

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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Pa., Post Office.

We continue to repeat that the best way
to get civilization into the Indians is to
get the Indians into civilization.

Telegraph despatches announce through
the public press that a party of twenty
Roman Catholic priests have just arrived
on the Germania from Europe to do
"missionary work" in the great cities of
the United States. Look out for a
Vatican Edict on the public school
question.

Two and a half years ago, at a notable
gathering of Indian School Superin-
tendents held at Lawrence, Kansas, there
was much self-gratulation and many
bright anticipations at assumed excellence
and progress in Indian School matters
under Commissioner Morgan's auspices.
We took occasion then to mildly suggest
that, judging the future by the past, the
time was near when a new supervision
would discover that most, if not all, the
honorable and capable gentlemen then to-
gether would be condemned as incompet-
ent, dishonorable and unfit for their
places. We count only six now remain-
ing in service, and Civil Service holding
the reins all the time.

The present tumult in Indian school
matters arises largely from the fact that
the Pope at Rome imperiously insists that
he knows best how to educate, civilize and
Americanize the Indians of the United
States, and favored by those he has placed
in power in the United States he has made
much headway in securing money from
our Government on which he has import-
ed many workmen and workwomen and
established and organized numerous agen-
cies among the Indians and at Washing-
ton, to carry out his purposes. From
much trying experience and wide ob-
servation we have come to belong to
that large and rapidly growing class of
citizens who believe that the stability of
our Government and its institutions is in
no less danger from the Pope than it was
from Jefferson Davis, whose efforts to di-
vide and destroy the country had the
Pope's blessing.

On another page we print in full, head
lines and all, a sensational story from a re-
cent Buffalo, N. Y. daily, about the Apache
Kid, which has been industriously circu-
lated through the public press for the past
two years. Nine or ten of the different
great dailies have been marked and sent
to us containing this rubbish as part of the
daily news. We have sent to a half-dozen
of these papers a contradiction, but it does
not stop the lie. Kid was a grown man
and a scout for the army in Arizona long
before the Carlisle School was established.
He never attended any school. The per-
sistent attempt therefore to create pre-
judice against Carlisle and educated In-
dians by connecting him with our school
and education, is the vilest kind of per-
sistent maliciousness.

SHREWD HINDERING DEVICES.

The Government assigns the Indian 160
acres of land, but makes it inalienable for
twenty-five years, with discretionary pow-
er in the President, to prolong the inalien-
able period so that three out of four, and
Indians to whom so-called allotments are
more, probably nine out of ten of those
made will never really own their lands.
This keeps the Indian an infant twenty-
five years any how and perhaps longer.

The Government assigns an Indian 160
acres of land, but makes it non-taxable,
and then turns over to the white man the
unassigned lands. The white man moves
in, becomes a neighbor of the Indian,
organizes towns and counties, and then
must make roads, build bridges, schools,
court-houses, jails, etc., and must pay
officials, teachers and laborers, and do
various and sundry other things for the
general welfare. To do these things the
white man must tax his own property
double and double his public labor be-
cause of his non-taxable, indigent neigh-
bor. If the white man were a saint and
a warm friend of the Indian before, these
conditions would naturally make him
the Indian's enemy, and lead him to resort
to any and every means to get rid of the
burden.

Large schools for Indians are built up,
remote from tribes and Agencies, where
Indian youth may be brought
into contact with our best civilization,
and then all sorts of hindrances and in-
ducements are resorted to to keep Indian
youth from such schools. Perhaps the
shrewdest devices are those which skil-
fully handle the ration and annuity
grants to this end. If the child is sent
to the home boarding school, rations for it
are continued to the family and add that
much more to the home supply, for the
child is fed at the school. But if the
child is sent away to the school of larger
opportunities the extra ration is dis-
continued to the family. If annuity pay-
ments are to be made it is arranged that
the parent may receive and use the child's
share if the child attends the home
school, but the parent is not allowed to
have the child's share if the child is away
at the school of wider opportunities.

On another page we print the vivid pic-
ture given by Commissioner Kidd, of bad
conditions among the so-called five civil-
ized tribes in the Indian Territory. These
conditions are only the natural out-
come of the abominably unnatural senti-
ment and control which insists on main-
taining tribal autonomy. Senator Dawes,
Chairman of the Commission, enlarged
upon and emphasized these conditions
at the Lake Mohonk Conference. The
worst of it all is that there is a deep
scheme to Cahensleyize all the other
tribes into these same conditions.

When wholesale denunciation is made
of Government Bonded Indian Schools be-
cause fraud and corruption is alleged in
the management of the one Government
Bonded School at Perris, California, we
feel called upon to remind the public that,
pursuing the same course of reasoning
will result in a like condemnation of the
Catholic Schools. It is not many moons
since a Catholic contract school situated
not far from this Perris School was found
to have been systematically defrauding
the Government by misrepresentation in

regard to the children it drew pay from
the Government for. This particular school
was managed by the nuns.

The Agent of the Government who
made this discovery of Catholic contract
school corruption did not, as we remem-
ber, make haste to announce his find, and
forthwith in the public press place all
Catholic schools in condemnation, but did
very properly report it to his superiors,
and it was given to the public from
Washington after some higher authority
had scanned and verified the testimony.

The haste and industry in publishing
this Perris find through the press dis-
patches and the announcement of sweep-
ing conclusions has a peculiarly insidious
smell.

We suggest that full and impartial in-
vestigation be made into the care, curric-
ulum, management and results of all
the Indian schools, not omitting Cath-
olic contract schools, and that then the
unvarnished facts be given to the public
which can be trusted to do the concluding.
Mr. Savage, the former Superintendent
of the Perris school, now discred-
ited, is represented to have been a
Reverend specially selected by General
Morgan, the former Commissioner, and
the mismanagers of the Roman Cath-
olic school referred to were probably selected
for their important duty by the Pope him-
self as they had been but recently for-
warded from Europe for the purpose.

The everywhere continued intriguing
of priests and nuns in Indian School work
to secure legislation at Washington, and
foster opposition among the Indians to
Government Indian Schools and their in-
sidious persuading of Indian parents to
withhold their children from Govern-
ment schools is fast reaching a point
where there is no escape from the
gauge of battle. We have always acted
on the defensive, and hesitate to take
the opposite, but there seems no escape.
The overwhelming evidence of our daily
experience indicates that there is to be no
peace. All concessions on our part for
harmony's sake are in vain. The Roman
Catholic Church as such, works in unison
with nobody.

Dr. Lemuel Moss, speaking for his
Church at Lake Mohonk, said, "We Bap-
tists have never put our hands in the
Government's pocket for money to carry
on our Indian work. We have paid our
own bills, and when we are relieved from
paying taxes to support the work of other
denominations we will do more."

A Pennsylvania Judge on a test case
has decided that Roman Catholic nuns in
uniform may teach in the Public Schools,
that the children may call them "sisters,"
and call the visiting Roman Catholic
priests "fathers," but the Roman Catholic
catechism may not be taught in the
schools.

"One cold night, as an Arab sat in his
tent, a Camel gently thrust the flap of the
tent aside, and looked in.

"I pray thee, master," he said, "let
me but put my head within the tent, for
it is cold without."

"By all means, and welcome," said the
Arab cheerfully; and the Camel, moving
forward, stretched his head into the tent.
"If I might but warm my neck, also,"
he said, presently.

"Put also your neck inside," said the
Arab. Soon the Camel, who had been
turning his head from side to side, said
again:—

"It will take but little more room if I
place my fore legs within the tent. It is
difficult standing without.

"You may also plant your fore legs
within," said the Arab, moving a little to
make room, for the tent was very small.
"May I not stand wholly within?"

asked the Camel, finally. "I keep the
tent open by standing as I do."

"Yes, yes," said the Arab. "I will
have pity on you as well as on my self.
Come wholly inside."

So the Camel came forward and crowded
into the tent. But the tent was too small
for both.

"I think," said the Camel, "that there
is not room for both of us here. It will be
best for you to stand outside, as you are
the smaller; there will then be room
enough for me."

And with that he pushed the Arab a lit-
tle, who made haste to get outside of the
tent.

ARIZONA WHITE SAVAGES.

The amiability of Anglo-Saxon example
to the Apaches in Arizona is well illus-
trated in the following dispatch to the
N. Y. Tribune.

"PHOENIX, Sept. 9.—Another phase of
the famous and bloody Pleasant Valley
feud has apparently been entered upon.
Horace B. Schilly, a cattleman, was found
riddled with rifle balls and badly mutil-
ated on Reno Mountain yesterday. He
was waylaid on his way to Phoenix. It
is thought this is the work of the Tewks-
bury faction. Schilly is the last of his
family. The feud has now numbered
thirty-one victims."

For every white man killed by Indians
in Arizona during the past twenty years
it is safe to say that three to four white
men have been killed by white men, and
it is also safe to say that the Indians
killed by white men in the same time
will out number the white men killed by
Indians two to one.

The Jones and the Clanton families,
Gila River desperadoes in '78, to '84, are
only previous chapters in Arizona history,
not less bloody and fatal than the above.
What a burlesque was the abuse of the
Apaches on the floor of the House of Rep-
resentatives during the last session of
Congress by Mr. Smith of that Territory!

THE MOHONK CONFERENCE.

With this number we give the full plat-
form of the Lake Mohonk Indian Confer-
ence and the names of those who attended
the Conference and made the platform.
The importance of this large annual gath-
ering of influential friends of Indians in-
creases in force from year to year.

The strong protest against continuing
sectarian appropriations is particularly
significant.

We do not agree with the quasi-en-
dorsement of Civil Service which asks
the President to add to Civil Service
selections in Indian Schools, the positions
of disciplinarian, assistant matron, farm-
er and Industrial Teachers, and hope
the President will delay action until it is
better demonstrated that Civil Service
succeeds in its present control of the selec-
tion of Superintendents, teachers, assist-
ant teachers, matrons and physicians.
The announcements we have of success
in these selections are wholly ex parte,
and are contradicted by our personal ex-
perience and observation.

No great work, public or private, is
helped by destroying the discretion of
those at the head and responsible for suc-
cess.

We do not intend in any sense to en-
dorse what is paraded as the spoils sys-
tem, but when our intimate knowledge
of Indian matters of more than twenty-
seven years, shows to us more changes
and worse ones in those positions in the
schools covered by Civil Service since its

three years sway, over them than we ever saw before, we hesitate.

It is hoped that future Conferences will be so managed as to get copies of the proposed platform into the hands of those members particularly interested, at least ten minutes before the platform is brought up for adoption, and that there may be reasonable opportunity for discussion.

The following are the names of those in attendance at the conference:

Mr. and Mrs. Austin Abbott, N. Y.; Rev. Dr. and Mrs. Lyman Abbott, N. Y.; Miss Myra H. Avery, Vassar College; Mr. and Mrs. Samuel P. Avery, and daughter, N. Y.; Hon. and Mrs. Wm. H. Arnoux, N. Y. City; Mr. John Arbuckle, Brooklyn; W. W. Atterbury, N. Y.; Miss L. H. Armstrong, Hampton.

Capt. John G. Bourke, U. S. A.; Mrs. Hannah J. Bailey, Supt. World's National W. C. T. U.; Rev. Dr. A. F. Beard, Cor. Sec. American Missionary Society, N. Y.; Rev. Dr. and Mrs. A. J. F. Behrends, Brooklyn; Mrs. Wm. L. Burke, Brooklyn; Mrs. Elizabeth L. Bullard, Pres. Mass. Indian Association; Rev. C. B. Bryan, Hampton, Va.; Mrs. Isabel C. Barrows, Ed. *Christian Register*, Boston; Miss Alice Byington, Stockbridge, Mass.; Mr. and Mrs. Browning, Brooklyn; S. L. Baldwin, N. Y.; Van Brunt Bergen, Mrs. A. M. Brooks, Morristown, N. J.; Mr. and Mrs. A. J. T. Behrindst, Brooklyn; Mrs. Margaret Bottome, Pres. International and National Order of King's Daughters and Sons, N. Y.; Jas. E. Baker, N. Y.; Miss B. G. Brooks, Staten Island; Mrs. Henry R. Beckman, N. Y.; Miss M. E. Beckman, N. Y.

Mrs. W. Winslow Crannell, Pres. Albany Indian Association, N. Y.; Dr. and Mrs. Frank S. Capon, New Paltz, N. Y.; Miss Sybil Carter, N. Y.; Miss Abby Cleveland, 1st Vice President Poughkeepsie Indian Association; Rev. Dr. Theo. L. Cuyler, Brooklyn; Prof. J. W. Chickering, Washington; Miss Nancy Cornelius, New Haven, Conn.; Mrs. Margaret S. Cowles, Farmington, Mass.; Mrs. James B. Crane, Dalton, Mass.; Miss Covington, Newton, Mass.; Miss E. Collins, Hartford, Conn.

Rev. Dr. and Mrs. J. H. Denison, Williamstown, Mass.; Mr. and Mrs. Geo. P. Davis, Brookline, Mass.; Miss Mary E. Dewey, Cor. Sec. Mass. Indian Association, Boston; Rev. Dr. A. E. Dunning, Editor *Congregationalist*, and wife, Boston; Rev. Dr. Geo. Thomas Dowling, Boston; Miss Desosway, Staten Island; Hon. and Mrs. H. L. Dawes, and Miss Dawes, Pittsfield, Mass.; Mrs. Joshua W. Davis, Newton, Mass.; Dr. Daniel Dorchester, ex-Supt. Indian Schools; Miss R. S. Dexter, Treas. Mass. Indian Association, Boston; Mr. F. K. Day, Elizabeth, N. J.

Gen. and Mrs. John Eaton, Washington; Mrs. R. D. Evans and Miss Evans, Washington.

Mr. and Mrs. Gideon Fountain; Pres. A. H. Fetterolf, Girard College; Mrs. Fetterolf; Mrs. Clinton B. Fisk, N. Y.; Miss Kate Foote, Pres. Indian Association, Washington; Mrs. James C. Fisk, Cor. Sec. Cambridge Indian Association; Rev. Dr. H. B. Frissell, Prin. Hampton Normal Inst., and wife; Miss Cora M. Folsom, Hampton; Mrs. Myra Frye, Pres. Me. Indian Association, Woodfords, Me.; Mr. Frank Foxcroft, Editor *Boston Journal*, and wife; Franklin Field, Troy, N. Y.; Rev. Addison B. Foster, Boston; Hon. and John B. Foster, Bangor, Me.; Rev. Dr. Henry M. Field, N. Y.

Mrs. J. C. Gallup, Clinton, N. Y.; Miss L. D. Gillits, Westfield, Mass.; Rev. Richard Arnold Green, Newport, R. I.; Mr. G. H. Gutterson, Boston; Hon. Philip C. Garrett, Board U. S. Indian Commissioners, Phila.; Rev. Dr. E. W. Gilman, N. Y.; Mr. S. A. Galpin, Sec. New Haven Indian Rights Association, and wife; Prof. and Mrs. J. H. Gilmore, Rochester, N. Y.; Miss Marie P. Gilman, Norwich, Conn.; Dr. Merrill E. Gates, Pres. Amherst College; Mr. and Mrs. J. B. Garrett, Rosemont, Pa.; J. Evarts Green, Worcester, Mass.; Miss Garrett, Balto., Md.

The Misses Hatfield, N. Y.; Mr. and Miss Huntingdon, Hartford, Conn.; Rev. and Mrs. Hector Hall, Troy, N. Y.; Gen. C. H. Howard, Editor *Farm, Field and*

Stockman, and wife, Chicago; Gen. and Mrs. O. O. Howard, Governors Island; Mr. Alfred Hardy, Farmington, Conn.; Hon. C. C. Hine, Editor *Insurance Monitor*, and wife, N. Y.; Mr. and Mrs. J. Taylor Hamilton, Bethlehem, Pa.; Rev. Dr. Elijah How, Worcester, Mass.; Dr. W. N. Hailman, Supt. Indian Schools, and wife, Washington; Dr. Henry Hartshorn, Editor *Friends Review*, Phila.; Mrs. S. T. Hooper, Orange, N. J.; Rev. Dr. and Mrs. G. A. Howard, Catskill, N. Y.; Mr. E. Y. Hartshorne, Phila.; Mr. and Mrs. Robert B. Haines, Cheltenham, Pa.; Israel Hill, Hampton; Mrs. Chas. E. Horne, Plainfield, N. J.; Rev. John W. Harding, Longmeadow, Mass.

Miss Marie Ives, New Haven, Conn.

Hon. Darwin R. James, Board of Indian Commissioners, Brooklyn; Hon. J. F. Jacobs, Board of Indian Commissioners, Ann Arbor, Mich.; Mrs. O. H. Jadwin, Brooklyn.

Rev. Dr. and Mrs. James M. King, N. Y.; Mrs. J. Byland Kendride, Poughkeepsie, N. Y.

Wm. Life, Rye, N. Y.; Mrs. Chas. Lukens, Germantown; Rev. Dr. J. A. Lippincott, Phila.; Mrs. Geo. W. Lane, Norwich, Conn.

The Misses Myer; Hon. Wm. H. McElroy and daughter, N. Y.; Mrs. John Moofoot; Dr. and Mrs. Edward H. Magill, Swarthmore College, Pa.; Dr. Wm. J. Milne, Pres. Normal College, and wife, Albany; Rev. Dr. and Mrs. R. S. MacArthur, N. Y.; Mr. John E. McElroy and wife, Albany; Mr. Chas. F. Meserve, ex-Supt. Haskell Inst.; Mr. and Mrs. Russell W. McKee, Brooklyn; Prof. Anson D. Morse and wife, Amherst College; James M. McGee, Plainfield, N. J.; Miss Magill, N. Y.; Mrs. C. C. McCabe, N. Y.; Lemuel Moss, Woodbury, N. J.; Benjamin H. Miller, Sandy Spring, Md.

Rev. Thos. A. Nelson and wife, Brooklyn.

Miss Edna Dean Proctor, Framingham, Mass.; Miss Mina S. F. Powers, Boston; Prof. C. C. Painter, Cor. Sec. Nat'l Ed. Com. Ind. Rights Ass'n, and wife, Great Barrington, Mass.

Mrs. R. R. Proudfit, Morristown, N. J.; Hon. E. L. Pierce, and wife, Milton, Mass.; Mr. and Mrs. Frederick Partington, Stapleton, N. Y.; Rev. and Mrs. Alex. Proudfit, Balto.; Mr. Moses Pierce and wife, Norwich, Conn.; Capt. R. H. Pratt and daughter, Carlisle; Miss M. R. Prune, N. Y.

Miss Amelia S. Quinton, Pres. Woman's Nat'l Indian Ass'n, Phila.

Rev. C. J. Ryder, N. Y.; Mr. and Mrs. John D. Rockefeller, N. Y.

Rev. Dr. M. E. Strieby, N. Y.; Hon. Wm. Strong and daughter, Washington; Miss Sarah F. Smiley, Saratoga, N. Y.; Mr. A. H. Smiley and wife, Lake Minnewaska, N. Y.; Miss Frances C. Sparhawk, Sec. Indian Institutions League, Salisbury Point, Mass.; Mr. and Mrs. J. H. Sawyer, Boston; Miss Helen Shelton Smith, N. Y.

Rev. Dr. and Mrs. Chas. L. Thompson, N. Y.; Rev. Dr. James M. Taylor, Pres. Vassar College, and wife; Mrs. Isabel N. Tillinghast, Truxton, N. Y.; Mrs. Philip S. Taggart, Pres. N. Y. City Indian Association; Rev. H. B. Turner, Hampton; Mrs. R. E. Taylor, Poughkeepsie, N. Y.; Miss M. Carey Thomas, Pres. Bryn Mawr College, Pa.; Mr. and Mrs. J. A. Townsend, Newburgh, N. Y.; D. H. Tabon, U. S. N.; Mrs. J. H. Trumball, Kingston, N. Y.

Mr. Warner Van Norden, Pres. Nat. Bank of North America, N. Y.; Rev. Dr. J. G. VanSlyke and wife, Kingston, N. Y.

Gen. E. Whittlesey, Sec. Board Indian Commissioners, and wife, Washington; Dr. Wm. Hayes Ward, Editor *The Independent*, and sister, N. Y.; Mr. Herbert Welsh, Indian Rights Association, Phila.; Bishop H. B. Whipple; Rev. Dr. Denis Wortman and wife, Saugerties, N. Y.; Mr. James Wood and wife, Mt. Kisco, N. Y.; Miss Florence E. Winslow, Saugerties, N. Y.; Dr. Lucien C. Warner and daughter, N. Y.; Mr. and Miss Wynkoop, N. Y.; Capt. W. W. Wotherspoon, Governors Island; Miss S. R. Ward, Newark, N. J.; W. D. Walker, Bishop of North Dakota; Mr. and Mrs. Muir Wood and

Miss Wood, Mt. Kisco, N. Y.; Mrs. M. P. Welcher, Peekskill, N. Y.

The Platform for 1894.

The Mohonk Conference has now completed twelve years of work in the Indian Reform. In this period a large advance has been made. The interest of the nation in the condition of the Indian has been greatly increased. Legislation has been secured of great value, culminating in the Severalty Law, the happy result of which will be to break up the reservation system and make the Indian a citizen. Great principles have been established. This Conference regards it as settled that the Indian is to be treated as a man and ought to be put on the footing of other men. The unfortunate relation which he has held as a ward of the nation is a relation which is incompatible with his manhood and should be brought to an end as soon as possible.

We believe the Indian has all the natural qualifications necessary for his education, civilization and Christianization, and we are satisfied that while we must be careful not to deprive him of his rights—we must be equally careful not to pauperize nor enervate him by undue paternalism.

New needs are constantly arising and there is undoubtedly work still for all friends of the Indian in carrying out the principles already established to their logical results.

We find that in the actual condition of the Indian much yet remains to be done to secure him his rights and to give him a proper place in the land as a man, a citizen and a brother.

The wide spread corruption existing in the Indian Territory as the result of its present autonomous reservation system should excite alarm and indignation in the minds of all good citizens. We earnestly hope that the measures now being taken by the Government to induce the five civilized tribes to take land in severalty and exchange their tribal Governments for a territorial Government may prove successful.

Recent laws permitting Indians to lease their lands are widely resulting in disposing ignorant Indians of their property rights without an adequate return, to their great disadvantage and the enriching of designing white men. We recommend, therefore, that the law be so modified as to render it possible for Indians to sell or lease their lands only by permission of a Judge of the U. S. District Court upon the same principles which protect the lands of minor heirs among the whites from alienation.

We regard it as of the utmost importance that the Indian be encouraged to support himself and his family by work. On this account we deprecate present conditions tending to make the Indian a pauper, such as issuing rations and annuities and the lack of work and of markets for Indian productions. We commend the efforts of organizations and of individuals to provide work and markets, and we believe that rations and annuities should be discontinued as rapidly as proper equivalents can be provided.

We reiterate the affirmation of our platform of 1893 that from funds now held by the United States, or hereafter created for the benefit of the Indians, provision should be made by law for their fair share of the expense of local improvements and taxes that these burdens may not rest unjustly on the counties and states which include in their territory the lands of Indians who hold under a protected title and are exempt from taxation.

We are glad to learn that the Secretary of the Interior has expressed his purpose to suggest to Congress at the coming session the passage of an act to define the duties, powers and duration of office of the Superintendent of Indian Schools, and thereby remove the office from the crippling influence of the spoils system and secure men of the highest educational ability. Such a law would tend to place the Indian Schools in a condition of efficiency equal to that of the best public schools in the land. The salary of this office should be commensurate with its importance. We regret that it has been

recently reduced to a point wholly inadequate.

The Severalty Law and other reforms inaugurated for the benefit of the Indians are effective chiefly as they are executed by fit men. It is of the utmost importance at this juncture that Indian agents and allotting agents be men of staunch integrity and high character; their tenure of office should not be subject to political changes. We, therefore, urge, in order that the best men possible be secured, that larger salaries be paid and that the administration select these agents, in accordance with the spirit of the Civil Service Law, for their fitness only.

We further respectfully urge the President of the United States, to extend by executive order the operation of the Civil Service Law to the positions of disciplinarian, assistant matron, farmer and industrial teacher in the Indian Service; also that agents' clerks and those of bonded superintendents of schools should be selected by the agents and superintendents themselves.

Our attention has been called to the needs of Alaska. This part of our country is peculiarly endangered from the introduction of intoxicating liquors among the Indians. We earnestly hope that the Government will appropriate a larger sum for the enforcement of law. A further appropriation is also essential to provide the natives with reindeer. We also urge larger appropriations for schools and we recommend that the advantage of appropriations for agricultural stations be extended to Alaska as to the other territories.

Indian matters are now in a period of transition. The operation of the severalty law is steadily breaking up the reservation system and scattering Indians on individual holdings. The Indians are rapidly becoming citizens with local rights and duties. In view of these facts some of the Indian agencies should now be discontinued, the district school system should be introduced as rapidly as possible, and the time is coming when the Indian Bureau as a distinct department of the Government may well be abolished and the education of the Indian be placed where it naturally belongs in connection with the Bureau of Education until it shall ultimately be relegated to the individual states.

This Conference unhesitatingly disapproves the continuance of all appropriation of the public moneys for Sectarian schools for the Indians. It rejoices that several denominations have withdrawn their requests for such appropriations; and it earnestly expresses the hope that all other religious bodies now receiving aid will follow this example and so affirm the distinctively American principle of separation between Church and State. We strongly urge the religious denominations of this country thus released from the demands of the secular education of Indian Youth to redouble their efforts in distinctively religious and moral work on behalf of the Indians.

To recapitulate we ask:

I. That the Five Civilized Tribes of the Indian Territory be persuaded to accept a Territorial Government.

II. That laws be modified so as to render it impossible for the Indians to sell or lease their lands only by permission of a judge of the United States District Court.

III. That as far as possible work and markets be provided for Indians by organizations and individuals, and that rations and annuities be stopped as rapidly as a proper equivalent is provided.

IV. That provision be made by law for meeting from Indian funds the expenses of local improvements and taxes which would naturally fall on Indians now made untaxable by law.

V. That the duties, powers and duration of office of the Superintendent of Indian schools be defined by law and his salary be made adequate.

VI. That the spirit of the Civil Service Reform should be applied in the appointment of Indian Agents as well as of other officials.

VII. That larger appropriations be

made to enforce law in Alaska and also to provide reindeer for the natives.

VIII. That the work of transition be expedited by discontinuing some of the Indian Agencies and introducing the district school system among the Indians, while we look forward to the eventual abolition of the Indian Bureau and the relegation of Indian schools to the care of the individual states.

IX. That all religious bodies now receiving Government aid for contract schools follow the example of other denominations by withdrawing their requests for such aid.

X. That the religious bodies redouble their efforts in distinctively religious and moral work on behalf of the Indians.

INDIAN BLOOD AROUSED.

The Murder of Mrs. Platt, a Teacher, Believed to Be Due to Rival Schools.

SAN DIEGO, CAL., Sept. 26.—The murder of Mrs. Mary J. Platt, a teacher at the Temecula Indian School, on the Schongo Reservation, near San Jacinto, Cal., is partly the result of rival Indian schools. There is a secular school at Banning, founded by the late Miss Drexel, daughter of the millionaire Drexel of Philadelphia, and there is a Government Indian School at Perris. There are also two or three secular schools on the several reservations in Southern California, and it frequently happens that a pupil of one school is induced to run away and join another. Then a flogging occurs and fathers of the Indian pupils threaten vengeance.

It is believed that if these secular schools were abolished and the education of the Indian children entrusted solely to the Government, there would be less trouble among the Indians of Southern California.

A letter from an army officer near the scene of this outrageous murder advises that the strenuous attempts to fasten this crime upon the Indians has so far proven a failure, and there is reasonable presumption that the Indians are innocent.

SENSIBLE SENTIMENTS FROM A NON-SENTIMENTALIST.

From a private letter from Capt. Brown U. S. A., of Whipple Barracks, we glean the following upon the Indian:

"When the Indian has been absorbed in the body politic, he will cease to afford a source of annoyance and expense and stand some chance of leaving a grateful and useful posterity.

I have followed the trend of events with great interest, but confess to a feeling of disappointment. You have stood grandly to your post and have been able to accomplish much good. The reclamation of — and of — alone would have been a result worth the cost and more.

People often expect too much in this world forgetting the laws of nature that necessitate great apparent waste in the work of regeneration and higher culture.

The rivers run to the sea watering only their borders, leaving arid wastes between. The snows form great glaciers that tear up forests, but from which flow streams to fertilize the pleasant valleys beyond.

Drastic measures are often absolutely necessary, and it may be that the time is ripe for the abolishment of the whole system of Indian management and of the adoption of the Indian into the full citizenship accorded the negro at the close of the late war. It would no doubt work great hardship to the weaklings and there would of necessity be much loss, but it may be that in the end there would be compensating gain.

There is no race prejudice barrier in the way of the red man, and his chances for early absorption are much greater. The commingling of the races (or their extinction) is the natural sequence of our form of Government and the mills must grind on; if slowly, still the grind is unavoidable.

It seems however a great shame that we cannot make things easier for the miserable remnant of red men we have on our hands. This thought has constantly appealed to me and I have had a growing desire to help clear away the barriers that keep them from full enjoyment of the laws of the land."

FIFTEENTH ANNUAL REPORT.

CARLISLE, PA., August 25, 1894.

TO THE HONORABLE:

THE COMMISSIONER OF INDIAN AFFAIRS,
WASHINGTON D. C.

SIR:

I have the honor to submit herewith the fifteenth annual report of the work of this school, and in doing it, am reminded that this is the only instance in the service where one of the larger schools has remained under continuous management for anything like the period indicated. To this fact, and the experience gained during these years, must be attributed much of the success that continues to attend the school, which has been so fruitful in forwarding the whole work of Indian education throughout the country.

The work of the school has been carried on in all departments without material change from past years, only such alterations being made in class and other work as tended to improve the instruction and increase the benefit to the pupil.

A material advancement in grades has been made in the school-room department. The progress of the individual pupil has been more closely noted, and whenever his mental development enabled him to do the work of a higher grade, he was promoted. The possibility of promotion at any time has been a healthy stimulus.

Regular class promotions were made March 1st, at which time the strongest and brightest minds were permitted to skip a room or a grade and by this means were kept working with pupils of equal power, instead of leading a slow class and losing incentive. The half-day system makes it possible for the observing teacher to have almost an ideal grouping or classification of pupils.

Special five-minute exercises, after the usual devotional exercises, at the opening of school daily, have been held throughout the year. The subjects considered have been History, Literature, Science, Biography, and Morals, the scholars and teachers taking turns in presenting a selection. The exercises have been sufficiently instructive and helpful to warrant this special mention.

The teachers' meeting, held weekly during the year, unifies sympathies, aims, and methods, and gives increased *esprit de corps*, so valuable to the highest success of any effort depending on a collective body of workers.

INDUSTRIAL.

School shops are becoming, year by year more exclusively school-time employment places, the summer vacation being spent in farm work at the school, or out in Pennsylvania and New Jersey, only enough students remaining during the summer to care for the buildings and premises. This change we welcome, for the shops are primarily instructive, and not for the unlimited manufacturing of goods. The change of occupation is beneficial to the student, and quickly qualifies him for agricultural pursuits. There is also this great benefit derived from this summer exodus—the Indian boy is for this period no longer an Indian, but a man working for wages.

The character of the work done in the shops is of equal grade with former years, and there is greater gain in self-reliance, as well as ability, on the part of the apprentices.

As the years go by, and the various educational influences at work have their effect on the Indians, it is plain that there is a greatly increased ability to receive verbal instruction, so that whereas years ago, the instruction given was a matter of observation on the part of the apprentice, that is not now the case exclusively. The language difficulty is largely overcome, and Indian youth intelligently receive instruction given in the English language.

FARMS.

The school farms and dairy have proved themselves, as heretofore, useful and necessary adjuncts in supplying vegetables, milk and butter. The season this year has been more favorable for farm crops than last year, and the results, indicated for the year, are excellent.

The herd of cows came through the

winter in better condition than ever before, and by the use of ensilage as food, the flow and quality of the milk was well maintained during the winter months, the product in richness equaling that of cows on green pasture. The results thus obtained lead us to continue the use of ensilage as winter feed for stock. The utility of this course has been a matter of experiment for some years, but I now regard the economy, as well as the desirability of ensilage feeding in this locality, settled.

The dairy, since the time it was first made a prominent feature, has been conducted wholly by Indians, who have had the care of the cattle, the milk, butter-making, and the dairy utensils, and the service has been well performed.

OUTING

The outing system continues the distinctive feature that it has been for all the years past.

As the spring season approached, it was feared the depressed condition of agriculture and the great supply of unemployed labor, would bring difficulty in placing out our usual quota. Such, however, did not prove to be the case, and as usual, more applications were received than could be filled, but at slightly reduced wages from previous years.

The number out during the year, for longer or shorter periods, has been—boys, 493; girls, 328. There has been less trouble with these out pupils than in any previous year. The system seems to be understood more perfectly by all parties. The country home is looked forward to by the students and it frequently happens that lasting friendships are formed between the Indian students and the families of which for a time they are members.

The results with the girls are specially gratifying this year—their services are so generally acceptable that my visiting agent stated that she could place 500 girls in good homes if she had them available.

The results of this plan are of the greatest benefit to the individual, and are more effective as an education to self-support than any training that could be given in any school. The plan entails a vast amount of labor and correspondence in the selection of suitable homes; arriving at just compensation; examining reports monthly; the details of transportation; and the supervision by visiting agents made twice during each year.

APACHES.

Among those whose record as workers is generally good, are the Apaches from Mt. Vernon. Most of them have now been connected with the school for the full period of five years—some for eight years—a large part of their time having been spent away from the school. Many of them are mature men and women—not generally bright as students, but speaking and writing enough of English to get along. The question arises, What is their future? They are becoming restless and impatient for a solution of this question. They came here as prisoners of war. What is their present status? Are they still prisoners? These questions should be answered in the near future.

BUILDINGS.

During the summer, all buildings have been renovated by the use of paint and kalsomine, and a good deal of the bedding has been renewed, so that the students' quarters are now in specially good condition, thoroughly purified and healthful.

CHICAGO AWARDS.

In my last report, mention was made of the exhibit of the work of the school, in the Liberal Arts Department of the Columbian Exposition. I have since been notified that a diploma was awarded the school for its exhibit, of which the text is as follows:

DEPARTMENT OF LIBERAL ARTS,
CHICAGO, ILL.

INDIAN INDUSTRIAL SCHOOL,
CARLISLE, PA.

Award.

Excellence of methods, objects, and results, as a part of the best plan for the industrial, intellectual, patriotic, social, moral, and spiritual training of the Indian to take his place as a member of civilized society, seen first, in his separation

from savage surroundings; second, in wise and well-fitted plans and methods of theoretical and practical training of boys and girls in the several years of school life, during which they learn conditions of caring for health and are prepared for active affairs in common studies, such as reading, writing, drawing, arithmetic, composition, geography, music, book-keeping, and morals, and in industries for girls such as household economy, needlework, cutting of garments and cooking; and for boys, farming, carpentering, black-smithing, harness and wagon-making, the making of tin-ware and shoes, and printing; third, as seen in the outing system, by which the pupils are placed in good families, where both boys and girls, for a year or more, become familiar, by observation and practice, with all the customs and amenities of American home life, fixing what they have been learning in the theory and practice of the school; fourth, as seen in the results attained, and (a) in the outing system for 1892, which resulted in the earning by 404 boys, of \$16,698.83, and by 298 girls, of \$5,170.15, or a total of \$21,868.98, all of which was placed to their individual credit; and (b), in the useful and worthy lives of the great majority of all who have returned to their Indian homes.

(Signed.)

JOHN EATON,

Individual Judge,

Approved, JOHN BOYD THATCHER,
Chairman,
Committee on Awards.

An exhibit of corn and wheat raised on the school farm and sent as a part of the Pennsylvania State exhibit, was also awarded a diploma by the Department of Agriculture.

DEPARTMENT OF AGRICULTURE,
CHICAGO, ILL.

INDIAN INDUSTRIAL SCHOOL,
CARLISLE, PA.

Award.

Corn on ear.—Ears well filled with plump sound grain of good color.

L. H. CLARK,

Individual Judge.

Wheat.—Yield from 22 to 35 bushels per acre, weight 63 pounds per bushel. Good, plump grain.

(Signed.)

F. E. BRIGGS,

Individual Judge.

Approved, JOHN BOYD THATCHER,
Chairman,
Committee on Awards.

These awards I regard as creditable alike to the Department, the School, and the Indian race.

The exhibit in the Liberal Arts Department was a point of interest to many distinguished visitors, including the educational officials of many foreign countries, as well as prominent workers in the home and foreign mission fields.

The most gratifying feature, however, of our connection with the World's Fair was the visit made in October of upwards of 450 of the students in a special train of ten coaches, leaving Carlisle at midnight October 1st, and returning at midnight October 7th, after a most valuable and instructive stay of more than four days in Chicago—during which time the services of the Band in the different band-stands, a concert in Festival Hall by the Band and Choir, and a daily parade and drill of one hour by the battalion of five companies of school cadets, were accepted by the management as earning an entrance for the whole number of students to the grounds, and incidentally gave the school and all Government Indian school work, great publicity.

The expenses of this trip were paid by the students themselves from their summer earnings, specially favorable rates being granted by the Pennsylvania Railroad, for the use of a special train which ran to and from Chicago as a section of the fast Columbian Express. I consider the outlay of this trip as a good investment on the part of the students, educationally. The event constitutes a lifetime memory, and is, so far as I know, the only instance on record of a like trip with Indian or any other school.

SOCIAL.

An Indian school differs from most others in that there is so much to teach in regard to manners that, with others, comes naturally in the course of family life.

One of these necessary features, is that of association of the sexes on a proper footing. This is fostered by sociables, held once a month, where all students are

present, under the supervision of officers and teachers, and two hours are spent in social visiting, games, etc. There are also in connection with the school, several literary societies among the boys, and one among the girls. These hold their regular meetings, debate live issues, and at times, on challenge, hold competitive public debates. They also have their annual banquets, inviting the guests, and showing great interest and ingenuity in providing for their entertainment. The several circles of the King's Daughters also have their annual Fair of articles manufactured and contributed, for sale in the furtherance of such benevolent objects as they may undertake.

These various interests are effective in furnishing a spur to individual effort, and make the school routine more bearable by breaking the monotony of it.

MORAL AND RELIGIOUS.

Inasmuch as this is a Government school, of the class so frequently characterized as Godless, it is not out of place, in this report, to state just what is done in regard to religious observances and teaching.

There are, in the school, representatives of nearly all the leading churches, both among the students and instructors, and, so far as these churches are represented in the town of Carlisle, their preaching, Sabbath-school and other services, are attended by the students. In addition, a Sabbath-school is regularly held at the school, also a Sunday service—undenominational in its character—and a students' prayer-meeting, weekly.

The Young Men's Christian Association is an active working organization of upwards of 100 associates, with a comfortable hall for their use. The Association is in full membership with the State organization, and duly represented by its delegates in convention.

The King's Daughters order is also a strong force among the girls, very beneficial in its results.

Pastors of the town meet with and give instructions weekly to the students connected with their several churches.

We are also frequently visited by eminent ministers, evangelists and missionaries on the alert to advance the cause of Christianity. They always have full opportunity with the young minds here gathered. No pupils come here and go away ignorant of Christian truth and morality, whether they adopt them or not.

BAND AND ATHLETICS.

The school band reached its highest efficiency under the spur of preparation for the Columbian celebrations and maintains the quality of its music, so that it continues to be a source of great interest to the school, and a favorite organization in a district which has many fine bands.

In the month of April last, in response to repeated invitations to appear in Washington with the band and the choir, I arranged for a series of entertainments to be given in Washington, Baltimore, Wilmington, Philadelphia, New York and Brooklyn, with the result of enlisting the good will of many influential people, and winning everywhere, the most favorable notice. In regard to the musical capacity of the students, as well as their general ability and appearance, the opinion of all who hear them, is eloquently expressed in the words of the Hon. Frederick Douglass in a recent letter. He says, "It is impossible to relegate to permanent barbarism a people endowed with the musical abilities shown by these young Indians."

In the field of Athletics, the base-ball and foot-ball teams have been able to hold their own with the various colleges and other clubs with which they have contended, fairly dividing the honors. The gymnasium has been supplied with new apparatus, and during the winter about twenty minutes' gymnastic drill was given to all students, daily.

GENERAL.

There is one topic in connection with Indian education in the East, that has of late been thrust prominently to the front, as though it were of the greatest moment, and has found its official expression in that clause of the Indian Appropriation

Bill, which forbids the taking of an Indian boy or girl to a school outside of the State or Territory in which the reservation is situated, without the voluntary consent of parents or next of kin, given in the presence of the Indian Agent.

That such a provision was deemed necessary, must be taken as evidence that somewhere, sometime, there has been forcible action in removing children from their homes to distant schools and so compelling them to become educated and civilized.

Desirable as such a course might be for the highest good of the Indian, no student to my knowledge, has ever entered Carlisle in the way indicated with the single exception of the Chiracahua Apaches, who were transferred as prisoners of war.

My never varying instructions to my agents and others bringing students to Carlisle, have been "with consent of parents and guardians, and concurrence of the Agent and school officials." The Agent signs a certified list of students (who have previously been examined by the Agency physician), and thereby formally transfers them to the care of the school—a careful record of such transfers being kept at both ends of the line, and nothing whatever of the nature of a surreptitious removal has ever been attempted.

This much for the facts; now as to the morale of such a rule—what are the influences to be overcome on the part of an Indian parent, in sending a child away to a distant school? First, there is family separation—something that is not strange or new to the people of America, but still it is a serious obstacle. Another consideration of more weight to the Indian is the girls, who, in many cases are articles of merchandise at an early age, and the getting away from the reservation has been their only protection from being sold into a state of polygamy, disgusting in its incidents, and opposed to the general laws of the land. In the one case the profit is to the venal parent, and in the other case the benefit is to the girl.

Again, where money annuity payments are made, if the child is away at school, these payments accumulate either at the school or in the Treasury, and in the course of a few years, amount to a respectable sum; but at home, or at a home school, this amount is added to the family income, and falls into the trader's hands at once. I also find that, at some ration Agencies, if in the home school, the family receives a ration for the absent child on the family ticket, and the child is also rationed at the school; but if away at a distant school, the ration is stopped altogether, as it should be. In other words, the Government says to the parent, "If you send your child to the home school, I will give your family an extra ration. If you send it away to a non-reservation school, you cannot have the ration." From the Indians' standpoint, it therefore pays to keep the child on the reservation. Incidentally, the ignorant Indian is made a judge in a matter that he is not competent, intelligently, to decide, and unreasoning instinct and self-interest control.

In this matter, with all due deference to parental instinct and affection, it seems only just that as the Government, for the most part, is paying the bills it is perfectly in order that such moral pressure as the circumstances easily admit of, be used to place in the paths of progress the rising generation of Indians, so that those who are now in the wane of life, may indeed be the last of their race so far as ignorance, incapacity and dependence are concerned.

CONCLUSION.

Indian education has had its experimental and formative stages. It is now universally admitted that the Indian can be, and should be educated, and that the Government should do the work. There is therefore in the future, the somewhat monotonous but necessary work of keeping on—keeping at it—until the work is done, and until the need for schools exclusively Indian shall have passed away and the Indian, through his intelligence and industry, becomes a free and independent citizen, to whom all the schools

and occupations of the country open and become available.

In working to this end, Carlisle loses no opportunity of planting in the minds of those under her care, the idea that the future is—one nation, one people, one language, one way to comfortable living, open alike to the Indian and the white race, embodied in that ancient decree, "In the sweat of thy face shalt thou eat bread."

I append herewith the statistics of population for the school year.

Very respectfully,
Your obedient servant,

R. H. Pratt

CAPT. 10th CAV'Y., U. S. A.,
SUPERINTENDENT.
(See page 8.)

THE FORT SHAW INSTITUTE.

The five days' institute held at Ft. Shaw opened July 31, 1894.

On account of the great size of the district and the schools being scattered it was impossible for every school to be represented.

Supts. Winslow of Ft. Shaw, Compton of Ft. Belknap, Welsh of Poplar Creek and Arkwright of Crow reservation were present, also Agent Van Orsdale of Fort Hall. Other schools were represented by some of their employees.

The change of the place of meeting from Helena to Fort Shaw seemed to please all. It allowed the employees to become better acquainted; to exchange methods of work and study the management of a school in which they all were interested. The place was cool and more restful than the city would have been.

Dr. Hailman each day gave a talk on "Principles of Method in School Work" which was interesting and instructive. He stated that these Institutes were undertaken by the Department for the purpose and with the hope of unifying the Indian schools, that all the factors might work toward the same end, and go the same general road. He suggested, or outlined the policy that while there is now a place for all the Indian schools, day, boarding and non-reservation, yet the aim of all employees should be, to educate so well that the Indian schools could soon be broken up or abolished, and the Indian youth merged into our common schools for white children.

He stated that jealousy and antagonism between the several schools should end; that the day schools should be continued as feeders of reservation schools, the reservation boarding schools should turn their pupils over after a few years to the non-reservation schools.

Mrs. Hailman gave talks on Kindergarten work. These talks were enjoyed by all; she showed many ways in which the work for the children might be made more attractive.

Supt. Rakestraw each day gave instructive talks on "School Management." He said not only did the Indians need education, but that the public ought to be educated until it could understand that Indian education was possible; that employees would have greater results for their efforts, if their standard of work was higher, and if they had more faith in the capabilities of the Indians. All members of the Institute were very sorry that Supt. A. H. Heineman was called elsewhere by an order from the Department. Much inspiration and information were given us by the presence and talks of Mrs. Cummins from the University of Montana, Rev. Wasson of Great Falls, Rev. Linsey, Missionary from Fort Peck Agency, and Capt. Pratt of Carlisle. Unfortunately Capt. Pratt was unable to reach Fort Shaw till just as the Institute closed, but all were glad he came and enjoyed his talks to the employees and children.

Dr. Winslow's address on School Sanitation was practical. His idea was, that if more attention were paid to prevention, not so much would have to be given to cure, that the children should be trained to regular habits and be taught to prepare and eat wholesome food.

Every person on programme that was present performed his duty. Every paper showed careful preparation and earnest thought. Time forbids that we mention all, and as each one excelled in merit it would be unfair to speak of any one in particular. Some of the more important things discussed were—that when Indians have sufficiently imbibed loyalty to our country, and when they are educated so as to compete with the whites, that citizenship should be offered them. That their education should be more practical, not that less attention should be paid to the school room work—but that more time and thought should be given to the industrial work.

All considered these sessions profitable, and after the following resolutions were adopted the Institute adjourned:

WHEREAS: We the employees in the Indian school service fully appreciate and realize the benefits to be derived from the establishment of the system of Institutes by our present administration do offer the following resolutions:

Resolved: That this Institute send greetings to the Government rendering thanks for the consideration shown in allowance of time and the facilities offered for improvement and the promotion of an *esprit de corps* among the Indian workers, and further ask that the Government encourage in every way possible a fuller attendance and further assistance in making an attendance possible.

Resolved: That the needs of the students of each locality be more carefully studied by the Department and that the industrial work be made as practical as possible.

Resolved: That the Government should provide a systematic method of grading the salaries of superintendents, teachers and other school employees based upon efficiency and length of service.

Resolved: That the thanks of this Institute be extended to Dr. W. N. and Mrs. Hailman and Supervisor C. D. Rakestraw for the valuable assistance, information and kindly counsel given, at the Institute, the advice given as it is, in such a sympathetic manner and kindly way appeals very strongly to our sense of honor, and we feel greatly strengthened to begin the work of the new year by reason of their counsel.

Resolved: That the thanks of the visiting members of this Institute be extended to Dr. Winslow and his corps of assistants who have so courteously and faithfully administered to our temporal wants while in attendance upon the Institute.

Those in attendance were: Supt. L. M. Compton; Mary Carpenter, Teacher; Maude Proper, Teacher; Mr. Noble, Teacher; Mrs. Compton, Matron; and Vista A. Gray, Asst. Seamstress, of the Fort Belknap School; J. H. Welsh, Principal Teacher; and Mrs. Welsh, Matron, of the Poplar Creek School; H. D. Arkwright, Supt. Crow Boarding School, H. J. Johnson, Teacher, Willow Creek School; and the following of the Fort Shaw School: W. H. Winslow, Supt.; E. L. Parker, Asst. Supt. and Disciplinarian; M. J. Pleas, Clerk and Asst. Matron; Ida M. M. Roberts, Teacher; Hallie E. Bell, Teacher; L. W. Parker, Teacher; Reuben Perry, Teacher; Ella L. Buckles, Teacher; Belle Roberts, Matron; Carrie C. Imboden, Asst. Matron; Alice O. Johnson, Nurse; Clara C. Blanchard, Cook; Pearl Dunbar, Laundress; Olive B. White, Seamstress; J. H. Pleas, Industrial Teacher; Byron E. White, Carpenter; Paul A. Walter, Tailor; John J. Hall, Shoemaker; Geo. B. Johnson, Blacksmith; and the following Indian assistants: Clara Harrison, Edgar M. Geens, Chas. I. Breast, Chas. Conway, Peter Marseau, Josephine Mitchel, Josephine Langley, Joseph McKnight, Frank Choate, Inez Alvers.

THE ST. PAUL INSTITUTE.

The Institute of Indian workers held at St. Paul, Minn., opened on the afternoon of Monday, August 18th, and continued in session five days. The schools of that section were well represented and the exercises proved interesting and instructive.

Dr. W. N. Hailman, Superintendent of Indian Schools, opened the afternoon session of Monday, introducing Mr. M. J. Costello, private secretary of Mayor Smith who welcomed the delegates in the unavoidable absence of that official. He was responded to by Mr. S. C. Sanborn, Supt. of the Tomah, Wis., school on behalf of the convention.

Supt. Andrew Spencer of Mt. Pleasant, Mich., read a most excellent paper on the subject, "The Education of the Semi-Civilized Indians." Among other things he said:

"The war paint, the tomahawk and the scalping knife are gone forever. The lesson of obedience to law has been taught and peacefulness and obedience are the most marked characteristics of the Indian to-day. The Indian parents are willing or can be easily persuaded to permit their children to attend our schools. We have no need of compulsion or for police.

"The education of the child," the speaker continued, "should begin twenty years before it is born. The education of the Indian child does not begin then. The brain of the white child is the result of the education and training of many generations; the brain of the Indian child is scarcely removed one generation from savagery. For the moral and industrial education of the white child we rely chiefly upon the home and upon influences outside the school. In the education of the Indian child we must do the work of the home as well as of the school. It is because of this lack of home training that the industrial work must be given the first place in our Indian schools."

Father Oster, of Clontarf, Minn., followed on "The Place of the Contract School."

During his remarks Father Oster said: "Christian religion, as introduced by the pioneers of Indian instruction, the churches, I think has done much to educate and civilize the Indian of to day. Those faithful followers of the Christian belief braved all dangers to perform their missionary work when our country was almost a wilderness, in behalf of the Indian, in order to raise him out of his state of savagery."

The remainder of the afternoon was taken up in a general discussion of these two papers.

In the evening, Archbishop Ireland made an able address on "Our duty to the Indian."

"We have become their protectors. We should be their friends and allies. In return for what we received from them it is our duty to lift them up so far as possible to our own plane. Have we done this? Let us be frank and say that with all pride in our country, we have not succeeded with the Indian people.

"Sobriety, truth and gentleness can be engrafted upon the soul of the Indian. We have and we can make good citizens of them. Only some few hundreds of thousands remain to us. We should take good care of them. Whatever may come of them it is our duty to prepare them for the best. We owe it to the honor of the public of these United States.

"Take it as a cardinal principle that in our efforts to civilize and elevate the Indian we must first make him a Christian. Talk now of religion as a civilizing factor. Our American civilization is a Christian civilization. Christianity is in the air, it is the foundation, the sap of our civilization. We must give the Indian motives why he should be moral.

"The separation of education and religion should be less enforced among the Indians than among the whites. The children of the whites take into their souls the breath of Christianity, whether they like it or not. But the Indian is subject to no such influences. We should then be more tolerant of religion in schools among the Indians than we need be in the schools of the civilized races.

"I believe that we should first give them in all the English branches a solid elementary education. To go beyond this seems to me not throwing away time, but

misleading them. With solid elementary education I would give them, so far as possible, an industrial education. They must be able to earn their living.

"Again, we should try to break up their tribal relations. The more rapidly these disappear, which stamp the Indian as a separate people, the more readily will they be civilized, consequently the severalty of property is a good thing."

The Archbishop was followed by Mr. W. W. Pendergast, State Superintendent of Public Instruction of Minnesota, who said in part: "I have taken some pains to inquire in what measure the Indian and negro are able to learn. I have found out that in many branches both races admittedly learn more readily than the whites. Moreover, they have shown that their word can be relied upon as well as that of white children. They are also more tractable and obedient.

"Where, then, do they fail? They have not been trained to think clearly, to think consecutively, to form true judgments. This, too, is a matter of heredity. Little by little the white race has been taught to think, to increase their powers of mind.

"That education that leaves usefulness to the world out of account is a delusion and a snare. These Indian boys are to be raised to a higher plane by being taught to follow the path of duty, to think clearly and to do good to others by putting their thoughts in language. Do not try to teach them too much. Let them think out clearly everything they learn, even if that everything be little. We must make those whom we teach undertake to put themselves in the background and do for others.

"To sum up, the first great thing is to know what to do and then to do it.

"Every case of ignorance in a country weakens it. We must see to it that the best thoughts are those that are oftenest uppermost in the minds of the Indians."

At the Tuesday morning session, Supervisor C. D. Rakestraw made a vigorous address on the subject of insufficient appropriations for the Indian work. He said that the feeling that anything is good enough for an Indian must be done away with and evidence of it was found everywhere throughout the agencies.

Supt. Hailman of Washington addressed the convention on the subject of "Principles of Methods in School Work," covering the subject in a general way and not limiting his remarks entirely to Indian schools. He asked for the equality of the red and white man, and said the Indian children should be given as good a chance as the white ones. He talked at considerable length and was heartily applauded at the close.

Mrs. Hailman spoke generally on kindergarten work, claiming that it is a much abused institution which was suffering somewhat because of the lack of interest shown by those who support them. She said there should be not more than twenty-five pupils to a teacher if good results were to be obtained, but often there are as many as a hundred, and naturally the best instruction is impossible.

The first address of the afternoon was delivered by Supt. Wilson, on the subject of "Organization."

"Children, he said, 'are not capable of self-government and perhaps sometimes must be subjected to force. With the adults, however, self-government should prevail and the power should come from within. The Indian agents and officials should be men of high character and intensely interested in school work, the conduct of which should be in keeping with the character of the people. The skilful management of the human mind underlies the art of school management. The Indians are unquestionably opposed to punishment of any kind, and disobedience should be punished by expulsion from the school or the curtailment of privileges. Obedience should be made a matter of self-interest. Organization, government and discipline are the means to an end, and we should aim at formation as well as information. The mind must be formed before it can be informed, and among no people can this privilege

be better proved and illustrated than among the Indians."

Rev. Mr. Wright, a full blooded Chipewewa, missionary at the Leech Lake Reservation, Minn., then spoke of the work among his people. He said that the school facilities there were insufficient and the need of industrial training was very apparent.

"Corporal Punishment" was the subject of the address by Principal Hosea Lock, of the Flandreau School.

"Indian children are great imitators and hence the teachers must be careful in setting examples. The training of the pupil in the school room is not a small part of the responsibility. If children are disposed to be refractory the fewer rules laid down the better, but once made they should be carried out rigidly. Any punishment of a degrading nature should not be tolerated. There are instances where corporal punishment may be administered with beneficial results and is preferable to the guard house."

The address of the evening was "Non-Reservation Schools," by Supt. James E. S. Bell, of the Genoa, Nebr., school, which provoked an interesting discussion on the subject. Mr. Bell said in part:

"I suppose it will be admitted without question that if we wish to thoroughly civilize the Indian, it is necessary to get him to adopt the habits, customs and modes of thought of those nations that are regarded as highest in the scale of intelligence; as foremost in education; as most advanced in culture; as most refined in heart; as most philanthropic in action; as most transcendent in knowledge; as most elevated in sentiment; as most Christian in life. But can we do all or even a large part of these things if we do not take him from the reservation? If one could take an Amodeus' flight over every Indian reservation and peer into the abodes of wretchedness that are there, could see the squalor, the slavery, the mental darkness, the moral degradation, the dissoluteness, the ignorance, the superstition, the false notions of right and wrong, the utter lack of anything refining and elevating in its character, the drunkenness, the licentiousness, the corruption that abound there, it would not be strange if he should plead to go back to a land where civilization and enlightenment are the normal conditions, nor would it be possible to induce him to believe that human creatures can be uplifted and permanently freed from such a thralldom amid such an environment.

We are told by some soft hearted people that it is cruel to disrupt domestic ties, cruelty to tear them from their associations and friends. As well might you call it cruelty in the surgeon to withhold the knife and leave the shattered and lacerated limb to fester and mortify until death relieved the sufferer. No, the cruelty would consist in withholding the anesthetic, in refusing to remove the useless limb, in depriving the patient of his only chance of restoration. Is it more cruel to separate Indian families, than white? Has not all that we prize most highly been the legitimate outgrowth, the direct result of such separation? Is there a single white family of note throughout the length and breadth of the land that does not have its members scattered widely? Could our wondrous development as a nation have been brought about without such separation? Last year in a neighboring city we saw the most magnificent demonstration of human progress the world has yet witnessed. Think you this would ever have been accomplished without such a separation?

Individuals as well as nations cannot reach the highest development by a system of exclusiveness. They must come in contact with others more highly civilized than they are, and from this attrition hope to gain some of the polish and enlightenment of those with whom they mingle. We have a notable example of the benefit of this policy presented to us by China and Japan. The former, an exclusive nation, boasting a civilization older than history; the latter young and progressive. Japan has made greater

advancement, in the last fifty years than China has in five thousand, and although the former has less than one-tenth the population of the latter, she is able to cope with her in war and to defeat her.

"My claim then for non-reservation schools is that they are the only practicable means yet adopted—and are founded upon the only practicable plan yet proposed, by which the Indian can be made to avail himself of any of the real advantages of civilization."

Wednesday morning's session began with a talk on lace making by Miss Sibyl Carter, with a class of Indian girls from Birch Coulee, to illustrate her remarks. Supt. Hailman again spoke on Principles of Methods in School Work, emphasizing the necessity of a comprehensive attitude on the part of the teacher, as she should always see the educational system as a whole method instead of isolating the different branches. Every teacher should be an idealist and an artist. Supervisor Rakestraw spoke on the subject of "School Management," dwelling specially on the importance of unity among the teachers, agents and inspectors. The afternoon session opened at 2 o'clock with a brief address by Gen. J. B. Sanborn of St. Paul, whose work in prosecuting Indian claims and formerly as commissioner for the settlement of troubles among the Indians has identified him with their interests, humanitarian and legal.

Supt. Charles F. Pierce, of Green Bay Agency, read a paper on the topic, "Play-time in Indian School."

"We must choose amusements for the Indian child, and good, healthy amusements.

"As to amusements for our children too great care cannot be exercised in their selection, and if we desire a beneficial result from such amusements the selection should not be left entirely with them. It is a well established fact that the child will have amusements, and if they are not provided for him he will provide them for himself, and unfortunately be apt to choose those which will tend to lower his moral character.

"A child should not be encouraged in the idea that success in play is the result of chance. Amusements should be of a character to train both hand and eye, and not to develop the mental or physical nature prematurely. Companionship on the part of the teacher is important. Music is an invaluable factor in the amusements of Indian children, as they are fond of it and susceptible to its influences. The reading room is also important, and so are military drill and gymnastics."

Gov. Nelson then welcomed the delegates in the name of the state of Minnesota. He said among other things:

"There is one suggestion, however, which I wish to offer, and that is, that as the end and aim of work for the Indian should be to make him a good citizen, all proper means should be used to bring him into touch with the life of the state and the nation. It is now a comparatively easy matter for an Indian to secure, and outside the reservations, where they will have common schools and voting privileges. Our state schools, the university and all its departments are open to Indians as well as whites, and the former would assuredly be welcome. Our agricultural school, with its dairy department and its school for women and girls, offers a most desirable opportunity for practical education to Indian boys and girls.

Gov. Nelson spoke not only as the Executive of a frontier state, but also from the standpoint of a legislator having served several terms in the national House of Representatives, being while there an active member of the Committee on Indian Affairs.

Mr. Painter of Massachusetts followed the governor's remarks with a few words of timely endorsement, urging the teachers to encourage this movement among the Indians as much as practicable.

The remainder of the session was occupied by Mr. and Mrs. Hailman, who spoke at some length on number work and kindergarten methods, respectively. As these were to be their last addresses

during the convention, they were listened to with much interest, and Mrs. Hailman's remarks called forth a good deal of discussion. An informal talk among the teachers followed, there being no separate teachers' section for the afternoon. A resolution was passed tendering the thanks of the convention to Supt. and Mrs. Hailman for their help and instruction given during the week.

In the evening a reception was tendered the workers in attendance at the Institute by the Commercial Club of St. Paul, at which impromptu addresses were made by a number of the visitors and a general good time had.

Thursday morning's session was taken with a discussion of the relative merits of reservation and non-reservation schools, which was participated in by a number of the workers, nearly all favoring the grading of the schools throughout, the non-reservation schools to be of a higher grade. Supervisor Rakestraw advocated harmony and said that often there was a disposition on the part of the teacher to select some particularly bright pupil and figuratively to brand him as her own, which was all wrong, as the school would rank according to the number sent out to the non-reservation schools and the condition of the whole rather than of one pupil. Miss Blanche Wood, of Flandreau, read a paper on the importance of educating the Indian. She thought it fully demonstrated that when once an Indian had learned the English language, he ceased to be a savage. Supervisor Heineman then gave an interesting talk on Manual Training, which he gave a most important place in the curriculum of Indian Schools.

At the afternoon session, Hon. C. C. Painter, of the Board of Indian Commissioners, delivered an address on the Indian work in general. He spoke at length on the salutary influence exercised by pupils in their own homes in disseminating the ennobling sentiments and valuable truths they learn in school. He cited the instance of one Big Nose, whose son attended a school in Kansas City, and who was through his influence taken out of a teepee into a house. Quoting Mr. Seger, who for twenty-five years has been laboring among the Indian race and is now located in the south-eastern portion of Oklahoma, the speaker said that some of the Indians coming back from the schools did more for their race than could be estimated.

"In regard to the children who go back to reservations," he said, "we are told that they become the hardest to control. The agent frequently finds the Indian so. The fact is, he often is because he has been educated and recognizes his own rights."

Mr. Painter argued that the degree of civilization which female pupils have attained cannot be ascertained by their dress. He asked where any white woman could be found bold enough to assume a different costume from those among whom she lives. He closed his remarks by illustrating the value of a liberal education to a man in any vocation.

Mr. F. B. Riggs, of South Dakota, read a paper on "The Application of Herbertian Principles to Indian Education," setting forth that in our Indian school rooms must come the education which white people get at home. The Indian does not appreciate the value of learning to read. He does not comprehend the outside world, nor recognize his relation to it. The failures of the Indian pupil are on account of his not understanding the relation of things. This applies to all schools, but white pupils are compensated by their outside training.

In his address on the "The Outlook for an Educated Indian," Supt. L. L. Watson, of the Menominee School, thought the outlook for the Indian was not as pleasant as it should be, but drew attention to many bright spots. He attached no blame to the Indian, but scored many of the methods of his educators and guardians. He advocated the teaching of work as of greater importance than book knowledge. Under similar circumstances the white man would do no better.

Supt. C. C. Davis, of Pierre, S. Dak., in his address on "The Course of Study in

Indian Schools," recommended that congenial companionship be provided for as well as mental and moral training.

In the evening Capt. Pratt was the only speaker. The *St. Paul Pioneer Press* has the following to say of his address:

His address, which lasted over an hour, embodied many phases of the Indian school problem. The leading thought of it all was that the reservations should be done away with as soon as possible. He said they were the great retarding factor in civilizing the red man, and not until they were a thing of the past would the educational question be settled. The banding of the men together only served to assist them in retaining their semi-barbaric customs. The Indians should be brought in contact with the world if they were ever to be taught the ways of civilization. Holman and his committee were criticised for failing to see the good results and noting the bad in the Indian school system.

Where there has been one failure in the Carlisle school there has been a score of successes, said the speaker. He then went on to explain his manner of dealing with the pupils of the school. After finishing their course many of the boys had been placed upon farms, while the girls were trained as nurses or taught some other useful occupation. Everything was done to prevent their return to the reservation from which they came. The plan has succeeded admirably, and a large number of the students have attained remarkable success in different walks of life. Capt. Pratt then went on to show what might be done with the Indians if they could be separated and made to disband. The reservation system stands in the way of the educational system, and will always prevent the complete and satisfactory civilization of the race.

At the opening of the session Friday morning Rev. J. S. Gilfillan, superintendent of Episcopal missions, delivered an address, in which he said that it was necessary, as a matter of self-interest, and self-protection for the people of the United States to educate the Indians, and advocated a system of schools similar to the district schools throughout the country. He found fault with the government policy, however, in not making religious education a more prominent feature in the schools.

Supervisor Heineman took issue with Mr. Gilfillan on the religious issue, and said he believed the policy of the government in not making religious instruction a feature in the Indian schools was the right one. He argued that all that was necessary was to look after the morals of the Indians, and that the government should take up no denominational or sectarian matters. After replying to Mr. Gilfillan, Supervisor Heineman gave a short talk on hygiene, which was followed by a general discussion.

Sister Vincent, of Bayfield, Wis., in her talk on the instruction given the girls at that school, said that as matters now are, it meant ruin for the educated Indian boy or girl to go back to the reservation, for there was nothing there for them to do, and they could hardly help drifting back into their old ways.

At the afternoon session, Supt. B. D. Davis, of Flandreau, S. D. spoke on "The Evils of Political Interference with Appointments in Indian Schools." He said in part: "We remember the years when tenure of office in the Indian service, was conditioned upon very little but the dictation of senators and congressmen and other powerful politicians, and the whims and prejudices of the Indian Commissioner or of the Indian Agent; when faithful and efficient and loyal service was apt, often, to be rewarded by unceremonious and unheralded removal, to create vacancies to be filled by their relatives or the political henchmen of the politician, without the slightest regard or concern for the effect of such inexcusable action upon the public service. With the advent of the railroads and other transportation facilities to the remote localities of the Indian agencies and the better opportunity thereby afforded the general public for scrutinizing the affairs of the

Indian Agencies and of the Indian schools, resulting in more or less open criticism of their management through the public press, there came a slow but constant improvement in the matter of removals and appointments, as there came also a decided improvement in the character and efficiency of the service itself as a logical consequence. This advent of improved conditions has been greatly accelerated in the later years by the adoption and extension of civil service laws over several positions in the Indian school service, until now there has come to be something decidedly like security in tenure of office, and a resultant stability and permanence of the work now being accomplished; better methods and more uniformity of action being possible under a feeling of greater security and better protection from political interference. Great as has been the improvement on these lines, there is still however much of partisanship and political preference shown in the manipulation by congressmen and Senators of appointments to positions in the unclassified service—an interference which often works great injury to the cause, and much injustice to those responsible for the management of the schools and to other employees of the same." The speaker then cited several instances where incompetent employees were retained against the protests of their immediate superiors. "At the same time the management of these schools are held strictly responsible for their condition, and are liable to censure from their superiors in office for conditions that are properly chargeable to political influence only. It is as much the duty of senators and congressmen to refuse their influence in holding in office a person appointed to same at their request, after he shall have been proven unsuitable or unsatisfactory to said service, as it is their privilege to recommend to appointment in the first place. The principle that places of public trust and emolument are the commodities with which congressmen and senators may settle their private, political or other personal obligations is a pernicious one—no where more demoralizing and injurious than in the Indian school work.

"The topic of compulsory Indian education was then discussed, the general expression being in its favor and a resolution to that effect was finally adopted.

The committee on resolutions reported a series of resolutions which were acted on separately. One resolution extended thanks to the various commissioners, superintendents and teachers attending the convention for their able efforts; to the state of Minnesota and Gov. Nelson for the use of the Capitol and other courtesies; to the city of St. Paul for hospitalities extended; to the Commercial Club for its attentions and courtesies, and to various other persons for courtesies. A resolution commending Carlisle, Hampton and other non-reservation schools was adopted; also one setting forth that the institute views with regret the great reduction in the Indian appropriation by the present congress, and that it feels that the legislative body has failed to carry out the noble sentiments expressed by President Cleveland in this inaugural address.

A branch of the Indian Industrial League was organized, among its objects being the caring for the educated Indians as they come from the schools, keeping them away from the slums, and seeing that they will have work which will give them the same chance as other American citizens; also to build up industries on all the reservations.

The Institute closed Friday evening with an address by Agent Fred Treon, of the Crow Creek Agency.

Following is a list of those in attendance, as far as could be ascertained:

Hon. W. N. Hailman, Supt. Indian Schools; Hon. C. D. Rakestraw, Supervisor Indian Schools; Hon. A. H. Heinemann, Supvr., Indian Schools; and Hon. James G. Dickson, special Agent of Washington, D. C.; Capt. R. H. Pratt, Supt. Carlisle Indian School, of Carlisle Pa.; S. C. Sanborn, Supt. Tomah Indian School, of Tomah, Wis.; H. N. Shaw, Teacher, and

Mrs. C. C. Shaw, Matron Menominee Boarding School, of Keshena, Wis.; J. A. Oakland, Supt. of Ponsford, Minn.; Sister Wilhelmin, Superior of Keshena, Wis.; Sister Vincent, Superior of Bayfield Wis.; Sister Seraphim, Teacher, of Red Cliff, Wis.; Sister Alacautara, Teacher, of Bayfield, Wis.; Miss P. E. Johnson, Teacher, of Sisseton Agency, S. D.; Misses Agnes J. Lockhart, Ella H. Gilmore, Alice M. Nugent, Teachers, of Forest City S. D.; Miss Thista Hutson, Teacher, of Pine Ridge, S. D.; Miss Anna Gardner, Teacher, of Sisseton, S. D.; Mrs. Marcia DeVinney, Teacher, of Forest City, S. D.; Mrs. L. A. Richards, Teacher, of Lower Brule, S. D.; Miss Minnie Philips, Teacher, of White Earth, Minn.; Leslie Watson Supt., Mrs. Huldith Watson, Assist. Matron, and Miss Etta Spencer, Teacher, of Green Bay, Wis.; E. D. Wood, Supt. of Yankton, S. D.; Mrs. L. M. Scharff, Matron, of Kickapoo, Kans.; Miss Nora Morgan, Teacher, of Lac Count Oreilles, Wis.; Mrs. Mary E. Wood, Teacher, of Yankton S. D.; Miss Flora McComick, Teacher, of Stockbridge, Wis.; Miss Emily E. Peake, Teacher, of Leech Lake, Minn.; Miss Etta White, Seamstress, of Sisseton, S. D.; Louisa Cavalier, Teacher, of Ft. Bennett, S. D.; Emma M. Jeffres, Matron, of Pipestone, Minn.; M. L. Smith, Matron, of Ft. Bennett, S. D.; Miss Mary Jackson, Teacher, and Miss Viola Cook, Supt. of White Earth, Minn.; Miss Ruth H. Edelen, Teacher, of Genoa, Neb.; Miss Maud Mosher, Teacher, of Grand River, I. T.; J. F. Carson, Teacher, of Forest City, S. D.; Wm. F. Canfield, Supt. of Ft. Totton, N. D.; Wm. H. Smith, Teacher, and E. P. Wells, Ind. Teacher, of Ft. Totten, N. D.; Miss Sue O. Smith, Teacher, of Tomah, Wis.; Mrs. May D. Chench, Teacher, of Tomah, Wis.; Joseph F. Estus, of Forest City, S. D.; Wm. H. Barten, Teacher, of Pine Ridge, S. D.; Rev. Roman Homer, Supt. of St. Johns Collegeville, Minn.; H. E. Wilson, Supt. of Red Lake, Minn.; Sister Beatrice, Supt. of Ind. School, Standing Rock, N. D.; Sister Seraphine, Teacher, of Sanding, Rock, N. D.; Martin Kenel, Supt. Agency School of Standing Rock, N. D.; Miss Mary F. Wagner, Teacher, of Yankton, S. D.; Peter Couchman, Agent of Forest City, S. D.

Andrew Spencer, Supt. and Minerva E. Spencer, Matron, of Mt. Pleasant, Mich.; Chas. C. Painter, Board of Indian Commissioners, of Great Barrington, Mass.; W. J. Wicks, Supt. Hope School, Springfield, S. D.; C. J. Crandall, Supt., J. H. Hiedelman, Physician, and F. W. Wertz, Teacher, of Pipestone, Minn.; Hosea Loch, Teacher, of Flandreau, S. D.; Miss Ora B. Bryant, Teacher, Miss Annie D. Burr, Teacher, Miss Gussie Stocker, Teacher, and Miss Annie Foster, Teacher, of Genoa, Nebr.; John Eastman, Disciplinarian, of Flandreau, S. D.; James E. S. Bell, Supt., and Miss Ella Brucher, Seamstress, of Genoa, Nebr.; Rev. Odoric Derenthal, Supt., and Joseph All Weber, Teacher, and F. J. Bochman, Teacher, of Keshena, Wis.; Chas. F. Pierce, Supt. of Oneida, Wis.; Miss Bertha J. Dryer, Teacher of Keshena, Wis.; Miss Julia Noble, Teacher, of Genoa Nebr.; Krauth H. Cressman, Supt. of Leech Lake, Minn.; Miss Nellie J. Osborn, Teacher, of Keshena, Wis.; Miss Edyth M. Forney, Teacher, of Flandreau, S. D.; C. G. Davis, Supt. of Pierre, S. D.; Miss Blanche V. Wood, Teacher, of Flandreau, S. D.; Mrs. May C. English, Teacher of Red Lake, Minn.; Fred Treon, Agent Crow Creek, and Lower Brule, S. D.; Mary Marshall, Teacher, Lydia E. Kaup, Teacher, and Minnie Owens, Teacher of Oneida, Wis.; Sister Olivia, Prin., Sister Eugenia, Teacher, Sister Walburga, Teacher of St. Joseph, Minn.; Olivia Woodberry, Asst. Matron, Flandreau, S. D.; Mrs. C. E. Mitchell, Matron. Mrs. Nellie E. Grantham, Teacher, White Earth, Minn.; Agnes G. Fledetle, Supt. Ft. Yates.; Leslie. D. Davis, Supt., Florence H. Davis, Matron, E. L. Seymore, Teacher, Flandreau, Wis.; F. B. Riggs, Asst. Prin. Pine Ridge, N. D.; Miss Ada B. Sisson, Teacher of Genoa, Neb.

Is not the RED MAN worth subscribing for? A photograph of the score of boys and girls who set up and print the paper, will be given for each subscription. Names and tribes stated.

FROM COLONEL KIDD ONE OF THE
COMMISSIONERS TO THE FIVE
SO-CALLED CIVILIZED
TRIBES.

In the South McAlester *Capital*, Col. Kidd gives a talk to the Cherokees, on their land difficulties and their present duties:

EDITOR CAPITAL:—In compliance with your request I hand you a synopsis of my remarks to the Cherokees, at their conventions near Tahlequah. I do this the more cheerfully in view of the fact that delegate Duncan has complained of threats said to have made by me on that occasion. After some prefatory remarks I said in substance:

CHEROKEE NATION NOT SOVEREIGN.

I lately read an address to the President issued by your Delegate to Congress. He quotes Vattel to prove the sovereignty of the Cherokee "Nation." To my mind this approaches the ridiculous. Indeed, the whole address would be brimful of humor, if it were not so grave a subject. Why, my friends, the Cherokee Nation has not a single attribute of sovereignty. The Constitution of the United States is in force here, and that constitutes the only sovereignty I know of in this broad land. You cannot form alliances, you cannot enter into treaties, you cannot have a standing army or navy, you cannot allow a foreigner within your territory, and the government you now have, exists by the consent and agreement of the United States. What nonsense then to talk about your sovereignty!

There was a time when you were independent and sovereign, and long after this ceased the government continued to deal with you by making treaties. This became so incongruous and inconvenient, that in 1871 Congress extinguished the farce by enacting a law that no more treaties should be made with Indian tribes. If you were sovereign the government could only deal with you by treaties; and this power by the constitution belongs exclusively to the President and Senate. Now any agreement with you must be authorized by and submitted to Congress—the House as well as the Senate. This law was an emphatic declaration by the government that you possessed no sovereignty.

There is no sovereignty in this nation except that of which the stars and stripes are the emblem. When in 1865 my friend McKennon and I sheathed our swords and "clasped hands across the bloody chasm," rent by this heresy of a sovereignty within a sovereignty, I fondly dreamed we had heard the last of it. The federal government is omnipotent over all its territory, except where its power is limited or reserved to the States of the Union. You are not one of these States, and come within the clause in the constitution which gives Congress the right to make all needful rules for the government of the territory of the United States.

I allude to this, only because it is well for you to know in this emergency where you are: as the skillful mariner always takes his bearings on the approach of changing weather.

THE GOVERNMENT YOUR FRIEND.

But I turn from this question of law to the more pleasing one of changing your relations to the government by voluntary agreement, in which we will exercise all the wisdom and ingenuity we possess, to see that good shall come to you, and no harm.

The government is your truest and most disinterested friend: and if the men composing the Dawes Commission, are not your friends, the President and Secretary of the Interior have made a sad mistake; for I know they exercised the greatest care to see that only such should be appointed.

ADVOCATE'S QUESTIONS ANSWERED.

The *Cherokee Advocate*, in opposing allotment, asks what benefit would it be to the United States to make a change in your land tenures and government? and why does it desire such change? These are pertinent questions and you have a right to have them answered.

On the threshold, I desire to suggest for your consideration whether holding

land in common is adapted to a civilized people. When your ancestors were not civilized—lived by the chase, and had no use for land but to hunt and camp on for a season—while they were nomads—tribal government and land holding in common were well suited to their wants. But you passed that point many years since. You now have established "and permanent homes: you live by agriculture and industrial arts: you read and reason. With this change has come the ambition and desire to acquire and hold individual property. You are now a civilized people—many of you highly enlightened. The baleful influence of holding land in common was never better illustrated than by the condition of the Five Civilized Tribes. In all of them a few bold, self-reliant, ambitious and avaricious men have seized and are holding nearly all the valuable and productive property. Some are enjoying the income from 50,000 acres of the best land more than their fair share. Others have obtained possession of the most valuable coal lands and are drawing from them a yearly income of more than \$18,000. This, too, while the real Indians are—most of them—living in poverty and indigence on the poor lands.

When you consider these land grabbers and coal barons are nearly all intermarried citizens, in whose veins run not a drop of Indian blood—and the cruel injustice being done to the people who own these lands, I marvel that you do not realize that land holding in common is not suited to your people, and that you do not rise as one man to aid the government in restoring to your friends and kindred the property of which they have been despoiled.

CHEROKEES VIOLATE TREATY.

By the first article of the Treaty of 1846, the country you now occupy was "secured to the whole Cherokee people for their common use and benefit." Your government has violated this solemn guaranty by allowing those who have no interest in this land except by intermarriage to deprive the real owners of their property. There is no way by which the government can keep its guaranty except by dividing this land among those who own it and giving to each his just share. If there was no other, this is sufficient reason why the government desires each shall have his land in severalty. Indeed, the United States must see that this is done, if it intends to keep its promise and faith with the Cherokee people.

SENATE COMMITTEE.

The Committee of the United States Senate, which visited this country last spring, in their report pushed their way through all complications by adopting the theory that these lands are held by the Five Tribes in trust for the people composing them. That like any other trust, when it is abused, it should be taken out of the hands of the trustees and administered for the interests of the beneficiaries; and they find these trusts have been abused by the tribal governments which are the trustees, and that it is the duty of the government to intervene in the interests of the people. Upon this theory the government has the right to control the title to these lands and dispose of them as it deems best for all the people of the different tribes, and be responsible only to its own conscience.

CONDITION OF WHITES.

Another reason for desiring a change here is, that by your implied invitation there are at least 250,000 citizens of the United States settled in the territory of the Five Tribes, who have no government except what Congress has given them by extending over them some of the laws of Arkansas. Most of these people are too poor to establish private schools, and have no power to establish public schools. Their children are growing up in ignorance, and their only education is the example of daily assassinations. It is no wonder the government is deeply concerned about the condition and future of these people, and it is quite certain the government will insist on a change here until these children are given a fair chance in the race of life.

The judicial system, for what you call

non-citizens, costs the government more than \$600,000 a year, yet they pay no taxes, except the permit tax, to support your governments. And notwithstanding the large sum expended to support the courts, there is not a spot of earth inhabited by civilized man of like extent and like number of people where crime is so prevalent, and so small a per cent of criminals are punished. Nor is this the fault of the courts, for it is notorious that they are efficient and industrious. It is the result of the conditions existing here, and which cannot be corrected without a change of your governments and land tenures.

Crime is alarmingly prevalent among the Indians. In one tribe there have been 100 men assassinated in the last year. In one neighborhood 14 men have been murdered, and no one even arrested for it. Surely with a change of government here, all this may be remedied. Do you believe the government ought to stand idly by and allow these evils to continue and increase?

These non-citizens have built large towns, and are still enlarging them. They have made expensive improvements on farms, and established there their home: they are investing their money and the labor of their lives on this property, yet they do not own a foot of the land. Their equities and your legal rights are becoming so confused and intermingled, that even now it will require years to separate and settle them, and then only with approximate justice.

Already these people have organized and are appealing to Congress to intervene in their behalf. Do you believe their petitions will fall unheeded?

Having allowed these things to grow up in your midst without protest, ought you not to come to the aid of the government and do all in your power to adjust conflicting claims before this skein shall become still more tangled.

THE FREEDMEN.

Your fate is bound up with that of the other four tribes, and a necessity for the intervention of Congress in one, will necessarily involve you also. In the Chickasaw Nation there are four or five thousand Freedmen whose condition is deplorable. At the end of the war they were freed and flung upon the bleak plains, houseless and homeless, and have since encountered the antipathy and hostility of their late masters. They have been denied any protection by the Chickasaw government. They have been denied access to all schools. They have been too poor to sustain private schools, and have not power to create public schools. The story of their history and condition, as they have told it to this Commission, is enough to move any heart capable of emotion. As Capt. McKennon has told you, we have no authority to present an ultimatum to any one, or to say what Congress will or will not do. But speaking not as a U. S. Commissioner, but as an American citizen, knowing the justice and power of my government, I tell you that in my opinion Congress will devise some method of bringing relief and justice to these people.

These are some of the ways in which the United States would be benefitted by a change and why it is desired. They are enough to satisfy any rational mind that such changes ought to be made.

Now the government sends to you three of your friends, and we tell you the situation is so different here now from what it was when the Treaty of 1866 was made, and that it is with great sacrifice and injustice to others it can be longer observed.

The government recognizes your title to the land and does not desire to disturb it. Nor does it wish to buy an acre of it unless you want to sell it. It simply asks you to divide it among yourselves, and consent to a form of government that will be a protection and blessing to all. In such change we can provide against all dangers to you—real or imaginary.

SOME PROPOSITIONS.

Some have expressed a fear that improvident Indians might be cheated out of their lands and become homeless. We

offer to give each one a title to enough land for a good home and support, and make it as inalienable as it now is, and for as long a time as you may desire.

We offer to set apart as much money or land as you may desire for the support of your schools—thus insuring your children the opportunities for a good education.

We offer to secure to you fair trials in court by securing juries, half of which shall be Indians by blood, and thus, provide against all possibility of injustice, resulting from race prejudice.

We offer to continue the exclusion of intoxicants from your country and make it more effective.

Since we submitted to your government formal propositions, the Secretary of the Interior has decided that the Cherokee government alone has the power to decide who are Cherokees. Of course we offer to agree to that.

We offer to allow the roll of Freedmen to stand as made by the United States officers, except as it may be changed by a disinterested board, after hearing evidence in disputed cases.

INTRUDERS.

We have sometimes been told that the government has never kept a contract it has made with you, and especially that to remove the intruders. People who make such statements confuse the acts of bad men with the acts of the government. You know the improvements of intruders were to be appraised and paid for before their removal. That in appropriating money to pay the expenses of appraisal Congress under estimated the amount required, and that the Secretary of the Interior is forbidden by the law to expend money for the payment of which an appropriation has not been made, and you know this is the cause of the delay. But we suppose the money necessary to complete it will be appropriated this session of Congress and no unnecessary delay will result.

But we propose to you the most certain and expeditious method of settling this question that has ever been suggested. We propose to divide up all your lands, among such as you designate, and to put each in possession of his share, and this to be done before a territorial government is established.

My friends, the government has paid you many millions of dollars. You have been the recipients of its bounty and enjoyed its friendship ever since you came in contact with it; and it sounds to me much like ingratitude to hear you impugn its good faith.

GOOD RESULTS OF A CHANGE.

The *Advocate* asks what good would come to the Cherokee people by the changes proposed. We answer, very many. It would wrench from the land monopolists the possession of your best lands, and give to each Cherokee—rich or poor—his just share.

It would give to each Indian in the Five Civilized Tribes his share in the coal and minerals now monopolized by a few.

It would give to each his share of the valuable pine forests now being cut and appropriated by a few.

It would give your children better neighborhood schools and afford an opportunity for the education of all. Your children would be educated with the white children and assimilate the two races—thus preparing you for incorporation into the great race that rules this Continent. It is an inexorable law that when a stronger people having a higher civilization, comes in contact with one less powerful and civilized, the latter must conform to the laws and usages of the former, or become extinct. You are now in contact with and surrounded by a more numerous and advanced race, and absorption or extinction is your destiny. Isolation is no longer possible, and you are powerless to avoid this destiny as we are to avert it. It is useless to fight the inevitable. Rather be wise and cheerfully cast your lot with the race whose progress and civilization is the wonder of the world. By closing your ears to reason you may for a season retard the changes sought by the government, but you cannot arrest or prevent them.

Is there not danger that your obstinacy may chill the sympathy of your friends and strengthen the arms of those who are indifferent to your fate, until these changes shall be wrought by drastic measures, which may entail on you unnumbered woes?

My friends, I know the men composing the Dawes Commission. Our friendship is something more than maudlin sympathy. Some of them at least, are wise men of large experience in the affairs of the world, and we are a unit in urging you to seize this most favorable opportunity to accede to the wishes and interests of the government and put yourselves in harmony with destiny.

SINGLE STATEHOOD.

In determining whether you shall make an agreement with this Commission, it is worthy of grave consideration how a refusal may affect your destiny. Your people are nearly unanimous in opposing a union with Oklahoma in one government. If Congress shall be compelled to effect a change by legislation, there will be powerful influences at work to make one state of the Indian Territory and Oklahoma. There is in the United States much opposition to creating small Western States, where they must for many years be devoted largely to agricultural pursuits. A large State government costs but little more than a small one. There is also a disposition among some people in the East to prevent a too great preponderance in the Senate by the West, and this feeling would likely make itself felt in determining the question of a union with Oklahoma.

The western half of Oklahoma is so sterile and subject to drouths that single statehood would be burdensome to the taxpayers of the Eastern half, and this would have much weight in deciding this question. Oklahoma is yearning for statehood, but is hesitating to accept single statehood, and its people are anxious to have a union with you. They are intelligent and energetic, people favored with men of great ability and much influence in Congress, and if this question of single statehood is ever represented to Congress, free from all restraints and impediments, you will find their influence very strong, perhaps irresistible.

Looking to the interests of the Five Tribes alone, this Commission is of the opinion that single statehood is not desirable, and we offer to insert it as a condition in any agreement we may make, that you shall have a separate government.

It also seems important to us that you shall retain a territorial form of government for a considerable time and until your people shall acquire an intelligent comprehension of the change. This would enable Congress to supervise any laws enacted by a territorial legislature, and annul such as you might deem unjust or oppressive. Should you pass at once to statehood, this power would be lost. I beg you to believe there is no power on earth in which you may so safely trust to protect your rights and interests as the Congress of the United States. There no race prejudice exists, there the guiding star of action is justice and humanity. There you always have warm friends and able men to champion your cause when wrong is attempted or threatened. There exists a power omnipotent to execute its will.

I believe the prime object in creating this Commission was, that we should come here and ascertain from personal knowledge your situation, needs and dangers, and devise some method by which your condition may be improved, existing evils extirpated, and all possible safeguards thrown around your interests, thus assuring you a security Congress could not afford with its meager and imperfect information.

Having given you an opportunity to make this change by an agreement, in which you can form and fashion your future yourselves, if you shall reject its offer, Congress would be less likely and less patient to listen to your petitions and suggestions.

Now, my friends, I am not going to

avoid, because distasteful to you, telling you plainly that many Senators and Representatives in Congress have learned that the delegates you send there are not devoted to the interests of your people, but are the representatives of the monied interests which dominate your councils, and when all the facts are laid before Congress I believe there will be left no doubt on this subject in the mind of any man. This may seem like plain speaking, but I know it is the unanimous conclusion of this Commission, after many months' residence among you, and after the most careful and painstaking investigation.

May He who rules and overrules, guide you into the path of wisdom and safely through your perplexities.

BAD INDIAN CAUGHT.

THE FAMOUS APACHE KID HAS BEEN CORNERED.

HE IS A GRADUATE OF THE CARLISLE SCHOOL AND HAS BECOME THE MOST TREACHEROUS AND MURDEROUS OF THE APACHES—FEARED MORE THAN GERONIMO.

[Denver corr. *San Francisco Chronicle*.]

Brig.-Gen. McCook, when he assumed command of the Department of Colorado, was left a legacy of the seven Indian refugees, headed by the Apache Kid, who killed Sheriff McReynolds and a guard while en route to Fort Yuma Penitentiary in 1889. Within the next 24 hours he expects to have the seventh and most daring of the outfit, the Apache Kid, in his custody. Maj. Carroll of Fort Apache has sent a detachment after him, and tonight at 5 o'clock wired Brig.-Gen. McCook of the capture of a San Carlos squaw who was with the Kid and the Apache warrior Masse.

For some months they have been hiding in Mexico, 100 miles south of the line. A few weeks ago they came north, and were spotted by the regular troops stationed about Fort Apache. Masse is the Coyotero Indian who escaped from a flying train at Springfield, Mo., five years ago, while en route to the United States penitentiary in Florida. Within 20 days of his escape he was back on the reservation.

The killing of Sheriff McReynolds and the guard by the Apache Kid occurred in 1889. These two were in charge of Indians, whom they were taking to Yuma. The stage broke down and the sheriff was in front of the cut-throat band when he was struck on the head by the Apache Kid. The blow killed him. Seeing McReynolds' gun, the Kid then shot and killed the guard and wounded the driver. All escaped. Gen. McCook assumed command soon after. He captured the six Indians, and for five years has kept the Kid hidden in the mountains.

The kid was an orphan child brought up at the San Carlos agency. His father had been killed in an outbreak. His name was given him by the agency people. He was very bright, and when he had reached the proper age was sent to the Carlisle School.

He learned easily. He took to cultivation with as much readiness as any child of 20 generations of civilization. He came out of the Indian school an educated, finished gentleman. Society took him up, and he was a lion at receptions. He was a presence that would make any such show a success. His strong Indian face and tall, well-knit frame set off good clothes splendidly. Women were particularly interested in this reclaimed savage with a high mission.

There was a story of a prospective wedding with one of the fairest and gentlest of those who listened to his stories of his life on the desert reservation, but his mission called him back, and he came to teach his fellows that there was more in life than murder and theft. His return was a triumph. The parsons used him for a text in the sermons, and pointed to him as the solution of the Indian question.

At last he reached the reservation and the whole country watched to see the result. It came quick enough. One night Kid doffed his good clothes and his school-teaching manner, brained a squaw who would have betrayed him, and, at the head of half a hundred others, broke from the reservation and tore through Arizona, killing, torturing and burning. Through they went, over the line and into Mexico, driving before them cattle and horses, the spoil of the raid, and leaving behind them men and women and children dead in their blood, amid the blazing ruins of their homes on the ranches.

And at the head of the band rode Kid, naked as the rest, with the black war streaks on his cheeks and the white vengeance lines painted across his forehead.

That was ten years ago, and ever since Kid has been the scourge and the terror of the Southern Mountains. Scores of those who have ridden with him have been killed and captured, but they have never succeeded in putting back the bonds on Kid. He has slain a hundred white men and women.

When Geronimo made his last raid, Kid joined him among the rocks of the Sierra Madre. There were 200 of the red fiends on the warpath that time, and the record of their awful crimes is a long one. But at last they had to quit, and Gen. Crook brought them back to San Carlos, but not all of them. Kid would not agree to the surrender and slipped away like a coyote into the brush. They sent Geronimo and his chiefs back to the Florida everglades, whence they could never hope to come back to the mountains and deserts they knew so well. One of these chiefs was Masse. He escaped from the train in Kansas, and, savage though he was, he made his way back through the States into Arizona. He found Kid, probably by the same instinct by which a freed wolf finds the pack, and together they murdered through the years. At in-

tervals they descended on the reservation and carried off women. These women do not come back. Kid has an easier way of getting a divorce than through the courts.

Less than a year ago the soldiers got Masse. They were pursuing the pair, and a lucky long shot knocked him from his horse. He fought on the ground until the life was gone, but Kid got away.

The great cattle ranches of New and Old Mexico have been his hunting grounds. He has slaughtered many men there. Within a few months no less than six vaqueros have fallen by his bullets. He lies by a trail or near a water hole and waits for some man to come along. As the traveler passes, a shot in the back ends him. From his victims Kid keeps supplied with whatever he needs.

His shrewdness passes belief. Every trick of the fugitive he knows. A squad of cavalry followed his trail for miles, and finally found a dead horse that had given out under him, and the horse's shoes were turned wrong end foremost. They had followed a back trail.

When he is alone he covers his tracks behind him, and no one can trail him. They only know that he has passed from place to place by the bodies of his victims. Kid never touches food he finds in a camp. Whenever he likes he goes into the towns. He speaks half a dozen languages, thanks to his college education, and no one knows him. He passes for a Mexican then, and buys what he wants.

Not long ago there was in the employ of one of the cattle companies down Dona Ana way a splendid vaquero. He was a Mexican, but so expert with the rope and so much of a rider that even the tall Texans had to admit him as good as the best of them. He was sent with another vaquero to round up some stock in one of the distant valleys. Neither of them came back. They found the body of the cowboy where they had camped. His throat had been cut while he slept. The expert vaquero was Kid.

After each outrage the soldiers have come out after the Apache. No one but the soldiers will hunt him. The cowboys, afraid of nothing on earth, will not tempt fate by chasing this one Indian, and a report that Kid is in camp will stampede any cow outfit from the Gulf to the Panhandle.

POPULATION.

Tribes.	Connected with school at last report.		New pupils received.		Total During Year.	Returned to Agencies.		Died.		Remaining at school.		Total.
	M	F	M	F		M	F	M	F	M	F	
1 Alaskan.....	1	2	2	.....	5	1	.....	.....	.....	2	2	4
2 Apache.....	52	15	3	.....	70	13	.....	.....	.....	42	15	57
3 Arapahoe.....	6	5	.....	.....	11	5	1	.....	.....	1	4	5
4 Arickaree.....	.....	3	.....	.....	3	.....	1	.....	.....	.....	2	2
5 Assinaboine.....	22	12	.....	.....	34	.....	3	.....	.....	22	9	31
6 Bannock.....	.....	2	.....	.....	2	.....	1	.....	.....	.....	1	1
7 Blackfeet.....	.....	1	1	.....	2	1	1	.....	.....	.....	.....	.....
8 Caddo.....	5	3	.....	1	9	2	2	.....	.....	3	2	5
9 Catawba.....	1	.....	.....	1	1	.....	.....	.....	.....	.....	1	1
10 Cayuga.....	1	.....	.....	.....	1	.....	.....	.....	.....	.....	1	1
11 Cherokee.....	.....	19	15	34	1	.....	.....	.....	.....	18	15	33
12 Cheyenne.....	6	4	.....	2	12	6	.....	1	.....	.....	5	5
13 Chippewa.....	52	32	11	6	101	28	15	.....	.....	35	23	58
14 Cree.....	1	.....	.....	.....	1	.....	.....	.....	.....	.....	1	1
15 Creek.....	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1
16 Comanche.....	1	1	.....	.....	2	1	1	.....	.....	.....	.....	.....
17 Crow.....	12	7	.....	.....	19	2	.....	.....	.....	10	7	17
18 Flathead.....	.....	6	.....	.....	6	2	.....	.....	.....	4	.....	4
19 Gros Ventre.....	6	4	.....	.....	10	3	2	.....	.....	3	2	5
20 Iroquois.....	4	2	1	.....	7	.....	1	.....	.....	5	1	6
21 Kalispel.....	.....	1	.....	.....	1	1	.....	.....	.....	.....	.....	.....
22 Kaw.....	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1
23 Kiowa.....	5	3	.....	.....	8	1	2	.....	.....	4	1	5
24 Menominee.....	1	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....
25 Miami.....	.....	1	.....	.....	1	1	.....	.....	.....	.....	.....	.....
26 Navajo.....	1	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....
27 Nez Perce.....	11	8	3	2	24	2	1	.....	.....	12	9	21
28 Nooksachk.....	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1
29 Omaha.....	2	3	1	.....	6	1	2	.....	.....	2	1	3
30 Oneida.....	37	38	11	7	93	8	11	.....	.....	40	34	74
31 Onondago.....	1	.....	1	.....	2	1	.....	.....	.....	1	.....	1
32 Osage.....	15	.....	8	6	29	5	4	.....	.....	18	2	20
33 Otee.....	1	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....
34 Ottawa.....	18	20	.....	.....	38	7	11	.....	.....	11	9	20
35 Pawnee.....	1	2	.....	.....	3	.....	1	.....	.....	1	1	2
36 Pen d' Orielle.....	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1
37 Peoria.....	.....	1	.....	.....	1	.....	.....	.....	.....	.....	1	1
38 Piegan.....	24	7	5	.....	36	12	1	.....	.....	17	6	23
39 Pottawatomie.....	.....	1	.....	.....	1	.....	1	.....	.....	.....	.....	.....
40 Puyallup.....	2	1	.....	.....	3	1	1	.....	.....	.....	.....	.....
41 Pueblo.....	17	14	3	3	37	10	3	.....	.....	10	14	24
42 Quapaw.....	1	1	.....	.....	2	1	.....	.....	.....	.....	1	1
43 Sac and Fox.....	1	2	2	.....	5	.....	2	.....	.....	3	.....	3
44 Seminole.....	1	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....
45 Seneca.....	26	18	4	1	49	6	1	.....	.....	24	18	42
46 Shawnee.....	.....	2	5	6	13	1	.....	.....	.....	4	8	12
47 Shoshone.....	4	.....	.....	.....	4	1	.....	.....	.....	.....	3	3
48 Siletz.....	.....	3	.....	.....	3	.....	.....	.....	.....	.....	3	3
49 Sioux.....	37	38	1	.....	76	8	6	.....	.....	30	32	62
50 Stockbridge.....	2	4	.....	.....	6	.....	1	.....	.....	2	3	5
51 Tuscaraora.....	14	5	.....	1	20	1	.....	.....	.....	13	6	19
52 Umatilla.....	1	.....	.....	.....	1	1	.....	.....	.....	.....	.....	.....
53 Winnebago.....	4	3	4	1	12	1	.....	.....	.....	7	4	11
54 Wyandotte.....	1	5	.....	.....	6	.....	.....	.....	.....	1	5	6
Aggregates.....	397	269	100	52	818	139	76	.....	1	358	244	602

Carlisle, Pa. Indian School Foot-ball Team.



1. Thomas Schanandore (Oneida) sub t; 2. David McFarland (Nez Perce) l b; 3. Joseph Irwin (Gros Ventre) r t; 4. Charles Buck (Piegan) l t;
5. Delos Lone Wolf (Kiowa) c; 6. Jonas Metoxen (Oneida) f b; 7. Benjamin Caswell (Chippewa) capt. and r b; 8. Benjamin American Horse (Sioux) sub e;
9. Martin Wheelock (Oneida) l g; 10. Bemnos Pierce (Seneca) r g; 11. Harvey Warner (Omaha) r e; 12. Anthony Austin (Piegan) l e and asst. capt;
13. Harrison Printup (Tuscarora) sub g; 14. Geo. Shelafo (Chippewa) sub q; 15. Antoine Donnell (Chippewa) q b; 16. Pressly Houk (Piegan) sub b.