

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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INDIAN EDUCATION AND CIVILIZATION.

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INDIAN BOYS.

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M. BURGESS,
CARLISLE, PA.

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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 civiliza-
tion."

The Catholics call us a Bigot. We sub-
mit in rebuttal our answer to the endorse-
ment 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 ministration. 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 stu-
dents, 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, in-
sanity and disease therefrom among the
whites in the Dakotas. Great districts
have become quite depopulated by the
farmers abandoning their lands and re-
moving 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-sup-
porting? Must they through all their
generations remain the pauper recipients
of governmental support? Out upon the
statesmanship 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 belong-
ing to those Indians and build a house on

one of the allotments for each family and
then furnish such family with agricul-
tural implements, seeds, stock, chickens,
ect., sufficient to make a beginning to-
wards utilizing the allotment for the sup-
port of the family, having district farmers
to instruct.

Certainly!
Why not?

What could be more commonsense?

To give a blanket, tepee Indian an al-
lotment 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 sur-
vive unprovided with either propelling or
directing force. Allotment must not be
set down a failure until it has been
thoroughly tried under the best condi-
tions. We believe Capt. Woodson can
carry out his excellent plan and is abun-
dantly 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 under-
lying principles which govern all true
missionary effort. The spirit which
prompts the giving of money, time and
life itself for the betterment of the ig-
norant and the oppressed, receives its im-
pulse 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 how-
ever 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 nec-
essary qualification for entrance upon mis-
sionary 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 rep-
resentatives of civilization and Christianity.
The controlling motive of many mission-
aries is rather to establish a goodly com-
pany of adherents to their particular
faith than the all-around development of
the individual. Blind prejudice is not a
quality specially characteristic of mis-
sionaries, 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 emissaries are those whose
souls are large enough to recognize that
Christianity is greater than denomina-
tionalism.

The Tune Turned.

Black Coyote, chief of Indian police,
and deputy sheriff, saw a white man steal-
ing goods at Geo. M. Crowe's store yester-
day, 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 In-
dian cause. He was an adviser of differ-
ent 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 re-
member 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 admin-
istration. How at its close and after
having answered his multitude of ques-
tions 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 belong-
ing to the Society of Friends and, I be-
lieve, 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 re-
"duction 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 Institu-
"tion 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 ~~will~~ ^{is}
"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 return-
ing 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 sweet-
est 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 stud-
ent 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 exam-
plary, even as aids to the said so-called
missionary, yet too often these things cut
no figure in the so-called missionary's ex-
pressions. If he is giving an account of
his work, either to a visiting Church offi-
cial 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 pre-
sent at our last commencement, in March,
will remember the graduating essay of one
of our girls who took for her theme, "Put
yourself in my place," or "The difficulties
surrounding the returned students," es-
pecially the girls. It may be found in
THE RED MAN for January and Febru-
ary, 1894. We recall that tears ran down
the face of a great Cabinet officer present,
whose many years of western Indian ex-
perience told him her every word was mo-
mentous 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. Bairden writing from Omaha
to *The Standard* of Chicago, the prin-
cipal 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 ex-
pect 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. Bairden is only an observing travel-
ler "during the last few months" and it is
quite evident that like most inexperienced
transients he has gained a deal of infor-
mation 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 In-
"dians. Many instances like the following
"have come to his observation:
"An Indian girl, who had been edu-
"cated 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 pre-
"pared to put in practice the new ideas
"which had come to her during this eight
"years of training in Carlisle. Her family

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 amendments 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 valid 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 Vatican '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 "I 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 are 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 \$683,240.64 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 agents, 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 employe 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 main springs 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 school, 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 encumbered 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 are therefore 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 allotment 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. Hallman'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 Indian school is very apt to submit only under protest to limitations of its work or taboagation. 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 excellent 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 pupil. 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 therefor. 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 purposes 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 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. FRATT 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 fitted up by what I have heard this morning from Miss Carter about the 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 severity. Lands in severity 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 severity becomes 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 with out too much publicity. He does the Indian with whiskey. So we find the Indians on the lands in severity reservations lying around drunk on the streets of the neighboring towns, going to pieces and becoming fit 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 recited verses of scripture at one Sunday evening meeting, 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 force. (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.)

We should in the first place realize that the Indian is a man, created as we are

and that he is capable of doing the same work that we do. When I look at the Indians I see that they stand erect. When I talk with them they reason. They have the same body that I have. As I deal with them I realize that the only difference between us is a difference in opportunities. If young Indians can be placed where they will have opportunities and somebody to instruct them, they can make lace, or they can do anything else, and all this continual holding them back and letting them wait, as though they were cripples and incapable of development is nonsense. If there is no morality it can be cultivated. If there are not skill and industry they can be acquired. There is no end of the possibilities. My boys have gone into the foot-ball craze lately and have even been so ambitious as to make arrangements to play with several prominent college teams and I am sure they will give these teams hard contests. It does not make any difference what the line of effort is, whether it is holding the plough or learning to read and write, making lace or playing foot-ball—whatever is to be done can be done and ought to be done now, and there should be no closed doors.

I can imagine all that Senator Dawes said about the five so-called civilized tribes, for I know something about them through my early army service among them, and he will bear me witness that I have occasionally mentioned them to him down in that den he used to have in the Senate end of the Capital, where we used to talk over the Indian question. If then the Indian is a man, if he only lacks opportunities, if he can be developed along all these lines, he ought to be and that now. I would give every Indian all the land he is entitled to, an equal division of the same thing that we do. I would distribute the land and let them sell, rent or lease it if they want to so that they would have personal rights and personal accountability which is the only basis upon which to build successfully. We must have a base to build on. We are giving them a false basis when we undertake to make farmers out of all of them and release them from tax paying. In our non-tax paying lands in severity we have simply reduced the reservation. They are still together and the missionaries and the Indian Department seem determined not to let any escape from the tribes. There is not a particle more cruelty in taking a child from a degraded Indian parent than there is in taking one from the Anglo-Saxon parent of Five Points. The missionary spirit of the country is doing that all the time and calls it "a great Christian work." It claims, and I admit, that it is serving the Lord to take the children from the parents in the slums of the great city and send them out west to grow up with the country, to become governors, bank presidents, professors in colleges, etc., as their reports tell. They do not send them back to convert their parents; not a bit of it. If they did their work would fail just as much as we fail when we send Indians back to degraded homes and influences."

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 oftener 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 tribes 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 on the principal was paid the tribe 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 sold 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 twelve dollars for the fee simple 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 irrigation canal 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 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*.

Carlisle, Pa. Indian School Foot-ball Team.



1. Thomas Schumadore (Oneida) sub t; 2. David McFarland (Nez Perce) 1 b; 3. Joseph Irwin (Gros Ventre) r t; 4. Charles Buck (Piegan) 1 t; 5. Delos Lone Wolf (Kiowa) c; 6. Jonas Metoxon (Oneida) f b; 7. Benjamin Caswell (Chippewa) capt. and r b; 8. Benjamin American Horse (Shosone) sub c; 9. Martin Wheeler (Oneida) 1 g; 10. Remos Pierce (Seneca) r g; 11. Harvey Warner (Omaha) f e; 12. Anthony Austin (Piegan) sub c; 13. Harrison Printup (Tuscarora) sub g; 14. Geo. Sheldaf (Chippewa) sub q; 15. Antoine Donnell (Chippewa) q b; 16. Presley Hook (Piegan) sub b.

THE RED MAN, Supplement, December, 1901.

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THE INDIAN.

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NAME 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.

ROSENTHAL 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 be-
ing followed by John Lance, a graduate
of the Carlisle school, and Thunder Hawk,
lieutenant of police. Lance was arrested,
but Thunder Hawk fled. Lance told the story
implicating himself and Thunder
Hawk. —(Times, Phila.)

On seeing this we sent the following tele-
gram and received the subjoined answer:
Telegram—

CARLISLE, Pa., Dec. 22, 1894.
Geo. J. Wright, Indian Agent,
ROSENTHAL AGENCY, S. DAK.
Dispatch from the eastern pa-
pers 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—
ROSENTHAL, S. D., Dec. 22, 1894.
PRATT, Supt., CARLISLE, Pa.
Crime committed as reported. Lance
murdered Yellow Bull's wife and child in
'88. 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."
REYNOLD, 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
Liddard is authority: A few days ago
Sister Red Horse, the squaw of the murder-
ed 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
murders were out on bail. Almost im-
mediately 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
"appointment" feast at the Indian Agency.
Fast Thunder and Plenty Bird gave the widow
a number of presents and persuaded her
to let the law take its course. The gentle
Sister Red Horse, 44 years old, but when she met
Fast Thunder she fell in love with him.
He consented to take the place of the
husband he had murdered, since it would
prevent the pre-accusing witness testifying
against him.

The foregoing is simply one more men-
dacious effort to defame our school by
the same fly, unprincipled news-gather-
er. 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 cor-
respondents.

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, how-
ever 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 ele-
vate 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, and fast and
penurious.

The young women will not succeed on
a reservation, so long as the Timber In-
dians—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 hereditarily
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 author-
ities 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 con-
cluded to extend the system to all gov-
ernment Indian schools, both reservation
and non-reservation, where there are
scholars old enough to profit by it. Sec-
retary Hoke Smith has reached this con-
clusion, 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 en-
deavor 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 superintend-
ents, asking them to find suitable families
who will receive Indians in their homes,
and give them practical training in ev-
ery day duties and also find worthy Indians
who will avail themselves of such oppor-
tunities.

At the Carlisle school many of the schol-
ars of both sexes are employed by farmers
during vacation. They receive a com-
pensation in wages, but a much greater
benefit by being brought in close contact
with the home life of the whites and be-
ing taught how to work, the girls—the
house, and the boys in the fields and
barns. The farmers have found the In-
dians willing and efficient, and the de-
mand 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
Pierre Nevada Mts, for the Christmas en-
tertainment.

Those pupils taking part in the Christ-
mas entertainment acquitted themselves
creditably and showed a marked improve-
ment since the last entertainment.

The children were entertained during
the evenings of holiday week, by read-
ings, music and shadow pantomimes giv-
en 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 com-
mission appointed to negotiate with the
five civilized tribes of Indians to secure a
better government for the Indian Terri-
tory, 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 Terri-
tory. 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 in-
fluences. 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 be-
lieved 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 situa-
tion." They mean by this term that the
United States is under treaty obliga-
tions 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 In-
dian 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 pro-
visions 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 In-
dian his full enjoyment in common with
other Indians of the common property
of the Territory. These executory condi-
tions are not only impossible of execution,
but have ceased to be applicable or desir-
able. It has been demonstrated that iso-
lation is an impossibility, and that, if
possible, it could never result in the ele-
vation or civilization of the Indian. It
has been made clear that under its opera-
tion, 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
deterioration become evident that this
day a most deplorable and dangerous con-
dition of affairs exists in the Territory,
causing widespread alarm and demanding
most serious consideration.

All the functions of the so-called gov-
ernments of these five tribes have become
powerless to protect the life or property
rights of the citizens. The courts of jus-
tice have become helpless and paralyzed.
Violence, robbery and murder are al-
most 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 permis-
sion to govern themselves under the Con-
stitution 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 Terri-
tory. Mr. Dawes, therefore, thought that
the Government should consider the treat-
ies nugatory to such an extent as is neces-
sary to bring about a responsible and ef-
fective government in the Territory.

The committee seemed favorably im-
pressed 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 Gov-
ernment 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,
Cherokee, Choctaws, Chickasaws, and
Seminole—are accounted civilized. They
have for the most part written constitu-
tions and laws for their government and
churches and schools and some newspa-
pers 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 vi-
cious 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 im-
prove things in the Territory, and it au-
thorized 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 commis-
sioners 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 stop-
ped 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 out-
rages almost impossible of belief are en-
acted and the perpetrators hardly find it
necessary to shun daily intercourse with
the victims. The commission learn that
within the jurisdiction of one of these
tribes there were fifty-three murders in sev-
eral weeks, and not a single person brought
to trial.

This condemnation comes from no un-
friendly source covetous of the possessions
and domain of the five tribes. The chair-
man of the commission is ex-Senator
Dawes, of Massachusetts, who made the
interests and care of the Indian his spe-
cial charge when in the United States
Senate. He and his fellow commissioners
have been on the ground, and no doubt
learned with profound sorrow on indispu-
table 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. Mar-
riage 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 tract have obtained title and held for pasture and cultivation 1,257,000 acres, or over 30,000 acres apiece. In this way these few men monopolize nearly one-half and together 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 outcasts 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 work of radical reconstruction is necessary for this Indian country.—*Philad. Press.*

IN KEEPING WITH OTHER REPORTS FROM THE INDIAN TERRITORY.

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

"Wages got so low in this country in 1888 that I emigrated to Fort Worth, Texas, getting there \$10 per week in 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 shelling is too frequent, but in Caddo it is of daily occurrence, and, as I found afterwards, all over the Territory it is a crime to shoot a man than a steer there. "My first experience was at a store in west of Caddo. I was in the back part of the store hearing my iron 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 the 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 hid up at 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.

"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 the 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 life, 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 isolated 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 Bartman 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 real civilization than to-day.

In the Indian Territory the long experience in self-government and tribal control has utterly failed. Life is insecure, property unsafe and the inequalities of property are great, relatively, as under barbarism, and there are no counterbalancing advantages in law, order and personal safety. What is true there is true here. Several laws are passed and Indian refuses to profit by them. Schools are established, tools and corn distributed and the tribal organization mere instincts keep the result a more or less civilization, without root or stay. To-day, after all these Indian losses, no one dares to cut the Indian and let him share of tribal civilization if he will, and let him go—to civilization, with him, to vagabondage if he as are other Indians and jails to treat him as are other Indians and criminals.

All this is discouraging. It can all not go on. Cealous philanthropic friends must all this in the face. They have done; the nation is doing much. In 1888 to 1893, the expenditure on Indian schools has risen from \$1,105,485.58 to \$3,773,077. The expenditure under the Dawes act has risen from \$2,273,611.56 to \$3,879,122.75. The service has risen from \$1,977.88 to \$5,544,747.89, partly balanced by a decrease in the miscellaneous sum of Indians from \$945,414.92 to \$539,406.20. All along the Indian and promises must be kept. Treaties are made and before long 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 Philadelpia 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 be awakened 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 fall 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 may flow, The happy time will come, we know."

*The above was translated from the Indian language. —*The Indian Bulletin.*

SPEECH BY ELMER SIMON, CHIEF PEWA, 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 freer 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 in to 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 ARAPAHOES 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 from 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 World Courier.*

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 of a good many of them, but it is still true of the great majority 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 deriving 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 day 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 not American citizens with unquestioned rights and are not pleased with the attempted official dictation, and pose to do business for themselves.

He said that the clerk interfered with their wishes, that the miller drew his pay, that they wanted to see their own doctor and blacksmith, and proposed to cut the employees down, a farmer, interpreter and runner and let them 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 proposed to be advised with rather than dictated to. The only power left the department is the withholding of their pay and they feel that that could not be much worse than they have endured the last two years. There is nothing to be made of when their pending pay will be made. —*[The Pawnee Republican.]*

ENTERING INDIANS.

Who would have an unauthorized statement that the number of Indians containing less than 250,000 in a 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 175,000 cattle and 10,774 horses and mules. The entire aggregation of Indians under Government supervision and control takes about 100,000 lb. of butter in a year, owns 255,000 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 red-skin has not abandoned the idea that labor was designed for women. —*[New York Weekly Witness.]*

FEE LOVING MARSHALS.

Six Quapa Indians came in from Guthrie yesterday where they have been serving out 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 (ore the U. S. commissioner's court). They made no defence were ignorant as to this was their easiest way out although they had not seen any liquor for six years. After serving their sentence they were turned loose 350 miles from home without money. They were a pitiable looking sight as they passed through the facing the bitter cold. Such outrages are a stain that will not be easily cleaned 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 were 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.