution of some hundreds of thousands of dollars among different religious denominations to aid them in supporting schools in which their special religious faith is propagated among the Indians on the several reservations. This is no new scheme, for numerous millions of money have in years past gone out of the national Treasury, which cannot rightfully devote a single cent of public money to the support of any religion whatever, into the hands of representatives of various christian churches who make it their business to save the souls of the red men in accordance with their respective creeds. This is doing by indirection what the constitution plainly prohibits, for it is diverting the funds of the state to the support of the church, and it does not help the matter that the cash is divided among different sects or denominations.

A committee of the house of bishops of

the protestant episcopal church of the United States recently presented a memorial to the committees on appropriations of both houses of Congress, praying them "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 "to report unfavorably to all grants to or contracts with religious denominations of whatever name, under whatsoever form or pretext they may be sought."

This is a sound position, and nearly, if not quite, all the other protestant bodies have in their highest assemblages taken the same ground by resolutions which have been passed, or by memorials which have been sent to Congress. Possibly their opposition to the system of subsidies has been somewhat sharpened by the fact that, taking the years as they have run, the catholics have received about twice as much as all the protestants put together, but that does not alter the principle involved or affect the correctness of their present attitude.

It is said that a strong combination of republicans and democrats in Congress will work together this year to kill the subsidy clause in the bill of appropriations for Indian schools, and the approval of all good citizens should go with them in the effort. In the eight years, from 1886 to 1892, the very respectable sum of \$3,774,261 went from the government to aid religious schools among the Indians. The amount makes it imperative that Congress should consider with the greatest care where so much money goes, but if it were only a half or a quarter or a hundredth part as large it would still be a misappropriation of the public fund and this is a good time to stop the vicious practice which has grown up gradually into the semblance of a national policy.

THEY MANAGE TO GET THE BULK.

[From the Philadelphia Item.]

There has been a warm debate on the A. P. A. question in the House arising over the appropriations in the Indian bill of a lot of money to Catholic Indian schools. The A. P. A. and the Protestant denominations are bitterly opposed to such Government aid.

Wherever there is a chance for these sectional school appropriations to be made such as in New York and by Congress the Catholic Church manages to hog the bulk of it. That church gets up very early in the morning. For instance, in this Indian bill there is not a single appropriation to a strictly Protestant Indian school.

THE MERE QUESTION OF ECONOMY OUGHT TO FAVOR US.

[From the New York Evangelist.]

Every one with the least acquaintance with the Indian question, must deplore the passage by the House of the Indian Appropriation Bill in the form it finally took on. Happily the evil is not beyond remedy; there is still the Senate, and every one of our readers will serve a good cause by writing to his Senator requesting that the obnoxious features of the bill be amended out of existence. The penny-wise pound-foolish principle never had a more striking illustration. Think for example, of the reduction by \$16,000 of the official estimate for Carlisle Indian School without a word of explanation or reason. For it is neither explanation nor reason to assert—as did the Delegate from Arizona, in the face of abundant proof to the contrary, founded both on statistics and personal investigation—that the educated Indian is more dangerous and more likely to enter on a career of crime than the uneducated. Capt. Pratt's word alone is of incomparably greater weight than that of this Delegate, and it does not stand alone; it is in accordance with the testimony of a vast number of missionaries, agents, and other people. If we had no motive in common humanity, none in the Christianity to which our civilization is from every point of view a debtor, the mere question of economy ought to induce the country to support the Indian schools. Experience has proved over and over again that there is nothing in all the United States so expensive as a "dead Indian." The Apaches, for instance, who cost Arizona and the United States Army much treasure and many priceless lives, have become civilized at Carlisle, and for four years out of the eight since they were sent there, they have not only cost the Government nothing, but have started bank accounts from the surplus of their earnings. To cripple a school which can show such results, to thwart the entire system of Indian education by a misplaced economy, would be an absurd blunder if its consequences were not so momentous.

DECIDEDLY FOREIGN.

[From the Pioneer Press.]

While the utmost liberty, protection and encouragement should be given to all Christian churches desirous to maintain

sectarian Indian schools it is distinctly foreign to the province of our government to foster sectarian education with public funds, whether of Indian or white children.

DELEGATE SMITH EXHIBITS EGREGIOUS IGNORANCE.

[From the Baltimore American.]

Delegate Smith, of Arizona, was especially bitter in his denunciation of the policy of educating the Indians, and claimed that the Apaches cannot be civilized, and it was his speech which caused the appropriation for the Carlisle School to be reduced by sixteen thousand dollars. The same arguments against the public schools were common thirty or forty years ago. The opponents of the public schools used to say that more harm than good would come of general education, and there are, doubtless, persons who think so today, but, as a rule, they do not say so, nor do they seek political advancement. The Apaches are about the worst Indians of whom there is a record, and the division between them and the white people of Arizona is of a totally irreconcilable character, for which both sides are, to some extent, responsible; but the Apaches, when moved away from the frontier, and placed where their ferocious instincts must be restrained, have made gratifying progress in the direction of civilization.

To say that education will be harmful, rather than beneficial, to the children of these Indians is to exhibit an egregious ignorance of progress in many parts of the United States during the past thirty years. That some educated Indians will relapse into barbarism is to be expected, and it would be strange if it did not occur, but a large majority of them derive the full benefits anticipated by the government, and gradually communicate those benefits to the tribes from which they are selected. Indian disturbances on the frontier are very expensive, and the surest way to cause disturbances is to imbue the Indian with the idea that they have been purposely treated unfairly by the government. Had the majority in the House been anxious to create this impression, they could not have done so more forcibly than by their treatment of the Indian Appropriation bill. It was a disreputable exhibition of cheese-paring economy, which is sure to recoil on the government unless the Senate undoes the work of the House. The government makes little enough provision for the education of the Indians at any time, and were the appropriations for schools to be quadrupled, instead of reduced, the actual saving of money would be apparent in a very few years.

WHY THIS SLAP IN THE FACE?

[From the New York Independent.]

Along the latter is the Carlisle school, from which \$10,000 for transportation of pupils is deducted, also \$5,000 for improvements, and the \$1,000 which Congress has hitherto honored itself in giving to Capt. Pratt as "additional pay of military officer acting as superintendent," \$16,000 in all. By means of his "outing system," Capt. Pratt has always cared for a much larger number of pupils than the Carlisle appropriation called for, or, in other words, supported his pupils at lower rates than the appropriation required. Why this should be followed by a slap in the face does not appear, especially in view of the very remarkable showing of their native capacity and their admirable school training which representative pupils of the Carlisle school have recently made in New York, Philadelphia and other cities. The Senate may be expected to make an *amende honorable* in this as in other cases.

A ONE SIDED AFFAIR.

[From the Philadelphia Inquirer.]

Delegate Mark Smith's attack on the Carlisle Indian School is a purely one-sided affair and is hardly in the dignified strain that such a discussion demands. Mr. Smith's general statements are very sweeping, but he ought to file a bill of particulars. It is true that there are many things in the way of civilizing the Indians. The warmest friends of the red man get discouraged often at the attempt to make bricks without straw, but this is hardly a time to overthrow the experience of years. If it be true that educated Indians find little in common with their barbarous relatives, the argument is not against compelling them to return to where they are apt to retrograde. Better provide a settlement somewhere for educated Indians, or let them settle in the East. But what are the facts in the case? If Mr. Smith's charges are true it is time the people know about it. Let us have some statistics on the subject.

PESSIMISTIC VIEW OF THE RESULTS OF A WESTERN SCHOOL BY A WESTERN PAPER.

[From the Kansas City Star.]
The Indian school near Eufaula, I. T.,

has turned out its spring crop of buds. These young men and women will go back to their people wearing the white man's clothes, walking in the white man's paths and occupied with the white man's ways. They will, for the most part, find their parents and friends living as the Indian has lived for the past two hundred years. They will be ridiculed by those whom they respect. The Indian girl will have nothing to do with the young man who wears collars and starched shirts. The lazy young buck who has stayed at home will ridicule his sweetheart in her bishop sleeves and umbrella skirt. The father and the mother will sneer at the child's new ways, and, little by little, the clothes and the customs of the white man will depart, and then, as the Indian finds he does not need to work, the ideals of the white man will go also. And the money spent to educate the Indian will be lost. He will be an agency Indian and nothing more. Until the Government stops feeding these "charges" an Indian will be an "injun" and nothing more. So long as the Indian is kept cooped up in a territory or on a reservation and does not have to mix with the white man and compete with the white man, education does him little or no good. It looks pretty, but it has very little effect.

[From the Toledo Blade.]

Another blow at Indian schools is the senseless provision that no child which has not been in school for four years shall be taken more than 40 miles from the reservation where it belongs.

HAVE REACHED A HOPEFUL POINT.

[From the Boston Herald.]

The Indian has been obliged to forsake his war paint and his bows and arrows, but in exchanging his savage environment for that of civilization he finds himself at a point of advantage and is shrewd enough to avail himself of it and become a good citizen. Bad as has been our experience with the Indians in the past, the point has been reached where the savage has practically ceased to be formidable to the government, and where the agencies of civilization are making a new man of him.

THE SAGEBRUSH STATESMEN SHOWS THE ANIMUS OF HIS ATTACK.

[From the Philadelphia Press.]

Delegate Smith, of Arizona, secured an opportunity to air his grievances concerning the Indian Schools in the East. Mr. Smith showed the animus of his attack when in his opposition to the appropriation for the Board of Indian Commissioners he declared that they had prevented the awarding of a contract to an Arizona firm to supply the Indians with flour. Mr. Smith's idea of how to manage the Indians is to permit the settlers in Arizona and in other parts of the country where Indians are located to deal with the Indians in their own way and swindle both the red men and the Government. Because the people of the East have put a stop to that method of dealing with the Indians, which cost the Government millions of dollars in money and many lives, Delegate Smith is greatly incensed. Hence, his ridiculous attack to-day on the Indian Schools, and particularly the one at Carlisle.

Representative Mahon, of Pennsylvania, in whose district the Carlisle school is situated, made a reply to Delegate Smith, which ought to have brought the blush of shame to the cheek of the sagebrush statesman. Mr. Mahon showed that many of the statements of Delegate Smith were absolutely false and were either made in gross ignorance or else were wilful lies.

THE TESTIMONY OF MR. SMITH OF ARIZONA, ABSOLUTELY FALSE.

[From the Indianapolis Baptist.]

Mr. Smith is not an authority in matters educational, moral, or political. His testimony regarding the influence of eastern education for Indians is absolutely valueless.

The statement so often made of the career of Indian students returning to the reservations from eastern schools have been repeated times without number and as often refuted. Eastern education for Indians is not a failure.

Carlisle has done more to foster among the Indians a love of education, a desire for civilization and ambition for American citizenship and to fit them for their duties than all the Roman Catholic schools combined.

IF NOT THIS WAY THEN HOW?

[From the West Chester Record.]

The idea of the Carlisle school is that Indians be taught the habits of civilized life, and become familiar with the processes of modern civilization, and that this can best be done by bringing the Indians East, and having them spend as much time as is practicable on farms, and

in the families of farmers, where they are treated as are white men of similar age and position. Sometimes these boys remain with the farmer all winter and attend the public schools. There have sometimes been a hundred from the Carlisle school in the public schools of Bucks county during the winter, and many in other counties. If the Indian cannot be taught the habits and advantages of civilized life in this way, we see no hope of success. The success already achieved although not all that could be desired, is such as to call for increased effort and added aid.

[From the Kansas City Times.]

The Carlisle, Pa., Indian school has been a magnificent benefecence, and will continue to do good. But its efficiency will be increased rather than diminished by making it, and the others of its kind higher schools, and giving the primary instruction near home.

ONE OF DELEGATE SMITH'S EDUCATED INDIANS, NO DOUBT.

[From the Washington, D. C., Star.]

Supervisor of Indian Schools Moss has sent to the bureau of Indian affairs a denial of the statement that "Apache Kid," the noted outlaw, was an educated Indian, which has been used as an argument against educating the red man. While at San Carlos Superintendent Moss inquired about this, and learned that the outlaw was never in school a day. He was a government scout, and in that position learned to speak some English.

THE ALMIGHTY CAN'T DO IT.

[From the New York Advertiser.]

The Carlisle school system is very beneficial—to Pennsylvania. And if the Indians educated there were to continue to live in civilization it would be beneficial to them. It makes most of them fit for civilized life, but it has not made them able to civilize their tribes in a generation, for even the Almighty can't do that. At least He never has done so yet.

But Mr. Smith is right if the purpose is to return the educated Indians to the life of the reservation. Even the white man, with centuries of civilizing growth behind him degenerates in such an environment into a practical savage. Why should not the educated Indian degenerate, when environment and heredity combine to one end? You might as well drag one hog out of the wallow among his fellows, wash him and then turn him back among the others, expecting him not only to keep clean himself, but to clean up the others.

HON. MARK SMITH NEEDS A LESSON.

[From the Grand Rapids Herald.]

Delegate Mark Smith of Arizona seems to be one of that class of men who believe dead Indians are the only good Indians. If, perhaps, not so drastic as this, his effort to defeat an appropriation for the Carlisle, Pennsylvania, Indian school, would indicate he did not believe in educating Indians, or that he believed an uncultured Indian better than an educated one. If Smith can find no more plausible reason for opposing appropriations to Indian schools than his recorded utterance that "the women graduates of these schools consider themselves superior to their Indian associates and turn their attention to miners and dissolute white men of the Indian country to the destruction of the morals and decency of the Indian girls," then it is hoped the appropriations will not fail. But Smith simply prevaricates when he makes the charges contained in his utterance. The report of the Indian commissioners is directly the opposite of Smith's "observation," and had he consulted it he would therein have seen statements which give his "observation" the lie direct. As a matter of fact, education does not have a deterrent or an immoral effect upon any class of beings in human form. It is against reason and common sense that it should have. If Smith does not know this he should be taught it, and taught to train his guns against anything rather than state schools.

[From the Newark News.]

Of the \$320,000 reduction that has been made in the estimate \$273,000 has been taken from the appropriations for schools, and this has been done with apparent especial purpose to strike at the Eastern schools. These, with their effort to bring the young Indians in contact with civilization and to train them to go among white people and earn their living without assistance or favor, are considered by those best informed on the subject as the most hopeful agencies at work for the advancement of the red men. The bill proposes to cut down the amount for the transportation of pupils to an extent which will prevent sending them East and to reduce salaries in the Eastern In-

dian schools as if with the purpose of forcing out present incumbents.

At present influence decidedly hostile to the large Eastern schools appears to be in the ascendancy. It looks as if the committee was trying to economize just where it can injure them most.

WE DESERVE BETTER THINGS.

[From the Newtown Enterprise.]

The Indian Appropriation Bill passed the House of Representatives on Saturday essentially as it came from Mr. Holman's committee, and makes \$300,000 less appropriation for Indian schools than last year. It is feared this will seriously cripple the Carlisle Indian School. This and kindred schools because of their most valuable work in solving the problem of Indian civilization, "deserves the most generous treatment at the hands of Congress, instead of being hampered by such unwelcome attempts at economy. To give millions for war ships that will soon be out of date, and other millions for unnecessary public buildings, and then refuse a few more thousand for educating and fitting the Indians for citizenship, is indeed to be "peny wise and pound foolish." But Congressional economy is generally of that kind.

MALICIOUS FALSEHOOD.

[From the Phila. Telegraph.]

Delegate Smith, of Arizona, in the debate in the House on the Indian appropriations, repeated a wilful, deliberate, and malicious falsehood as to the graduates of the Indian schools in the East, which can only be condemned as stupid as it is wicked. Two years ago this same slanderer, having no knowledge of the facts, devised and uttered the falsehood that of the Indian students educated at the Hampton and at the Carlisle schools the majority of the young men became criminals and the majority of the girls something worse.

WHISKEY DOING ITS DREADFUL WORK AMONG THE OMAHAS.

Dr. Susan LaFlesche, herself a member of the Omaha tribe of Indians, graduate of Hampton, and of the Woman's Medical College of Philadelphia, and now a practicing physician among the Winnebagoes and Omahas appeals to the law for protection for her people. In a letter published in *The Indian Bulletin* she says:

The Indians are doing well in some respects, but intemperance is worse than it ever was. Every year has worse tales to tell. I would not write you for help did I think it hopeless.

The United States law says no intoxicating beverage shall be sold to an Indian. The new law in Nebraska says: "No liquor shall be sold to an Indian who is not a citizen." (1891.) The two saloons here, notwithstanding (?) this, are afraid to sell to the Indians, but where do they get it? The town will be full of Indian men and women, and sometimes they camp outside of town. How can I write it! Women, too, and the little children, are taught to drink it, because, as a father said, "It will make you well and strong." Deaths have taken place from intemperance every year for the last three years, and only two weeks ago a young man was frozen to death while under the influence of liquor.

Our people get it from men to whom they have rented lands; they get it from unprincipled men whom out here we call boot-leggers, who can be arrested for selling without a license. On the reservation itself is a man who has a cave where liquors of all kinds are kept, and an Indian said of it to me, "It is like a fountain there; it comes freely and is given out lavishly." That man has been arrested, and the last time was fined \$200. The Indians received their annuity payment last week. He claims he sold thirty gallons at \$4 a gallon, and the Indians were camped around his place. This in one day and night. Wagons go around at night selling to the Indians in their homes. All these could be arrested and fined or imprisoned. I know the effect would be salutary, not only on the sellers, but the buyers.

I now quote from the letter of a valued friend of the Indian race, printed in the "Indian's Friend":

"As a citizen of the United States the Indian has an inalienable right to get drunk if he chooses, and mere legislation

will not cure the temptation. The cure must be placed in his own soul."

From a personal experience of over four years I cannot agree with this. We may say this of the second or third generation, but the law can now help the Indian to "carry his new dress" better than he does, even if he cannot carry it as well as the white man does, as far as the liquor question is concerned.

If to the Indian of to-day we would leave the "cure in his own soul" then we should have no cure at all. They have been talked to, remonstrated with, pleaded with—the future, if they continue in this way, pictured to them—their honor and dignity appealed to. They say, "I know; I will try hard." All of no avail. They have said to me: "If you could only take it away from us; if you could only keep these white men away it would be so much easier for us; we would not drink; we make up our minds not to, but when we see it we forget; if the white people would only shut it off from us we would be forced to get along without it." When I have seen young girls of fifteen, sixteen and twenty under the influence of liquor, when I have seen the mothers who should be their guide and help under its influence, how can I say, "Place the cure in his own soul?"

But I do know this, that every time an arrest and imprisonment has been made it has had a salutary effect on buyer and seller. I feel that the help of the law would be a substantial plank to stand on could we secure it.

We need money for the prosecution of cases; we need some one on the ground who will devote all his time to this temperance cause.

NOAH AND THE ARK.

A Beginning Pupil Tells the Story in his own Words.

"The sun was toward West. I saw looking toward East. I saw it in the rainbow. There are seven color and in order to be seen right after raining. I have to tell about the rainbow. The rainbow it show us that it will be no more to be rain so long, like a long time because the people they were so bad, so the god he was punished to them. God he make to rain in 40 days. So the earth it was covered all over the earth. Accepted only one family wouldn't drowned. Because that man he know before it will be rain so long, and then he began to make a boat, that boat was named ark.

When become to be rain and then the animals were going in ark and birds.

They were on the sea for several days without see any piece of land. That man he sent him out one those his birds, that bird he was unable to come back again in seven days, and he sent out another again, that bird he went out six days. When he came he was bringing some the leaves."

AN INDIAN BOY ARGUES HIS OWN CASE—AMUSING IN HIS EARNESTNESS.

My HONORED SCHOOL FATHER AND FRIEND:

Now I am going to write to you this day and inform you how I like my place. First of all matters I would say earnestly I don't like it. I think the trouble is I am too big for him, because he told me right before my face, he said he rather have a small boy so he can give him \$6 or \$7 a month for his labor. This was when I first came to this place and ever since he has had the same opinion and I thought to myself sometimes as if I am here with him like a great defileth or endless defileth.

Another thing he can't give me higher wages, he wouldn't do it for any man, and yet he wants me to work on two farms and he only give me \$10 a month, gracious life, a woman get more than \$10 a month for housekeeping. I would rather be a housekeeper than work on two farms for Ten Dollars a month.

I thought maybe I did something wrong on farm and that is reason I get less wages this year; of course the wages are not so high this year, but the mean thing is, my

friend, Captain, there are no man of any race that can work for Ten Dollars on two farms. He go off pretty quick, because he have to get there in everything. The way they set him to work here I have to get there in everything in a minute, I do it by minutes, I go back and forth between these two farms, go from one to another all day long until sun set and yet I don't suit him, he rather have a small boy. Now what kind of a man would you call him. Is he a man of importance or a man of peculiarities? I kindly ask you for change place.

I am not outdone yet Captain, I'll stand for my rights and obey your rules which will bring the good results in future, because there is no life in world without protoplasm. I have my life with a protoplasm and I am not outdone. Some people think around here to themselves that the Indians have no protoplasm whatever, but I think even if the Indian has no physical basis of life he still struggles on even if the temptation and the hardship are placed before him, he struggles on, On, On and on until he is worth something until he is able to feed himself, until he is able to work and support himself like people surround him.

I am your school son.

AN INDIAN BOY FIGHTS HIS OWN WAY THROUGH DIFFICULTIES.

One of our boys who was sent to a country home, this summer found no farm father waiting for him at the station, as per supposed arrangement, and the following letter showing that the Indian has the proper sort of pluck if squarely tested, is full of interest:

Capt. R. H. PRATT, DEAR SIR:—I am going to tell thee a news something you never expected to hear.

I am one of the boys that left for country on the first of June. When I got off at Newtown, Pa., there was no Mr. E. W. H. to be seen that would be after me. I waited awhile, then began inquiring where abouts he live; it appeared that no one knows E. W. H. except one man. So he directed me and I started towards the way he said, leaving the station at 7:05 P. M., my trunk being there, and before I got to the place I found out that E. W. H. did not live there, but J. H. did; the thought came into my mind:

"Where will I sleep to-night? I'll go to the place where I stayed last summer."

The people asked me where do I intend to go now.

I told them; then they told me, that I might go over to Mr. S's place, where an Indian boy stays. So I did, and slept with him too.

The next day I started to see J. H. I asked whether he was to get an Indian. He says "No!"

He also misdirected me which I'd say half way to Philadelphia for my short long legs. But I started, repeating these words in my head:

"One step and then another and the longest journey is ended"

I next went to the Newtown P. O., and found out that E. W. H. lives about four miles, so I started. Arriving at his place, I asked his name, and then asked whether he was to get an Indian boy. He said he didn't expect one this year, and then he says I once wrote the Captain asking whether there was any to send out, also the terms and the particulars.

We never agree that they should send me a boy.

I slept with another Indian boy that night then we went to the First Day School, what we call Sunday-school.

Among the class were three Indian boys. The boys told the people of me having no place now, and almost immediately got a place for me, the place I am at now, a very good place it is too I think. He has never had an Indian boy before, and he has already asked me, if I could come back here next Spring. Have you anything to say about this, or are you satisfied? I am getting \$11.00.

Yours Respectfully,