

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES"

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DR. JAMES E. RHODES AND HIS
WORK FOR THE INDIANS.

In the death, on January 2nd, of Dr. James E. Rhoads, ex-President of Bryn Mawr College, which was briefly noticed in our January issue and whose likeness accompanies this number of the RED MAN, the Society of Friends loses one of its foremost members, the Indian race a devoted friend and efficient helper, and Pennsylvania a citizen of whom it can be justly proud.

It is not possible within the limits of a short obituary notice to adequately present the life work of one whose interests were so broad and so manifold, as was the case with Dr. Rhoads: such a task belongs to others; but it will become the RED MAN to speak of his labors for the Red Men, the forwarding of whose interests, physical and moral, formed so large a part of his philanthropic work.

Dr. Rhoads was one of those who urged upon President Grant the adoption of a policy in dealing with the Indians, that should be above reproach as to its honesty in administration, and which would stand distinctly and effectually for civilization and education; treating the Indian in all ways so as to develop the best that he was capable of.

When such a policy had been decided upon and in its development a part of the duty of administering Indian affairs on the frontier was assigned to the Friends, Dr. Rhoads became from the first, one of the active directors and supporters of those who were placed in the field as the representatives of the Society.

He was a member and for years the Chairman of the Executive Committee of Friends on Indian Affairs, and in the prosecution of the duties of the office while actively pursuing other interests, he seemed unwearied.

Long and arduous journeys were undertaken in wild regions of country where travelling was both tedious and dangerous; councils were held with the wildest Indians of the plains on their own ground, where they were kindly advised to change their habits of life, locate themselves on farms and fall in line with the plans of the Government for them, and become as one with the other peoples of the country. Aside from the direct influence upon the Indians of these visits they were a strength and inspiration to the isolated workers, for they could feel that they did not stand alone, that at the other end of the line there was a strong and willing helper, one who never seemed tired or discouraged, but always hopeful.

The period during which Dr. Rhoads was engaged in these western labors was the most critical in the whole history of the Indians, for during these years the immense herds of buffalo which had subsisted them from time immemorial, disappeared before the incoming white man, so

that of the countless thousands there remained for food, not one, and the Indian from having a prodigal subsistence from nature's supply became at once dependent wholly on the Government rations and his own earnings. It was almost inevitable that during this transition state there should be some conflict between the whites and the Indians, as the latter believed that they were unjustly treated in the matter of the indiscriminate slaughter of the buffalo.

A last effort was made in the spring of 1874 by Dr. Rhoads and his associates to persuade the Indians to submit to the inevitable and by no means jeopardize their interests by acts of hostility to the Government.

The advice seemed to be well received by many, but the effort was only partially successful—the sequel is a matter of history in the Indian war of 1874 and '75 in the Indian Territory.

As the feasibility and value of educational and mission efforts among the Indians became more evident and appreciated, this feature of the work became his particular care, both as regards the sphere of his own church and the wider interests fostered by the Government in other places, with special interest from the time of its inception in the work of the Carlisle School, which commended itself at once to him and his associate workers. He frequently visited the school, always expressing his satisfaction and approval of the work that was being done; which was further evidenced in his letters, and by material support given from time to time.

Of Capt. Pratt, the Superintendent, he was a steady friend and active supporter, ever using his influence for the advancement of the school, acting as one of the Trustees, and entering heartily into all forward movements that were projected, strengthening the hands and courage of the Captain in times of doubt, discouragement and opposition.

In view of this deep interest it was peculiarly fitting that he should be called in 1892 to present the diplomas to the graduating class of the school. On this occasion he seemed fully to realize the change that twenty years had wrought in the Indians' prospects and possibilities, and being fully conscious of all the steps by which the present condition had been attained he could not but feel gratified and rewarded for the part he had taken in behalf of the Indian.

An active member of the Indian Rights, and Friends' Indian Aid Associations of Philadelphia, he was wider than any sect or coterie, knew no party but that of progress, and was a friend of all who in their places did their duty.

It was the writer's privilege to have more than twenty years' acquaintance with this good man and I can testify that there was not a letter or an interview in which the spirit of the man was not manifest. The cordial grasp of the hand, the pleasant salutation and benign countenance all bespoke one who lived not unto himself but for the good of others, and counted himself as neighbor to all who were oppressed or in distress.

A man of business, of many interests of a public nature, in addition to his own affairs, he was not an Eliot or a Brainerd, devoting all his time as a preacher of the word, but among the roll of those who have given of their time, talents and means for the benefit of the Indian, he means for the conquering race owed him justice—there will be found no steadier or more sincere friend than he whose life has just ended.

A. J. STANDING.

LETTERS WHICH SPEAK VOL-
UMES FOR RETURNED IN-
DIAN STUDENTS.

The writer of the following was at Carlisle but six years. He spent the summer months of three of the years in the country, out by himself gaining invaluable experience, and for six months of the fourth year he was engaged in Wanamaker's great store of Philadelphia. He could not speak a word of English when he came, and was dressed in camp costume. He is an Indian in the fullest sense of that term as to blood. We have watched with a great deal of interest and satisfaction the career of this young man since he returned to the reservation in 1886, and have yet to hear a single word derogatory to his character, or to his ability and faithfulness as a worker. There are others at the same agency who have had most excellent records since they left our school, yet the editor of a prominent Washington paper with a wide circulation, takes the pains after spending a few weeks at the same agency to say that the money spent to educate the Indian youth in schools away from the tribe is wasted. When will falsehood and injustice cease to have power? But we may take courage in the thought, however, that Puritanism, in the days of James I. and Charles I. of England spread through repression, so may the Carlisle idea grow through opposition. We use the liberty which perhaps the writer of the following will not enjoy in giving to the public the contents of a private letter, but we do it in the interest of Indian education.

"DEAR FRIEND;" he says:

"Your letter dated February 8, 1895, was received a few days ago, asking me to write something in regard to some of the difficulties I have had to master. The difficulties that I have had to master are from my Indian friends and whites. We school boys who are now at home have all sorts of temptations to overcome. Weak ones are pulled down easily and strong ones are fighting their way like men. Most of them are doing well. I have been fighting and going the best I know how in the various positions I have held since I came back to the reservation. Holding a position is a mighty hard thing for a returned student, but if we only stick to the work that we find to do we would have less temptation.

Some of us want to get big pay right at the start. I have noticed this for the past ten years. I remained six years in one position. I was called upon to do many other things not rightly connected with my position, but I did not complain. While I held that position a party of whites tried all they could to make everything disagreeable for me so that I would have to resign, but I was man enough to know what they were after and I did not resign in spite of their mean scheming, and I came out all right.

After that a clerkship was offered me at fifty dollars a month and as it was better pay than I was getting I resigned.

It is said an Indian cannot save money, but I have saved, not in money but in cattle which is the best thing that I can do. They increase rapidly. Cattle are money. If we returned students would behave ourselves and work at whatever we can find to do and do it faithfully I am sure we would be helped.

We should also learn to keep our mouth shut as we are just starting in life—a new life which our parents never knew anything about.

Indians like money the same as white

men do, but they do not like to work hard for it. They like to borrow money and they have bothered me a great deal since I came home, but I have none to loan them and I explain to them why I don't want to loan money to them. I talked in a friendly way, then they do not get angry at me. I never have any trouble with them. They have respect for me because I have respect for them. I write what I feel. No Indian ever induced me to go back into Indianism, but on the contrary, they come to me for advice.

It is true that we have had Indians amongst us. The same way with the white people.

I cannot very well understand when a white man who is supposed to be civilized and Christianized acts like a savage and when an uneducated Indian acts as though he is civilized and Christianized.

Education is like money. If we don't use it right it will not do us good. It may harm us and afterwards we feel sorry that we have spent our education foolishly and there is no respect from people around us.

Civilization and Christianity is only a name to some people. Keeping a character pure and clean and to live without laziness is more than education.

We have some Indians on this reservation without education who are not lazy and who are a great help to returned students.

If we keep ourselves busy in some good work we will have less temptations. We should practice what we learn. Capt. Pratt has placed us on a new road and we should look out that we don't get off the track. We will be ruined if we do. Like a train, if it doesn't get off the track, it runs all right, but when it runs off from the track it is ruined.

I think it is best for us to have temptations when we are able to fight them. It makes us think all the time, that we are gaining experience.

There is another thing that we school boys drop when we come back—our books. We do not study.

We do not buy papers to read.

We do not buy books to read.

We don't talk English enough and sometimes our mother tongue goes back into its place.

We don't think in English. Thinking in English makes us talk English the better.

I have followed it and it has worked well with me.

I have studied a great deal since I came back.

Education, Christianity, and civilization are all right when we use them in the right way, and if we don't use them right they do not amount to anything."

We have been sending a large number of copies of THE RED MAN to persons friendly to Carlisle. Are you one of these? Do you find anything in our columns of interest? Can you spare 50 cents? We should be glad of a thousand new subscribers at once.

ANOTHER RETURNED STUDENT'S
LETTER.

Notwithstanding we find these words, in a private letter from a former student, "I will give you authority to use my words wherever needed because I tell you what is true, but I want to caution you not to publish them because certain of the whites who think they are friends of the Indian will have me turned off for telling the truth," especially about schools like Carlisle," we believe the author of them will be willing to have us publish certain sentiments he expresses in a part of his letter which should be read by every intelligent citizen of the United

States. We do this to spread the truth to so strongly advocates.

He says in part: "I have not left but have watched and studied some since I came here and feel that I am now able to tell what is in regard to educating the young Indians. What we educated Indians want is the WHOLE TRUTH, and if our recognition cannot be sustained by truth, then we must not free."

If I were allowed to have my way, I would send every Indian child to the Carlisle Indian School; that is the only way to get at the truth.

What we want is truth and manhood for the rising generation. Indians can get both of these at Carlisle, and any Indian school in the United States that does not produce manhood and womanhood for our young Indians should not be allowed to exist, because manhood is what every American citizen should have for his country."

The words, coming from the ordinary pupil who had not tested his own manhood would be comparatively worthless, but from the heart experience of one who was a student in the early years of the school, one who did not graduate but who has maintained himself by hard work and a life of industry for years; one who married a sturdy Carlisle girl and has settled down among his people and is holding a position of honor and trust, are specially valuable to all who know something of the conditions from which the Indian must rise.

CONGRATULATORY.

From the First, Carlisle has Encountered a Strange Opposition.

The writer of the following was the President of Dickinson College when the Carlisle Indian School first opened in 1879. Dr. McCauley extended a warm hand of welcome to the untutored Indian dressed in blanket, paint and feathers who had come from the land of the Dakotas to neighbor with the students and faculty of his great college, and he has ever since been a good friend of the school. We appreciate such words of encouragement as these, and although the letter is personal and private, we take the liberty of using a part of its contents for the good of the cause and for the satisfaction of the friends of Carlisle:

CAPT. R. H. PRATT.

MY DEAR CAPTAIN:

I read with great interest all the descriptive and allusive notices I saw at the time, in the papers, of the late Commencement of the Indian Training School; and when the RED MAN came, with his full accoutrements, I went through it eagerly, reading almost everything in the issue. It was in my thoughts, rather in my heart to write you words of congratulation. Peculiar difficulties have been in the way, for some time past, to my doing almost anything whatever, except what was unavoidable, outside of home matters. To these I may refer presently; but first, of the grand time you had. I am sure you have not needed my saying so, to assure you of the genuine satisfaction I had in your success, but I wanted to put it in words for my own easing and comfort. Hope it isn't too late to beat least measurably acceptable to you.

From the first of your work at Carlisle, I have been an observer and somewhat diligent student, first near by and afterwards at some distance, of your aims, methods, operations and chief enemies. I have known your great central thought respecting Indian Education—that your key to the solution of the problem, so-called, was simply, "educate away from tribal entanglements and antagonistic influences, and when the boy or girl has had a furnishing, intellectual and industrial, sufficient for a reasonably successful competition with others in the work of life. Instead of remanding them to an uncivilized environment to begin their struggle, allow them to commence and prosecute the arduous endeavor of making a way for themselves in life, under conditions not less auspicious for success, than are those under which young men

and women of other races must begin and prosecute the same endeavor."

And yet, reasonable as this theory manifestly is, and promising of success, it has from the first encountered a strange opposition.

Now, what I feel you are a subject of congratulation for, especially, is the evidence afforded in all the doings and impressions of the late Commencement, that your view has already come to influential recognition. As the result of much observation, I regard tendencies, or drifts of opinion, sentiment, or conviction especially, when once they have been established, and are in steady flow, among the mightiest forces operating in this world. And while I do not flatter myself and would not flatter you, to believe that the victory for your principle has been won, it does seem to me that the trend of intelligent conviction, on the question of Indian Education, is setting toward your theory and practice with an impetus, and has attained a momentum which assure their ultimate prevalence and dominion.

I do not believe that the powerful antagonisms, whether of political, mercenary or ecclesiastical inspiration, all of which it is natural to expect, will do their utmost to obstruct, will be able to stay the onward sweep of this intelligent conviction. And when it is reflected that, under God, you have been the instrument in inaugurating this beneficent movement, and bringing it to its present hopeful stage, you are to be rejoiced with, as well as congratulated. I hereby do both heartily.

Pardon this long outpouring. I had no thought of it when I began—meaning only to express my interest in the Commencement, and to congratulate you on its success.

Yours, very truly,

J. A. McCAULEY.

A VISITOR COMMENTS UPON COMMENCEMENT AND THE CARLISLE IDEA.

Dr. Lenuel Moss, in the March *Examiner* gives an account of his Commencement visit to the school in which are found the following comments upon the exercises and upon the Carlisle idea:

"Capt. Pratt's simple and sufficient theory is, that in dealing with the Indian, you are to forget that he is an Indian, and to remember that he is a man. As speedily as possible he must be thrust out from the reservations forever, cease to be a ward of the nation, an idler, a pauper, a barbarian, and absorbed into the general life of the people, fitted for the duties of citizenship, and compelled to assume his responsibilities, be admitted to all its privileges, and become amenable to all its penalties.

With gratitude, thanksgiving and hope the auspicious anniversary was closed. Those who are interested in the Indians, as children of Him who made of one blood all the races of men and by the blood of One redeemed them all, and who wish to see the 'century of di-honor' succeeded by a century of righteousness and salvation, should visit the Carlisle Indian Industrial School."

THE ELEMENTS OF MANHOOD.

Mr. J. C. Kephart, General Secretary of the State Sunday School Association, and editor of the *Sunday School Herald* lectured in the school chapel before our pupils on the subject above given. His address was able and full of crisp, helpful points from which we culled a few of the leading thoughts as follows:

"A great king once said to his son, who was about to come to the possession of the Kingdom. Be strong and show yourself a man! It was good advice from the king to his successor; it was good advice from a father to his son; it would be good advice from any of us to any of us. Be strong and show yourself a man!"

"Every one of you will do vastly better for yourself, for the world in which you

live and the society in which you move, either here or hereafter, if you will heed this advice of the king to his son."

"What is a true man?"

It is well to give advice but we must understand the advice well in order to give it practical use in life. We should question ourselves: What must I be to be in the truest and best sense a man? What must you be to show yourself a noble hearted man and a whole hearted woman? True manhood and true womanhood do not consist necessarily in physical strength or intellectual power, but the elements of true manhood and true womanhood are to be found in the moral nature."

"The noblest thing on God's earth is an upright man and an honest woman, a man and woman filled with integrity, and we each can afford to be nothing less."

"In the bosom of every command in the Bible is the bud of the blossom of promise and possibility."

"There is no man but can be what God wants him to be."

"The greatest need of this country is, not a revision of the law, but a revision of manhood and womanhood."

"I recognize that there is no contribution I can make to the community in which I live greater than the contribution of a holy and upright life."

"I know of but one way in which we can gain ourselves this quality of true manhood and true womanhood, and that is by coming into close contact with the Creator of the Universe."

"No man can be a true man by himself alone. He needs the help of God, and this help I beg of you to seek."

Capt. Pratt said at the close of the lecture:

"In showing to ourselves what we ourselves are we deceive nobody. If we do not deceive ourselves we cannot deceive others. The emphasis is on 'yourself'; Be strong and show yourself a man."

THE CARLISLE INDIAN INDUSTRIAL SCHOOL.

Y. M. C. A.

On Sunday evening, March 24, the school Y. M. C. A. held a special meeting in the chapel, to which all were invited. Delos Lone Wolf, President of the Association, occupied the chair. Mr. Standing led in prayer at the opening, and the quartette, Messrs. James Wheelock, Levi St. Cyr, Timothy Henry and Philip Lavatta sang a beautiful hymn.

The President gave a brief history of the origin of the organization known as the Young Men's Christian Association, paying affectionate tribute to various organizers and Secretaries who have visited our school and given to our Y. M. C. A. a helpful life. Among others thus mentioned were Mr. Luther D. Wishard, the first College Secretary of the International Committee, Gilbert A. Beaver, State College Secretary, Dr. Chas. A. Eastman, International Secretary, Rev. Henry B. Wile of Carlisle, and Mr. E. L. Earp, of Dickinson College.

It was through the efforts of Mr. C. K. Ober that our Young Men's Christian Association came into existence in March, 1886. "Ever since," said the President, "the silent influence has been telling on the lives of our members as they have gone out into their various homes. Members of the faculty are received into the Association and their words of encouragement and counsel are very helpful to our work. Their permanent connection enables them to exert an influence indispensable to the highest usefulness of the work."

Much of the success of our prayer meetings depended upon the Devotional Committee, which appoints leaders, selects

topics, encourages students to take part and strive in all possible ways to make them a real power in the student's life.

The association is divided into seven groups each class being under the leadership of one of our members. These leaders of the several groups form a central class under the leadership of a member of the faculty of the school.

During the year ending March 15, 1886, we reached the mark of 291 in membership. 36 of these left the school, 96 new members were received. Seven Evangelistic meetings, were held.

Room meetings were carried on in the quarters. 43 regular prayer meetings and 30 meetings for Bible Study were held.

A training class of 11 members did some valuable service for the cause. In April the President was sent to the College Presidents' Conference at State College where he received much valuable information and training. In July two of our members were sent to the World's Students' Conference held at Northfield, Mass., where they met students from various parts of the country and received much good for our association as well as spiritual growth.

We are greatly indebted to the employees and students for their liberal financial contributions. The Northfield fund was principally raised by the employees and friends of the association. During the year we contributed 100 dollars to the International work and this was again raised mostly among the employees.

Our building fund was generally expended on repairs. We had the floor of the hall stained, and steam-heating and electric lights were added to our comforts. A partition was erected, a nice reading stand was added and window curtains were put up. A reception for new members and friends of the association was given in January."

Capt. Pratt was asked to say a few words upon "The Relationship of the Association to the School." His thought was that the interests of the school were so blended that they could not be separated. To him the association had been partly the mind, the conscience, the eyes, the mouth of the school—also its hands, its feet, its heart. As the mind of the school it should do a great deal of thinking. As its conscience it should be sensitive in the interests of the school. Each member of the Association should be proud of his membership. Made up as it is from all the religious sects of the school it fairly represents the unity of purpose of the school.

William Leighton spoke a few moments upon the subject of "Conventions and what they are for."

There are district, state and national conventions. As the President of our association he had had the opportunity of attending the Presidents' Convention held at Dickinson College, where twenty-eight different colleges were represented. In these conventions the presidents are instructed. The meetings were enthusiastic and filled him with inspiration. He dwelt somewhat upon the great importance of the young President of the Y. M. C. A. being faultless in his conduct while in attendance upon the District conventions.

Miss Shafner was introduced and made a brief address upon "How and why Women Should Help the Association."

She claimed that what concerns man concerns woman. The Y. M. C. A. seeks to uplift humanity and the human race is one family. The church and societies should provide attractions more alluring than are found in the paths of sin, and the young ladies' auxiliaries of the Y. M. C. A. are doing excellent work along these lines. There is nothing that a good woman would not do to help young men to become good, true and manly.

Channey Yellowrobe was asked to tell what the Association had done for him. He felt that he had been encouraged to stand for the right through the influence of the Association, and he is specially thankful that there is such an organization for the salvation of souls.

Professor Bakeloes closed the meeting

by prayer. He thanked God that we have the evidence that the spirit is here. He would have us more vigorous in the work, more thoughtful and earnest, and prayed that all in the school might be brought to Christ, and that the help and strength needed might be received.

The meeting adjourned.

THE STANDARDS.

One of the Debating Societies of the school known as "The Standard," held an anniversary meeting on the evening of the 21st of March, the proceedings of which were full of interest.

The platform was prettily decorated with daisy stands on which were vases of flowers, while the Society Motto—*En Avant*—occupied a conspicuous place at each corner of the rostrum.

The President, Robert Hamilton, opened the meeting by briefly stating that it was the intention of the society to celebrate the occasion of their anniversary in a quiet way at their customary place of meeting, but as a late hour concluded to hold a public celebration. He made a few general remarks and was followed by Edward Spott who excused himself on the plea that he had been suffering with a serious attack of "country fever" during the week which incapacitated him for making speeches.

John Brown, the left-hand violinist of the school, accompanied on the piano by Gus Anee, then played a lively little air which was encored.

Leander Gansworth, the historian of the evening, said:

"The Standard Debating Society was organized in the year of 1884 by Mr. Richards. It was then known as the Indian Union Debating Society. From the beginning the members have taken a great interest in the society which is seen by the way it has grown. In the year 1887, the organization was divided. Just as a twig sprouts from a tree so a society branched from our society, and the branch is known as The Invincibles.

Many times have members expressed in our meetings the sentiment that they knew that they had been benefitted by having been a member.

We have on our rolls such distinguished names as these: American Horse, Running Horse, Flying Horse, Black Bear, Red Wolf, White Wolf, Tygar, Eagle and even Hawk from which fact we have termed the Standard menagerie by some of our sisters—the members of the Susan Longstreth Literary Society.

In the year 1890, every boy in the graduating class was a Standard, and had the girl had her own way she too would have been a Standard. We have at present about 60 members with good prospects for the future."

Presley Houk sang a baritone solo and then was enacted a farce that was extremely laughable. Pennington Powell represented a doctor, who having to leave his office for a day employed a negro boy (Thomas Tygar) to take his place and attend patients. The medicines were explained, and then he was left alone; soon patients began to arrive. The first one, Ben American Horse, had the tooth ache, and the tooth was extracted in a laughable, if not very scientific manner; then he returned with serious cramps. The medicines became milder and the negro had administered poison, which ended in tragedy. His manner through it all was natural and thoroughly enjoyed.

After the farce the President was to give an off-hand speech from any subject proposed by the audience. Capt. Pratt was called upon to give a subject and asked for an address on the Darwinian Theory of the Human Species. Robert was stalled. He said he did not know the meaning of the first word, but when the subject was explained gave a number of laughable hits. He seemed to think we sprang from the dust, then became stone, then the tree, then the animal, cow, dog, monkey, negro, red man, and finally the white man.

James Flannery played one of the sweetest cornet solos we have heard. It

was in a high key and rendered with a great deal of expression.

The conspicuous number on the program was the debate of the question: Resolved, That the printing press has done more service for mankind than the steam engine.

The principal speakers were Howard Gansworth and Charles Buck, on the affirmative and J. H. Caisse and Delos L. on the negative. Miss Cynthia Webster, Capt. Pratt and Benjamin Caswell were appointed as Judges.

Howard Gansworth considered the press the source of knowledge. Books, magazines and newspapers are the products of the press and were civilizers, moralizers and Christianizers long before the steam engine was thought of, so that we owe to the press all that we are. By printing we are enabled to view in our imaginations scenes which occurred centuries ago. By printing we are brought into closer relation with the habits of the people of other climes and brought to know the products of their zones.

John Caisse took the ground that while the press did the printing the steam engine distributed the productions of the press and that had the power of steam remained unknown the press would still be in its infancy. It was through the power of steam that the press was enabled to multiply copies of wise men's books. The steam engine has freed man from the strain of labor which before the days of the engine was so arduous and incessant as to weaken the mind, but through the power of the steam engine he now secures leisure to develop his mental faculties. Steam makes the paper, steam prints the books and steam circulates them."

Charles Buck based his argument upon the fact that printing has extended knowledge and the influence of which has been both great and good. Wherever light of knowledge has penetrated there prevail freedom, liberty, joy. It is the great work of the press that has elevated this country to its present standing, and he would have us take a backward glance at the condition of the country before the discovery of printing. The steam engine owes its existence to the printing press.

Delos Lonslow answered the points made by the former speakers. He would have us remember that while as the first speaker said the press is doing much in the way of Christianizing and moralizing the people of to-day it was all doing much to demoralize them. He showed up in glowing colors the evil effects of violent pictures and how the extravagant stories contained in the daily papers and the constant reading of murders produce brutes and savages. Owing to the fact that much of the writings in the daily papers are false we cannot get an adequate idea of the true status of affairs. The printing press is directly chargeable for the degrading of mankind!

Howard Gansworth had a last word, as he had opened on the affirmative, and answered Delos' point of the press demoralizing mankind, by the fact that the steam engine did the same thing by running on Sunday.

The Judges rendered a decision in favor of the Affirmative.

After the debate Edward Peters recited an original poem, written by Mr. Hendren, upon "Standards, are ye all here?" There was more music and the meeting adjourned.

A VISIT FROM PROMINENT CHEYENNE AND ARAPAHOE CHIEFS.

On Saturday March 23rd, the Arapahoe Chiefs, Row of Lodges and Left Hand with Cleaver Warden (former Carlisle pupil) as interpreter, and the Cheyenne Chiefs, White Horse, Young Whirlwind, Little Coyote and Little Chief, with Robert Burns (former Carlisle pupil) as interpreter, all of Cheyenne and Arapahoe Agency, Oklahoma, and representing the several farming districts into which the reservation has been divided, arrived at Carlisle on their way from Washington where they had been on business connected with the Cheyenne and Arapahoe tribes of Indians.

While in Washington, several councils were held with the Commissioner of Indian Affairs and other Government officials in which good words on the part of the Commissioner and the Indians were offered.

Through the kindness of interpreters Cleaver Warden and Robert Burns were permitted to read the full proceedings of the various councils, and esteem it a privilege to give below a few extracts from the speeches of the chiefs on the general subjects of civilization and Indian education. This delegation, it will be noted, was conducted to Washington by young men who were educated off of the reservation.

Young Whirlwind said:

"It is the talk now that Indian lands should be leased to white men, and we want you to ask the Agent to be very careful as to the persons who lease the allotments. We want good men who will be peaceable and good neighbors to us.

With old men like me the only way we can get Indians to work is to talk with the mouth. We cannot catch hold of the plow and show how. These young men can not only talk, but they can catch hold of the plow and talk that way also. We are all in favor of schools. I cannot be blind to the results of education to our children.

When I treated with the Cherokee Commission I was told that if we took lands in severalty, we would be on equal footing with the white man and we could go anywhere, but after taking my allotment I am no better off than before. If I want to step off the reservation I have to get permission."

Left Hand said:

"If it can be arranged so that an individual Indian can have the share of his or her money set aside so that it can be for their benefit, we believe that we can make advancement toward civilization.

By the proper use of the money the Indians can be on the level with the white people in their ways of living. This is my wish for my people. The old men who have no husbands, and the old folks who do not know how to use their money, can have it retained by the Commissioner for safe keeping until it accumulates. The young people are the ones I want to help by the proper use of this money, by setting aside so that the young men can get the benefit of it as soon as possible for we are in a very bad fix in the way of funds.

When I took my allotment I felt that I was placed under the same laws as the white men, and my rights were to be respected by all Indians or whites; but when the white man trespasses upon my premises he thinks of me as nothing but what a person would of their dogs, they have no respect for me at all. It seems to me that the white man got the allotments instead of the Indians, because when I go to my agency or to my issue station to draw my share of rations, right after my departure a certain number of white men go to work and hitch up their teams and cut timber and go to my house and steal my furniture and cooking utensils; and it is a shame for a white man to do so, because he should have the same respect for the Indian as for a white man. It is my earnest wish that the Commissioner give aid in this matter so that I may be protected hereafter and so that my rights may be recognized by everyone and so that I can get along peaceably all the time.

Heretofore a good many of our Indians have had trouble with white people; in fact they have been beaten in every case that has been up in the courts no matter how strong the evidence has been. It might be because the white man speaks his own language and understands the ways of giving testimony in the case, and the Indian has not got much intelligence to tell his own case, and so he gets beaten."

White Horse said:

"These Cheyennes here when they were still in their natural way as Indians, used to be as men standing on top of a high mountain; but they kept going down, down, and so to-day they are at the foot of the mountain."

Row of Lodges said:

"I came out with this delegation with the object of speaking for the Indians of both tribes, and to tell the grievances which my people have. It is like a man going into a far country over a hill, and the people are thinking about his journey and would like to know whether he will bring back anything worth talking about. Captain Woolson has told the Indians to go to work and try to make some sort of living, and the young men have been induced to do that, and they are working today; and what is in the way of their work is food, and food is the main thing among mankind. You have to be strong to lift heavy weights and take hold of the plow."

Cloud Chief said:

"The Great Father wants me to take the white man's road. Some of the young people have been educated and I have seen the good results of their education. Though we are old and without education, yet we are going to try and take the white man's road and do the best we can. The Cheyennes and Arapahoes held out the longest and were on the warpath the longest, but after they made peace with the Government they were the first ones to take allotments according to the wish of the Great Father. Although I was not ready to take allotment, because the Great Father asked me, I did so, knowing what would be the result. To-day I find myself an Indian yet as I was when I first made the treaty with the Government. It was hard for us to give up the reservation which we held in common, but the Government advised us that it was the best thing we could do and that we would be civilized so much the quicker. I have taken an allotment and am not civilized at all. I want the Commissioner to take our condition as it is. We are Indians and I want you to consider our affairs in that line. You cannot make us white men in one day when it ought to take ten days. I wish you to devise some plan by which we can derive revenue from the allotments, and one way is to lease our allotments to proper tenants and to get such men as will be peaceable with us.

The Government advises the Indians to go to work. I am a chief and always advise the Indians to do as the Government advises; also I take hold and work and show them by example. I am not too old to work. I am in the prime of life, and if I had means to do what I want to do I would do more. My people do not think of going on the war path any more. The Commissioner has found and will find that all the troubles that have occurred in our country have been started by white men. Situated as we are now the Commissioner cannot expect us to be self-sustaining when the treaty runs out two years hence. We suffer now for want of food, and then we will suffer more. You could expect more work from us if we had plenty of nourishment, but we are feeble because we have not plenty to eat and we cannot work as we would if we had the food a working man needs."

Little Chief said:

"I am getting along in years. When I was a young man I was not afraid of any man. Everything was battle. I would not have been afraid to throw away my life in battle, but I was not killed in battle and it must have been the will of God to keep me until this time. I was one of the head warriors and I have since been elected chief, and since I have been chief I have loved to see and talk with the high officials of the Government. It is like two roads. The educated boys follow this road and the ignorant boys that road. I have made up my mind to follow the educated boys, and not to grope like a blind man. It seems to me that at the end of that road there is a big house where the high officials live, and they are there because they are educated and civilized. When a man came representing himself to be an official from the Indian office I was in council with the other chiefs and there we were asked to send children to school. He told us that these boys would be educated to hear and see and talk for us. We sent the children and now I am using this boy for that."

Left Hand, the second time:

"The schools are doing good to my tribe

and to the Chayennes, and it is the school boys that lead me around and tell me what is going on and what will take place hereafter; and by these boys here (the interpreters) we can see the good of schooling. I have tried to have my people put their children in school. Though I am old I am working hard for the benefit of these tribes, and my hopes are that the young Indians will have an entirely different way of living from us.

We thank you for what has been done in the way of implements, etc., but the supply is very limited. Young and old are anxious to take hold of the plow and work for a living; the trouble is the supply is limited and we can't do much work in a day. While I stay here I am better fed than the folks at home. A good many of them have nothing to eat this morning."

Little Wolf said:

"I come on behalf of the young men and I specially request that the Government help the young men more than the older ones, and in that way they will indirectly help the old ones also."

Little Chief said:

"I have got citizen's clothes on now and I don't feel natural. I seem to be tied up all the way through."

In reply to the Indians, the Honorable Commissioner of Indian Affairs said:

"I am gratified to see the deep interest you manifest in the education of your children, and that you seem so ready to co-operate with me in this line of advancement of your people. The white man has long seen the advantages of an education and the result of his wisdom is apparent to you on your visit to this city. You should do likewise."

You say your young men and the other Indians are willing to work but that you cannot get enough things to work with.

Your agent has asked for a great many things to work with and I am going to buy most of the things that he asked for. I will send you more mowing machines and plows than you had last year, and more fence wire. The President has talked with me several times about you and we want to help you."

SOME INCIDENTS OF A LIFE IN RUSSIA BY A NATIVE RUSSIAN.

On Tuesday March 19th, Mr. Paul Nicolai, of Russia, lectured before our school. Mr. Nicolai is a Christianized Jew and a student of Dickinson College, Carlisle. He has been in this country but four years, two years of which he spent in a German college, consequently has spoken English but two years. He uses our language fluently and is perfectly well understood, although he speaks with an accent. He claims that the only way to learn a language, is to surround ourselves by people using the language desired. If he, an educated gentleman, finds such to be the case, how much more important must it be for the Indian who is not educated to break away from his tribe and language, if he would learn the language of the country in which he has always lived and must live to the end of his days.

Mr. Nicolai first gave the dimensions of the vast country from which he came. We had learned in our school days that Russia contained 8,500,000 square miles which is one-sixth of the land surface of the globe, but never before were so impressed by the immensity of the area. The population of Russia, the speaker said, is 102,000,000 or one-fourth of the world's inhabitants. He had heard of the United States and its great institutions but did not realize the extent of the liberties enjoyed by the inhabitants of this grand republic. He came and experienced it for himself, and his eulogies of the land of the free and the home of the brave were peculiarly touching.

Russia is distinctively religious and the State religion is that of the Greek Catholic. In every village and hamlet, in every eating house or stopping place of any kind the picture of Icon is conspicuously displayed. The Russian prays much and fasts long and he pays im-

mense respect to sacred things. From his cradle to the grave he is steeped in religion, or accustomed to a heathenish ritualism with no religion back of it. The native Russian is patient and gentle but largely superstitious. The children of priests must become priests unless immoral or they go into the army. The sons are allowed to marry only the daughters of priests.

The family life of the peasants is not so different from the life of the poorer classes on the prairies of our own country or of the Indians who have discarded the teepee for the hut. The Russian peasant lives in a hut with only one room. They have large families, and it is not uncommon to see chickens, dogs and pigs enjoying the privilege of the same roof.

The children of the peasant do not separate from their paternal home, and the head of the household is generally a despot, while the youth remains a youth and a dependent until he is 25 or thirty years of age. The peasants have been serfs for generations. Until about the time of the civil war of the United States they knew nothing else. The Russian peasant is a great imitator but can originate nothing. He is polite but universally lazy and idle. The Russian holiday should be called "lazy day." They are great drinkers of intoxicants, and they are encouraged to drink to increase the revenue of the State.

There are many rich merchants in Russia, but they are not men of sufficient intelligence to occupy high positions. A great business man often cannot sign his own name. Mr. Nicolai was at one time an employee of a merchant worth over \$5,000,000 but he had the appearance of a very poor person.

In giving the political view of the country Mr. Nicolai paid high tribute to Alexander II, who liberated the serfs. He was the Lincoln of Russia having freed 25,000,000 slaves by the stroke of his pen, and like Lincoln was greatly beloved by the masses, but fell a victim to the assassin.

Perhaps the most interesting part of the lecture of the evening was the speaker's experiences in the Russian army.

Every young man of 21 is compelled to go into the army. There is no choice about it. An aged mother may be depending upon her son for support, but it matters not. There is no life in this country that can be at all compared to the life of a Russian soldier. Mr. Nicolai had to go from a refined home into a class of soldiers too low to describe. The Russian soldier sleeps upon a bed of straw. He has no covering at night, save what he wears in the day-time, and his drab and drills are severe. He has no breakfast until the noon hour and he arises at four o'clock in the morning. He receives the poorest and meanest of food and scarcely enough of it to sustain life.

Mr. Nicolai ran away from it all and came to America.

The descriptions of the corruption of the frontier guardsmen, and his narrow escapes from detection were vivid but are too long to relate here.

Mr. Nicolai was reconciled by mother and friends when he became a Christian, but his mother has since become reconciled and to use his own words, they are "again good friends."

INTERESTING COINCIDENCE.

In the *American Magazine of Civics*, for February, Francis C Sparhawk, gives an interesting article upon "The Mohonk Conferences." A few years since Miss Sparhawk was with us and did editorial work upon the *RED MAN*. She is the writer of books and a large contributor to magazines and periodicals. We quote with satisfaction the following bit of history and comparison from the article above mentioned:

"It was from Bucks County that in the summer of 1763 John Woolman, after having laid the matter before the General Spring Meeting of Friends and secured their approval, started upon his message of peace to the Indians, going through a country where traveling was

'perilous' on account of an Indian war which it seemed was about to break out there.

By one of those strange coincidences of history it was into Bucks County that in the spring of 1881 Captain Pratt took his first two Indian boys to begin the outing system, the purpose of which is to restore the Indian to his full birthright, that of sharing the country with us. And so, it is very fitting that Friend and soldier should stand side by side at the Mohonk Conference.

"THE INDIAN IS TO BE TREATED AS A MAN AND OUGHT TO BE PUT ON THE FOOTING OF OTHER MEN." The sentence should be written in golden capitals.

And thus it is proved that all classes of Indian workers and thinkers have united in declaring that that great interrogation point which we have called 'the Indian problem' has turned out to be—an Indian man who has been saddled out of all recognition. But now that at last he is getting straightened up, we are beginning to find him quite a shapely fellow, and to see that after a time, and not so long a time, either, even the stoop induced by our burdens—not burdens of work, but the heavier burdens of idleness and of disabilities political, intellectual, moral, social—will by judicious and healthful exercise be gone."

SNATCHES FROM THE SPEECHES OF CONGRESSMEN, ON THE APPROPRIATION BILL.

When the Indian Bill was under discussion in the last Congress some sentiments were uttered in the House and in the Senate, both for and against Indian advancement, which should be preserved in a condensed form and in tangible shape for getting at the core of expressed feelings. Some of the assertions against giving Indian youth advantages and experiences away from the narrow confines of the savage home life will, no doubt, in the near future be disowned by the intelligent lights of the Fifty Third Congress who uttered them, for the eyes of the country are being too rapidly opened to the fallacy of keeping Indians bound down to lands and within certain limits to tolerate the arguments as has been from time to time indulged in by a certain few demagogues who will not know the truth.

As the race in power is slow to see the way out for the Indian so will the Indian be slow to rise above his present condition, and just so long will he be obliged to suffer as he does. The lack of proper encouragement to come out of his prison house into the light and life of the people whose habits of thrift and industry he must take upon himself, is what he is suffering. The regiment of Indian youth, a thousand or two strong, who have had some little experience out from the reservation, and other hundreds who are pouring into the reservation yearly from remote schools are unconsciously wielding a silent but sure influence in favor of broader chances than the small reservation school so strongly advocated by Judge Holman can give. The following extracts are worth reading:

JUDGE HOLMAN OF ARIZONA AND DELEGATE SMITH OF ARIZONA AGREE, ON KILLING INDIAN SCHOOLS REMOTE FROM TRIBES.

MR. HOLMAN. It will be understood by the committee that there is no reduction recommended for schools below the appropriations for the current year. The item which has just been read increases the appropriations for 1896 over 1895 \$124,350 under the general provision for the education of Indians. To that extent contract schools are dispensed with, and the money appropriated in the general item of \$1,124,350 will be expended, of course, on Government schools as the \$1,000,000 has been expended heretofore. Institutions such as the Hampton Indian School, the Carlisle School, and what is known as the Lincoln School, at Philadelphia, and other schools of the same class are provided for specifically, but the \$124,350 is added to the general appropriation.

MR. SMITH of Arizona. Would the chairman of the committee please tell us why the Carlisle School, for instance, and the Hampton School are specifically provided for and at the same time schools which we of the West think fully as effective toward the civilization and education of the Indians are thrown into a sort of hodgepodge, or pot-pourri, to be allowed to go down or up as the Secretary of the Interior may happen to see fit? Would it not be well to put Hampton and Carlisle in exactly the same category as we do the balance of the schools?

MR. HOLMAN. That has not been recommended by the Commissioner of Indian Affairs, and that is not the view of the committee. These schools were not at all affected by the question which the Secretary of the Interior discussed—denominational schools. They stand upon an entirely different footing. The intention of the committee in recommending these provisions is that the views quite generally expressed at the last session and quite fully and ably discussed by the Secretary of the Interior and Commissioner of Indian Affairs might be carried into effect, but at the same time leaving the school system entirely unimpaired and perfectly efficient.

I agree very fully with the observation of the gentleman from Arizona, that these outlying schools ought to be discontinued gradually, and in a slight degree this bill, in regard to a good many items, mileage and the like, looks to that ultimate end; but as shown by the Secretary of the Interior, you can not make these changes at once. You can only educate the Indian efficiently in contact with his tribe. You must advance the whole tribe. Indian children educated off the reservations as a rule have relapsed. You educate the whole tribe when your school is in its midst.

IGNORANT OF THE FIRST PRINCIPLES THAT GOVERN OUR SCHOOL—FALSE ASSERTIONS.

DELEGATE SMITH CALLS THE LARGEST GOVERNMENT SCHOOL IN THE UNITED STATES, A PRIVATE INSTITUTION.

For support of Indian Industrial School at Carlisle, Pa., at not exceeding \$167 for each pupil, \$90,000 for transportation of pupils to and from said school, \$5,000 for general repairs and improvements, \$3,000; in all, \$98,000.

MR. SMITH of Arizona. I move to strike out of that section the words "for general repairs and improvements, \$3,000." The amendment was read as follows:

On page 51 and 52, lines 24 and 25, strike out the following language: "For general repairs and improvements, \$3,000."

MR. SMITH of Arizona, Mr. Chairman, I have contended long and unsuccessfully on this floor to save what I consider to be an unnecessary and useless expenditure of public money in this direction. I am opposed to the contract system of Indian schools, because I believe the only proper way to handle this question is in the line attempted to be carried out eventually in this bill. There certainly should be a time when we should stop. While I have been unsuccessful for years past in endeavoring to prevent this appropriation for the Carlisle school, there is nothing in it, and it can not possibly do the Indian any good to have him educated there. What are you going to do with him? What are you going to do with the girl educated there? You say she makes help in the families around those schools; but what is her ultimate fate? Is it to be an amalgamation of the races? Do we expect that ultimately it will improve the citizenship of Pennsylvania or any of the surrounding states?

What is to become of them, going back eventually to the very position from which we bring them? They go back disappointed at the conditions they find surrounding them, and they are absolutely unable to keep in harmony with the environments in which they find themselves forced. The result is that under a mistaken philanthropy, without reason, with nothing but a warm sentiment of humanity in good hearts, we make a fatal mistake. The same as with the Caucasian

race, it will take hundreds of years to educate and civilize them. You can not educate an Indian by teaching him Sunday school lessons or make him fit for any degree of citizenship by mere study of text books or the mere statement of some words that he learned from the Scriptures. You must teach him to work to earn a living, and you can only teach him to do that by putting him in an industrial school on his reservation, where he is an object lesson to those around him.

I protest that all these provisions for Eastern Indian schools should be stricken out. When we find Indians of special merit in our Indian schools we can take them from those schools and bring them East and have them taught; and then let us bring them on our own charity. Now, gentlemen, in addition to that they have not only asked us \$167 a head for these people, but we appropriate \$5,000 above that to pay traveling expenses, which was knocked out, I believe, Mr. Chairman, in our last Indian appropriation bill.

Mr. HOLMAN. No; it was reduced from \$10,000 to \$5,000.

Mr. SMITH of Arizona. And now it ought to be reduced from \$5,000 to nothing, to pay these traveling expenses. Now they go further and ask us even to repair the private schools in which these children are educated, and it is actually in this bill in the words that I have asked to have stricken out.

The CHAIRMAN. The time of the gentleman has expired.

Mr. MADDOX. I would like to ask the gentleman a question.

The CHAIRMAN. The gentleman can be recognized in his own right and yield to the gentleman from Arizona for a question.

Mr. MADDOX. I do not understand that your remarks apply at all to the Hampton School, where they are taught trades?

Mr. SMITH of Arizona. I apply it to every Eastern Indian school and to every school off or any distance from the Indian reservation. Where there are no reservations in any of the States and Territories they have common-school facilities. When they break up the tribal relations they come under the school system, like all other children. We are attempting to civilize them under that mistaken proposition, and that whole section ought to be stricken out. I insist particularly that this Congress has no right to pay for the repairs of private schools in the East that are held here under this mistaken idea of humanity and kindness.

Mr. MADDOX. Mr. Chairman, I desire to say in reply to what the gentleman has said, in the main I will agree with him; but I had the pleasure, not long since, to visit Hampton School, which is supported by the government. I found there that these people are educated to work from the very beginning. They are given a trade by which they can make a living; and when they go back among their people they have some sense educate those with whom they are brought in contact.

Mr. SMITH of Arizona. What trade would you speak of that would be of any use as an object lesson on the reservation?

Mr. MADDOX. Why, Mr. Chairman, they are taught, for instance, to make wagons and harness; they are taught the trade of a blacksmith, that of woodwork generally. I saw not only there but in the reservations a little of the work that had been accomplished by the students at this college. But I wish to say to the gentleman that I agree with him up to this point—that where these Indians are educated to work, are educated to the extent of being able to make their living by work, there I draw the line; but when we bring these Indians from their reservations and give them a classical education it is a farce, and the sooner it is stopped the better for the country and for their tribe.

The Indian problem, says the *Globe Democrat*, will be solved whenever Congress takes hold of it in a practical manner and quits listening to sentimentalists who know nothing about Indians except from reading Cooper's novels and gazing at cigar signs.

THE EASTERN SCHOOLS NOT ENTIRELY USELESS.

From a Speech of Hon. John A. Pickler of South Dakota in the House of Representatives, Saturday, January 19, 1895.

In regard to this educational question, a great deal has been said, and it comes up every time this question is presented in the discussion, as to the future of the Eastern schools; and I was exceedingly sorry to hear the gentleman from Arizona [Mr. Smith] arraign the Eastern schools in the way he has done. Gentlemen of the Committee, how many Indian children of the United States are provided for in the Eastern schools? There are less than 5 per cent of the Indian children receiving their education in these Eastern schools. Only this last fall I was talking with one of the leading Indians of my State, a preacher, who was very desirous of sending his child East to be educated. When I suggested to him that he could secure an education in a Western school he said, no, he wanted to furnish that education which the Eastern schools alone could supply.

I must confess I am somewhat surprised at the position taken by the gentleman from Arizona. I want no more Eastern schools instituted. I agree with the gentleman as far as that goes. But I want the schools that are in existence to be continued. I do not want these Eastern people to lose interest in the Indian question; whenever we break up the Eastern schools, whenever we cease to present an object lesson in the East of the Indian question, then Eastern people will cease to a large extent to be interested in the question of Indian education or the care and support of the Indians in any way.

It seems to me that when that time comes they would turn from us, and certainly the gentleman from Indiana, if he is here, would, for he contends for putting all of the schools on the reservations—they will turn from us and say, "Well, we Eastern people have nothing to do with the question."

Would our Eastern friends be likely to say,

"You have broken up the Eastern schools whereby the interest we had was largely developed in them, and therefore as they are a part of your people you must take care of and educate them?"

It seems to me that if we destroy these Eastern schools they can make that claim with very much emphasis. That condition I do not desire.

Now, let us just for a moment consider this great contention, this fetish, as I have said, which is so strong in the minds of some men, that all of the Indian schools should be on the reservations and nowhere else, not even adjacent thereto. Take the instance, where the Indian office, in the worship of that principle, will not build the schools at Chamberlain or Rapid City, in my State. Chamberlain is just across the Missouri River from a large Indian reservation. I contend that it is better in many instances to have the schools off the reservations, but near them. They propose to build an industrial school 20 miles from the railroad, on an Indian reservation, and another, 40 miles, on an Indian reservation, where the gentlemen from Arizona contends they will be able to educate the Indians. How can you practically educate Indian children when there is no civilization surrounding them?

Mr. MORSE. Will the gentleman allow me to ask him a question?

Mr. PICKLER. Yes, sir.

Mr. MORSE. Does the gentleman from South Dakota know anything of his own knowledge as to what becomes of these Indian students of Hampton and Carlisle schools after they have returned from school?

Mr. PICKLER. Yes, sir; I do. I want to say that it is the worst kind of a mistake to say that they have returned to barbarism. If you will go with me in my State, to the Crow Creek and other reservations, I will show you those students living in houses like white men, farming lands, and raising their families in civilized life. There are no more of these young Indian boys and

girls going back into barbarism than there are white women and white boys that are retrograding after they come out of colleges and schools. Of course, when they go back into the tribe you can not expect that they will fully keep up the habits they acquired at school. They ought not to go back to the tribe. They ought not to be compelled to go back to the wigwam and blanket life. They ought to be furnished employment.

Mr. CANNON of Illinois. Does the gentleman know a single Indian who was educated at Carlisle or Hampton school, or elsewhere off the reservation not employed by the Government, that is of any manner of account?

Mr. PICKLER. Oh, yes; many of them. Mr. CANNON of Illinois. What are they doing?

Mr. PICKLER. They are farming. They are building houses. They are in the bakeries, and in harness shops, and in many different vocations.

Mr. CANNON of Illinois. I am speaking of those that are on the reservations. Mr. PICKLER. Those where their lands have been allotted to them, as I understand, if the gentleman would confine them to the reservation, there is generally little chance for any employment there.

Mr. CANNON of Illinois. The gentleman says—and I will be glad to know whether further progress has been made—that where these Indians have been educated in the Carlisle or the Hampton school and they go back upon the reservation and where they are employed by the Government they do well.

Mr. PICKLER. Yes, sir.

Mr. CANNON of Illinois. And where they are not employed by the Government they do well, which is better still. Then, why does my friend dwell so much upon the necessity of work being furnished these Indians if they take care of themselves on the reservation? Because where a man will take care of himself, without somebody else to take care of him, he is much better off.

Mr. HERMANN. Why could not industrial pursuits be taught in the schools on the reservation just as they are at Carlisle and other high-grade schools in the East?

Mr. PICKLER. They can undoubtedly. But that is not the point. After the Indian is educated there he is not acquainted with the white men or their ways. Every Indian child educated in a town knows the white people of the town, gets acquainted with them, and learns something of their habits and manners. But if you take a child and educate him on a reservation, where he is surrounded only by his own people, where he sees no white men, where he does not come even in contact with white civilization at all, when he gets his education he is still an Indian, knows nothing but the traditions of his people, nothing but what he may have gleaned from books; and that species of education, without contact with the white people or learning something of white civilization, is not an education that will enable him to make a living for himself as if educated with and among the whites.

The Indian child can of course get book learning by going to the school on the reservation, but by going to the schools which are off the reservation, established in towns, then he necessarily and insensibly takes up white habits and civilized ways by coming in contact with white people.

Mr. HERMANN. But he can get both on the reservation.

Mr. PICKLER. Not at all. There are many places where that would be utterly impossible; these schools would be far from towns and white people.

SENATOR TELLER SAYS STRONG AND KINDLY WORDS IN FAVOR OF CARLISLE.

When the Indian Bill was under discussion in the Senate and the question of what were sectarian schools and what were not came up it was intimated as it has so often been before that the Government Indian school must necessarily be a godless school.

Senator Hoar of Massachusetts asked Senator Teller of Colorado what kind of religious education will the Indian children get in the Government schools?

Senator Teller replied in part:

"I was coming to that in a moment, because my friend who sits on my right got enthusiastic and eloquent on the necessity of having some religious education for the Indian children. I will venture to say that there is not a government school in the United States which does not have not a sectarian but religious teaching of some kind. Go to Carlisle with its 750 students. There is not any denominational school anywhere in the United States where there is a better air of Christianity and morality than there is in that Government school.

Nowhere do the children get better instruction as to their duty to themselves and to their country and to their God than at Carlisle, and it is a Government school. There has been no proposition or suggestion, as the Senator from Connecticut would seem to want the public to understand, that we are wiping God and morality out of the schools. There is nothing that warrants him in making a statement like that. They will have religious and moral instruction. They will not be in the line of any denomination; they will not probably have the tenets that the Calvinist taught them, but they will know the great fundamental truths of Christianity and morality, and that is all they need to know. In my judgment, the world would be a good deal better if there was less denominationalism and more broad Christianity taught even in our churches."

SENATOR PETTIGREW.

But when a man standing in the official position of Senator Pettigrew of South Dakota takes such a view as the following, we have nothing whatever to say, but reprint a portion of his remarks for each reader to judge for himself according to his own light upon Carlisle results:

Senator Pettigrew says: "If we wish to educate the Indians, we should give them an education in accordance with the life which they would live, in accordance with the surroundings of their tribe and their people; and if we are going beyond that, we should never return them."

I am willing Pennsylvania and Virginia shall have the Indian children of my State and absorb them into their population, but I believe we do those children a rank injustice when we return them, after five years in these schools, to their tribes and their modes of barbarous life. There is no question but that we owe to these people a great duty; but the education they ought to receive is in their own tribe and among their own people and it should not go further than a knowledge of the rudiments of an English education, and then a knowledge of how to win a living. I believe if any other course is pursued it will be an injustice to those people, and that these two schools and the school at Carlisle do far more harm than good."

SHOULD TREATIES WITH INDIANS BE BINDING.

Senator Morgan of Alabama, sums up his idea of the true status of Indian treaties in the following words taken from a lengthy speech in the Senate in February last, when under the Indian Appropriation Bill, the question of life and property and liberty among the Five Civilized Tribes was being considered:

He said: "It makes no difference what may be the nature of the title of the Indian to his land, no man in this country can have such a title to a tract of land, no corporation, no body of citizenship, no tribe of Indians can have such a title to a tract of land as to oust the eminent domain of the United States even in respect of the actual allodium, the actual title. I need not remind Senators that that has been decided in the Supreme Court of the United States in the railroad cases, where the Indians made the question and brought it to the Supreme Court of the United

ably informed, the speakers who made such a wholesale attack on the agency and school, were intoxicated at the time and regretted their action afterward.

At the school a firm stand was taken in the interests of cleanliness and regular attendance in refusing to allow children to go to camp and stay over night. Although at first, it was the cause of much dissatisfaction, the plan has met with admirable success, and the Indians now seem well pleased with their school. It is held before them that as American citizens they must soon send their children to the public schools and assist in their support and that while they have the opportunity they do well to avail themselves of the privileges of the reservation boarding school and the more distant training schools.

The Pawnees received a payment of \$22,500 in December, and during the last two years have received upwards of \$100,000. The tendency of which of course, is to lead them into extravagance and habits of laziness, to anticipate their payments and complain of hard times.

Enclosed find an extract from the Pawnee *Tribe Journal*, about the above mentioned council. It contains a few minor inaccuracies but is substantially correct.

The Indian council held at the Agency last week was called by Agent Woolsey for the purpose of giving the Indians an opportunity to select five school visitors. These were to be chosen from among the clerk to select this number of visitors. Woolsey allowed the Indians to select ten visitors from which number the clerk appoints five. It seemed to me the purpose of a few to make a general kick on the arrangements of the government in regard to the schools, the blacksmith, miller, doctor, etc. These matters are all in the hands of the Indian wants to have the selection of the parties and the school is run at an expense of nearly \$10,000 to the government per annum. The Indians select this institution a year is over \$20,000; the Indians only pay a little over ten thousand for their support while the government foots the balance. It will be seen where the benefit would come if it given up entirely to the Indians. The disbanding of the eight or ten Indian police, and agency farmers, a few weeks ago, have done much damage. This was done by the Interior department which has been cutting down expenses all along the line, without any recommendation from Agent Woolsey. However, after consulting with the tribe has made a special request of the department to allow an assistant farmer, and two messengers to act as interpreters of police. Woolsey has always worked to the interest of the Indians and always been to their friends in all circumstances. The interpreter was not discharged as was reported, his pay was cut down to the actual time employed.

I speak not altogether without experience when I add that I believe it would be hard to find an agency conducted more strictly on business principles and more thoroughly and impartially for the good of the tribes represented than this; also that it would be hard to find an Indian service more agreeable men or those with a greater or more intelligent interest in Indian education and civilization than Agent J. S. Woolsey and his Clerks-in-charge.

Respectfully yours,

C. W. GOODMAN,

Superintendent Indian School,
Pawnee, Okla. Ter.

THE OSAGES NOT SUPPORTED AT PUBLIC EXPENSE.

It appears that the extreme jealousy on the part of the white neighbors of the Osages—the wealthiest tribe in the United States—is unwarranted. The following has been going the rounds of the western papers:

"There are about 1,300 Indians in the Osage tribe, and the government holds in trust for them the sum of \$5,500,000, or over \$5,500 per head. Nevertheless they are supported at the public expense, like so many destitute persons, while there is a constant howl about pensions paid to keep the Indian soldiers out of the poor house."

The *Wichita-Sun*, the official organ of the Osages and published at the Agency, claims that these statements are absolutely false. And from the observation of one of the Carlisle faculty who not long since visited the Osages, we should say that the following taken from the *News* is more nearly correct:

"The facts are these," claims the paper mentioned. "The Osages cost the government but \$1,000 a year—the Indian agent's salary. Out of the interest on the money in the treasury at Washington, they pay the expense of their own government, the expense of their education and education of their children—in fact all the expense incident to them as a tribe. They have built, not only the finest school buildings in the West, but also the finest buildings of any kind in Oklahoma. They can truthfully boast of the best equipped reservation school in the United States, and the best of it is, they did it all with their own money. Besides the grandeur of their public building and improvements the Osages have the best and most extensive improved farms and dwellings in the Territory."

There is another and sadder side to the

picture, however. Those improved farms and fine dwellings belong generally to the mixed-bloods, who are in the minority. Most of the full blood-Indians retain their native dress and adhere to many of the customs which have made them a characteristic people for generations, and they are proud of their nationality. The recent visit of Chief Black Dog to our school substantiates the truth of these latter statements, in that he wore a blanket and was the most "Indian" Indian who has visited the school for a long time.

We gather from recent Agents' reports that a great abundance of means has made many of the Osages indolent and reckless in their habits, and they are disposed to squander their money, while idleness, gambling and debauchery are rapidly diminishing the tribal numbers.

The people once powerful are now physically weak and mentally dormant.

All necessity for physical exertion to provide for daily living is removed. There are no more buffalo and peace reigns, hence the manly and healthful art of hunting has nearly ceased and the mental exertion of planning for the war-path is no longer a necessity.

It is said that "whiskey peddlers swarm around the borders of the reservation like buzzards" and crime of every description is directly attributed to drunken behavichery.

Notwithstanding the constant warfare that is kept up against the traffic by the Agent and Government officials it is claimed by them that they are not able to control the matter as it should be.

These are the conditions, and who can say they are not appalling?

Hence, permit the oft repeated TRUTH to again appear in our columns, that not until the youth of this and every tribe of Indians are encouraged, invited, even forced to break away from the mass, to go into the family life of the nation is there any hope.

BRAVE TEACHERS AMONG THE ZUNIS.

Miss Dissette and Miss Pond are Presbyterian Missionaries who have been for several years stationed among the Zuni Indians. They live forty miles from civilization, with only the face of the post rider to remind them they are in the United States. These young ladies are well known to several of our Carlisle workers, hence the account of their labors given in a recent number of the *Home Missionary Monthly* is especially interesting. We extract briefly as a fresh story of Indian field work freshly told, by M. E. J.

"About an eighth of a mile in front of the ragged outlines of the pueblo are the two buildings occupied by the Zuni Industrial Training School. One is an old adobe building put up years ago by the Government, which we have roofed and improved until it is habitable; the other, a short distance from it, also facing the pueblo, is a small, rough stone house, which we have erected. There is not a tree near the buildings except a small cottonwood, which, by diligent watering, the teachers are trying to persuade to remain. One cannot say here at Zuni that every prospect pleases and only man is vile. Thunder Mountain and the flat top cliffs which encircle the valley, rising perhaps eight hundred feet above it, are the only relief from the dead level, and except for the grandeur of Thunder Mountain, there is nothing in the landscape to enthuse one, though the sky is always blue, and the warm red of the sand which covers the floor of the valley is perhaps more agreeable to the eye than any other color might be. The school, however, is so interesting, and the incessant activities maintained there so engrossing, that one has little time to think of the landscape.

Long before the school bell rings from the little belfry, you will see the scholars coming from the pueblo, one by one, or in groups, toward the mission with the confidence of those who know they will be welcomed. While the young children are being taught in the schoolroom in the morning, the older ones are at work wash-

ing, ironing, sewing and breadmaking in other parts of the building, and better loaves of bread than these little maidens took out of the ovens at Zuni could hardly be shown. I was especially interested in these little bread makers, for, while in my own kitchen I have frequently to caution against waste of flour in making bread, these little breadmakers at Zuni were careful that not one particle was wasted, and the shapely loaves that went into the adobe oven and the carefully baked bread that came out did credit to their instructors.

The boys have their share in the work as well as the girls. The barrels of water that must be filled from that one small well in order to allow it to fill again for future use, are dependent on their efforts; other employment also helps teach them that they must work for what they receive. After school is over there are visits from the Indians, negotiations for the supply of food and other necessities."

We copy in full Miss Dissette's description of

Dance of the Shalakos.

"The Zuni's annual dance of the Shalakos has come and gone, and it is now possible to get the Indians to think of something else. The Indians who take part in this particular dance are supposed to have gone to their homes in the mountains, not to return for a year. The children think this. The older ones know better. We of the Mission would be glad indeed if they never returned, for the dance is a most demoralizing one.

For days before it occurs visitors from other tribes and pueblos, near and far, are arriving. Zuni women are baking, boiling and stewing over their fireplaces and ovens. Others are hurrying the completion of the new houses, plastering, whitewashing, etc.

The men are butchering sheep, bringing in firewood from the mountains, and making preparations for the dance. All is bustle and confusion. We are not surprised that the children fly to their homes the minute school is out to help in these important things. Formerly they stayed at home, but year by year they are improving in this respect.

Only three boys transgressed this year, and those I promptly went after. I found them in the hands of the decorators, striped of their clothing, for which a coat of paint was being substituted—in this in the last of November, when we were rejoicing in warm flannels.

I ordered the boys to dress and return with me to school. The dancers objected, but I remained firm and called upon the Governor of the pueblo to assist me. I told him that schooling came first in importance, and that we could not be hindered and have classes broken up in this manner.

We proceeded to the schoolhouse, where he gathered all the children and instructed them to come promptly to school no matter what was going on in the pueblo. It had a good effect. None have been missing since. The firmness of a rock is necessary in dealing with these people. 'He who hesitates is lost.'

We extended our usual invitation to the older girls of the school to accompany us to the dance, and then return to the Mission House and spend the night. 'The Shalakos' is about ten feet high, fashioned with a light framework, covered with embroidered robes and surmounted by a hideous mask. It has a body somewhat like an enormous turkey, the feet of a man, the horns of a cow, teeth like a dog's, and a mouth like nothing you ever saw. A man is concealed within the structure, who carries it and works the string which causes the huge wooden body to clap and snap like a loose blind in the wind.

When they wish to seat the Shalakos a blanket is held in front of it by four Indians, so that the spectators cannot see the man slip from beneath it. It is then propped up in the corner of the room beside an elaborate altar made of curious wood carvings of symbolic designs. In front of the altar are two long rows of immense bowls, containing food.

The two men who take turns in animating the Shalakos now sit beside it and re-

peat a ritual which they have been months in committing to memory. Two groups of old men seated on opposite sides of the room utter ejaculations of assent from time to time as the prayer or ritual is recited. When these Shalakos reuters are through, the old men all mumble or whisper a prayer in unison. A long recital or prayer by the house owner follows. Then the food is blessed and the feasting begins. The Shal ko men, in their queer costumes, with sleigh bells on their legs, step in and out among the dishes, taking a morsel from each dish. They roll this up in some sheets of paper bread (thin bread made from corn meal and baked on a flat stone), and taking it down to the river they bury it there. Then all in the house eat a hearty supper.

When this is ended a large band of dancers appear. They are masked in hideous disguise, nearly naked, and as had a look set as one cares to see. They hoot, yell, snort and dance monotonously. Then they go to another house to repeat the performance. The Shalakos men now dance continuously, one at a time, for nearly an hour each. Then the Shalakos is raised, reanimated, and capers up and down the room awhile, to the great delight of the children.

Having seen this great feature, the girls are willing to leave, and we come home. We give them a lunch, with hot coffee, teach them some games of a simple kind, and then send the pack the Mission House. Altogether, they think the Mission House festivities are the nicest. Of course we are very tired, but next morning when we gather our girls for a talk, and they listen attentively and assent to all we say on the subject of clean, wholesome amusements, we feel repaid.

The Indian visitors at the pueblo have brought in liquor, and whiskey completes all that the dance lacks in demoralizing influence. Bestiality is everywhere in evidence, and we thank God for a sweet, clean home, whose influence is being felt by the future mothers of this people."

THE LAGUNA INDIANS.

In a recent number of the *Presbyterian Banner*, H. E. B. of New York, has an article upon the "The Laguna Indians" in which the writer of this introductory is true to the scenes as witnessed by herself when in that region a few years since. The description says:

"About sixty miles from Albuquerque one enters in Western New Mexico the Laguna district, consisting of several pueblos, or villages—Laguna, which is identical with Cubero, Casa Blanca, or white houses, and Seama. Here is located one of the schools of the Woman's Executive Committee of Home Missions. This arid place has also the late distinction of a well, in which the teachers rejoice, as formerly they were obliged to rise at four o'clock in the morning and walk a mile and a half to a stream for water before it should be defouled by the Indians.

Laguna has a church and postoffice, and the Atlantic and Pacific Railroad passes through this region. One has thus graphically described this country:

"We have mountains without trees, fields without grass, rivers without water, a sun without pity, dust without mercy; a land where the gardens have no leaves; where the color green has been effaced even from the rainbow; where your weary eye will look for verdure and find none."

One of the missionary teachers writes: "There is always more or less sickness among the people. They are greatly afflicted with diseases of the eye, owing, no doubt, to the glaring sun on the white sands of the plains. Very early in the season our rivers are completely dried up; the channel is as dry as any of our roads. The fields of the Indians lie side by side; there are no fences; each family has its patch of corn and a little wheat. They are very poor farmers. They raise a poor quality of melons, onions, carrots, etc. They work hard because compelled to do so by the absence of all helps in the way of machinery. They are obliged to make miles and miles of aqueducts, or ditches, to irrigate the land. The natives do this

work. Each tribe has its governor, whose rule is supreme, and when he appoints days for work on the aquies, all must respond or suffer fine.

"It requires great labor to keep open the aquies, for they are filled with earth when the floods of the rainy season come and all must be done over. In the summer the Indians are very early risers. As many families sleep out of doors on the ground, the sun gives them an early call.

In September they gather and dry corn for winter use. For this purpose they dig a shaft eight or ten feet in the ground, beat it, and roast the corn in the husks. After the wheat is gathered they tramp it out by driving horses over it; then the women clean it as best they can without implements. The women do all the grinding of the wheat. They seem as cheerful at their work as at the dance.

"The dancing season is much deplored by the missionary teacher. The governor compels all, even the children, to take a part in this ceremony. They all paint and make themselves look as fantastic as possible. This may seem a small matter, but it has a bad effect upon them."

INDIAN MEDICINE MEN DECEIVE BUT DO NOT CURE.

"The Indian Medicine men or conjurers are supposed by the other Indians to work their cures by the removing of the cause of the disease," says *Progress*, a paper published in the interest of the Regina Industrial School in Assiniboine, "but are only cunning and work on the superstitious fears of their patients. Sometimes however, they over-reach themselves as will be seen by the following.

A Sioux Indian having beat his wife for some fault left her in his tent, and went to look after his horses. On his return he found her in great agony, and after a good deal of pressing as to the cause of her sickness, she told him that having beat her she did not wish to live, so had swallowed a needle that she might die.

The husband now thoroughly alarmed ran to the nearest medicine-man and offered him a horse if he would remove the needle. The medicine-man told him he would be there as soon as he could get his drum and rattle ready.

In a short time he arrived at the tent where the number of needles already collected. Handing his drum to another Indian to beat for him, he commenced to sing his rattle over the body of the woman, at the same time chanting a prayer to his spirit to assist him in his work, making noise enough to scare away the evil darkness himself let alone a needle.

After working himself into a frenzy, he at last held up a needle, and asked the woman if that was the one she had swallowed, but she answered "no," and that the pain was worse instead of better.

With that Medicine-man No. 1 went away in anger; the husband had to call in another to try and save his wife, offering the same pay.

No. 2, after having gone through pretty much the same performance as No. 1 also exhibited a needle and asked her if he had not extracted the right one, but she made him the same answer as No. 1, so he also went away in anger.

The husband, now completely at his wits end, called in another man offering him five horses if he would only get the right needle.

No. 3, having gone through the former performance also held up a needle, and the woman said it was not the right one. The one she had swallowed had its point broken.

So the husband having exhausted the supply of Medicine-men did not know what to do, and to make matters worse each Medicine-man claimed the pay due and that the other two were impostors, and that he, and he only, had taken out the needle.

The woman now thoroughly frightened by the way matters had turned confessed that she had not swallowed a needle at all and had only said so to scare her husband.

If you should receive more than one copy of the RED MAN, hand the extra number to a friend. The RED MAN is paid for in advance and is sent complimentary, so do not hesitate to take it from the office.

For local items pertaining to the school take the INDIAN HELPER (ten cents a year) published weekly.

BIG SURVEY OF THE INDIAN TERRITORY.

Prof. Wolcott, director of the geological survey, says the *Purell, Register* of the Chickasaw Nation, is making arrangements to begin surveying in the Indian Territory. It is expected to get parties in the field by the first of next month, and the work will be rushed as rapidly as possible.

There is an available appropriation of \$200,000 for this purpose.

Surveying parties are to be fitted out at Kansas City and sent into the field, making a survey preparatory to allotting lands to the Indians and breaking up tribal relations, and it is proposed to make another appropriation at the next session to complete the work. It is estimated that it will take \$400,000 to do this, and by making another appropriation at the next session, the first work can in this way be completed about as quickly as if the entire amount had been allowed by the last congress. The house conferred held to their position by way of keeping down the grand total of appropriations. It was stated by Prof. Wolcott that the first work will be to determine a base line to run near the south side of the Indian country.

The next thing will be to run meridian lines north through the country. From these lines section lines will be run, dividing the country into sections ready for allotment. The first two parties will be sent out, and within a month possibly ten parties will be at work, and by July, or possibly by June, twenty parties will be assigned to establishing section lines.

This will hasten the work along, and it is thought the Choctaw, Creek, Seminole and part of the Cherokee can be covered this year.

Nearly thirty years ago the Chickasaw country was surveyed, but it is very difficult now to find many of the corner stones, as they have been destroyed by time, and in many cases cattlemen and Indians have removed them purposely. It is held by some that this country should be re-surveyed, but this is a disputed question, and as it is not made clear in the law what was intended on this point, the decision will be left to congress. In the meantime the survey will be carried on in the other reservations and completed.

The securing of funds for the survey is due to Senator Platt, who said the first thing to be done in settling troubles in that country was to survey the lands, and thus make it possible for congress to make allotments or force Indians to take their lands in severalty. If they do not, they reach the same point through negotiations with the Daves commission.

TO THE RETURNED INDIAN STUDENT.

"Many may say, what can be done for these students?" says C. W. Hoffman in *The Word Carrier*, "but it will be far wiser if all the students would put this question to themselves. What can I do to help myself or to help others? If every student would only take a broader view of their future lives there would be less ill power in school. I do believe that if a student while away at school finds an opportunity to fill a good position among the white people, he should improve it, instead of returning to his reservation. But I know those people in the east, who for sometime have had some of these Indian students working for them during their vacation, and I am sure that those who have watched an Indian student at work have faith in him, and they would rather have one or two Indian students to work for them, than to have half a dozen Italians.

Some students have really seen an opportunity for them among the whites, but they let the chance go by, and return home with always sad results.

So long as the Indians are going to be trained to live as the white people do, they might just as well commence now, and whenever there is a chance for them, students should be willing to accept it if

they are capable to fill the position; and many other Indian students will follow their example. Thus the Indian race will advance faster into civilization. Some times there might be a chance for students to get good positions to work for their people. As I said before, it is proper that a student should be willing to return home. But students, stop and think! Don't study while at school just because you feel like it, or just because your parents want you, but study while you have a chance to be supported at school, and when the time comes for you to take up some special work, you will be twice as helpful to your people and for yourselves."

ETHNOLOGISTS HINDER.

Says the *Moqui Mission Messenger*, a little over full of life and interest, published on behalf of the mission work among the Moqui Indians of Arizona, by Curtis P. Coe of Keam's Canon:

"There is a little doubt in my mind but that a deep interest in their (the Indians) heathenish practices by ethnologists and others is one of the greatest hindrances to missionary work."

Mr. Coe is the Baptist missionary there and should be in a position to know what he is talking about. In substantiation of his statement he gives the following experience:

"No long since, on Sunday morning, as is our custom, we went into the keva of the Shepolavi chief, Se-ke-let-te-wa, who has, from the first, been one of our strongest friends. Upon the floor of the keva was a leather mask, furnished with a long nose—a neck of a large gourd—and highly painted.

We asked what it was, although we very well knew, and were told it was a kachena, but could not learn the name. We then told Se-ke-let-te-wa and the others present that God did not like kachenas and kachena dances: that they could not make rain nor make the corn or beans grow; that God did all this and wanted them to put away the kachenas and worship him, etc.

He responded, 'If you are not a friend to kachenas you are not the Moqui's friend nor my friend. You don't know. Other Americans (ethnologists) have always wanted kachenas and have taken part in the dances. You cannot be an American. If you don't like kachenas you stay at your house and don't walk through our villages.'

While he seemed very earnest, he did not like us to talk much while two young boys were present and soon sent them out. After they returned he tried to keep us from telling the truth, evidently fearing they would be influenced against the kachenas."

A PENN TREASY ELM, FROM A SHOOT OF THE ORIGINAL TREE.

Chief Eisenhower, of the Bureau of City Property, says the *Philadelphia Press* of May 14, yesterday planted in the Penn Treaty Park a large shoot from the original elm tree under which William Penn made his treaty with the Indians in 1682. The shoot was sent to Mr. Eisenhower by General Paul A. Oliver, of Laurel Run, Wilkes-Barre, and was planted in the exact spot where its historical ancestor flourished for so many generations.

The Treaty Elm stood on the property of General Oliver's grandfather, Matthew Van Dusen, which has been converted into the Treaty Park. When the tree was blown down in March, 1810, Washington Van Dusen dug up one of the few suckers that were growing from the roots and planted it on General Oliver's father's place at Fort Hamilton, N. Y.

The young tree grew to an enormous size until 1882, when General Oliver had it dug up and carefully removed to his home in Laurel Run. It was so large that three railroad cars were required to carry it, and when the railroad company officials learned the history of the tree they refused to charge for its transportation.

When the tree was transplanted to Laurel Run it continued to grow until now its branches cover an area of many square yards. About a year ago a sucker nearly four feet high General Oliver dug it up and shipped it to this city to take the place of the original treaty elm.

A GOOD INDIAN DISTRICT OPEN FOR SETTLEMENT.

The Yankton Indian Reservation which according to the *Philadelphia Press*, was to be opened for settlement on the 1st of April, lies within the borders of Charles Mix County in South Dakota. Outside of the reservation the country is well-settled and contains three thriving villages and a number of well-cultivated farms.

It is said that in anticipation of the opening of this reservation a great number of settlers had encroached upon the borders. It is the same old story that one of the greatest hindrances to the progress of those Indians has been their tribal relations and ownership of land in common and the issue of food and clothing by the Government. The Indians who do not wish to cultivate the land allotted to them may leave it during a term of twenty-five years or less, subject to the approval of the Government Indian Agent. Thus a settler may own his homestead and cultivate leased land adjoining his property at the same time. Under the treaty with the Indians intoxicating liquors are to be excluded from the ceded lands forever. The agency is located on the Missouri River, near the southeastern corner of the reservation, and it is here that nearly all of the Indians reside.

PERPLEXING.

The protection of the citizen Indian against the saloon is one of the most perplexing parts of the temperance problem. When in tribal relations and upon the reservation, the prohibitory laws of the General Government have been a quite efficient safeguard. When the reservation is thrown open there is no geographical line of defence. The enemy is at every man's door. The legal defence is also practically broken down, on the ground that citizenship takes the Indian out from under the wardship of the special prohibitory laws of the United States.

So some of the lower courts have already decided. And where not so decided the general sentiment rules in the same way. While the United States marshals still make business and fees by taking liquor sellers off for trial, yet that is all there is to it; the inconvenience and expense of arrest is the only deterrent.—*The Word Carrier*.

INDIANS RESIST TAXATION.

The subject of Indian taxation is arousing considerable stir in certain portions of the west. A correspondent to the *Muskegon Phoenix* says that the first attempt made by the authorities in Oklahoma to tax the Indians has met with stout resistance on the part of some of them.

The authorities say that the Indians enjoy all the privileges of citizenship, and should be subject to taxation. The Indians have replied that they are nothing more than slaves for "Uncle Sam," and in substantiation of this point out that an Indian cannot make a visit to any other tribe without securing a passport from the Indian agent. An Indian of his reservation is subject to arrest.

Among the most important happenings of the month was the placing of over a 150 pupils in country homes for the summer, where they will gain such industrial experience as cannot be obtained in a school no matter what its standing, its equipment or its teaching force. This spring outing occurs each year, but more pupils were clamorous to go this season than ever before.

"Those who think the Indian cannot be taught to work should read Captain Pratt's report of the last year of the Indian school at Carlisle, Pennsylvania, in which he shows that the Indian boys in their 'outings' earned \$24,000 last summer on the farms in Pennsylvania, and that they earned \$50 by digging the railroad tracks buried in the snow during the recent blizzard. The boy who will go on a farm to work during his vacation and will help dig out trains buried in snow can be depended upon to work anywhere else when he can get wages for it.—*Delphi Journal*.