

# The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XII. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., DEC. '94. & JANUARY '95. NO. 8.

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This old couplet:

"Mother may I go out to swim?  
Yes, . . . .

But don't go near the water,"

has met its counterpart in the Indian's case. The Indian says, "Missionary may I become civilized?" and the missionary replies, "Yes but don't go near civilization."

The Catholics call us a Bigot. We submit in rebuttal our answer to the endorsement of the Secretary of War in another column as some evidence that we have some broadness. We defy the Catholics to show a single Catholic school, Indian, white or other, where Protestant children in attendance have any such privileges to receive Protestant ministrations. We have known an Indian school where the children were largely Protestant to fall under a Catholic Superintendent and forthwith the whole school was marched off every Sunday to Catholic service.

The Catholics object to our having students, Catholic students it may be, put in type the sentiments we write to protect ourselves against the encroachments and opposition of Romanism. If we lie in these statements it will only hurt us. Why should they object?

Eye witnesses tell us the most pitiful stories of starvation and of the death, insanity and disease therefrom among the whites in the Dakotas. Great districts have become quite depopulated by the farmers abandoning their lands and removing to more fertile regions, but many, too poor to remove, have been compelled to stay and starve.

Where the skilful white farmer cannot make a living how is it possible for the untrained Sioux to ever become self-supporting? Must they through all their generations remain the pauper recipients of governmental support? Out upon the statemanship of the legislator, the religion of the Church and the humanity of the humanitarian, which would hold these people or any one of them to the barren unproductive wastes of their reservations under any pretense whatsoever. Better, a thousand times better, to scourge both young and old into escaping from such perpetual enslavement to such helpless poverty and educative pauperism into the exemplary thrift, industry and plenty of our best civilized communities.

Capt. Woodson, U. S. Army, Acting Agent for the Cheyenne and Arapahoes in Oklahoma, proposes to take \$500,000 from the \$1,000,000 general fund belonging to those Indians and build a house on

one of the allotments for each family and then furnish such family with agricultural implements, seeds, stock, chickens, ect., sufficient to make a beginning towards utilizing the allotment for the support of the family, having district farmers to instruct.

Certainly!

Why not?

What could be more commonsense?

To give a blanket, tepee Indian an allotment of land and no help to occupy and work it and say to him "root, hog, or die," and then stand off and mock at his failure is criminally the quintessence of cruelty; not less so than to put him in a boat in mid-ocean and expect him to survive unprovided with either propelling or directing force. Allotment must not be set down a failure until it has been thoroughly tried under the best conditions. We believe Capt. Woodson can carry out his excellent plan and is abundantly able to see that every dollar goes economically and directly to the fullest benefit of the Indian and that no dollars wrongfully accrue to his neighbor—the greedy alert, designing white man.

While exposing the bigotry of certain shallow-minded missionaries, we have no intention of attacking the great underlying principles which govern all true missionary effort. The spirit which prompts the giving of money, time and life itself for the betterment of the ignorant and the oppressed, receives its impulse from Him who was not willing that any should perish, and far be it from us to disparage any honest effort to uplift poor humanity. Of this one thing however we are certain, that Church Boards are too frequently guilty of gross error in sending men and women into the field who are wholly incompetent to perform the duties devolving upon those who are the avowed messengers of light and leading. The erroneous impression has long been abroad that any one possessing rather more than the average share of piety is fitted to be a missionary. Sound judgment, fine discrimination, ability to organize and perfect a system, power of supremacy over adverse conditions, in short—a high order of the faculty known as common sense, is rarely made a necessary qualification for entrance upon missionary work. Occasionally one may be found who is conspicuous for breadth of spiritual and mental vision and then good people lament that one so capable should be sacrificed among an ignorant and degraded people. If competency counts for anything it should be at the premium among those sent as the representatives of civilization and Christianity. The controlling motive of many missionaries is rather to establish a goodly company of adherents to their particular faith than the all-around development of the individual. Blind prejudice is not a quality specially characteristic of missionaries, it is a sin very common to mankind in general, but it is high time that delegating Church Bodies see to it that Christ's ambassadors are those whose souls are large enough to recognize that Christianity is greater than denominationalism.

#### The Tune Turned.

Black Coyote, chief of Indian police, and deputy sheriff, saw a white man stealing goods at Geo. M. Crowe's store yesterday, and promptly arrested him and lodged him in jail.—*El Reno Eagle.*

#### IN MEMORIAM.

On January 2nd, while sitting in the railroad station at Bryn Mawr, Pa., Dr. James E. Rhoads, one of the original trustees for the charity funds of this school passed quietly and almost instantly from the life here to the life beyond.

Dr. Rhoads had but recently resigned his position as President of Bryn Mawr College. He was a leading member of the Society of Orthodox Friends, filling for many years the most important places in their different boards of management. He was one of the earliest, most efficient and highest respected friends of the Indian cause. He was an adviser of different Presidents in behalf of the Indians. Dr. Rhoads was a man of stately and most dignified presence, a veritable Christian gentleman of the old school. He was a warm friend of Carlisle and its principles from its very inception until the close of his life. His visits to Carlisle at different times and his kindly letters of counsel were always an inspiration. His loss will be deeply felt throughout the Indian educational field and particularly by the Superintendent, Assistant Superintendent and all connected with the Carlisle School.

The great multitude present at our Commencement three years ago will remember when he gave the diplomas the impressiveness of Dr. Rhoads' address, which fell like a benediction upon the graduating class and the whole school.

We shall never forget an hour spent in consultation with President Cleveland at his request early in his first administration. How at its close and after having answered his multitude of questions he said: "Captain, I have had many talks with different people on the Indian Question, and there is only one man I have met so far who talks just as you do, and he was a Dr. Rhoads belonging to the Society of Friends and, I believe, lives in Philadelphia." We always felt that having Dr. Rhoads with us we had a host.

His last letter to us, written on the 4th of December is most fittingly a part of this brief notice.

"BRYN MAWR, PA.,  
12 mo. 4, 1894.

"MY DEAR CAPTAIN PRATT:  
"Words alone do not mean much, but I feel such a desire to encourage you in your most useful and successful labors that I must send you a word. The reduction of the number of the contract schools will throw a still greater duty upon the Government schools, and as there is a vast deal of educational work yet to be done for Indians your Institution is, if possible, more important than ever. Then you are specially fitted for your career, and called of God to it. So be of good courage. The day gains and light spreads in the Indian world, and when the great harvest comes it will be no sorrow of heart to you that you gave many of the best days of your life to the uplifting of the Indians,—the Indians who are yet God's children by creation, and for whom Christ died.  
"I am yours with great regard,  
JAMES E. RHOADS."

#### THE MISSIONARIES VERSUS THE CARLISLE SCHOOL.

Too often the so-called missionary on the reservation stands aloof and looks askance at the Indian boy or girl returning from a Government non-reservation school, and criticises sharply both with tongue and pen if said boy or girl in any

measure yields to the universal conditions and becomes in any part a factor in those conditions. Too often one of the sweetest morsels to said so-called missionary is a returned student dressed in whole or in part as an Indian. The student may have been months or years after returning in reaching that condition and it may have been practically impossible for said student to get other clothing. It may be, too, that there are fifty other returned students from the same school at the same agency continually wearing civilized dress, and whose conduct and usefulness are exemplary, even as aids to the said so-called missionary, yet too often these things cut no figure in the so-called missionary's expressions. If he is giving an account of his work, either to a visiting Church official or other visitor, or is writing a letter to his Church paper, he too often ignores the better and true side and presents the alleged retrograded student as a sample, bases his comparisons accordingly, and endeavors to exalt the fabric of his own particular work and alleges its greater usefulness.

We have before us a sample of this sort. The fifteen hundred people who were present at our last commencement, in March will remember the graduating essay of one of our girls who took for her theme, "yourself in my place," or "The difficulties surrounding the returned students," especially the girls. It may be found in THE RED MAN for January and February, 1894. We recall that tears ran down the face of a great Cabinet officer present, whose many years of western Indian experience told him her every word was momentous to the present issues especially when she asked not to be blamed if under the influences and merciless forces she portrayed she should not be able to meet all the expectations of the many friends she had made during her school life.

One N. B. Rairden writing from Omaha to *The Standard* of Chicago, the principal organ of the Baptists in the North-West, draws a pitiful, exaggerated, and for the most part untruthful picture of this girl's return to her tepee home. We were recently on this reservation and know the facts. She met nothing she did not expect and she met all with more credit to herself than her truest friends could have rightly expected. The statements of what happened, though told in a religious paper and by one who assumes to speak in the interests of God's kingdom on earth, are a shameful exhibition of the narrow spirit that too often animates too many of these so-called Missionaries.

Mr. Rairden is only an observing traveler "during the last few months" and it is quite evident that like most inexperienced transients he has gained a deal of information that isn't true.

Here is what he says about our girl:  
"Secular Education and Evangelization for the Indians—  
"During the last few months, the writer has made a special study of this question as it relates especially to the Blanket Indians. Many instances like the following have come to his observation:  
"An Indian girl, who had been educated at Carlisle, and a graduate of that institution, having stood well in all her classes, adopted the dress of civilization, and so far as education would go was prepared to put in practice the new ideas which had come to her during this eight years of training in Carlisle. Her family



of course, were still untouched by the influences of education or civilization. When she arrived at Anadarko there was no place for her to go where she would have the encouragement and help of those who were civilized and educated. When she realized that she must return to the old life in the tepee, with all of its surroundings, she sat down upon her trunk and cried very bitterly. Her mother came and was so greatly incensed at the appearance and supposed superior feeling of the young lady, that in a furious way she tore from her all the clothes she had, and left her nothing but a blanket, with which to cover herself. She was obliged to return to the tepee, for she had nowhere else to go. She was obliged to return to the dress of the tribe, for she had nothing else to cover herself with. She was subjected to ridicule and mockery everywhere she went. Every effort to lift up the home life was met by opposition and ridicule. In utter despair she gave up all hope of being anything better than those about her and returned to the life from which she had been lifted by her education.

"This is the same story, with necessary variations, which might be written of hundreds of the young people who are taken away and educated, while nothing is done in the way of evangelizing the people from whom they come.

"Evangelizing the Parents and Future Associates should be vigorously prosecuted. Very different is the reception these young people meet from the Christianized Indians. Every effort is made to encourage them to continue and practice what they have learned. The grace of God in their heart weans the people away from the old customs and gives them every incentive towards civilization. If this work of Christianity and civilizing the homes of the people had been carried on vigorously for the past ten years the work of education would have been ten-fold more successful than it has been. If we could put a missionary and his family into each strategic point, among the wild tribes, and let them have special care for these young people who return from the schools, seeking to encourage them and help them, and at the same time influence their parents in the right direction, very few of them would return to the blanket.

We should have the names and individual facts in the cases of each of the "many instances like the following, etc.," and have no doubt that in most of them we should find the conditions entirely different from what they are alleged. Scarcely a material statement made in this particular case has any foundation of fact either in tissue or substance. The girl's family had been touched effectively by "the influences of education and civilization."

There were a number of places to which she could go, even to relatives, and "have encouragement and help of those who were civilized and educated." She never realized that she must return to the old life, in the tepee. She did not "cry bitterly." Her mother did not in a "furious" or any other "way" tear "from her all the clothes she had" or any part of them. She did go with her mother to her tepee for a very short visit, but she wore her civilized clothing all the time, and was not "obliged to return to the dress of the tribe." She may have been "subjected" to some "ridicule" but it was comparatively trifling and she did not meet it "every where she went." She never gave up in "despair" nor did she "return to the life from which she had been lifted by her education."

After a short visit with her mother in her tepee home she accepted work in a reservation school and had been so occupied for months and was so occupied when Rairden wrote his letter on December 8th, but he falsely carries her to "the life from which she had been lifted by her education" and basely leaves her there.

Mr. Rairden and his informer are evidently desperate, and certainly unscrupulous.

With the positions taken by Mr. Rairden as deductions from his untrue story and other almost equally false assertions we will not now deal, but may later.

We will close our notice of him and his effusion for the present with an experience recalled by the following which is the closing paragraph of his letter:

"The Pictures of Big Tree, Samuel Atone and Missionary Hicks.

"Quite a number of inquiries have come to this office as to where these can

"be procured. I desire to say that I have a supply of the photographs taken at Winfield, Kan., and also of the cuts made from the photograph. They are sold, at twenty-five cents each, the profit going toward the expenses incurred on the trip to the conventions in Iowa, Kansas and Nebraska. You can send twenty-five cents in postage and state which you prefer, the photograph or the cut, and it will be sent.

N. B. RAIRDEN.  
Y. M. C. A. Building  
Omaha, Neb., Dec. 8, 1894."

When we were at Anadarko in November last we made early inquiry for Big Tree because we had great reason to be specially interested in his career from stirring incidents in which he was conspicuous and in which we participated in the late sixties and early seventies.

We were told that Big Tree had become a leading convert to the Baptists and was off with one of the missionaries under the direction of Mr. Rairden or some other on a tour among the churches in Iowa, Kansas and Nebraska.

Our informant, an Indian, said that through Samuel Atone, his interpreter, a young man educated in the Government schools (a fact not revealed to the public by Mr. Rairden in his effusion) Big Tree had written home that he was having a good time.

Though there is much in the whole story both in our long ago experiences with Big Tree and his acts and his recent tour and return which ought to be known to fully understand the situation, we have not the space.

Big Tree returned to Anadarko the afternoon of the day before we left, and came to see us. His wife had been in camp on the banks of the Washita River at the Agency during his absence.

Big Tree had on a clerical suit and altogether presented an impressive appearance entirely in keeping with his missionary tour.

The next morning he came into the store where we were and he had on nothing to cover his nakedness but a shirt, a pair of leggins and a sheet, the two latter made of muslin and both as dirty and in need of washing as any such garments we saw on the reservation worn by any of the non-Christian Indians, and not only that, but his face was painted as of old and his wife was with him and in like manner was not to be distinguished from the veriest un-Christian squaw in the tribe.

We moralized:

Here is the so-called missionary lying to the country outright about the returned Carlisle student. Here is his principal convert, a man of commanding influence in his tribe, carried around the country in his clerical suit provided for the occasion by the so-called missionary who claims him as a star in his crown, to show the country what missionary work on the reservation is accomplishing.

Here is the return, and only one night. Here is the wife in waiting for weeks on the banks of the river where water is plenty and not even washing her husband's easily washed clothing.

Are these the regenerated fathers and mothers whose homes have been purified by so-called missionary labors flaunted as the one thing needful to consummate success in Indian civilization?

#### THE ROMAN CATHOLIC CHURCH. Versus THE CARLISLE INDIAN INDUSTRIAL SCHOOL.

During the more than fifteen years' history and of our superintendency of this school we have had the constant opposition of the Roman Catholic Church.

From time to time we have been impelled to defend ourselves and have used our right to select the method of our defense. A recent copy of the RED MAN contained a number of these defensive expressions.

In a controversy, (none of ours) in the Minneapolis Times with ex-Commissioner of Indian Affairs, T. J. Morgan, a Catholic Priest, named Cleary, animadverts upon a RED MAN article, the school and its superintendent as follows:

I shall not attempt to chase the gentle-

man all over the country in his rambling disquisition on the merits of his patent scheme of furnishing "non-sectarian" education. I beg leave simply to refer to the Carlisle school, which Mr. Morgan so often refers to as a model of non-sectarian training for the Indian children. As an illustration of what is meant by "non-sectarian" at that establishment I select the following specimen of anti-Catholic lying, taken from the RED MAN, a paper published at the Industrial school, monthly, in the interest of Indian education and civilization.

"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 imported many workmen and work women and established and organized numerous agencies among the Indians and at Washington to carry out his purposes. From much trying experience and wide observation 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 divide and destroy the country had the pope's blessing."

This is the kind of stuff the Indian boys, many of whom are Catholics, are made to put in type at the Carlisle Institute, an establishment supported in part by Catholic tax-payers. A little investigation into that boasted "non-sectarian" institute might be of service. If this be a specimen of "non-sectarianism" we can understand the object the bigoted Mr. Morgan had in view to make all the Indian schools "non-sectarian." "Non-sectarian," forsooth, when the wards of the nation are taught in such institutions to believe most ridiculous charges against the Catholic church. Mr. Morgan attempted to create a great sensation here in Minneapolis by assuring his audience that the Catholic teachers among the Indians taught them the catechism at public expense. Even he could not suspect those teachers of poisoning the minds of their pupils against Baptists or any other Protestant denominations. But here in a boasted "non-sectarian" school, supported by the public funds, the Indian children are taught to believe that the church that led most of their pagan fore-fathers from the darkness of idolatry to the light of Christian truth, is an enemy of this free republic. What respect can those Indian children have for a government that permits them to be misled in this manner? All intelligent men well know that the pope never blessed nor indorsed the Southern confederacy.

Our answer to the above is the following historical correspondence which can be found in Appleton's Annual Encyclopedia for 1863, Vol. III, page 820, and in various newspapers of the time, both North and South:

#### Letter from Mr. Davis to the Pope.

RICHMOND, Sept. 23, 1863.

Very Venerable Sovereign Pontiff: The letters which you have written to the clergy of New Orleans and New York have been communicated to me, and I have read with emotion the deep grief therein expressed for the ruin and devastation caused by the war which is now being waged by the United States against the States and the people which have selected me as their President, and your orders to your clergy to exhort the people to peace and charity. I am deeply sensible of the Christian charity which has impelled you to this reiterated appeal to the clergy. It is for this reason that I feel it my duty to express personally, and in the name of the Confederate States, our gratitude for such sentiments of Christian good-feeling and love, and to assure your Holiness that the people, threatened even on their own hearths with the most cruel oppression and terrible carnage, is desirous now, as it has always been, to see the end of this impious war; that we have ever addressed prayers to heaven for that issue which your Holiness now desires; that we desire none of our enemy's possessions, but that we fight merely to resist the devastation of our country, and the shedding of our best blood, and to force them to let us live in peace under the protection of our own institutions, and under our laws, which not only insure to every one the enjoyment of his temporal rights, but also the free exercise of his religion. I pray your Holiness to accept on the part of myself and the people of the Confederate States, our sincere thanks for your efforts in favor of peace. May the Lord preserve the days of your Holiness and keep you under His divine protection.

JEFFERSON DAVIS.

#### The Pope's Reply.

ILLUSTRIOUS AND HONORABLE SIR, GREETING: With all the good-will which

was fitting, we have recently welcomed the men sent by your Honor to bring to us letters dated the 23d of the month of September last. Certainly we received no small pleasure when from the same men and from the letters of your Honor we learned with what feelings at once of joy and of a most favorable mind toward us you were affected, Illustrious and Honorable Sir, when first you obtained knowledge of our letters to those Venerable Brothers, John, Archbishop of New York, and John, Archbishop of New Orleans, written on the 18th of October, in the preceding year, by which we incited those Venerable Brothers again and again and exhorted, that according to their distinguished piety and episcopal care, with most earnest zeal they should expend every effort, and that in Our name, by which the fatal civil war which has arisen in those regions might be brought to an end, and that those peoples [states] of America might obtain again general peace and concord in their relations to one another, and love each other with mutual affection. And it was very pleasing to us to know that thou, Illustrious and Honorable Sir, and those peoples, are animated with the same sentiments of peace and tranquility which we have so earnestly inculcated in the above-mentioned letters addressed to the aforesaid Venerable Brothers. And I would that other peoples, also, of those regions, and their rulers, seriously considering how grave and how sad is intestine war, may be willing with calmed minds, to enter into and embrace counsels of peace. We, indeed, will not cease, by most fervent prayers, to pray and beseech God Most Excellent and Most High that upon all those peoples of America He will pour out the spirit of Christian charity and peace, and will rescue them from the very great evils by which they are afflicted. And from the same most clement Lord of compassions we entreat also that He will illuminate your Honor with the light of His divine grace, and join you to us in perfect charity.

Given at St. Peters, Rome, the 3d day of December, 1863, of Our Pontificate the eighteenth year.

Lossing says:

"This was the only official recognition the Confederacy received from any Government."

Mrs. Davis, in her memoirs of her husband, pages 446 and 447 adds further:

"During Mr. Davis's imprisonment the Holy Father (Pope Pius IX.) sent a likeness of himself, and wrote underneath it, with his own hand, attested by Cardinal Antonelli: 'Come unto me all ye who are weary and heavy laden, and I will give you rest.' The dignity and the man both illustrated the meek and lowly Lord of all, whose vicegerent he was.

"Mr. Davis's early education had always inclined him to see in the Roman Catholics friends who could not be alienated from the oppressed."

#### ANOTHER.

Some months ago we called attention to an unwarranted exhibition of religious bigotry in the management of the Indian Industrial School located at Carlisle, Pa., and under the superintendency of Captain Pratt, of the Tenth cavalry, U. S. A.

WHAT WE OBJECTED TO THEN WAS THE MAINTENANCE OF A PROTESTANT SABBATH SCHOOL WHICH ALL THE PUPILS OF WHATEVER RELIGIOUS PERSUASION, ARE COMPELLED TO ATTEND. Captain Pratt calls his school undenominational. By this he means that it is not distinctively Baptist, Methodist, Unitarian or Episcopalian. But it is Protestant and anti-Catholic.

There is published at this Carlisle School a monthly journal, known as THE RED MAN, which is one of the most flagrantly and violently sectarian sheets in the country. We quote two specimen paragraphs from a recent issue of this sheet:

"Telegraph dispatches 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."

"From much trying experience and wide observation 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 divide and destroy the country had the Pope's blessing."

This publication ought to be suppressed, and the same fate ought to overtake Captain Pratt of the United States army.—[Boston Republic (Catholic).]

The above comes to us with the following

#### Indorsement:

WAR DEPARTMENT,  
November 27, 1894.  
Respectfully referred to Captain R. H. Pratt, 10th Cavalry, in charge of Indian



Industrial School, Carlisle, Pa., with the information that this matter was brought to the attention of the Department by a gentleman entitled to consideration, and full information is desired as to the matter. Also what connection has Captain Pratt with the publication of the *THE RED MAN*.

JOSEPH B. DOE,  
Acting Secretary of War.

#### Second Indorsement.

INDIAN INDUSTRIAL SCHOOL,  
CARLISLE, PA.

December 11th, 1894.

Respectfully returned to the Honorable  
The Secretary of War.

During the whole life of this school of more than fifteen years, the Catholic priests of the town of Carlisle have on Sundays had control for Sunday School and Church purposes of all Catholic pupils belonging to this school. Every Sunday when it was reasonably possible for the children to attend Church the Catholic children have been marched into town and attended both Sunday School and Church in the Catholic Church in the town of Carlisle. Whenever requested by the priests the Catholic students have attended all special services and the priests have had them for special training on a week day evening of each week in a room on the school ground. No Catholic pupil within my knowledge has ever been asked, much less compelled, to attend any Sunday School but his or her own. In addition to this all the other larger and more intelligent boys attend the various Sabbath Schools in the town of Carlisle and they and the girls have full privilege to the day services of the Church with which they have affiliations or towards which they or their parents trend. I think in this matter I have been thoroughly non-sectarian and United States. The statement in the clipping is therefore entirely false, but it harmonizes generally with the utterances Catholic papers and priests make about this school. Apparently the only administration and management of its affairs which will suit them must be entirely Catholic. Forbearance on my part brings no relief: hence other methods of meeting the antagonism.

Your attention is respectfully invited to the propriety of suggesting to the "gentleman entitled to consideration," who brings this matter to you, that he have the papers printing this falsehood make the amends and corrections which truth and fair dealing demand.

I enclose a copy of *THE RED MAN* containing the extracts referred to which need to be read in connection with the whole subject matter and have to respectfully inform you that I am responsible for the contents of the paper.

Your endorsement is signed with a stamp and as it seems to me different from the usual methods of the War Department I think it best to return this answer under personal cover.

(Signed) R. H. PRATT,  
Capt. 10th Cav'y., Supt.

#### ONE MORE.

We have several other equally rabid editorial notices sent to us marked from the Catholic religious and secular press, but have space for only one more from the *Catholic Telegraph* of Cincinnati, Ohio:

"A Bigot in Office.

"Capt. R. H. Pratt, U. S. A., continues 'to conduct the government Indian school at Carlisle, Pa., as an anti-Catholic institution. In *THE RED MAN*, a monthly paper published under his supervision, the 'spirit in which he discharges his paid duty to the public, is shown. In a recent issue of that periodical these paragraphs occurred:

'From much trying experience and wide observation 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 divide and destroy the country had the Pope's blessing.'

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

'Congress has already on one occasion

'shown its disapproval of Capt. Pratt's intolerance by cutting down his salary. To cure him, it may have to dismiss him from the service to which he is a disgrace. A bigot has no fitness for public office. Capt. Pratt is evidently not qualified to teach Indians truthfulness, nor a knowledge of history, nor fidelity to the fundamental constitutional principle of religious liberty.'

It will be noted that these editorials are much alike, and those not given do not materially differ. The uniformity is suggestive of Catholic Bureau press control. The special feature in the above squib is the boasting attitude over the cutting down of Capt. Pratt's pay, as though saying "did it, and I'll do more of it".

As to truthfulness, knowledge of history, etc., these may rest on the facts, and the public (entire public, secular, Protestant and Catholic, not Catholic only) must be our judge and jury, as they must also be of the course of our accusers.

#### WHAT THE PRESIDENT OF THE UNITED STATES HAD TO SAY IN HIS ANNUAL MESSAGE ABOUT THE INDIAN.

##### Unsatisfactory Situation.

Though the condition of the Indians shows a steady and healthy progress, their situation is not satisfactory at all points. Some of them to whom allotments of land have been made are found to be unable or disinclined to follow agricultural pursuits or to otherwise beneficially manage their land. This is especially true of the Cheyennes and Arapahoes, who, as it appears by reports of their agent, have in many instances never been located upon their allotments, and in some cases do not even know where their allotments are. Their condition has deteriorated. They are not self-supporting and they live in camps and spend their time in idleness.

I have always believed that allotments of reservation lands to Indians in severalty should be made sparingly, or at least slowly, and with the utmost caution. In these days, when white agriculturalists and stock-raisers of experience and intelligence find their lot a hard one, we ought not to expect Indians, unless far advanced in civilization and habits of industry, to support themselves on the small tracts of land usually allotted to them.

If the self-supporting scheme by allotment fails the wretched pauperism of the allottees which results is worse than their original condition of regulated dependence. It is evident that the evil consequences of ill-advised allotment are intensified in cases where the false step cannot be retraced on account of the purchase by the Government of reservation lands remaining after allotments are made, and the disposition of such remaining lands to settlers or purchasers from the Government.

I am convinced that the proper solution of the Indian problem and the success of every step taken in that direction depend to a very large extent upon the intelligence and honesty of the reservation agents and the interest they have in their work. An agent fitted for his place can do much toward preparing the Indians under his charge for citizenship and allotment of their lands, and his advice as to any matter concerning their welfare will not mislead. An unfit agent will make no effort to advance the Indians on his reservation toward civilization or preparation for allotment of lands in severalty, and his opinion as to their condition in this and other regards is heedless and valueless.

The indications are that the detail of army officers as Indian agents will result in improved management on the reservations.

Whenever allotments are made and any Indian on the reservation has previously settled upon a lot and cultivated it, or shown a disposition to improve it in any way, such lot should certainly be allotted to him, and this should be made plainly obligatory by statute.

In the light of experience, and considering the uncertainty of the Indian

situation and its exigencies in the future, I am not only disposed to be very cautious in making allotments, but I incline to agree with the Secretary of the Interior in the opinion that when allotments are made the balance of reservation land remaining after allotment, instead of being bought by the Government from the Indians, and opened for settlement with such scandals and unfair practices as seem unavoidable, should remain for a time at least as common land or be sold by the Government on behalf of the Indians in an orderly way and at fixed prices to be determined by its location and desirability, and that the proceeds, less expenses, should be held in trust for the benefit of the Indian proprietors.

The intelligent Indian school management of the past year has been followed by gratifying results. Efforts have been made to advance the work in a sound and practical manner. Five institutes of Indian teachers have been held during the year, and have proved very beneficial through the views exchanged and methods discussed particularly applicable to Indian education.

Efforts are being made in the direction of a gradual reduction of the number of Indian contract schools so that in a comparatively short time they may give way altogether to Government schools, and it is hoped that the change may be so gradual as to be perfected without too great expense to the Government or undue disregard of investments made by those who have established and are maintaining such contract schools.

The appropriation for the current year ending June 30, 1895, applicable to the ordinary expenses of the Indian service amounts to \$6,733,003.18, being less by \$663,240.64 than the sum appropriated on the same account for the previous year.

#### THE SECRETARY OF THE INTERIOR

##### Has This and More to say of Indians in his Annual Report.

The work of the Indian Bureau becomes more interesting as it is better understood. Its task is that of developing a people no longer savage, but still far from civilized, into beings fit for American citizenship and capable of self-support. How can this be accomplished in the most practical manner? What steps will lead the most certainly in that direction?

There are two means chiefly relied upon—education and allotments of land in severalty.

I do not question the advisability of allotting land to Indians in severalty, but I do most seriously question the propriety of this course before the Indians have progressed sufficiently to utilize the land when taken. The allotments should be made to the Indians in severalty for the good of the Indians, for the advancement of the Indians, not for the purpose of obtaining land connected with the Indian reservation to satisfy the insatiable desire of border men, who obtain it frequently, not for homes, but for speculation.

I urge a treatment of Indian land based solely upon the purpose of realizing from it for its owner the highest possible value. What is best for the Indians—to keep their land or to sell it? If the members of a tribe have reached a state sufficiently civilized to be able to progress still further by selling a portion of their land, then sales should be made; but the land should not be purchased from the Indians at the best bargain the United States can make. It should be sold for the Indians by the United States, the Department acting as a faithful trustee, and obtaining for the Indians every dollar the land will bring.

By a faithful effort to preserve the property for its real owners, and at the same time to compel the reservation Indians to work and labor for a livelihood, I believe that it is possible to make self-supporting nearly every agency. But to accomplish this, agents absolutely faithful and thoroughly capable must be placed in charge.

If an Army officer fills the place, he

must do so with the enthusiasm of a soldier in line of battle. If a civilian fills the place, he is unfit for the task unless moved by an earnest, zealous, inspired purpose to accomplish the noble work of helping to elevate a weaker race. Something of the missionary spirit should be in the heart of every employé at an Indian agency or Indian school. I can not claim that the present administration has uniformly succeeded in selecting people of the character described, but it is the earnest purpose of the Indian Bureau and the Department to study the employes throughout the entire service, to make proficiency the sole standard of retention in office, and to make apparent capacity the sole ground for new appointments.

The work of the development of the Indian is necessarily slow. Their peculiarities must be studied and understood, not as a whole, but as members of particular tribes, before those engaged in their supervision are fit for successful work. Permanency of service, therefore, is absolutely necessary to success. I believe it is possible to develop a competent, permanent, nonpartisan Indian service, and I hope before the end of another year that such progress will have been made in this direction that its realization will be assured.

\* \*

Education should be practically directed with a view to the probable future of the Indian. If he is to remain away from his former home and to enter the struggle of life in our cities and towns, as any other citizen, then his education should be as broad and as liberal as possible. But if he is to return to the reservation, to the place of his birth, and to commence his active life in the development of the resources of the reservation, then his education should be directed especially with a view to the life he will lead upon the reservation and to the possibilities of the reservation itself.

If the lands are agricultural, he should be taught the methods and mode of life followed by the ordinary American citizen engaged in agriculture. He should not be accustomed to a life far above it, to tastes much more liberal than would there be possible. Such education would render him morbid and dissatisfied upon his return. He would find no field for his accomplishments, and therefore almost surely lapse back into a state worse than that from which he was originally taken.

If his work is to be on the reservation he should be practically instructed in pursuits similar to those which he is expected to follow, and he should be accustomed to the life which he will be able to sustain. I can not help believing that by far the greater number of Indian children are to work out their future in connection with the resources upon the reservations of their respective tribes, and that that education, for the most part, is wisest which trains them in this direction. For such a child twelve months spent in the service of some intelligent farmer, in the section where the reservation is located, would be worth far more than the same amount of time spent in the East and devoted to higher education.

#### THE COMMISSIONER OF INDIAN AFFAIRS

##### In his Annual Report Says:

Educational work among the Indians has been carried on during the past year along five lines, as heretofore, viz: nonreservation training schools, reservation boarding schools, and reservation day schools, all under Government control; contract schools, both on and off reservations, under supervision of religious societies; and public schools, belonging to the respective State systems of education.

Notwithstanding the fact that last year's appropriations for education were considerably less than the appropriations for the preceding year, the tables submitted herewith show a small aggregate increase in the entire school enrollment, with more than twice as great an increase in the average attendance. Special advancement in this most important direction is highly gratifying, since it is the



steady, uninterrupted school work and influence which produce valuable and lasting results. Irregularity of attendance, the bane of schools everywhere, is particularly deplorable among Indian pupils, whose home life usually runs counter to school discipline and habits; and a short time at home does much to nullify the training received at school.

The placing of Indian children in public schools of the States in which their homes are located has made some advance during the year, but not so great as I hoped for.

The strange language and the uncouth customs—barriers which the public schools are intended to break down—are the very obstacles which prevent the entrance of the naturally shy and usually poorly fed and meagerly clad Indian child into a public school. The need of special schools for Indian youth in which they shall have specially adapted help for becoming assimilated in thought and habits with their inexorable civilized surroundings will continue many years. But there are small groups of Indians scattered all over the country for whom no such schools can be provided. Moreover, the ultimate end of "absorbing" our small Indian population into our school system, as well as our civil polity, must be kept constantly in view and every effort made by pressure and persuasion, to increase the attendance of Indian pupils at public schools.

Indians, like other people, can not be transformed by legislation or any wholesale action. Moreover, legislation is usually the result of earnest individual effort by which a majority is worked up to demand the enactment of laws whose provisions they are, on the whole, intelligently prepared to carry out. With the Indian it is the reverse. The white man has legislated for him. His circumstances are not an outgrowth from himself, but something to which he must grow up—an unnatural process, but inevitable when civilization and barbarism collide. Therefore, the individual work which would naturally precede a change in his political or social status must come afterwards. This hand to hand work must be done by men and women for men and women, and in no capacity will it count for more than when it pertains to home life.

In a small band of a few hundred Indians who previously had sturdily resisted all civilizing influences, especially schools, the field matron has gathered the children into school and obtained a strong hold for good upon every family. At another point sewing schools, weekly clubs, and simple Sabbath services have brought to the young men and women self-respect, something hopeful and widening in their narrow lives of poverty, dirt, and degradation, until they have dared to be "progressive." Elsewhere an agent reports of the field matron: "The benefits of her work are evident in many ways. Some of the most desperate characters of the tribe who have come under her influence have developed into steady, hard-working men." Very naturally he asks for several more such matrons. On two remote reservations the field matrons find their training as physicians of incalculable value in relieving suffering and enlightening ignorance of the ordinary laws of health. Everywhere this field matron work modifies outward forms and touches the mainsprings of life and character, and slowly develops a finer womanhood, childhood, and manhood. It is a subtle force which enlightens, strengthens, removes prejudices, and breaks down barriers. It is a powerful ally of the schools, and from that point of view alone calls for extension.

Nonreservation Indians, realizing the fact that the unappropriated public lands are rapidly disappearing, are making efforts to find lands which may be secured as their homes. Whites have settled everywhere, and circumscribed their territory; they are hemmed in on all sides

and must adopt the ways of civilization or perish.

It has been repeatedly stated that it was not the intent of the law nor the policy of the office to allow indiscriminate leasing of allotted lands, which would defeat the very purpose of allotments, but to permit such leasing only when the allottee "by reason of age or other disability" is unable to occupy his land. If an allottee has physical or mental ability to cultivate an allotment by personal labor or by hired help, the leasing of such allotment should not be permitted.

The sales of liquor to Indians who have received their allotments and therefore become citizens of the United States, and the attitude of the courts toward that question, threaten serious embarrassment in the administration of Indian affairs. In 1890 the U. S. district court for Washington decided that the Puyallup Indians in that State were citizens of the United States; that the United States was not authorized to maintain an agency over them, and that the Indians were not under the charge of a U. S. Indian agent within the meaning of the intercourse acts prohibiting the sale of liquor to Indians. I have recently received reports from agents of the Shoshone Agency, Wyo., and the Grande Ronde Agency, Oreg., inviting attention to a decision by Judge Bellinger of the district of Oregon, in which it is held that Thomas Hawkes and Edward Kline, charged with selling liquors to Indians who have received allotments in severalty, had not violated the law for the reason that the allotment of land in severalty to Indians has removed them from under the charge of Indian agents and given them the standing of American citizens, and that as such the laws of the United States governing Indian wards of the Government do not apply to them, since the selling of liquor to an Indian who is not in charge of a U. S. Indian agent is not punishable under the United States statutes.

In commenting on this decision, Capt. Ray of the Shoshone Agency says that if the interpretation of the law as laid down by Judge Bellinger is correct he does not think any advantages to be derived by the Indians from allotments will compensate for the evils that will follow the opening of the reservation to whisky sellers, and that in their present condition it will practically destroy the Indians to remove them from the protection of the agent and turn them over to the most lawless element on the frontier. Agent Brentano of the Grande Ronde Agency reports that since this decision was rendered by Judge Bellinger a very large number of the Indians have gone off the reservation and become "gloriously drunk." He predicts that if the Indians are going to be permitted to drink all the whisky they like, the consequences are greatly to be feared.

#### THE SUPERINTENDENT OF ALL INDIAN SCHOOLS SPEAKS THROUGH HIS ANNUAL REPORT.

Not having space in our columns for Dr. W. N. Hailman's complete report upon the Indian schools in his charge as General Superintendent we extract a few key notes, here and there, which sound his attitude on the subject of Indian education.

He says:

All testimony agreed that the Indian youth are quite docile and obedient, readily adapting themselves to the conditions and requirements of school life, responsive and grateful, and in intellectual capacity as well as in fidelity to their moral standard, the equal of their white brothers. There is every reason to believe that with rational methods and faithful workers, Indian schools can accomplish in reasonable approximation and in due time—other things being equal—what is ordinarily expected of the average school for the children of white citizens. On the other hand their progress is much hindered by short-comings in their physical make-up, by hereditary disease and the low power of acclimatization, by the stubborn hindrances of

tribal life, and by the unfortunate influence of low white associates, incident on border life and even now not sufficiently controlled on the reservations and military posts.

The main aim of my work must be to render the specific Indian school unnecessary as speedily as possible, and to substitute for it the American Public School. This is in line with the enlightened policy that labors to do away with tribal life, reservations, agencies, and military posts among the Indians. It is in full accord with the desire of the nation to do away with the Indian problem by assimilating the Indians in the body politic of the United States.

There are many obstacles to this in the very nature of things. The natural tendency of every Institution—no matter how transient in its necessity—lies in the direction of self-preservation. Naturally in these efforts of self-preservation it seeks to establish itself more and more firmly, seeks to strengthen itself and extend its scope, and thus an Indian agency or an Indian school is very apt to submit only under protest to limitations of its work or to abrogation. And yet these things must be done sooner or later, not by sudden revolutionary measures, but slowly and deliberately, as the purposes for which these institutions have been established are being achieved.

Much confusion comes to the work of the school, and, in many cases, much serious hardship to the Indian youth, from the tendency of extending reservation boarding school work beyond its legitimate limits. On the one hand it makes of the reservation boarding school a rival rather than a feeder of the non-reservation schools. On the other hand it confines the Indian youth to the narrowing influences of exclusive tribal life and keeps them from salutary contact with Indians of other tribes and with the better factors of white civilization, which are so abundantly afforded by many non-reservation schools and entirely lacking in the reservation boarding schools. It is evident that much wrong can be done in this way to Indian youth who are detained beyond the legitimate period in reservation schools. This wrong is much intensified in cases in which the reservation school retains children fitted for promotion merely because, by reason of their age and training, they can be made useful in the work of the school kitchen, dining room, farm, or some other department of the school.

While, however, the nonreservation schools will for a long time be the chief refuge for Indian youth who may desire the higher educational advantages afforded by these institutions, earnest efforts should be made untiringly to secure admission for them in State institutions, affording facilities for agricultural, technical, and advanced scholastic instruction. The people of the respective States should be brought to see that in the matter of Indian education the several States have, with reference to the Indians within their borders, as deep an interest and as high a responsibility as the General Government, and that every educated Indian citizen secured for a State represents not only great gain to that State, but correspondingly greater gain to the United States by the localization and concentration of patriotic fervor therein implied on the part of every Indian youth.

The system of outing, so successfully carried on at Carlisle, should be established in connection with every nonreservation school.

The appointment of Indians as employees in all positions in which this is practicable should be not only recommended but consistently enforced. The positions of assistant matron, assistant cook, assistant seamstress, and assistant laundress should in every instance be filled by young Indian women. In fact, in many instances the positions of seamstress, laundress, and

cook are even now filled by competent Indian women. Similarly, all industrial assistants, and in very many cases the foremen of the workshops, as well as the disciplinarians and farmers, should be competent Indians. There are now employed in Indian schools excellent young Indians in these capacities. I have in mind at least two excellent disciplinarians, a number of assistant farmers, foremen of workshops, assistant matrons, seamstresses, teachers, etc., whom I found, in the character of their work as well as in their personal character, deserving of high praise.

By this policy the Government will afford to Indians fresh incentives for faithful work at school, additional reason to love and foster the school, while at the same time it will make the school a practical object lesson of a life in which the two races labor hand in hand toward a common purpose.

Much attention is paid in the various schools to agricultural and industrial training. The wisdom of this is self-evident. On the one hand it affords an opportunity to inculcate respect and even love for work; it becomes the occasion for much valuable experience to pupils, paves the way for effective self-help, and for the desire of home-making. On the other hand it relieves the monotony of the literary school-room exercises and thereby makes these exercises themselves more enjoyable and more profitable to the pupils. This is more particularly the case in schools in which the teachers and leaders of the industrial and agricultural work have learned to labor in full unity, where the schoolroom has learned to take its illustrations from the farm and workshop, and where the farm and workshop have learned to emphasize the practical value of the schoolroom lessons in their daily work.

If the school farm is to produce valuable results in the lives of the boys the farmer who directs their work should look upon this as the chief end of his labors. He should instruct these boys concerning the character and value of the different soils; adaptation of these soils to the various crops; the means for increasing and maintaining their fertility. He should explain to them the character, construction, and purpose of the different tools and implements used in cultivation, giving them the meaning of every manipulation in which they are engaged and the reasons therefore. In short, he should see to it that they do everything with full knowledge of the purpose in view and of the adaptation of the means used for its achievement. If this is done, the farmer will be rewarded, not only by having at his disposal more intelligent, more eager, and therefore more efficient workers, but he will raise better and more abundant crops, and at the same time there will grow within him the assurance that, in addition to hay, oats, corn, and wheat, he is raising more precious crops of intelligent farmers and laying the foundation for prosperous rural homes that will bless him as their chief benefactor.

Workshops.—Similarly, in many workshops, the harness-makers, shoe-makers, tailors, blacksmiths, carpenters, wagon-makers, painters, and so on, seem to be intent chiefly upon turning out a large number of articles, and, consequently, are apt to fall into the stultifying methods of the factory, making of the boys unthinking pieces of machinery, ignorant of the meaning and purpose of their manipulation, intent, chiefly, on filling up the time—mere toilers at jobs, not workmen with intelligent purposes and actuated by the artisan's interest.

The foremen of all of these workshops should learn to realize that in their work their first responsibility is that of a teacher. They should take pains to acquaint their pupils with the characteristics and the history of the material used in the work, with the nature and structure of the tools used, and their manipulation. Pupils should see clearly what relation the various manipulations bear to the



outcome of the whole work. They should know in all its details the plan in which their work forms a part of the whole, and should be taught step by step to form plans for themselves. Whatever drafting, cutting and fitting, laying out of the work, selection of material, joining of parts and finishing is involved in the various pieces of work turned out should be done, not by the master workman, but under the master workman's direction, by the pupils. They should come out of the school not as insignificant, in themselves helpless, fragments of some shop, but thoughtful, skilled artisans, capable and willing to take an intelligent part in the shop, or, if need be, to turn out independently full pieces of work from their beginnings.

The matron is not a mere housekeeper. She should be to the children a true mother in their relations to each other and to the adult members of the school home, watching over each one in accordance with his individual nature, doing in this respect what even the superintendent of the school can not do from the very nature of his position, more particularly if the superintendent is a man.

Ethical lessons must be emphasized by the example of all the older members of the school household in corresponding ethical conduct. Their life practice must rest clearly upon the precepts of these lessons. All the arrangements of the school household, in dormitory, dining room, schoolroom, workshop, and on the farm, must breathe this ethical spirit and must afford the pupils abundant opportunities to act in accordance with the precepts.

Permit me to protest against the not uncommon practice of crowding children into dormitories, placing beds almost in close contact, and putting from two to four children in one bed. The practice is unclean and demoralizing in the extreme, and should be peremptorily forbidden.

There is but one of the larger schools, Carlisle, that is lighted by electricity—and the expense of this was not borne by the Government—yet it would involve a comparatively small expenditure of money to light all the larger schools by electricity and to heat them by steam or water. This would not only remove the many evils of the insufficient and poison breeding method of lighting large institutions by kerosene lamps and of heating them by means of unsafe and unsanitary stoves, but would remove the chief cause for expensive conflagrations which, from time to time, consume many times the amount that would be needed in rendering such losses impossible.

#### ADDRESS BY CAPT. PRATT AT LAKE MOHONK.

At the last Indian Conference held at Mohonk, N. Y., October 9th and 12th, '94, on the morning of the third day after Miss Sybil Carter had addressed the assembly Capt. Pratt said:

*Captain Pratt:* I feel lifted up by what I have heard this morning from Miss Carter about her lace making and my good friend Bishop Whipple's stories of his experiences. But there are other pictures we ought to look at. These Indian people are not all aesthetic. They are not altogether sympathetic. There is much hardness to be overcome and there has been a great deal of hardness overcome as we have gone on in the conflict.

At Carlisle I am in correspondence with many parts of the field. My Indian students are always writing to me and in that way I get an inside view that could be gained in no other way.

Judge Strong has spoken about lands in severalty. Lands in severalty are so arranged that the Indians do not have to pay taxes. Many think that is right: that they ought to be relieved from all the responsibility possible. Then there have been some remarks about leasing the lands and letting the Indians sit on the fence and

have the white men do the work. They will do it if you give them half a chance. If the Indians are relieved from paying taxes the responsibility of supporting the necessary expenses of the community is placed upon the white men. They must build roads and school houses and jails etc., so that they have to do double duty. The result is that lands in severalty become one of the best schemes that could be thought of to make the white man hate the Indian. The white man goes out on the frontier, takes up a hundred and sixty acres of land to make a home for himself and family and then has not only to pay his own taxes but his neighbor's too, and consequently when he finds the hard position he is in he will do all he can to get rid of such a neighbor, and so would you and I. The white man resorts to about the only means which he can use without too much publicity. He doses the Indian with whiskey. So we find the Indians on the lands in severalty reservations lying around drunk on the streets of the neighboring towns, going to pieces and becoming good for nothing. And there are people who say we should not take children away from such influences!

One of my good teachers out on a western reservation looking up children says she drove by a beautiful rise of ground overlooking the river with trees close by where she saw the evidences of a large camp. She said to the Indian who was driving her:

"There has been a large Indian camp here."

"Yes," he said, "a man came out here with a big tent. He had a little steam engine; he set up something that goes round and that had wooden horses and elephants and tigers, and his little engine made it go round. And the engine whistled and the Indians came and camped in great numbers and they rode round and round, and when the white man went away he carried off three or four thousand dollars."

The devices to render the Indians idle and good for nothing are innumerable.

The great Being who gave us this beautiful world made man and as the crowning and last part of his work He put him over all that He had made and He announced that in the sweat of his face he should eat bread. The moving principle of Carlisle has always been along this line. Once when Senator Teller was present one of my boys made an apt quotation. The students voluntarily recite verses of scripture at our Sunday evening meetings and this boy said: "If a man won't work he shan't eat." That is the spirit of the Carlisle school.

I believe that the Almighty intended a great lesson to all mankind when he sent so many different races of people into these United States. I do not think there are to be any exceptions in the brotherhood of man and He will send us the thunders of Sinai and the earthquakes, war and pestilence until we come to his method about it. The man that will not work shall not eat. We are told that we are all created of one flesh and blood and that we are all brethren and we are given an example of what it is to be a brother and that example showed us by example, and taught us by precept how to be a brother. He went about with His modest fishermen disciples everywhere and associated with publicans and sinners whom He came to save; thank the Lord for that. That helps me, because like the old Darkie I am an Episcopalian in one particular at least: I am a miserable sinner always doing the things I ought not to do and leaving undone the things that I ought to do. The Lord washed his disciples' feet; He did not make them kiss his big toe. We want that kind of Lord now, and every Lord that is not of that kind ought to be driven out. He does not belong in this country, neither he nor any other forees. (I hope you will take that down, Mrs. Barrows, just as I said it, for I want to be held to account for it. If we have to fight I want it to be out in open, fair and square and then we shall know what we are at.)

*Pres. Gates:* "I think that is clear logic."

*Voice from the audience:* "Yes, that is foursquare."

*Captain Pratt:* "I want to be kind to them, but I have had to punish. We have had hard boys at Carlisle who had to be straightened out. Boys I have punished are among those that think most of me today. They are among those that write to me oftenest and remember me best."

*Pres. Gates* recalled an instance when Captain Pratt had mentioned to him a case of discipline that had occurred at Carlisle. He said he had never known a man who exercised what is called shrewd common sense combined with a Christian loving spirit in such a way as Captain Pratt did in the direction of punishments. "I made up my mind," said *Pres. Gates*, "that the man was put there for that special work and that he must follow his own ideals, for it seemed as if some of

his punishments were absolutely inspired."

*Captain Pratt:* "My way of getting the Indians to work would be simply to follow the same methods we do with all others and give them work where the work is. Not try further to keep them together and continue thinking we are somehow going to accomplish great things by continuing the tribes. The system is not American: I do not believe it is Christian. I do not believe the Lord ever intended it that way. Let us get them into our industries. If I can take children from any tribe—and if there are any Indians in this country that I have not tried I will take hold of them—and send them in considerable numbers into our communities and they by good conduct and industry win a welcome, people want them and the Indians learn to want to be there and to enjoy their new life, why cannot it be done for all? We are dealing with 250,000 people, that is all. It is this hesitancy, this hanging back from doing the right and proper thing that is in the way. We can put our Indians into all the lines of our life if we ourselves only conclude to do that.

Last year I carried from here down to Carlisle Mr. Wright the Indian minister who sang and spoke to our Convention. He talked three nights to our students. I have not heard the great evangelists, but I doubt if any man can get closer round the hearts of people than Mr. Wright. Yet he is an Indian.

If there is that nice quality in Indians which enables them to make lace and do all these other things why not let us teach them and utilize them and end this Indian problem at once. I do not believe in husbanding their so-called property. I do not feel bad because somebody once bought Manhattan Island for thirty-seven dollars and a half. It was all it was worth at that time. It was worth nothing before that. There was no such thing as barter and sale of land. The Indians moved from place to place as they do now. Senator Dawes once said you might as well give them so many beans as so many dollars, and that is true. This folly is fully shown by the condition of the Osages today. In 1868, when we bought their lands and started a great fund for them, they numbered 4246. Their lands brought nine millions of dollars, this went into the Treasury and interest at five per cent was paid them per capita semi-annually. They settled down on a tract of excellent land, fifty miles square, in the Indian Territory. This land the white people constantly covet. The Indians hold it in fee simple. They have been receiving their interest money ever since and they do not work. They hire white men to do their work. They get to-day about \$260 per capita per annum. Every man, woman, and child receives an equal share. It is paid in installments every three months. There are but 1500 left. The result is idleness, disease, whiskey and every destroying influence that Anglo-Saxon greed and genius can think of. The great Catholic Church has had its grip on them and has had a mission among them for many years and has driven out the other churches, but it has not saved them. Before long this tribe will be gone. The Chippewas of Minnesota have a treaty which will produce many millions of dollars for their use in the same way and the result will be just as disastrous.

#### A GOOD WORD FOR THE INDIAN.

Captain Ray, United States Army, in charge of the Shoshone Indian Agency in Wyoming, who has spent thirty years on the frontier, tells the *Washington Post* that the red man can be made a self-supporting citizen.

"During the year just ended," said he, "I had the Indians at work on a big irrigating canal, of which seven miles have been completed. They made as good laborers as I ever saw, and worked cheerfully for \$1 a day."

Such a statement from an intelligent and exceptionally well-informed source is valuable. It shows that what the Indian most needs is work, not coddling. Captain Ray's conclusion is thoroughly in harmony with the facts developed by the "outing system" at the Carlisle training school, and his suggestions should not be lost sight of in the Government's future dealings with the red man.—*Philadelphia Record.*



### SAME OLD TRICKS.

Lance a Catholic School Product, and Never at Carlisle.

Thunder Hawk Not a Policeman.

Daily papers of Saturday, Dec. 22nd, contained the following dispatches:

Wife and Child of a Sioux Chief Killed.

ROSEBUD AGENCY, S. D., December 21.—The wife and 6-year-old son of Yellow Bull, a subchief of the Sioux, were found in an isolated spot Wednesday terribly mutilated. When last seen they were being followed by John Lance, a graduate of the Carlisle School, and Thunder Hawk, lieutenant of police. Lance was arrested, but Thunder Hawk fled. Lance tells the story implicating himself and Thunder Hawk.—[Times, Phila.]

On seeing this we sent the following telegram and received the subjoined answer: Telegram—

CARLISLE, PA., Dec. 22, 1894.

GEO. J. WRIGHT, Indian Agent, ROSEBUD AGENCY, S. DAK.

Dispatch from Rosebud in eastern papers announce Yellow Bull's wife and son killed by Jno. Lance, graduate of Carlisle and Thunder Hawk, Lieutenant of Police No John Lance ever at Carlisle. Wire me the facts. PRATT, Capt.

Reply Telegram—

ROSEBUD, S. D., Dec. 22, 1894.

PRATT, Supt., CARLISLE, PA.

Crime committed as reported. Lance attended Yankton Catholic school 1884 to '86. Thunder Hawk not a policeman. I know nothing of paper reports.

WRIGHT, Agent.

### MARRIED A MURDERER.

A Squaw Weds One of the Indians Who Killed Her Husband.

Special Despatch to "The Press"

ROSEBUD, S. D., Jan. 4.—When Thunder and Plenty Bird murdered the old Sioux chief Red Horse last week on the reservation there was a great sensation. They are Carlisle School Indians and claimed divine authority for what they did. They were arrested and released on bail.

Here is a peculiar sequel of the story for which Deputy United States Marshal Liddiard is authority: A few days ago Susie Red Horse, the squaw of the murdered chief, went on the warpath with a big knife in one hand and a rifle in the other. She had heard that her husband's murderers were out on bail. Almost immediately she cut her hair off, this action being traditional declaration of war. Then she gave away all her property and started on the trail of Fast Thunder and Plenty Bird.

A few days later the police arranged an "atonement feast." The friends of Fast Thunder and Plenty Bird gave the widow a number of presents and persuaded her to let the law take its course. The gentle Susie is 44 years old, but when she met Fast Thunder she fell in love with him. He consented to take the place of the man he had murdered, since it would prevent the prosecuting witness testifying against him.

The foregoing is simply one more mendacious effort to defame our school by the same sly, unprincipled news-gatherer. None of the Indians named were ever at Carlisle. We are on the track of the author of these dispatches and hope to run him down and expose him. It is evident the great dailies need to exercise more care in the selection of their correspondents.

### CAPT. BECK HITS THE NAIL ON THE HEAD.

Capt. William H. Beck, U. S. A., as Agent for the Omahas and Winnebagoes is in the position to judge in regard to the future possibilities of the Indian, while his long experience as an army officer has given him favorable opportunity for knowing the red man of the past.

In a private letter from which we take the liberty to extract a few sentences, Capt. Beck says:

"I am of opinion that all Indians are not farmers any more than are others; and while early training in that direction may tend to make them able to understand agriculture in some degree, it will only make successful farmers of those who are disposed to follow that pursuit. If, however an Indian becomes educated so as to

be able to do something beyond field work, I see no place for him, certainly there is none on a reservation.

Several young men have told me that they did not "like" farming; but, I think that, perhaps, the blood of their forefathers is so strong in them that there is no labor, mental or physical, that they like, and it is only by placing them in such a position that they must employ their brains or bodies, or both, that they will become competitors, truly, with the whites. You know the persevering labor that will be for the one who undertakes to lead the enterprise of surrounding the Indians with new environment. Unfortunately the majority of those who come in contact with our Indians in the west, are of a character to contaminate rather than elevate them. Greed, eternal greed, is the besetting sin of the white who infests the Indian country and to obtain all that is valuable which an Indian may possess, the greedy Caucasian offers with smiling face a can of whiskey to the eager Red-man and the result is that the poor nomad is without a house or lands, afoot and penniless.

The young women will not succeed on a reservation, so long as the Timber Indians,—the old ones,—are not punished for violation of Government orders. They drag back the returned girl-pupil, oblige her to follow the old customs of dancing, of living and of marriage. Here and there one rises up beyond this condition, but the majority sink to the level of their mothers and here too, I think heredity comes in; but how to remedy it?

There is only one way that I see now, and that is for young men and women to follow the occupation best suited to them, after they have been taught, off of the reservation.

### CAPT. PRATT'S IDEA ENDORSED.

Since the Carlisle Indian school authorities have given a thorough trial to the system of placing Indian students upon farms during the time of vacation, and found how beneficial such a course was to those in their charge, it has been concluded to extend the system to all government Indian schools, both reservation and non-reservation, where there are scholars old enough to profit by it. Secretary Hoke Smith has reached this conclusion, and believes the inauguration of the system will be an important factor in making the Indians self-supporting. He does not intend to confine his efforts in this direction to the schools, but will endeavor to induce adult Indians, both men and women, to seek employment in the homes of farmers in the vicinity of their reservations.

With a view to promoting this plan the Secretary of the Interior has approved a circular to agents and school superintendents, asking them to find suitable families who will receive Indians in their homes, and give them practical training in every day duties and also find worthy Indians who will avail themselves of such opportunities.

At the Carlisle school many of the scholars of both sexes are employed by farmers during vacation. They receive a compensation in wages, but a much greater benefit by being brought in close contact with the home life of the whites and being taught how to work, the girls the house, and the boys in the fields and barns. The farmers have found the Indians willing and efficient, and the demand for them has become greater than the school can meet.—[Harrisburg Call.]

### Items From the Carson, Nevada, Indian School.

Dan McGinty, Nap Henry and John Switch were the boys detailed to get the Christmas tree and evergreens from the Sierra Nevada Mts, for the Christmas entertainment.

Those pupils taking part in the Christmas entertainment acquitted themselves creditably and showed a marked improvement since the last entertainment.

The children were entertained during the evenings of holiday week, by readings, music and shadow pantomimes given by teachers.

### FIVE CIVILIZED TRIBES.

Senator Dawes Argues in Favor of a Better Government for the Indian Territory.

WASHINGTON, Dec. 17. — Ex-Senator Dawes, who was a member of the commission appointed to negotiate with the five civilized tribes of Indians to secure a better government for the Indian Territory, appeared before the Senate Judiciary Committee to-day to argue in behalf of legislation to bring about that end.

Mr. Dawes gave a dark picture of the condition of affairs now in the Indian Territory. The country is now really in the hands of the white oligarchy. The real Indians, Mr. Dawes says, live in the sterile timber country and eke out an existence far from the whites and all civilizing influences. The mountains and thickets along the water courses afford a refuge and abiding place for criminals and outlaws, whence they sally in their forays on the surrounding country and States, and to which they return when pursued. The immunity thus afforded from arrest and punishment, encourages lawlessness, and only the presence of large bodies of armed men or the settlement of the country can extirpate this evil. Indians living in the woods are by the admission of their wisest men less civilized and fit for citizenship than they were twenty years ago. Theirs is a case of arrested progress, and it is believed that the only hope of civilizing them is to induce them to settle on the fertile lands, rent portions to the whites, mingle freely with them, attending the same churches and schools.

Mr. Dawes said that the barrier opposed at all times by those in authority in the tribes, and assuming to speak for them as to any change in existing conditions, is what they claim to be "the treaty situation." They mean by this term that the United States is under treaty obligations not to interfere in their internal policy, but has guaranteed to them self-government and absolute exclusion of white citizens from any abode among them; that the United States is bound to isolate them absolutely. While this was substantially the original governing idea in establishing the five tribes in the Indian Territory these tribes were to hold this Territory for the use and enjoyment of all Indians belonging to their respective tribes, so that every Indian, as is expressed in some of the treaties, "shall have an equal right with every other Indian in each and every portion of the Territory," and the further stipulation that their laws shall not conflict with the constitution of the United States. These executory provisions have not been observed by either side.

The executory conditions contained in the treaties have become impossible of execution. It is no longer possible for the United States to keep its citizens out of the Territory. Nor is it now possible for the Indians to secure to each individual Indian his full enjoyment in common with other Indians of the common property of the Territory. These executory conditions are not only impossible of execution, but have ceased to be applicable or desirable. It has been demonstrated that isolation is an impossibility, and that, if possible, it could never result in the elevation or civilization of the Indian. It has been made clear that under its operations, imperfectly as it has been carried out, its effect has been to retard rather than to promote civilization, to impair rather than strengthen the observance of law and order and regard for human life and rights or the protection or promotion of a virtuous life. To such a degree has this sad deterioration become evident that to-day a most deplorable and dangerous condition of affairs exists in the Territory, causing widespread alarm and demanding most serious consideration.

All the functions of the so-called governments of these five tribes have become powerless to protect the life or property rights of the citizens. The courts of justice have become helpless and paralyzed. Violence, robbery and murder are almost of daily occurrence, and no effective measures of restraint or punishment are put forth to suppress crime. Within the

Territory of one of these tribes there were fifty-three murders during the month of September and the first twenty-four days of October last, and not a single person brought to trial.

In every respect the present condition of affairs demonstrates that the permission to govern themselves under the Constitution of the United States, which was originally embraced in the treaty, has proved a failure. So, likewise, has the provision that requires the United States to exclude white citizens from the Territory. Mr. Dawes, therefore, thought that the Government should consider the treaties nugatory to such an extent as is necessary to bring about a responsible and effective government in the Territory.

The committee seemed favorably impressed with Mr. Dawes' argument.

—[Phila. Press.]

### ANARCHY IN INDIAN TERRITORY.

The gratifying accounts that used to be current of the satisfactory condition of the five tribes of Indians which the Government sixty years ago removed and has since sustained in Indian Territory do not accord with the present daily reports of lawlessness and violence in that quarter. The five tribes in question—Creeks, Cherokees, Choctaws, Chickasaws and Seminoles—are accounted civilized. They have for the most part written constitutions and laws for their government and churches and schools and some newspapers as main-stays of this civilization. While they were comparatively isolated these tribes did well enough, but with the pressure of white population upon them and the introduction of many whites into their domain their tribal and communal government has broken down and the vicious and lawless have gained the upper hand in the Territory.

Congress conceived the idea that the breaking up of the communal relations and the distribution of the land among the Indian owners in severalty would improve things in the Territory, and it authorized the appointment of a commission to look into the subject. An elaborate and detailed report from the commission is appended to the report of Secretary of the Interior just issued. The commissioners find that the self government of the tribes and the attempt to exclude whites from the Territory have proved a failure. The Indian governments are powerless to protect life and property in the Territory. The courts of justice have become helpless and paralyzed. Violence, robbery and murder are almost of daily occurrence, and no effective measure of restraint or punishment is put forth to suppress crime. Railroad trains are stopped and their passengers robbed within a few miles of populous towns and the plunder carried off with impunity in the very presence of those in authority. A reign of terror exists and barbarous outrages almost impossible of belief are enacted and the perpetrators hardly find it necessary to shun daily intercourse with the victims. The commission learn that within the jurisdiction of one of the tribes there were fifty-three murders in seven weeks, and not a single person brought to trial.

This condemnation comes from no unfriendly source covetous of the possessions and domain of the five tribes. The chairman of the commission is ex-Senator Dawes, of Massachusetts, who made the interests and care of the Indian his special charge when in the United States Senate. He and his fellow commissioners have been on the ground, and no doubt learnt with profound sorrow on indisputable evidence of the failure of the Indians to vindicate their capacity for self government under conditions which put it to a severe test. White men are there, as elsewhere, the disturbers of the Indian peace, yet the Indians themselves invite them into their Territory and the Federal prohibition is nugatory. Marriage with an Indian woman qualifies a white man for citizenship in an Indian tribe, and they are too sharp for the dusky allies. The report specifies one white man who by taking a squaw wife was



able to appropriate to his exclusive use 50,000 acres of valuable land. The half breeds and adopted whites rule the Territory and rule it in a manner to make it the choice field of operations of the Cook gang of bandits. There are decent and honest men in the Territory, most of them full blooded Indians. They need to be protected from the crafty and unscrupulous adventurers who have taken possession of the Territory.

In the opinion of the commission the five tribes have demonstrated their incapacity for self-government, and the United States should therefore revoke the privileges which have so lamentably failed. All authority has fallen into the hands of a few men, who use it solely for their own aggrandizement. Sixty-one men in one tribe have obtained title and hold for pasturage and cultivation 1,237,000 acres, or over 20,000 acres apiece. In this way these few men monopolize nearly one-half and altogether the most valuable land of the tribe. Certainly the United States Government never set apart the Indian Territory to make a few adventurers very rich and create a safe working ground for gangs of freebooters. Something must be done speedily to give law and order to the Territory. It looks, indeed, as if the old plan has broken down completely and that a work of radical reconstruction is necessary for this Indian country.—[Phila. Press.

IN KEEPING WITH OTHER REPORTS FROM THE INDIAN TERRITORY.

James McCreish, who is a native of Philadelphia, says the Phila. Times, and a tin-roofer by trade, left there six years ago for Texas and returning recently through the Indian Territory, has the following to say:

"Wages got so low in this city in 1888 that I emigrated to Fort Worth, Texas, getting there \$16 per week until 1892, when everything broke down, and I took a job at Caddo, Indian Territory, a small town on the Missouri Pacific Railroad. The people around Fort Worth ain't Quakers by any means and shooting is too frequent, but in Caddo it was of daily occurrence, and, as I found afterwards, all over the Territory it is a less crime to shoot a man than a steer there.

"My first experience was at a store miles west of Caddo. I was in the back part of the store heating my irons and the clerk at the desk writing, with two or three whites lounging on the counter. A tall Indian, his head bandaged up, stepped in the door, and without a word pulled his revolver and fired at the clerk, a tall, thin Yankee. The ball grazed his chin. Quick as a wink he grabbed a double-barreled gun and shot a load of buck into his assailant, and one of the loungers pulled down a scythe-blade that hung on the wall and drove it clean through the Injun. There was loud talk. The clerk put another shell in his gun, the man who had cut his hand in using the scythe tied it up, two men turned the Injun over, and then half a dozen men rode up. They were after the dead man. He had shot a man at a neighboring ranch an hour before and they were bound to kill him. Inside of two years I have seen nineteen men shot in fights and two executed by officers.

"The half breed whites are the worst. Cook, the train robber, is one of these. The full bloods have some honor, but the others will shoot a woman in the back if they get a chance. The trouble is that the lawlessness of the French and Cook gangs is not exceptional. Leaving out the few merchants the entire population is as bad. No young fellow thinks it a disgrace to take horse and Winchester and join a robber band for a while. It is about the only excitement there is there.

"The Indian police stand in with the thieves, supplying them with information and ammunition, and to meet one of these men alone is as dangerous as to run against the other ruffians. The reason for this condition of things is hard times. Half the cow-boys in Texas are out of work,

and are robbing to live. Horses, cattle and cotton was so low that the planters and ranchmen in the Nation are out of money. Curiously enough, no matter how big a ruffian your Creek or Cherokee may be, it is a point of honor with him to pay debts. Many of these men have lost their all, and they take to gang robberies.—[Times, Phila.

CAN THE INDIAN BE CIVILIZED?

The Indian Rights Association holds this evening its thirteenth annual meeting. No association, and there are many dealing with this important question, has attracted more public attention, accomplished more substantive results in the field or gained more legislation at Washington. Under the energetic and self-sacrificing management of Mr. Herbert Welsh, it has awakened the public conscience, brought to a focus divided influences, exposed abuses, kept a watchful eye at Washington and created wide hopes that the Indian question might be solved by the disappearance of their diminishing numbers in the hosts of civilization by which they are surrounded.

Unfortunately, this hope is no brighter to-day than thirteen years ago. There has been an advance. Here and there groups of Indians are cultivating a little land and practicing the arts of civilized life. Fully three-fourths of the Indian boys and girls brought East to be educated remain a credit to the institutions which trained them and reward the efforts made in their behalf. But these advances are sporadic and individual. The scattered Indians in our older States, like those in New York State, after a century of civilized contact, still startle us by reversion to savage instincts and practices. What guaranty is there when all our Indians have, like them, been islanded for a century in civilization, that they will not still be clinging to savage and tribal practices?

In the Indian Territory the best land on the continent and one of the best climates have been allotted to the Indians. Trespassers have been jealously excluded. The progress of neighboring states has been checked to keep free this savage reserve. What is the result? It is savage still. Mr. Dawes and his associates, friends of the Indian, actually give a less hopeful picture of these Indians than Bartram gave a century ago in his most interesting book of travels of these same Creeks and Choctaws in their original home. They were keeping the peace better, cultivating land better and had more of real civilization than to-day.

In Indian Territory the long experiment in self-government and tribal control has utterly failed. Life is insecure, property unsafe and the inequalities of property are as great, relatively, as under civilization, and there are no counterbalancing advantages in law, order and personal safety. What is true there is true elsewhere. Severalty laws are passed and the Indian refuses to profit by them. Schools are established, tools and corn distributed and the tribal organization and savage instincts keep the result a mere imitative civilization, without root or staying power. To-day, after all these years of effort, no one dares to cut the Indian loose, give him his share of tribal land and capital and let him go—to civilization if he can, to vagabondage if he must, with the law and jails to treat him as are other tramps and criminals.

All this is most discouraging. It cannot go on. Our zealous philanthropic friends must look all this in the face. They have done much; the nation is doing much. In five years, 1888 to 1893, the expenditure on Indian schools has risen from \$1,105,488.58 to \$2,324,773.07. The expenditure under Indian treaties has risen from \$2,273,611.56 to \$2,879,122.75. The miscellaneous expenditure of the Indian service has risen from \$181,977.38 to \$5,544,747.89, partly balanced by a decrease in the miscellaneous support of Indians from \$945,414.92 to \$539,406.20. All along the Indian line this increase goes on. Treaties and promises must be kept; but before long unless it is clear that the Indian is going

to be civilized, he will be taken, put under the law, given his fair share of tribal property, whether he likes it or not, and left to sink or swim in the great ocean of civilized society. This is inevitable and a philanthropic society like the Indian Rights Association ought to look this in the face.—[The Philadelphia Press.

A CARLISLE GIRL.

Address by Miss Nancy Cornelius, before the Mohonk Conference, October, 1894.

THE FIRST INDIAN WOMAN IN THE COUNTRY TO BE TRAINED AS A PROFESSIONAL NURSE.

DEAR FRIENDS.—I am happy to be present with you to-day, and hope you will not be disappointed even if I do make many mistakes, for it is no easy task for me to arrange my thoughts, or to express my ideas and hopes for our future. Nevertheless, I will endeavor to plead earnestly for my race.

Although the light is so dim that it seems impossible that our wishes should ever be fulfilled, yet I will not despair, for I believe the morning has dawned and that this light sometime will end in perfect day.

It is our hope that more of our race will awaken and avail themselves of the privileges that are now offered, and which I hope will continue to be offered them. I feel that Indians should have the same rights to seek employment anywhere in the United States that other people have; there is no good reason why they should be constantly sent back to the reservation, particularly when it is so much to their disadvantage.

I am an earnest advocate of solving the Indian problem in the shortest way, namely; by allowing them the full privileges of citizenship. There are but few on our reservation who want to remain as Indians, and I am sorry to say I fear such Indians love to keep idle too well. They are not industrious, I am sure. And is it right that these few should keep back all those who desire to push on with hard labor? Must they wait for those who are not willing to work and learn to support themselves like other people? No. I hope not. See to it that they do not.

Let them have the chance, and many of them would make splendid progress if they were among the white people, and would probably make good citizens. Of course, there are some who, the moment they return to the reservation and fail of employment because it is not given them by the government, fall back where they were before. There is nothing else for them to do. For instance, if I should remain at home I should only lose what I have gained while in school. I should not be able to improve because I have not enough education to face the Indian battle. Therefore I prefer to remain here in the East where I feel that I can work and learn to be independent.

I am glad to say that we, the Indian nurses trained in Connecticut hospitals, are enjoying our work very much. Thus far we have had all the work we can do, and we are endeavoring to show the ladies of the Connecticut Indian association that their labor in our behalf has not been in vain. We cannot express our gratitude to them as we would, but we never forget that they were the first to see the possibilities in us, and in spite of all obstacles to give to Susan La Flesche her splendid opportunity and to us the humbler but no less useful one which we trust we fully appreciate. I have not a doubt that we all feel encouraged to believe that the work for which the Connecticut Indian Association has fitted us will enable us to show our people that we can learn and do more for them by stepping out of our reservations. And we hope to encourage others to undertake to do even better than we have done.

Dear friends, we appreciate beyond expression your kindness to the Indian race. We can only hope that by our future work we may prove to you our deep gratitude. We sincerely wish you every success with the great work you have undertaken.

I thank you all for your kind attention

and will only add in my own language:

\*Some day our ears shall hear the song,  
Of triumph over sin and wrong;  
So wait, my friends, though years  
move slow,  
The happy time will come, we know.

\*The above was translated from the Indian language.

—[The Indian Bulletin.

SPEECH BY ELMER SIMON, CHIPPEWA, IN THE FIFTH STREET M. E. CHURCH, HARRISBURG, DECEMBER 14, 1894.

LADIES AND GENTLEMEN: The band and choir of the Indian School at Carlisle feel this to be a proud moment because it gives them an opportunity to represent to you the Red Man as an individual capable of development.

Years and years ago it is said that the North American Indian was one of the noblest types of heathen manhood. He was muscular, erect and straight and his physique was so hardened as to enable him to endure the severest of pains and the hardest of hardships. He lived a life of happiness and contentment. But alas! where now is the noble Red Man, the primitive lord of this magnificent country?

The evils that accompany a higher civilization have within the last four centuries turned him into something, I blush to call my progenitor, not because I am ashamed to be called an "Injun" but because the independence and manhood that once prevailed within him has ceased to exist. To-day he lives on a modern reservation in the midst of vice and ignorance. He is no longer a man, but a mere object of curiosity and contempt. Once an independent man, now a pauper, utterly helpless, depending mostly upon the Government for subsistence.

The vices of an enlightened race have made him a slave to his appetites and passions. But what has made him a pauper? Why does he still remain in ignorance and superstition? It is owing to the unwise policy the Government has employed in dealing with him that has made him what he is at present. The greatest injury that the Government has inflicted upon my people has not grown out of the wars it has had with them nor even the firewater it has given them to drink; but it has grown out of keeping them massed as Indians away from civilization, depriving them of the privilege of seeing civilized and enlightened life at its best, a thing most indispensable for their elevation out of barbarism into citizenship.

Talk about the Red Man rising. He will never rise so long as he continues to live on a modern western reservation.

Why?

Because the reservation is a barrier to civilization and a promoter of vice.

Once an Indian Agent was asked the question:

"What is an Indian reservation?"

He answered:

"It is hell."

If it isn't that, it certainly is Satanic in its influences,—a demoralizing prison in which exist the contaminating vices that always go in advance of civilization. It is like a bog of stagnant water without an outlet, into which streams washing the surrounding country continually flow, while the hot sins evaporating process daily increases its impurity, and the Red Man is daily sinking lower and lower into the depths of this pool of degradation.

I say again that as long as such a system exists the Red Man will never, never, never rise. It is an impossibility. The reservation system must be abolished or the Red Man will be exterminated.

What an awful mistake the Government made in agreeing to support the Red Man when he had power given to him from God to support himself, and supplying him with money before teaching him the value and the right use of money. But the absurd policy it has taken to civilize the Indian appears to be a greater mistake. It is contrary to nature's law. Whatever food man or beast devours and digests becomes a part of him.

Mr. Beecher once said: "If a lion eats



an ox, the lion does not become ox, but the ox becomes lion."

And so it is with the Indian, feed him civilization and your civilization becomes Indian.

Cease feeding him civilization and allow the best and most enlightened civilization to feed on him if you want to reap good results.

The destiny of the Indian race lies in the hands of the Indian youth of to-day. Who will bear the burden? I say that those who remain on the reservation are sure to fail. For how can they rise above their surroundings? They have from their childhood been compelled to live as their superstitious and ignorant parents have lived. As a rule when you want to educate your children you send them off to the best schools, and would you advise Indian children to prepare for life's work in a reservation school where home influences tend to destroy their ambition to rise and power to help-self? Give us CARLISLE away from the reservation and away from the dead past. Let us be men, free to dig, free to earn our bread by the sweat of our brows under God's free sun-light as He commanded in the beginning.

#### INDIANS AS MASSES MUST GO.

A new treatment of the Indians, it is said, will be urged upon the Government by the Dawes commission appointed to investigate the subject. The Commission's report, it is announced, will recommend the abrogation of all treaties with the Five Nations, the dissolution of their tribal relations, and the assumption by the United States of eminent domain over all their territory.

This certainly would be heroic treatment, and we presume that to this pass we are destined some day to come. Ex-Senator Dawes has been in Congress a friend of the Indians, and he has for years assiduously studied into the questions pertaining to them. If he makes such recommendations, they will create a deep impression. Certain it is that, while the Indian can be civilized as an individual, the tribes seem incapable of civilization as such; and the tribal relations, besides being a cause of many Governmental perplexities, drag back into semi-savagery many individuals who at Carlisle, Hampton, and even Yale have risen far above it. —[*The Voice*.]

#### PROGRESS OF THE CHEYENNES AND ARAPAHOS NOT FLATTERING.

Capt. Woodson, acting agent for the Cheyenne and Arapahoe tribes, is not pleased with the progress the Indians under his charge are making toward civilization. His late report to the department says:

"Though declared to be citizens," he said, "they are so only in name; they were not at the time nor have they become so since allotments were taken. It is questionable policy whether allotments should have been given to or the right of citizenship should be conferred on the Indian tribes that are not prepared for the metamorphosis in their condition that must ensue before they become prepared to exercise the same. They are not ready to cope with their more astute white neighbors and are of necessity greatly dependent on their agents for advice and protection. To him they bring all their grievances. Their almost daily tales of the white man's imposition and injustice keep him busy in his efforts to adjust such matters satisfactory to all concerned. The daily conflict of the white man's law with the Indian habits and customs is puzzling to them in the extreme. They cannot understand why they may not take the property of a relative and use it if they so desire whether the owner consents or not."

He also states that the Indians have taken no interest in politics nor cared to exercise the right of franchise. Although allotments are taken, tribal relations are still maintained, even though the lands have been allotted to them in severalty. The same old customs prevail, the same

old superstitions and the belief in the efficacy of medicine men, the same marital relations with plurality of wives and the same inclination to idleness, with lack of thrift and industry. However they are agreed on one point. Captain Woodson says: "The freedom from crimes of these Indians is remarkable. Although entirely surrounded and intermingled with whites, instances are rare wherein they have been guilty of criminal violation of existing statutes."—[*El Reno Eagle*.]

#### NOT MUCH PROGRESS IN THE OLD WAY.

The *Pawnee Republican* selects the following from the report of the various Indian agents of the Indian Territory:

Capt. Woodson of the Cheyenne and Arapahoe agency says: "The progress of these tribes toward civilization has been slow. Although allowed the right of citizenship very few take any interest in politics."

Major Freeman of the Osage agency says he does not think there is very much progress among the Osages toward civilization.

E. T. Thomas of the Sac and Fox agency says: "There has been a slow but very marked change for the better among all the Indians of this agency."

J. P. Woolsey, in charge of the Ponca, Pawnee, Otoe and Oklahoma agency has a divided report, the different tribes varying. The Poncas are making rapid progress, being good workers and in a fair way to become good citizens. The Pawnees do not do so well. The whites are thick about them and whiskey is sold to them. The Otoes are a little better, though stubborn and given to ghost dancing. However, he has prevailed upon them to do considerable work. They are opposed to taking allotments. It is true that some of the more educated and civilized Indians respect the holy ties but a majority of them think no more of swapping wives than they do of swapping ponies.

#### CHURCH AND STATE UNITED.

A certain religious denomination establishes a mission among the Indians. The missionaries wish to increase their religious work by educational work: they desire to have a school. But the missionary society that sends them out has no funds for schools. In the mean time the United States Government has appropriated money for Indian education but has built no school and found no teacher. The said missionary society then steps in and offers to furnish a man who is just exactly fitted for teacher at the place referred to—their missionary at that place. The missionary society is to build and maintain a school of a stated number of pupils and the Government is to furnish part of the expenses. A contract is therefore made between the said missionary society and the Government, and the school thus established and conducted is called a contract school. It is sometimes large and sometimes small. Sometimes the contract requires the Government to furnish a small portion and sometimes a large portion of the means.

There have been strange confusions of ideas in the minds of intelligent people as to what a "contract school" is. There is nothing mysterious about it. A religious society, a single missionary, or any individual or company contracts with the Government to maintain an Indian school at such or such a place. That's all. But this contract business has been greatly abused by some individuals and religious societies, abused in such a way as to use the Government money for the propagation of religious sectarianism than for education. Therefore the contract system has come into great disrepute. The Presbyterians, Congregationalists, Episcopalians, and Methodists have of their own accord withdrawn from the contract system, have refused to accept any more Government money, and are supporting their own educational work. On the

other hand the Roman Catholics are taking all they can get and grasping for more. —[*The Word Carrier*.]

#### A GREAT PAPER'S IDEA OF THE RED MAN.

The Indians keep up their sun and ghost dances, which come around regularly with the summer solstice, and abate none of their savage and self-torturing features. They mutilate their persons and hang themselves up by thongs inserted through the muscles of their arms and shoulders, and in all ways revive and continue the savage practices common among them when the white man first began his observations of them, four centuries ago.

This, of course, is not true of all of them, as the remnants of certain tribes have developed a certain amount of civilization and wear an imitation of its raiment, own real estate and build and maintain school-houses, but it is still true of a good many of them, showing that the lessons of civilization most useful to them are yet to learn, and likely to remain so until they reach the happy hunting-grounds, where the white man intrudes not and where jerked buffalo, blueberries and wild rice, with another Indian always at hand convenient for scalping, are fixed and invariable conditions. The red man has cost a good deal in appropriations and absorbed a good deal of sympathy, neither of which has turned out a paying investment. He has also been perishing from the earth for a good while, but there is something incomplete and dilatory in his perishing, and he continues to hang around in an obstinate, enduring manner, drawing rations and mixing war paint when there is no war for him to engage in, and hungering for scalps when all the available crop has long since been harvested.

When every thing is said in his favor that can be said, the fact remains that he is a mahogany-colored incubus, useful only to enrich contractors and post-traders and excite the imagination of Chicago and St. Louis with the prospect of drawing off the central agency of his supplies from New York. While he remains he must, of course, be supported; but it is not necessary to admire him; at any rate, not till he changes some of his habits. —[*N. Y. Tribune*.]

#### BETTER LOSE THEIR PAY THAN THEIR MANHOOD.

The council of the Pawnees was held today with Agent Woolsey and other employees present. Ralph J. Weeks spoke for the Indians and of their real situation. He recited that the Pawnee Indians are now American citizens with unquestionable rights and are not pleased with the attempted official dictation, and propose to do business for themselves.

He said that the clerk interfered with their wishes, that the miller simply drew his pay, that they wanted to select their own doctor and blacksmith, and proposed to cut the employees down to a farmer, interpreter and runner and wished them to be competent Indians.

It was observed from the council that there is much dissatisfaction with the school and they wish to make many changes.

The situation at present seems to be that the attempt to continue the old tribal dictation has aggravated the Indians and at today's meeting they declared their independence and propose to be advised with rather than dictated to. The only power left the department is the withholding of their payment and they feel that that could not be much worse than they have endured in the past two years.

There is nothing definite as to when their pending payment will be made. —[*The Pawnee Republican*.]

#### ENTERPRISING INDIANS.

Who would believe an unauthoritative statement that a band of Indians containing less than 1,000 men and women made \$250,000 in a single year cutting and bank-

ing logs? Yet that is what the Menominee Indians of Wisconsin made in 1893, and they could have made more if the Government would have permitted them to cut more timber. Their surplus energies sought an outlet in the cutting of waste timber into shingle bolts; but this occupation was denied them, because it was found that some of them cut green timber for the purpose, contrary to the Department regulations. The Navajos, who got their first stock of sheep from the Spaniards in Mexico by appropriation, are now the owners of 1,250,000 sheep and 100,000 horses and mules. The Sioux and Northern Cheyenne Indians at Pine Ridge Agency, the scene of the last Indian outbreak, are the owners of 17,961 cattle and 10,774 horses and mules. The entire aggregation of Indians under Government supervision and control makes about 100,000 lb. of butter in a year, owns 205,000 cattle, and hauls 25,000,000 lb. of freight in a year with 300,000 horses and mules. At the Umatilla Agency in Oregon are the great Indian farmers. They market 600,000 bushels of wheat alone every year, with a total male population of 508 and a female population of 606. The female element must be taken into serious consideration in an estimate of labor, for the redskin has not abandoned the idea that labor was designed for women. —[*New York Weekly Witness*.]

#### FEE LOVING MARSHALS.

Six Quapaw Indians came in from Guthrie yesterday where they have been serving out a thirty-day sentence for introducing liquor, in the Osage country. The fact is that these Indians came over into the Osage country to get work and were arrested by fee loving marshals for introducing liquor, and told to plead guilty before the U. S. commissioner's court. They made no defence, were ignorant and this was their easiest way out although they had not seen any liquor for six months. After serving their sentence they were turned loose 350 miles from home without money. They were a pitiable looking sight as they passed through here facing the bitter cold. Such outrages are a stain that will not be easily overcome by officials. —[*The Pawnee Republican*.]

#### POSITIVELY FAVORABLE.

It is so refreshing to find in a western paper something favorable in regard to an Indian boy educated in the East that although we are not certain that the party belongs to us we print with grateful feelings the following scrap from a New Mexico exchange:

An Indian couple struck a Tucson merchant dumb with surprise Thursday. The couple were young, and dressed in American costumes such as thousands of other Indians wear. The girl first asked in good English for cups and saucers. Then they went on and bought forks and knives, dishes, a stove, cooking utensils and all that goes to make up a moderately good home.

During the course of purchases the young man said to the squaw:

"There's a chair, sit down," which she smilingly did.

"You are agent here for the C— wheel I see," he continued, addressing the merchant, "I think they are a good wheel. At school I rode a New Mail, but I don't think it compares with the C— wheel."

It was learned that the couple are educated Indians. The boy attended and graduated at Carlisle and the girl at Albuquerque. Both reside at Sacaton and were married there recently. —[*Citizen*.]

#### ARROW HEADS FROM THE INDIAN'S FRIEND.

The red man had what the white man wanted—land; the white man has what the red man needs—a Christian civilization.

The skin of the individual varies from the fairest white to the deepest black, but human nature is all the same color.