

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES"

VOL. XII.

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It has cost the United States 28,704,876 dollars to feed and care for 20,000 Sioux of Dakota in the eighteen years since the Black Hills treaty commission agreed to feed and take care of them until they were able to take care of themselves, and the annual appropriation of over \$1,600,000 for this purpose for next year is not materially less than the first annual appropriation under the same treaty eighteen years ago.

In 1887 Congress seemed to have concluded to begin to try to throw the burden of self-support on the Sioux and reduced the appropriation a little, and the two following years scaled it down still further, and this brought on the Sioux war of 1889.

It is now conceded that the pursuit of agriculture as a means of self-support on their reservations is a failure, and that other projects must be inaugurated. Of course it is not to be thought of that they shall disintegrate and get out into the industries of the country. Something must be devised that will keep them together, hold the appropriation and if possible increase it. "Cattle raising is the truly logical beginning industry of a people just emerging from barbarism," say the reservation and tribal adherents. "Pastoral" and "Patriarchal" are the catch phrases used to foist into experimental test this new scheme to preserve the autonomy of this inert mass, so useful while inert in getting \$1,600,000 of the public funds into the Dakotas each year.

The old and well published lie about Kid the Apache outlaw being educated at Carlisle is shifted to a new base and now he is saddled on Hampton. An illustrated article on this rascal in *Leslie's Weekly* by some monumental fabricator signing himself Herbert Heywood contains the statement that Kid was educated at Hampton Institute, Va. It has been repeatedly shown that Kid was never in any school. That he was an outlaw before Carlisle and Hampton undertook the education of Indians. Kid is the natural product of the Arizona system of Indian treatment, and of Arizona white example. When whole families of whites are bushwhacked and murdered by other families as in the case of the Schilley and Tewksbury families or the Jones and Clanton families; when scores of defenceless Indian women and children held as prisoners of war under the care of the United States are ruthlessly slaughtered by a mob of Arizonians as at Camp Grant, and in no case is any leader or participant brought to justice, and when such a murdering constituency can send as its representative to Congress such a man as its recent member of the House, Smith, to say to Congress as he did "I am only in favor of slaughter houses on Indian reservations if they are for slaughtering the Indians" and "You can no more civilize the Apache

than you can civilize his food, the rattlesnake" the wonder is that we have not a thousand Kids. The home school of example and cruelty calculated to breed just such criminals has not been wanting and that it has had such limited results as Kid and a few others is in the largest degree creditable to the forbearance of Apache character. "If after the cowardly massacre of their women and children at Camp Grant every Apache man had turned to be all that the Kid is alleged to be, the civilized world must in justice have said "no wonder." The wonder is that a reputable journal of civilization like *Leslie's Weekly* can be found to publish such an oft refuted lie, and from such false basis give its influence to discredit the work of Indian education.

Build the schools in the midst of the tribe and give the Indians a PRACTICAL education, say the enemies of Carlisle. Where is the man who would send his son to an Indian reservation to obtain a practical education?

If one fourth the money and effort which has been expended to keep the Indians together as Indians, had been expended towards the disintegration of the tribes and the development of the individual Indian into an industrious, civilized man and a citizen, we would not now be struggling with an Indian problem.

The continuance of the blight of reservation and tribal restraints over Indian progress depend largely upon keeping the Indians ignorant of all experiences, and knowledge of life outside the reservation and tribe. Hence the clamour against eastern schools by interested parties.

In connection with the correspondence on page second the next issue of the RED MAN will contain an additional letter from Capt. Clapp and Capt. Pratt's further reply. The last letter from Capt. Clapp was received when the present RED MAN was being printed.

CATHOLICISM vs. THE CARLISLE  
SCHOOL AGAIN.

## The Carlisle Indian School.

We return again to the consideration of Captain R. H. Pratt, Tenth United States cavalry, superintendent of the Carlisle Indian school, and editor of a violent A. P. A. sheet known as the RED MAN. Some reflections which we offered touching the character and conduct of the officer have been made the subject of an inquiry by the war department. This was not done by our request or motion. Somebody, who is described by the assistant secretary of war as "a gentleman entitled to consideration," brought *The Republic's* strictures upon this bigot to the attention of his superiors. The result of the inquiry was a fresh tirade against Catholics of high and low degree, coupled with an impudent and defiant letter to the secretary of war.

We printed the statement that Catholic Indian pupils at Carlisle were forced to attend a Protestant Sunday school conducted by the gory captain upon the authority of a reputable journal. We had no personal knowledge of the facts. We belong to no "press bureau;" we form our own opinions and we express them in our own language. Capt. Pratt states that Catholic children at the Carlisle Industrial School are allowed to go to Catholic

Sunday schools and are not compelled to attend Protestant instructions. We accept this for what it is worth, and that is not much when the character of the man who makes it is taken into consideration. Capt. Pratt says that Pope Pius IX recognized the rebellion of Jefferson Davis and used his best endeavors to divide and destroy the country, when he knows that the story is an exploded lie. A man who will tell an untruth in respect to a matter of public history is not a very reliable witness in a matter where he is personally concerned. But let that pass.

We will say that Capt. Pratt is unfit by nature and temperament to teach children of different religious denominations. He is an unreasoning bigot; he hates the Catholic church with a most intense hatred; he never misses an opportunity to assail the Pope and the American hierarchy. He is not detailed by the war office as a religious teacher or as a controversialist. He is under orders to respect the religious opinions of all the people, and to persecute, malign or abuse none on account of creed or conscientious scruples. His paper, the RED MAN, is one of the most violent, rabid and fanatical anti-Catholic sheets published in the country. The matter which it contains is put into type by the Indian boys, many of whom are Catholics. Through this medium these youths are taught that the Catholic church, which their fathers embraced on the threshold of civilization, is an enemy to the free institutions of the United States.

Capt. Pratt should be ordered to modify his tone toward the 10,000,000 Catholics who are taxed to pay his salary and support his paper. If that cannot be accomplished he should be ordered into active service, and somebody who understands the constitution of the United States and can tell the truth should be placed in charge of the Industrial school at Carlisle. The government should not be responsible either directly or indirectly for such utterances as Capt. Pratt puts into his paper. If he wants to shine as a bigot let him do so as a private citizen, and not as an officer of the army and a servant of the people.

We print the above as a pretended answer to our answer to the *Catholic Republic*, published in Boston, which so falsified us and was exposed in a former number of THE RED MAN. We print it because would be well for people throughout the country generally to know what kind of feed Romish papers give to their people.

THE RED MAN is not an A. P. A. paper. It was fighting the same battle long before the A. P. A. had an existence, and Captain Pratt is in no way connected with the A. P. A. If what he stated in THE RED MAN seemed to partake of the A. P. A. spirit it was simply because the particular difficulties he met in the discharge of his duties were the same that the A. P. A. contends with. Captain Pratt has been guided entirely by his experiences and his experiences always warranted much more than he said as he can fully establish. Neither Captain Pratt nor the general public will be blinded by the several-centuries-ago-worn-out cry of "Bigot," neither will the unsupported assertions against Captain Pratt's veracity have any effect outside the limited class which they are intended to embitter. Should the Catholics continue to attempt to murder the work in which Capt. Pratt is engaged it will be Captain Pratt's duty to continue to prevent such murder, and in doing that he will choose his own

methods, always ready in the future, as he has been in the past, to give his reasons and show his proof. In the meantime Capt. Pratt is willing to trust the general public to locate all the bigotry and falsehood the contest develops.

THE CARLISLE GRADUATE GETS  
A SCORING.

Under the title of "Indian Education," *The Church News*, a Catholic family Journal, published in Washington, D. C., says:

The graduation address of a young man may be of little interest, or on the contrary, it may be of great importance. The Indian Industrial School at Carlisle, Pa., recently held its seventh graduating exercises, and the speeches of the graduates and others have been published in the *Red Man*, which appears to be the official organ of the school. These addresses are of great importance, as some of them enable us to settle definitely the charge that the government Indian Schools are in the interest of Protestantism.

This fact was brought out in Congress in the debate on the Indian appropriation bill; but some friends of the Indian still denied the assertion, and contended that these schools are really what they profess to be—non-sectarian. The graduating exercises settled the vexed question, and leave no room for further discussion. One of the graduates, Lewis Williams, Nez Perce, of Idaho, in the course of his oration said:

"During the sixteenth century, that century when one half of Europe was eagerly seeking wealth in the New World just discovered across the waters, and the other wasting in war the treasures their brothers had accumulated, there arose in Germany a man who has since claimed the applause of all civilized people. The hammer strokes with which Martin Luther nailed his theses to the church door at Wittenburg still resound in the hearts and minds of men. The fire in which he burned the 'Papal bull' illumined the pathway for his followers, and changed the darkness of dogma to the light of reason."

The Indian boy who gave expression to the above sentiment has been educated by the Government, and the Government has paid to have his mind filled with nonsense relative to Martin Luther and with prejudice against the church. What business has the Carlisle school to poison the minds of its poor Indian pupils is a question that it would be well for Congress to consider now when it is pursuing a policy of "non-sectarianism" in Indian education. It is probable that not a few non-Catholics, who seem to imagine that everything here belong to Protestantism, will want to know why the Government appropriates money for the education of children in contract mission schools if it is wrong for the Carlisle school to teach its pupils what it has evidently taught Lewis Williams. A little consideration will show even those who are always boasting of this being a Protestant country that there is a vast difference between appropriating money to pay for the education of an Indian in a school conducted by Methodists, Baptists, or Catholics, and in turning a Government school into a proselyting institution.

For the year ending June 30, 1895, the Indian Industrial School at Carlisle will receive one hundred and five thousand dollars from the United States Treasury. This money, it is supposed, will be spent to educate Indian children in secular branches and to teach them how to make their own living. That it has not been spent for these purposes is very evident, from the remarks of the young Indian, who has doubtless been taught all the old, silly stories about Martin Luther and the

so-called reformation, which intelligent men of every creed have for years refused to repeat.

The real value of the words of the Indian, Lewis Williams, is of a very different character from what he and the school authorities imagined when he was permitted to utter them. They demonstrate beyond doubt that the Protestant bodies which gave up the appropriation for their Indian schools, did so expressly to prevent Catholics from receiving appropriations for their Indian schools, and because the Protestants are satisfied with the sectarian teaching of such schools as the Indian Industrial School at Carlisle.

It is time that this humbuggerly about non-sectarian appropriations should cease, for the real motive of those who shout so loudly against sectarian appropriations is to prevent Catholics from aiding the State in caring for the orphans and sick, and in the work of educating and civilizing the Indians.

The absurdity of this cry about non-sectarian schools for the Indians is clearly shown by the extract from the speech of one of the Carlisle graduates, for the men who raised this cry have nothing to say in condemnation of the policy of this Government school. In fact, we did not need this evidence to show that these men were running the Government Indian schools on strictly sectarian lines. From a former report of the superintendent of the Hampton school we make the following extract:

For these varied forms of missionary work among these two races Hampton is trying to prepare its pupils. In an important sense, the whole work of the school is a part of the moral and religious training. \* \* \* As the students are to become teachers, especial prominence is given in the religious work of the school to training them in methods of work for others."

Not satisfied to make proselytes of its students, Hampton, at the expense of the Government, trains missionaries to make proselytes on the reservations. This fact was referred to during the late Congress, and will unquestionably be discussed in the next Congress.—[*The Church News*.

The above will show how impossible it is to manage schools in the United States in conformity with the demands of the Catholic element.

The several General School Histories provided us, in which we are expected to make the pupils of the school proficient, give practically the facts contained in Lewis Williams' address referred to. We have not read any General History that did not contain these facts. So far as we can see, we must continue to teach the generally accepted facts of history, and if in doing so we continue to collide with those who would if they could bury such facts of history, we cannot very well see how to avoid the collision. We have a profound faith in the power of truth to make free.

#### CORRESPONDENCE.

FT. BERTHOLD AGENCY,  
ELBOWOODS, N. D., March 26th, 1895.  
CAPT. R. H. PRATT,  
SUPT. CARLISLE INDIAN SCHOOL.

DEAR SIR:

On looking over the Commencement number of the RED MAN, I find printed therein your speech before the Board of Indian Commissioners, an allusion made to myself which I think places me in a wrong light before your readers. I request therefore to be set right.

My position is this, and I tried to make it plain in the remarks to which you replied. It would long ago have been wise and it would be wise now, were such a thing possible, to scatter and absorb the Indians among our white civilization, breaking up forever, all tribal relations, and forcing them to accept the duties and responsibilities of citizens. I believe with you, that they would very quickly adapt themselves to it, and become generally respected and self-respecting members of society. This, however, only when the dispersion is complete, and the separa-

tion wide. A colony or band of Indians left as such, in a white community, never has flourished or gained ground, but deteriorate, live vagrantly, obtain a poor living as berry or hop pickers, or in some similar degrading kind of employment, and in the end die out as did the tribes of New England and many others, from which I conclude, that only as individuals not in contact with many at least of their own people, or when supervised and controlled as were those you took to Florida, will absorption by white communities and satisfactory results be obtained.

Now is this practicable? Certainly it is not, until very important and expensive legislation is enacted. Of this I see no prospect, however much I desire it, both for the good of the Indian and as involving less aggregate expense in the end. If it be not practicable, and I assume that it is not, then there remains but that the Indian be kept on Reservations something as now, and assisted as much as is possible towards responsible manhood and citizenship.

This granted, and there remains but the one problem—How best to do it. While I recognize and appreciate the great work done and being done at Carlisle, I assert as I did in your hearing, that it is mostly lost and sometimes even harmful, when the children you have educated are to be returned to the Reservations, and this because of the inevitable conditions there existing. I assert that a far more meager education gained at Reservation schools, which is not followed by depression and discouragement, is better.

Let it be understood that I claim this only in case Indian children educated at non-Reservation schools are to be returned to their Reservations when you have done with them.

If they are to remain, or wherever they do remain in civilized communities after their education is completed, then the gain to them by having gone to non-Reservation schools is an hundred times greater than could have been had in the Reservation school.

Yet this last small as it is, becomes larger year by year. On this Reservation, schools are now for the first time established and in operation, the children until now, having been sent to the Fort Stevenson boarding school some forty miles distant.

The enthusiasm of both parents and children is remarkable. Both were very eager for the schools to open, and in place of the children coming reluctantly, all who should attend, and many who from illness or by reason of being under school age, should not, came or were brought when the schools opened. Children rode ponies or were brought in wagons as much as eight miles daily, to attend day schools while waiting for the Browning Boarding School to open, and this entirely of their own accord.

Not only so, but mature men and women living near the day schools in many instances petitioned for night schools and permission to attend them. As far as possible this has been granted and such schools with this class of attendance are being held evenings, from which I conclude that Reservation schools do have a very definite value.

Ever truly your friend,

W. H. CLAPP,  
Capt. 16th Inf., Acting Agent.

CARLISLE, PA., APRIL 15th, 1895.  
CAPT. W. H. CLAPP, 16th INFANTRY,  
ACTING INDIAN AGENT,  
FT. BERTHOLD, NORTH DAKOTA.

DEAR SIR:

I have your letter of March 26th in reference to my speech before the Board of Indian Commissioners.

I intended to be, and thought I was, entirely fair in what I said, but separated from your own address before the Commissioners, I now see that my speech does place you in a different light from what I intended.

We are agreed as to the wisdom and economy of scattering the Indians among our white population and the breaking up of tribal relations, and we fully agree in

our estimate of the prompt and great results that would follow such a distribution of them. We are not agreed that it is "impossible" to do that. We are agreed that it has several times multiplied the cost in money and efforts to maintain the Indians intact as tribes over what it would have cost if they had been scattered and utilized in our civilization, and the scattering would bring an end to expensive (mis) management, while holding them together promises endless expense and supervision. Then too the idleness of reservation life has brought disease and crime which have rapidly decreased their number. In 1879 the Indians now under your care numbered 1,393; in 1893 they numbered 1,116, a decrease of 20%, and it is pretty much the same throughout all the reservations.

To you, from your experience and observation, scattering and utilizing them seems impossible. From my experience and observation scattering seems not only possible, but thoroughly practicable, and the impossible thing seems to me to be final self-supporting citizenship as a result from the continuance of the tribes and reservations. All our experience along the lines of tribalizing and reserving seems to me to confirm my position. It is true, as you say, that even if divided but kept in small communities among white people, they would continue as Indians. Italians so communitied continue to hold their identity as Italians. What I mean by separating and dividing is to establish some system of working them out individually into our civilization and utilizing them in it, not as root-diggers, hop and berry-pickers, bead-workers, etc., but as real factors in the bone and sinew of our industries, handling the plow, sledge-hammer, etc.

We plan and negotiate for extensive immigration and take pains to train and utilize individuals from almost every nation under the sun, and give them a welcome and direct them in all the lines of our industries and business life. If they are not English-speaking, we make them so. If they are not skillful, we forward and urge them to become so. If they do not conform to our methods of life, we press upon them and compel them to do so. Now I insist that the Indian is more entitled to have exactly the same treatment enforced upon him, because he is of native birth and because of his ignorance and inability to know what is best for himself, and because you and I and every other commonsense, observing friend of the Indian can see that what you say of scattering and absorbing is true.

You say:

"I (you) assume this is not practical until very important and extensive legislation is enacted." Here we divide. Carlisle transports its children long distances, which is an expense most other schools do not have, and yet it does its work at a much less per capita expense than any other school of its kind in the service, not excepting many of the best reservation schools, and it includes in this per capita expense, this cost of transportation. Carlisle is able to do this because it works in and with the forces of our civilization, where it can utilize the unprejudiced appliances of that civilization. I must add that Carlisle has not measured up to its fullest ability, simply because of the want of proper co-operation. I have for years reported that we could carry 1,000 children, but have been hindered in getting them by reservation school opposition. A few months ago I proposed to the Department that I would undertake the ensuing fiscal year to carry 1,500 children on an appropriation of a little more than \$100 per capita, including transportation, the first year, and thereafter would be able to carry more on the same appropriation, so that the cost would soon fall below \$100 each. What has been done and can be done here, can be done at many other points east in equally favorable surroundings and with the same economy. What I wish to say is that there is little willingness on the part of those handling the Indians to either work or encourage work along the lines

of disintegration. Almost every supervision in Washington and among the Indians is organized to consolidate and perpetuate the autonomy of the tribes.

Twelve years ago Mr. Teller, then Secretary, proposed to Congress to take 20,000 children from the tribes and place them in eastern schools like Carlisle, and out in the public schools and in good white families, as Carlisle does so largely. He asked the money with which to do it, proposing to begin the first year with \$2,000,000, and increase the sum as needed to \$3,000,000, annually, when the cost for the whole 20,000 children thus placed would be met.

It was heroic and statesman-like, but the organized influences, largely speculative, which demand tribal cohesion, defeated him.

I am not a stickler for the Carlisle idea nor for great Indian schools. Anything that will load Indians individually into the honest industries of civilized life, and any treatment that will bear upon them to prolong their stay in such influences and lead to permanent settlement therein, I will favor.

It is plain to me that the reservation never will accomplish independent manhood and citizenship of the Indians, I care not how good the management and appliances. It has not done it in New York, Maine nor Massachusetts, simply and wholly because it is impossible no matter what the reservation surroundings.

We are persecuted just now with the school craze, as though schools could do it all, no matter where the schools or what the quality. Schools will help, but they are only one and not the most important of the factors necessary.

The Indian despises the white man as much as the white man despises the Indian, and he is just as apprehensive in regard to associating with white people as the white man is of associating with the Indian. "The only good white man is a dead white man," was as active a principle among many of our Indians in the recent past as was the principle that "The only good Indian is a dead one," among the whites. You know that. These antipathies can only be removed by a proper contact in which each may find out that the other is better than he thought.

I agree with you, there is large loss in the work of the Carlisle School by remanding to reservations, but I assert that the loss is much greater (and the essential gain is never reached) by the schools on reservations. I recently made careful inquiries on two reservations for the results of schools that have been maintained on those reservations for more than twenty years and although during the years many children had enjoyed the training of those schools for sufficient time to have reached the grammar grade of the public schools of our country, I was unable to find as a result one single Indian capable in the pursuits of civilized life or serving the Government, his tribe or any community in any useful capacity, while I found considerable numbers of Carlisle and other remote training school products occupying various positions of trust, some of which were of considerable importance. Seventy years of reservation schools among the tribes in New York and the Five Civilized Tribes of the Indian Territory have only fortified them in the tribal relation and against joining with us in one government.

The courage of civilization is something not to be acquired theoretically. Individuals must be immersed in the experiences of civilization in order to have their fears removed and their purposes to be in it and of it grow. I witness this constantly. Hence I am convinced that reservation and tribal schools, however well conducted, are inimical to the United States, and against the best interests of the individual Indian, and ought not therefore to have governmental support, any more than purely Presbyterian or Catholic schools ought to have governmental support because tribal schools are wholly in the interests of building up the tribe as against building the individual into the United States.

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

VISITORS ADDRESS THE SCHOOL.

On Saturday the 6th instant, Prof. Deiderich, of Washington, and Mrs. Crannell, of Albany, editor of the Indian Advocate, and President of the Indian Rights Association of that city, were present at our English Speaking meeting.

After the usual opening of the meeting and preliminary remarks by Capt. Pratt, upon the general subject of English Speaking, its necessity for the Indians, etc. Mrs. Crannell was introduced and made a very brief but pointed address.

She felt that the Indian could conquer anything, after witnessing the return of the base ball nine who came home victorious from Harrisburg that afternoon in high glee, having defeated the Pennsylvania State League of that city. She is a lover of boys' sports and enters into the spirit of such games appreciating the advantages that exercise, skill, victory and defeat hold for those taking part.

She alluded to the game of basket-ball by the girls which she had the pleasure of witnessing during that afternoon and she could not see how the boys and girls who put so much vim as was evinced in their play could help making a success in life if they would carry all through their lives the same determined spirit to conquer difficulties and obstacles.

We may become almost anything we desire by the exercise of such determination. We cannot all become Presidents of the United States, for there is only one elected every four years, but by doing what we find to do in the very best way we can, by not allowing ourselves to be disconcerted and by aiming high we are bound to succeed.

The report read from the small boys' quarters—"The little boys have a clean record," as to Indian speaking and the use of tobacco for the week ending Saturday night, seemed to inspire the speaker with hopes for their future as well as for all, that they would have a clean record through life, and she expressed the thought that worldly success and honor were not of so much value as to have one's final report read "a clean record." If we could not remember anything else she would have us carry this thought:

"Do the very best you can in any position in life you may be placed and not be disconcerted at results."

Prof. Deiderich, who for twenty years was head of the Indiana University and who has spent four years at Leipsic as Consul for the United States Government, then said in substance that for years he has had the desire to visit this school and that he was grateful for the present opportunity. He had gone the rounds of the various departments of industry and appreciated all that he saw.

Capt. Pratt asked him to tell us something of Leipsic and he said it was a city of 370,000 inhabitants, which is larger than the city of Washington, but about the size of Pittsburg. Leipsic was a great educational center, and he commended the marked thoroughness of the educational work in Germany. It requires nine years to finish a college course there and the University course lasts from three to five years.

The student life of Germany is manifest on every hand. Students wear certain costumes with varicolored caps which add to the pleasing variety observed upon the streets of the German city. Many Americans go to Leipsic to finish certain studies, especially that of music. The best concerts on earth are to be heard in that city on Saturday afternoons by a celebrated choir of boys of 8 to 10 years of age. These concerts were instituted and are kept up in memory of a famous composer.

The speaker hoped that it would not be long when Americans could boast of the same advantages for students in this country, when they would not have to go abroad to finish their studies, but he dwelt again upon the necessity of our being more thorough.

The people of Germany are exceedingly industrious. The 3,500,000 inhabitants of Saxony form a hive of industry. The laboring men of that country go through

a training in some technical school and we would be surprised, he said, to see so densely a populated country as Germany is.

The United States have some advantages over Germany, but we are a young nation and will accomplish what Germany has done only through time and thoroughness.

The children of Germany are taught patriotism. The favorite national air is "Deutschland uber alles," (Germany over all.)

They have many national holidays, more than we have. The speaker paid a high tribute to Prince Bismarck and cited as illustration of his greatness and the strong love in which he is held by the masses, the fact that the whole country was ablaze with enthusiasm and patriotism at the time of the anniversary of his birth, accounts of which were published in every important newspaper in the world.

He would encourage us as Americans that we have a good country and a great work to perform in it as countrymen. We are all of one blood, he claimed, and each of us can do something to make the country better. We should not lie down at night without feeling a deep sense of gratitude that we are citizens of such a grand republic, and we should not close our eyes until we had resolved to love our country more and to live better than before.

Before dismissing, Capt. Pratt said that he was looking and hoping for the day when Indians would not be satisfied with Carlisle, or with any of the schools of America and that they would go to Leipsic to finish their education.

OUR SCHOOL PHYSICIAN GIVES A PARLOR TALK IN PHILADELPHIA.

"Will you be kind enough to tell me the nature of the meeting you addressed in Philadelphia, on the 11th inst?" asked the writer of Dr. Montezuma.

It will be remembered that Dr. Montezuma is an Apache Indian, and that he was bought by a traveling photographer from the Pima Indians by whom he had been made a captive. He was brought East and educated, attending public school in Chicago, then the University of Illinois and finally graduating from the Chicago Medical College.

"Certainly," replied the Doctor. "I was invited by the Woman's Indian Association to give a parlor talk, at Mrs. Bushnell's on Walnut St. I accepted the invitation and made a brief address, upon 'The Present Situation of the Indians.'"

"Could you give for the benefit of the readers of the THE RED MAN, a synopsis of what you said at that meeting?"

"Among other things I said this," replied the doctor as he straightened back his shoulders and apparently felt himself again in the presence of his inspiring audience. "I am often misunderstood in my position, both by the Indians and the whites, for the very reason that I stand between the two extremes of savagery and civilization and for the interests of both sides.

I have been among the Indians since I received my education and they have made me understand that I was different from them, and their explanation was this: that something supernatural had jumped into me and made me different. I am called a white person by some of the Indians and they sometimes feel that I am their enemy, because it is my principle to work to elevate them instead of degrading myself to their condition. My strong desire is to free my people from the degraded condition of the reservation.

When I am among civilized people I am also misunderstood. They think I wish to destroy my people from a heartless motive. I do not wish to destroy them but their customs, and I would do that for their salvation."

"And I said this," he continued: "The dark side of the Indian question must be revealed in order that the friends of my people may appreciate and do more for

them, and right here I am reminded of an experience:

At twelve years of age I was escorted by a missionary from Boston to Illinois which took about two weeks. During that time I was placed upon the platform at Missionary meetings. Although young, my ears were open and I can remember the leading sentiments expressed at those meetings. The work among the Indians on the reservation was always represented as improving.

And again: A friend of a patient stopped a physician and inquired how the patient was progressing.

The physician answered: 'Improving.' The next day the interested friend inquired again.

The physician responded with the same answer, 'Improving.'

From day to day the same questions and answers were given until at last she heard that her friend was dead.

Upon being asked: With what did your friend die, she could only say: I think she died of 'improvement.'

"And then I made this application:

My dear friends do you know that all the Indians are dying of improvement? That is according to the report of the workers among them. They will all be dead very soon if you do not modify your methods of dealing with my people. I am on the war-path, not for scalps, but for the salvation of the remnant of my race.

I have often stated and do here affirm that the reservation is a demoralizing bondage, a barrier from enlightenment, a promoter of idleness, beggary, gambling, pauperism, ruin.

I noticed in the last edition of your Indian Friend extracts from the reports of the Commissioners who are negotiating with the five civilized tribes. It reveals a glimpse of the dark conditions in which the Government has permitted those Indians to exist, in their separation apart from civilization and banded to abide by their own laws. You are able to see the corruption there, how much more corrupt would you expect the other tribes if you continue in your reservation methods?"

Limit an ignorant and superstitious people to certain boundaries and surround them with what civilization you may, it will be a demoralizing spot, and result in ruination to those hemmed in.

While out on the reservations last Fall I asked a prominent Indian preacher what was killing the Indian so fast, and he answered, 'Whiskey.'

Gambling abounds on Sundays, during week days and at nights.

Consider the Indian a child of nature, knowing not the value of what the Government is doing for them! With children we oftentimes must use severe means to strengthen the character, but with the Indians we have compromised and compromised and compromised until we have made them what they are to-day.

While in the state of Washington, one day I asked Chief Moses, 'What do you think of the white man?'

He answered with a grunt, 'Good.'

'Why,' said I.

'O! Long time ago heap good father, he give 'em injun lots deer, buffalo, birds. Injun he catch 'em he eat 'em lots. Now, injun he no eat 'em, heap good father, he see 'em injun no eat 'em, he give 'em white man, injun he catch 'em clothes, he catch 'em lots to eat.'

Many of the Indians on the reservation have primarily the same idea of the white people to-day. They think that since the game and hunting have been taken away from them the Heavenly father has provided in the place of these things the white people to act as their servants, and they will never thank a person for what he may do for them.

Do you think that I should thank the Government for what they have done towards bringing the Indian into the condition they are today, when I see what they could have done had they adopted more rational means to place the Indian side by side with you and your sons and daughters?"

"Did you have anything to say on the

Lands in Severalty question," asked the writer.

"In regard to that I said, 'Teach an Indian to work instead of giving him land and placing him upon it without the experience and knowledge to cultivate it. The Indians are given barren soil on which a Yankee farmer would fail to make a living and it is absurd and impracticable.'

"And then I said: 'How natural it is to manufacture excuses for the poor Indian with our good intentions but with our blind sympathies. You have compulsory school laws in the State of Massachusetts for children who have descended through a long line of hereditary civilization, but compulsory school law for the Indian is opposed. I would ask in the name of common sense which class needs compulsory law the most. Every dollar that is expended on a reservation for Indian education is money lost, for the reason that it promotes and encourages the system.' That is about the substance of my thought," said the Doctor as he drew a long breath.

"How was your speech accepted?"

"I was most cordially and kindly treated, and the majority I think understood my position, but some were almost nettled over a few of my remarks and called me a pessimist. They claimed that I was prejudiced in favor of the views I took and being raised in the East was not competent to judge of the real situation."

"Did you correct them in that?"

"I think they finally understood that I have had experience in many of the tribes of the United States and spoke only from actual observation. They claimed however that it would be better for the reservations to be opened gradually, as a gradual process would lessen the suffering and I could not refrain from telling my dog story."

"What was that?"

"You know of the good old saint who had a dog. The dog had a very long tail which was an annoyance and it was thought best to get rid of it by cutting it off, but the saint did not wish to hurt the poor dog by taking it all off at once, and thought he would use the gradual method, he would chip off little bits at a time so that the pet would not suffer such extreme pain.

And then I implored them not to prolong the Indians' present agony but to adopt the shortest method. Delay is dangerous and is an inexcusable expense to the Government.

I endeavored to show the association that I appreciated their work, but I wished there were more of such workers. I wished there were 400 examples of right to one Indian on every reservation, but one example of civilization to every 400 Indians would never solve the problem.

More was said back and forth, some in the spirit of retaliation, others in friendly questioning, and I hope all of us were made wiser by the meeting and the free discussion which followed."

AN OPEN SESSION OF THE INDIAN GIRLS' LITERARY SOCIETY.

On April 5th the Susan Longstreth Literary Society held an open session in their society room which was largely attended by employees and others not members. A real literary banquet was "served up" in parting good will to the fifty-five girls who left for the country on the following Tuesday. Judging from the relish with which each portion of the feast disappeared the providing Committee has just cause for self-gratulation.

The society room, always so attractive with its neat furnishings and galaxy of forty or more portraits of great and noble women, was elaborately decorated with vines, potted plants and pretty stands bearing vases of cut flowers. Special chairs were arranged in conspicuous places for the more distinguished guests of the evening.

Miss Alice Parker, the President, brought the gavel down promptly at seven o'clock. Miss Nancy Seneca, the Recording Secre-

tary, proceeded to call the membership roll, when according to custom, each quoted a well chosen sentiment.

This is a permanent feature of their weekly programmes and is valuable practice in helping to store the mind with salient truths.

The Secretary then read the minutes of the previous meeting after which the President took up the business part of the programme. Reports of Committees; confirmation of new members; unfinished and new business and the appointment of Committees were items taken up in quick succession and handled with an ease and grace that comes with experience in parliamentary usage. The literary part of the Programme was opened with a selection of music entitled "Spring is Coming." It was rendered by the entire Society with a heartiness sufficient to induce the tardy goddess to quicken her step.

The reading of the "Susan Longstreth Literary Times" by the Editor, Miss Mary Shane, was next called for. The departments of this popular sheet consist of general, local, state, national, foreign, scientific and humorous.

A general review of the chief happenings of the week is instructive to those who fail to spend as much time in the Reading Room as they should, while it aids in fixing events of importance with the more industrious. The scientific department is replete with information furnishing the "whys" and "because," for many things we see daily but are at a loss to account for. The humorous wind up gets every one keyed to a high pitch of expectation, for "The Dame with Glasses" is unmerciful in her work of turning to good account circumstances trivial in themselves but when exposed to the tyranny of her wit are converted into tormenting boomerang.

A recitation by Miss Mary Miller entitled "The Face Against the Pane," was well rendered, every word being distinctly understood. Miss Jessie Spread Hands followed with an essay upon "The Coming of Spring." "Nature returns weighted with blessing of flower, foliage and fruit. Hillside and meadow are clothed in emerald green and bird and bee rejoice in nature's warm embrace."

Miss Betsey Collins then played a piano solo entitled "The Prettiest in the Land" which was rendered in keeping with its title. This was followed by the reading of a selection called "Pleasant Thoughts" by Miss Susie Henni who evidently considers it only polite to enunciate every word clearly enough to be heard and understood in the farthest corner of the room.

A most excellent dialogue was next in order, "The Returned Brother." The characters were Washington and John Watson (Misses Susie Farwell and Tenie Wirth) and their sister Mrs. Susanna Kendall (Miss Sarah Flynn). John and Susanna had always lived near where they were born and reared but Washington was of a roving nature and had wandered away many years before to the gold fields of California, and for a decade or more had not written to any of his friends. They were often greatly concerned to know but could find out nothing of his whereabouts. During these years he amassed a fortune of half a million dollars and now returns an old man, dressed in the guise of one having but little of this world's goods. Instead of going to the home of either his brother or sister, he takes a small room in an obscure hotel in the village near by and makes full inquiry about his relatives. He is told that his brother owns a comfortable home, has money in the Bank and still controls a profitable business. His sister is less fortunate and lives in a small rented house; a large family requires pinching economy in order to keep them from want. He sends a messenger for his brother, who, when told that this shabbily dressed man is his long lost brother begins at once to apologize for lack of house room and says plainly it will be quite impossible to offer him a home. In the meantime his sister arrives and is shown into the old man's apartments. She is moved

with joy over the return of him whom they so long considered dead and with pity for his apparent helplessness, graciously invites him to share her own humble home. She remonstrates with her brother John who suggests consigning him to the Almshouse.

"He is our brother. We have had the same parents, surely you would not treat him cruelly."

"But," John replies, "did he not start life having an equal amount of money with myself? If he has squandered it, that is no reason why I should crowd myself and family to accommodate him now that he is old and a vagrant."

Suanna replies that he is doubly welcome to go with her. He accepts of her proffered hospitality and then discloses the fact that he is a rich man. Immediately his brother's manner turns to fawning. He tries in vain to recall his remarks but like all spoken words, they are his master and his sister's generosity is richly rewarded.

The next feature was the debate: "Resolved that the mind is stronger than the body." Affirmative—Miss Cora Cornelius, Miss Julia James. Negative—Miss Nettie Buckles, Miss Kittie Silverheels.

The Judges were Miss Luckenbach, Mrs. Thompson and Mr. Standing. Miss Cornelius said in substance:

"Strength means power. It may be mental or physical power. The question then is, which is more powerful, intelligence or physical force. Real power, whether of mind or body, is determined by what it is able to accomplish. Which has done the more to bring about the present state of civilization and material progress, the mind or the body? The proper answer to this question is a full solution to the question under consideration. The relation of the mind to the body is clearly that of a higher to a lower power. The mind controls the body. Men of thought have produced all the great inventions and improvements in the world. A strong mind in a weak body may accomplish a great deal but no matter how strong the body, if the mind is weak, the individual is almost helpless."

Miss Buckles, the first speaker on the negative, argued that "The body is the great house in which all the delicate organs are protected. Even the mind itself is dependent for protection upon a portion of the body, the skull. In order to understand the conditions that govern mental health and the nature and cause of its impairment, we must study the body. Great buildings, manufacturing establishments, in fact every thing that has ever been made are the products of physical strength. Certainly the mind thought it all out but the work of the body made them an accomplished fact. Had it not been for war, we would this day be subject unto Great Britain. It was the long struggle of the Revolution that gave us our free and independent states. It was the physical strength that made that possible. The mind might have still been dreaming of liberty had they not had the bodily force to fight for it.

The second speaker on the Affirmative said:

"Tis evident the mind is stronger than the body from the fact that men of mental strength are chosen for positions of honor and trust. The brawny arm and stalwart frame impress one with force but the steam engine—a product of the mind—is as a mountain compared with a mole-mill. The ancient Greeks propelled their galleys with scores of slaves, but in comparison, look at our modern steamship. Mind and thought compass all difficulties. One mind will control the forces of hundreds on the battle field. Our states require one Asylum for the insane while every city has from two to a dozen hospitals where the bodies of a comparatively small number of those who are sick are treated. 'Make your heads, save your heels' is a homely adage, which only those who have practiced know the value of. From time immemorial the mind was considered Father of the Body."

The last speaker on the negative said the body must be stronger than the mind

because the body had to exist in order that the mind might live; at least if the mind could exist without the body which is a subject of mere speculation, one thing is certain the mind can be of no material benefit without the body whereas the body has been known to live after the mind have almost or entirely disappeared. If therefore the mind is dependent upon the body for life the body must be stronger than the mind.

The decision of the Judges stood two to one in favor of the Affirmative. Miss Linnie Thompson then rendered a vocal solo in her own inimitable manner and the debate was thrown open to the house.

A number spoke strongly in favor of the Affirmative; several tried to save the weaker side but could find little to support their arguments. A vote of the house was taken on the merits of the question. A large majority rested with the Affirmative side.

Another solo by Miss Thompson closed the regularly prepared programme. The president dismissed the meeting but as the friends were loath to separate, Mr. Standing was called upon to speak. He responded by giving a thoroughly delightful and comprehensive address upon Queen Victoria at the close of which he was tendered a rising vote of thanks.

After a short social period the meeting adjourned all having been highly and profitably entertained. L. R. S.

## BASE BALL.

### WORK OF THE CARLISLE INDIAN SCHOOL TEAM.

#### News Paper Comments.

The school baseball team opened the season of 1895 at Harrisburg on Saturday, April 6th, by defeating the Harrisburg team of the Pennsylvania State League by a score of 11 to 8. The raw weather prevented a large attendance, about 400 persons being present. The high wind and newly rolled grounds made perfect playing impossible. The base running of the "Senators" was poor and their errors costly. They were unable to bat our pitcher to any extent, several of their hits being scratches. Hutchinson's batting, Nori's pitching and base running and Parkhurst's catching were the features on our side. The whole team played with a snap and vim that augur well for their future success.

Following is the score:

Harrisburg.					Indians.				
	R.	H.	O.	A. E.		R.	H.	O.	A. E.
Eagan, lf	1	1	2	0	Jamison, 2b	1	1	3	5
Han'ah'n, ss	2	1	1	1	Shelaf, lf	2	2	0	3
Daily, lb	1	1	7	0	Lufkins, ss	1	1	2	0
Meany, rf	1	1	1	1	Hut'son, 1b	1	3	8	1
Huston, cf	1	2	0	0	Jackson, cf	0	0	2	1
Coyne, 3b	2	2	1	3	Nori, p	3	1	0	3
Childs, 2b	0	3	0	2	P'khurst, c	1	0	7	4
Ritter, c	0	0	12	0	Hudson, rf	2	0	1	0
Ames, p	0	0	0	0	Houk, 3b	0	1	2	2
Willis, p	0	0	0	0					
Talada, p	0	0	0	2					
Totals.	8	11	24	9	Totals.	11	9	27	19

Earned runs—Harrisburg, 4; Indians, 6. Two base hits—Huston, Hutchinson, Shelaf, Nori. Left on bases—Harrisburg, 11; Indians, 5. Struck out—by Nori, 6; Ames, 4; Willis, 4. Double play—Jamison and Hutchinson. Wild pitches—by Willis, 2; by Nori, 2. Bases on balls—by Nori, 5; Willis, 4; Talada, 2. Passed balls—Parkhurst, 3; Ritter, 5. Hit by pitcher—Coyne. Time of game—2h. Umpire—Frank Ward.

Harrisburg Telegraph.]

#### BIG BRAVES HEAP GOOD.

Indians from Carlisle Lift Our Scapls Saturday Afternoon.—Who hath woe? Who hath sorrow? Verily, brethren, both encampeth round about us and hemmeth us in like unto a barb-wire fence. To have our scapls lifted in the first game of the season is bad enough, but when the "lifters" are a lot of amateur braves from Carlisle, then, indeed, must we resort to the sackcloth and ashes act. Coming down to hard tack the Indians showed the professionals a thing or two in the matter of throwing and running. As fleet as deer and as quick as hyenas the young braves demonstrated the value of these factors in base ball.

Harrisburg Call.]

#### Victory for the Indians.

The initial game of base ball in which those players of the newly organized Harrisburg club, who were in the city, participated, took place on Saturday with that strong team from the Indian School at Carlisle. There were over 300 persons present, though the day was anything but

a pleasant one, and they witnessed the defeat of the Harrisburg club by the score of 11 to 8. It was an experimental contest so far as the home team was concerned, three of the pitchers now here going into the box at different times. The Indians showed a fleetness of foot, were very accurate in their throwing, quick to return the ball and efforts to steal bases invariably caused a retirement of the runners unless the ball was muffed. The contest was at times exciting, and the applause was fairly divided.

Philadelphia Press.]

#### Indians Scalp the Senatorial Enemy.

Harrisburg, April 6 (Special).—The base ball season opened here to-day with a grand scalping match in which the noble Red Men from Carlisle Indian School skillfully removed the topknots of the new Harrisburg team. It was raw weather, and but 200 people were present. The small Red Man in the pitcher's box (Siceni Nori) is responsible for Harrisburg's defeat.

Philadelphia Inquirer.]

HARRISBURG, April 6.—The Carlisle Indian School team defeated the new Harrisburg team to-day in the opening game of the season. Siceni Nori, the Indian pitcher, did great work.

Harrisburg Patriot.]

The baseball season was opened on the North Sixth street grounds last Saturday with an interesting game between the Harrisburg club and a team from the Carlisle Indian School. The home team played a splendid game, although beaten by three points. The score was eleven to eight. With a little practice Our Own should compete successfully with the best teams in the state league. The players lacked the vim and earnestness of their bronzed-hued opponents.

The Indians ran the bases well and were very accurate in throwing.

### BETTER THAN THE COTTAGE PLAN.

There are persons who look upon Carlisle as being too large an institution for its pupils to maintain their individuality. From the ordinary standpoint, and before becoming acquainted with the essential part of our school plan, there is seeming good ground for such reasoning; but as has been stated elsewhere, Carlisle could carry a thousand pupils as easily as the 700 now upon her rolls, and with the aid and co-operation of the hundreds of excellent families throughout Pennsylvania, New Jersey, Maryland and Delaware who employ our pupils, could give them such advantages in individual training as cannot be found in any institution however small, where the pupils remain for several years and where there is no such outlet.

The outing system is even superior to the cottage-plan school. Where pupils of a large institution are placed in groups of 30 and 40, in cottages, what are known as the evils of institution life are in a sense obviated, but the bona fide family life is the crying need of the institution child.

Carlisle gives to a large number of her pupils yearly, individual experience in the family. There is no theory about it, no packing of 30 and 40 into a small building and calling it a family. We have 400 children scattered throughout the country, one in a family, each enjoying that freedom, fresh air, change of duties and of food that abounds in country life and which the good farmer friends of the school provide.

We do not send them out to make farmers of them, necessarily.

The western man has expressed the fear that an Indian might learn something on an eastern farm which he could not utilize on his western reservation land. The Indian boy on a farm in the east can gain nothing which he will not be able to utilize in after years no matter where he finds himself. Such a suggestion is preposterous.

Through the family life which Carlisle is thus able to provide we give our pupils muscle, brawn and brain, independence and courage, and an experience in the ten thousand nameless handicrafts with which every growing person must become acquainted in order to be useful, and which no institution under the sun is able to give.

One of our indefatigable workers was

heard to say not long since of a company of young boys whom she had cared for tenderly and to whom she had become warmly attached:

"Oh, I do dislike to give them up, but then I must look out for their interests and for their best good."

Had she consulted her own selfish ends she would have held them here to the Carlisle reservation. They look well in line. They possess bright intellects and show off nicely in the school-room.

It breaks in upon the appearance of our various departments to send out the best pupils continually, but what are appearances in comparison to the needs of the student? We have no apologies to make to the visitor, who after the Spring outing observes the shaggy appearance of the 300 in line of march.

On the other hand we are proud to point to the regiment of enthusiastic young Indian students who are earning their manhood and womanhood by the sweat of their faces, while the very sons of those who would keep the Indians confined to the reservation are sporting in costly yachts, golfing their vacation time away or otherwise lavishing their fathers' money in luxury and ease, and in happy anticipation, no doubt, of the time when they shall be the future congressmen of our country and will have the power to legislate the affairs of the next generation of young Indians so that they will remain Indians with large landed estates and moneys to manipulate.

FROM A MEMBER OF CLASS '94.

#### A Carlisle Graduate Finds Enemies that are Hard to Meet.

Can we hope he is still the man he tried to be? Others of the boasted higher race, and of far more experience have fallen, but let us trust that the courage so manfully portrayed in the following letter still holds with our young hero. The letter comes from a town in the far west. The writer says:

"Oh, this is a very free place. It is hard to keep away from bad temptations.

Had I not been a Carlisle student I would have already given up to bad habits. I have to use Carlisle experiences every day and I always keep in mind those powerful words of Carlisle's beloved Superintendent: Endure hardness, boys, it is God's way of making men.

Freedom is indeed a great blessing to man, one of the greatest gifts from above, but too much freedom is very dangerous.

If every school boy or girl in this present age were endowed with good judgment sufficient to abstain from the associations of bad company, from bad acts on others and adhere to the strength of good purpose which avoids everything injurious to their fellow schoolmates, the rules of the school are then indeed needless, but we know that the judgment of men is different and their strength of purpose varies. Rules or laws must be made to keep the world in the right track.

That dear school where I was brought up from childhood to young manhood—I think of its teachers and students and my heart is forever with them.

Oh, I can see them every time when they are assembled in the school-hall.

The pleasant boys and girls there, I can see them now falling in in front of their respective quarters. I hear them now answering to roll-call. I feel as if I were in the ranks with my old school-mates, but I shall never, never see them again.

I can only urge them to study hard and acquire a good education while the great opportunity is before them, for they will have to vote some day and they must learn how to perform the duties of citizenship.

They will take part in political contests with men, then it will be a great necessity for them to know the great principles of our Government, and education is the only thing that can rule the world justly.

We, the Indian race, are still at the foot, and it is our duty to uplift ourselves and our people.

We must appreciate the free education which is given us by our good Government.

My best regards to the Captain, the teachers and students; they must continue to move forward and fight bravely for the Indian cause."

#### ONE OF OUR GIRLS IN THE FAR WEST

##### Writes to her Country Mother a Very Appreciative Letter.

The happy effect of a pleasant home in the country is here so strongly reflected that we think it is due to the "outing system" of our school to publish certain portions of this letter with which the child's country mother was so gratified that she sent it for our perusal, but asks that it be not published if done in a way to identify the writer, hence the withholding of the author's name. The little woman so full of grateful remembrance and heartfelt gratitude says:

"My thoughts wander back to that beautiful home, and I often wish I could look upon it again. I was so delighted to have heard from you as I had not heard for so long, and I thank you so much for the dollar you sent. I have bought a — and an Indian basket, and I hope you will be pleased with them.

Do as you please with them, only remember Mrs. — for me, for I cannot forget all the kindness she has ever shown me. I am sorry that I am so helpless and so poor, for it is a pleasure always to be giving.

Oh! I wish I could spend my Christmas with you for I know what a good dinner you will have! And I shall miss being 'Santa Claus!'

I often wish you lived in here first so you wouldn't be so far from me. Your short lessons in each letter is like a restful and refreshing oasis in a desert found by a weary and tired traveller. But I often wish you could see the beautiful sunsets out here.

As far as you can see there are ranges and ranges of mountains and you can get a delightful view of the sunsets, the fine golden tints are so brilliant, and from that it changes into a pale apple green and into blue like mid-heaven.

The sunlight falling upon the snow top mountains is also beautiful; it seems that one can see mines of gold and silver.

I know I am free to ask you anything but don't do it if it's not convenient, and that is could you spare one of your small Natural Philosophies, we haven't much or many books to refer to, and we are trying so hard to get a Library. Several have written to their friends asking for books they may not need.

I suppose you have had and are having snow enough for sleigh rides. I often think of the sleigh rides I had. It mattered not how busy we were you were so kind to let our pleasures come in. The weather here is so much like spring now and I fear I will never get my sleigh ride! I imagine your beautiful Chrysanthemums are the center of attraction. We have a large collection of plants here in our room, and a room is never complete without some flowers to drive away the dark clouds that may be hanging about. I often wish I had things for painting and drawing to pass away my time. I can not bear at times to hear all the slang I do hear, I could only but try not to use it myself.

The Superintendent and his wife are doing all they can to make the children always happy.

I must tell you one thing more as it all comes from your kind attentions and training. I am looked upon as being a girl innocent in all evil things that are used around here, but I do not feel that I am living as I ought and I know you are anxious about me.

A girl said to me:

"Where have you been living that you are so goody, goody?" I told her that I had been living among the Quakers, where I was treated with care."

A charter has been granted to the Indian Telephone company, an organization formed for the purpose of building telephone lines in Oklahoma and the Indian Territory. The company will have headquarters at El Reno, Ok., where they will put in their first line.

#### AN UNPOPULAR SENTIMENT.

Although it is getting to be exceedingly unpopular, not to say dangerous, (on account of the strong monied and political feeling in Congress and in parts of the West against any movement which takes Indian appropriations out of the West,) for an employee in the service of the Government at a reservation Indian school to utter an opinion in favor of giving Indian youth larger opportunities than the reservation can afford, we find an occasional broad minded man bold enough to give expression to what his best reason leads him to say even at the risk of losing his position. The Indian Department might not dismiss such a person for speaking his mind in this line, but there are innumerable influences outside of the Department and over which the Department has no control that are at work continually, silently and insidiously upon the character of a person who dares to favor giving the Indian any quarter outside of his tribal surroundings. We judge Superintendent — of the — Indian school, however, to be fearless in the cause of truth, hence do not hesitate to publish from a business letter what he says in the line of schools remote from the homes of the Indians:

"Sir,"—he says.—"Through the kindness of some unknown party to me, I received a copy of THE RED MAN, which I have read over very carefully and will say I am much pleased with and interested in the mission and the many good object lessons that are so plainly demonstrated in its columns. Although I am located at a reservation school, I most heartily agree that a school on the reservation should be a preparatory one, and that as soon as pupils are old enough, and have had sufficient training they should enter the non-reservation schools, where they may be more fully taught the necessary professions and trades that are so essential to success in life.

We have quite a number of boys and girls at this school who should by all means be placed in just such schools as Carlisle. They have grown up to be almost men and women with only sufficient knowledge to read and write, and will probably not attend school any more, and in a few months will forget what they know and will return to their old habits, there being nothing else for them to do.

I sincerely hope there will be an effort made by some "Good Samaritan" to open a way for these school boys and girls who are anxious and willing to continue their efforts in the work begun, and given an opportunity to become useful and instrumental in becoming not only good citizens but useful members of our commonwealth.

I have read the paper to the school and the children are much interested in the Commencement exercises. I wish to become a subscriber for THE RED MAN, and enclose fifty cents for the same.

Yours in the Work,

Superintendent."

#### DISTURBANCE AMONG THE CHOCTAWS.

A special dispatch from Paris, Texas, to the *Philadelphia Press* on the 14th indicates troublous times in the Indian Territory and emphasizes the necessity for that oligarchy known as the Five Civilized Tribes becoming a part of the United States, when under the laws of our country the fullblood Indians, who no doubt after all are the most peaceable inhabitants of that section, can claim some rights and will cease to be maligned. The dispatch says in part:

Five men have already been killed and twenty-five wounded, some of them fatally, in the Choctaw Nation, and news of a fearful massacre is expected from there any moment. Three armies are in the field abundantly supplied with food and the material for war, and the worst is feared. One of these represents the Jones and one the Locke faction, while the third is headed by Governor Gardner, and is making earnest endeavors to preserve

law and order, if necessary, at the end of a rifle.

Governor Gardner, of the Choctaw Nation, was here to-day seeking volunteers, fully armed and equipped, to aid him in suppressing the insurrection. Old political differences have broken out into open and bloody rebellion against the laws. Two years ago a bitter fight was started between Governor Jones and Dick Locke in regard to the Chief Executive position among the Choctaws. In the absence of rapid communication between the isolated communities within the territory occupied by this tribe of Indians the trouble smouldered until a fortnight ago.

Then the full-blooded Aborigines, who speak no language but their own, took the warpath and have been killing and burning ever since.

Governor Gardner asked aid of the Federal authorities in suppressing the trouble, but they could give him no relief, as all the parties are Indian citizens and have violated no Federal laws.

#### SHALL INDIANS RENT THEIR ALLOTTED LANDS?

##### Views of a Former Carlisle Student, from Personal Experience.

Thirteen years ago, Abe Somers came to our school, a non-English speaking boy. He remained six years. He has kept remarkably silent since his return home, but now writes the following letter showing that he has thoughts and opinions of his own:

ENEHOE, OKLA. TER.

DEAR SIR:

I, this day put before your readers, my views in regard of leasing our lands. I think if the government expects us to become self-supporting, as it has allotted us our lands in severalty, it should by all means permit us to lease them as we see fit.

We can lease them according to the white man's rule and with some good advantages. We can lease them from three to five years to these white settlers hereabouts and putting up such improvements as they are able to build. There are some young Indians like myself who have took the responsibility on their own shoulders and have rented their land out, some for one, two and three years and they are that much ahead of the rest of our tribe—Cheyennes and Araphoes.

In making of our leases, we will reserve certain parts of the said land for our own benefit. We will make these leases according to the laws of Oklahoma. In so doing we can learn more in regard to farming, by having white settlers around us. There are lots of us who have not teams sufficient to do with, and by leasing out our lands can soon have good farms in cultivation. We could instruct the old Indians in regard to leasing their lands and such agreements they may have to sign for their labors. I hope you shall consider or investigate this matter as soon as possible, for our time is not far off when we have to be turned loose on our own resources. Hoping to hear a favorable reply, I am your friend and pupil,

WM. ABE SOMERS.

P. S.—I think if the appointments for "boss farmers," were given the young Indians that are capable of the places it would be better for the tribe, than men who can not understand our languages.

There is a certain class of people who continually exclaim: Such schools as Carlisle should be abolished because the Indian does not need higher education. Those people do not know or do not want to know that our point of graduation is only a little in advance of the Grammar grade of the graded public schools, a point which the average white boy reaches when about fourteen.

The fire is being kindled and soon the political pot in the Creek nation will be boiling as it never did before. Nominations for chief will soon be in order and then the weather will suddenly turn warmer, says the *Muscogee Phoenix*.

## WILLIAM PENN.

BY AN OLD PHILADELPHIAN.

List to me! By your fires!  
As I tell a tale to you,  
Of one of this land's sires!  
For I know my tale is true!  
His broad-brimmed hat did never rise  
To honor fellow men;  
Yet he spoke "welcome" with his eyes!  
And he refreshed them then.  
That man was William Penn!  
My friend, that man was William Penn.

His home on bank of Delaware  
Was open up to all!  
He for his fellow men did care,  
Old, young, poor, great or small!  
His bounteous board was fully stored  
With food for all who asked,  
And when that board could not afford  
Room, then his green lawn was tasked:  
That man was William Penn!  
My friend, that man was William Penn.

Welcome was said and good food paid  
To all who stood in need,  
And honest treaties—peace was made,  
While they did warm and feed!  
The gent, the savage! Then they met,  
And learned their souls' connection!  
One brotherhood Penn felt them all,  
Though diverse their complexion!  
That brave man William Penn!  
My friend, that brave man William Penn.

The rough! The polished! Young or old!  
All found him a true brother,  
For he feared but the God who told  
"Ye should love one another."  
No sword or gun held he to claim  
Through fear another's mildness.  
The brutal cynic's tongue to tame,  
Or untaught savage wildness!  
That man was William Penn!  
My friend, that man was William Penn.

When but a youth Penn's love of truth  
Found kingly service clogging;  
He told his father, and forsooth,  
He gave that youth a flogging!  
He flogged so hard that youth was scarred,  
(Not scared, I'll have you note),  
His father's action hurt so hard,  
Grief filled both heart and throat.  
That boy made William Penn!  
My friend, that boy made William Penn.

He packed his traps; needed wraps.  
Left home without farewell!  
To earn his bread, work hand or head  
Should find and do it well!  
But when he learned his mother's heart  
Was breaking for her boy,  
He gave up freedom to form part  
Still of her life and joy.  
That boy was William Penn!  
My friend, that boy was William Penn.

To manhood grown the flattering tone  
All used toward sovereigns tried him!  
Hypocrisy, with worldly groan,  
Clung to all pathways round the throne.  
And pride ruled then, he spied him!  
Admiralties, titles, king's applause!  
His honest heart weighed duly;  
Though offered all, he found them small,  
And he refused them truly!  
That man was William Penn!  
My friend, that man was William Penn.

He thought by honor born in heaven,  
The law of love and truth!  
Serving but God, that power was given  
To rule both age and youth!  
When many poor came to his door,  
He shared with them his bread,  
E'en to the last loaf—to be sure,  
He, then, might rest his head.  
That man was William Penn!  
My friend, that man was William Penn.

He bought our charter from the king,  
Paid with his birthright money,  
That he might firmly hold that thing,  
Freedom, more sweet than honey!  
Our charter, firm foundation stone  
Of this land's declaration!  
This Keystone State, he bought at rate  
Of real self-abnegation!  
That man was William Penn!  
My friend, that man was William Penn.

He claimed the Indian's friendship true,  
With promise fully paid,  
His broad lands he did ne'er imbue  
With blood of brawl or raid.  
He held all souls as brothers quite  
With equal rights in life;  
The black as well as red and white,  
And they should know no strife!  
That man was William Penn!  
My friend, that man was William Penn.

And when to gain their confidence  
And prove he wished but good,  
He bade them gather around his fence  
And counsel as they should,  
To fully prove his friendship true  
Firmly he did aspire,  
When all else failed, what did he do?  
But dance around their fire!  
That man was William Penn!  
My friend, that man was William Penn.

They trusted him—those savages!  
He proved himself their friend  
When tried by other savages  
They turned to him to lend;  
They found he loved his fellow man,  
No matter what the weather!  
They dubbed him in their tongue "Friend Penn,"

Or "Lightsome Quill" or "Feather."  
That man was William Penn!  
My friend, that man was William Penn.

Now tell me, ye who've heard my tale,  
Can any of you say  
Where ruins of Penn's home, now stale,  
Remain? Show me the way!  
We, who rejoice in Washington,  
And count each patriot's name,  
With joy do we place "Penn" high on  
That precious list of fame?  
That founder of our union then,  
That man, brave William Penn!

B. Z. DEKAY,  
in "Philadelphia Press," Apr. 10th, 1895.

## INDIAN CAMP SPORTS AND NIGHT REVELRY.

In his "Life and Adventures of a Quaker among the Indians" Thomas Battey, who spent several years among the Indians of the South West, not as an adventurer but as an instructor and civilizer, gives many scenes as true to life to-day as at the time they occurred, twenty years ago. The following brief extract will bring back to the memory of several Carlisle workers, personal experiences and observations of about the same period and among the same Indians:

The young men and warriors have many games of chance, which they play, accompanied by singing and sometimes drumming; these are often continued throughout the entire night. Indeed, in large camps of from one hundred to two hundred lodges, seldom a night passes without hearing the sound of the drum, continued until long after sunrise.

The girls and young women are not without sports, different, it is true, from those of the young men, but equally exhilarating. The children, of both sexes, have their evening dancing fires, where they exercise until late in the evening.

Night, indeed, is the season for mirth, revelry, and voluptuous enjoyment in an Indian camp, and there is usually more noise then than in the daytime. Day sports with the men consist of horseracing, and exercising with the bows and arrows; with the women, of ball playing.

Most of their sports, except the last, and their dancing, are a species of gambling, in which horses, blankets, robes, bows and arrows, in short every article of value, are wagered, won, and lost. Perhaps I ought not to have excepted from the latter class of sports the young women's game of ball, as here many a heart is smitten by the blind god and lost. A little past the middle of the afternoon of a pleasant day, the work having been accomplished, except the preparations for the evening meal, all the belles of the encampment, in their best and most showy attire, and highly decorated with paint and ornaments, armed with a crooked club, assemble on the ball-ground. This is a level piece of ground just outside of the camp, which has been freed from brush and other impediments to the coming conflict. Several old women, having charge of young children, gather in groups around. Stakes are set twenty rods apart, preliminaries arranged, the party divided, and the game commences. This is a violent contest, by each party, to drive the other to its home stakes, by scrambling, running, kicking, and knocking the ball from the ground with their clubs. Some of them acquire such expertness as to send it half way to the stake with a single blow.

As the game goes on, the ground becomes surrounded by spectators of the other sex, who watch, with excited eagerness, the activity of the fair (?) combatants. Some of the latter, by their clumsy gait, awkward and ill-directed efforts, secure to themselves various appropriate epithets, of no over-pleasing character, from the old women, while the graceful figure and movements of others, with their well-timed blows, raising the ball high in the air, far above the reach of the opposite contestants, towards the goal of victory,—whose gay colors always show at the right place, at the right moment,—win for themselves more pleasing and equally appropriate encomiums from them.

The young men are silent witnesses of the contest, which ends abruptly on the

setting of the sun. Their ears were also open to the remarks of the old women. If the heart of any of them is touched with the tender passion, he seeks acquaintance and cultivates a friendship with a brother or other near relative of the maiden, tells him of his love, and by the gift of a pony, or some valued present, procures his good offices as a friend, to intercede in his behalf, not only with the object of his affection, but with her parents. He magnifies the bravery, strength, courage, success in the chase, and other good qualities of his friend to his parents, conveys to his sister some present from him to herself, with information of his love and the number of ponies he possesses, and finally gives *him* an invitation to the lodge. If a favorable impression has been made, he is met at the entrance of the lodge by the object of his love, who takes his horse, unsaddles it, and lariat it out, while he is invited into the lodge by the father or brother. If she is not duly impressed with a sense of his worth and tender affection, she is not seen. Should the course of love run smooth, eventually, perhaps not for weeks, a contract is made; her value is extolled by her mother, while her father, anxious to drive as good a bargain as possible, fixes her price in ponies, blankets, or other articles of value. Terms agreed upon with the parents, he at length offers to give her all the ponies she wishes, and she names two, four, six, or eight, as she happens to fancy; he promises to buy calico, beads, paint, &c., for her, whenever she wants them, and she finally becomes his wife, without other ceremony, and they go off to the plains after buffalo.

## THE FALL AND RISE OF GENERAL GRANT.

## How He Lost His Place in the Army, and How He got Another There.

General Grant was the inaugurator of the far-famed Indian Policy known as the Grant Peace Policy, through which he became one of the most conspicuous figures of his time in Indian affairs, hence the following from the *Cincinnati Inquirer*, which is not recorded in general history, will be of special interest to the readers of the RED MAN:

The majority of people who know much about the life of Grant are aware that he graduated from the Military Academy at West Point, and remained in the army for some years, when he left the service, to enter it again when his services were needed and troops were called out to suppress the rebellion.

General Grant was a captain in the Fourth Infantry at the time of his resignation, and his regiment was stationed in Oregon.

Major R. C. Buchanan, also a graduate of the academy, who was a fine type of the old-time soldier, was in command of the battalion to which Captain Grant's company was attached.

"Old Buck," as Major Buchanan was generally called in the army, was rigid and unbending in his manner, and the sternest of disciplinarians. He took it into his head that Captain Grant was drinking too much, and said so to him. At that time there was a good deal of drinking in the army.

Finally, in the spring of 1854, "Old Buck" made Grant sign a pledge, which, with his resignation, he placed in Major Buchanan's hands. Grant meant to keep his word, but one cold morning he called upon a brother officer, who had just brought his wife to the post. Of course, there were refreshments, and among them eggnog, and Grant was invited by the bride to join her in a glass of this delicious drink, little thinking of the consequences, as she did not know of the captain's pledge, and he took one.

"What possessed me I never could tell," Grant said brokenly to a brother officer as he told him the story, "but the first thing I knew I had broken my pledge."

A few days after this Captain Grant was sent for by Major Buchanan. Poor Grant knew what was coming as he walked across the parade ground to the officer, and when he entered the office several brother officers left. Major Buchanan

nodded to his adjutant, who also left the office, leaving the captain to "face the music" alone.

Holding two papers in his hand, Major Buchanan said in his sternest manner:

"Captain Grant, here are two papers you signed two months ago. One is your pledge, the other your resignation. Is it true that you have broken the former?"

Grant met his commanding officer's eye fearlessly.

"Yes, sir, it is true," he said.

"What do you deem my duty in the matter of your resignation?" was the major's next question.

There was a moment's silence. Then Grant spoke:

"You are an old soldier, Major Buchanan. You do not need instruction from me. But, since you have asked me the question, I will answer it. It is your duty to send in the resignation of any officer who breaks his pledge, and I know of no reason why an exception to the rule should be made in the case before you."

"That is all, sir," answered "Old Buck," as he rose and bowed poor Grant out. Two months later an official communication reached the post. It informed Capt. U. S. Grant that his resignation had been accepted to take effect July 31st, 1854.

This was the end of it, and Captain Grant ceased to be an army officer after that date. He packed up his goods, and early one morning left for the East.

## How He Got Back Into the Army.

This is how Grant left the army the first time. How he got back is told below:

In the spring of 1861 a captain of the regular army was ordered to repair to Springfield, Ill., and began the duties of mustering officer. He found on his arrival at the capitol that the Adjutant General of the State was a young man who knew very little of army matters and papers, and who was really of no assistance to him in making out intricate muster rolls. He was told by the Adjutant General that he was authorized to hire a clerk. That same day, while he was working over a pile of muster rolls, the door of his office opened and a man, plainly clad and wearing a heavy brown beard, entered. Walking up to his desk he said:

"Why, don't you know me, Tom?"

"It's Sam Grant, isn't it?" replied the captain, as he rose and warmly shook hands with his comrade of West Point and the Mexican war days. He ran his eye over Grant, and it was clear that he was not prosperous.

"I've come here to get something to do, but I've no influence and I'm getting discouraged. Can't you give me something to do?" Grant asked.

"I need a clerk to help me with these rolls," said the captain, "and if you will take the place at \$100 a month I will be glad to have you."

Grant accepted at once, and hanging his not very new slouch hat on a peg, he was soon hard at work. He gradually told his old comrade his story. He blamed no one but himself, and all he wanted was a chance to redeem the past—just one chance.

"If I can get that chance for you I will, Sam," answered the captain. "I'll try and get you a commission."

A few days later the chance arrived. News reached Springfield that General Polk was on his way to Cairo with 20,000 men. The War Department directed that every available man be sent to the front at once. There were 3,000 men in camp.

The captain reported to the Governor that he was ready to muster in three regiments. Uniforms and arms had been issued that morning. Nothing but the mustering in and the making out the commissions for the field officers remained to be done.

"Governor, who are you going to appoint colonels and lieutenant-colonels of these new regiments?" inquired the captain. "I ask because if the news be true these regiments will be led into battle by those officers in forty-eight hours."

The room was full of candidates for those positions, and they listened uneasily to the reply.

"I don't want my troops destroyed because their officers are untrained,"

answered the Governor. "Have you any suggestion to make?"

"I have in my office," said the mustering officer, "an old soldier. He was at West Point with me, and also served through the Mexican War. He knows his business. I recommend him for a commission as colonel or lieutenant-colonel of one of these regiments."

"I will give your friend the commission of Colonel of the Twenty-first Regiment upon your recommendation. Make out his commission," said the Governor, turning to his Adjutant General.

"What is his name, captain?"

"Ulysses S. Grant," said the captain.

Half an hour later the captain laid on the desk in front of his clerk, Sam Grant, his commission as Colonel of the Twenty-first Regiment of Illinois Volunteers, saying:

"Here's your chance, Sam."

And so it was. The rest is history.

#### A TOUCHING STORY, AND AS APPROPRIATE FOR THE INDIAN AS FOR THE WHITE MAN.

Related by Alex Hoagland, "The Newsboy's Friend."

I was sitting at my breakfast table one Sabbath morning when I was called to my door by the ring of the bell. There stood a boy about fourteen years of age, poorly clad but tidied up as best he could. He was leaning upon crutches, one leg off at the knee. In a voice trembling with emotion, and tears coursing down his cheeks he said: "Mr. Hoagland, I am Freddy Brown. I have come to see if you will go to the jail and talk and pray with my father; he is to be hung tomorrow for the murder of my mother. My father was a good man, but whiskey did it. I have three little sisters younger than myself. We are very, very poor, and have no friends. We live in a back alley, in a dark and dingy room. I do the best I can to support my sisters by selling papers, blacking boots, and odd jobs; but, Mr. Hoagland, we are awfully poor. Will you come and be with us when father's body is brought home? The Governor says we may have his body after he is hung."

I was deeply moved with pity. I promised, and made haste to the jail, where I found this father.

He acknowledged that he must have murdered his wife, for the circumstances pointed that way, but he had not the slightest remembrance of the deed. He said he was crazed with drink, or he never would have committed the crime. He said: "My wife was a good woman and faithful mother to my children. Never did I dream that my hand could be guilty of such a crime." The man could face the penalty of the law bravely for his deed, but he broke down and cried as if his heart would break when he thought of leaving his children in a destitute and friendless condition. I read and prayed with him, and left him to his fate.

The next morning I made my way to the miserable quarters of these children. I found three little girls upon a bed of straw in one corner of the room. They were clad in rags. They were beautiful girls had they had proper care. They were expecting the body of their dead father, and between their cries and their sobs they would say, "Papa was good but whiskey did it."

In a little time two strong officers came, bearing the body of the dead father in a rude pine box. They sat it down on two rickety old stools. The cries of the children were so heart rending that they could not endure it, and made haste out of the room, leaving me alone with this terrible scene. In a moment the manly boy nerved himself and said, "Come sisters; kiss papa's face before it gets cold." They gathered about his face, smoothed it down with kisses, and between their sobs cried out: "Papa was good, but whiskey did it." "Papa was good, but whiskey did it!"

I raised my heart to God and said: "O God, did I fight to save a country that would derive a revenue from a traffic that would make one scene like this possible?"

In my heart I said: "In the whole history of this accursed traffic there has not been enough revenue derived to pay for one such scene as this. The wife and mother murdered, the father hung, the children outraged, a home destroyed."

#### A STRANGE PEOPLE!

The Indians seem to the public eye as a strange people, whose actions are not inspired by ordinary motives, and whose conduct in any juncture can in no wise be foreseen or counted on. It can be foreseen and counted by any one who knows his own heart; knows it well enough to recognize what are the elementary passions of human nature; any one who will tax his memory enough to recall the commonest facts of history. All human nature makes strange breaks in crises. One of the bravest and most capable officers of the English army, records McCarthy in his history of the nineteenth century, strongly urged the passing of a law to authorize the flaying alive, impalement, or burning of the murderers of the women and children in Delhi. He contended that "the idea of simply hanging the perpetrators of such atrocities is maddening." He urged this view again and again, and deliberately argued it on ground alike of policy and principle. High and sober officials amongst ourselves have lost their tempers, and with them their heads, in exciting junctures and have called for the extermination of whole tribes because of the offences of a few. All this is thoroughly Indian, but only thoroughly Indian because completely human. All human natures make strange breaks in crises.

A strange people! stolid, sphinx-like, impenetrable. Suppose you then, that the successful mimic among the Indians is not greeted with peals of laughter? Or that the story-teller is not till the small hours of the morning the centre of a circle of eager listeners? Think you that their little ones do not squirm and wriggle like our own to escape from the arms of too effusive strangers? Do you believe that there is no interchange of smiles between an Indian mother and her babe? No frantic maternal grasping after its little ebbing life, as it sickens unto death? No desolation and anguish of heart when its little soul has flown? And no pathetic idolatry of its empty little moccasins? We missionaries hear the Indian mother sing her fretting babe to sleep with lullabies which translated are just of the same meaning as our own. We have discovered that however peculiar our work may be in some respects, no "strange thing" happens unto us. Our rewards, our failures, our joys, our sorrows are substantially the same as those of our brethren everywhere in the church catholic. Our converts fall, they rise again; they turn back unto perdition, they hold fast and quit them like men; they lag, they start ahead; their characters mature, they remain at a stand-still; congregations are satisfied with their ministers; they dwell together in unity, and they are weakened and disturbed by dissension; the graduates from our schools disappoint us, and they become our joy and crown, very much in the same way and much in the same proportion as they do all the world over.—*Bishop W. H. Hare in the Indian's Friend.*

#### LET US ALONE!

The *Cherokee Advocate*, in its spicy editorial columns on the 3rd inst., gave vent to the following:

The Dawes commission will soon be among our people again. Why is it the United States Government is so anxious to make the Indian Territory a State? The Indians are contented and are not in the way of civilization. The American people should know ere this, that the only people living in this Territory desiring or bleating about allotment, is the white trash who move in here and squat upon the best lands. They have no interests in this country and can not speak for the Indians. The barnacles and free Arkansas niggers in this Nation should be kicked out.

#### COMMENTS ON SENATOR DAWES' RETIREMENT FROM THE DAWES' COMMISSION.

The retirement of Senator Dawes from the commission which bears his name would greatly retard their progress with the Indians, and it is to be hoped that his health will permit him to continue as chairman. He has given more attention to Indian affairs than any other man that could be named, and to put a new man at the head just at this time would cripple their chances of an adjustment of the matter to a great extent. Besides the knowledge he possesses of this country and the citizens thereof, he is held in high esteem by the Indians and is regarded as their friend.—[*Muscogee Phoenix.*]

Senator Dawes asks to be relieved from duty on the commission bearing his name, because of bad health. It is thought that if he is relieved the commission will be completely reorganized, all the five members new men. It is to be hoped that Senator Dawes will remain on the commission, as his name of itself is worth much to a commission of this nature. But his resignation should not break up the commission and put this important work in the hands of five men entirely unfamiliar with the situation and who must begin at the foundation and go over the same ground that has been already covered by the present commission.—[*Purcell Register.*]

#### DR. EASTMAN AMONG THE INDIANS OF THE SOUTH WEST.

Dr. Chas. A. Eastman, General Secretary of the Indian Branch of the Y. M. C. A., who visited our school last winter, is at present making a tour among the Indians of the south-west. Dr. Eastman is a worthy example of what education and association with people away from tribe will do for a young Indian. At the age of sixteen he could speak no English.

The *Tahlequah Telephone* says of him:

The Doctor is a finely educated Indian, being a graduate of the Boston University of Medicine, the Harvard Medical Department and several other well-known Eastern colleges. He speaks the English language very fluently and is well posted on Indian affairs in general.

He is preparing a historical work on the Sioux Indians from their stand-point and incidental to his work he wishes to investigate the statements of Professor Mooney of the Smithsonian Institute to the effect that the Sioux and Cherokees are of the same tribe and that in former times they were one.

The Doctor is of the opinion such is not the case, as the languages are in no way similar, and to substantiate his opinions he has come prepared to thoroughly compare the tongues and the legends and traditions of both tribes.

He is also preparing a work on the relative progress and advancement of the various Indian tribes, and their mode of living, habits, customs, etc., for which purpose he will visit the different tribes of the Territory.

He is a son of Many Lightning, who was a participant in the Minnesota Massacre of '62, and is full of anecdotes of that time gleaned from his people, as he was but 4 years of age at the time it occurred. He had an uncle and two cousins in the Pine Ridge agency trouble, and the history of the battle of Wounded Knee is at his tongue's end.

He gave a very entertaining description of the signs with smoke and other agencies used by his people for communicating at long distances, and also related an account of the progress of the Sioux who migrated to Canada after the trouble of 1862, and says they are all hard working men who till all their land and live entirely by their own labor, receiving not a cent from any government.

An Indian boy thus illustrates his mental condition:

"The English part of my mind is like a muddy pool. After a long time I get it all settled and clear so I can read a little and write a little, and then along comes grammar and stirs it all up."—[*Southern Workman.*]

#### A CHILCAT WITCH.

Witches are not as numerous in Alaska as formerly, but are still believed in by many of the natives, says A Native Missionary in the *Home Mission Monthly*.

The writer continues:

Nuk-sati (I do not give his real name) looked like a harmless old creature, but he was really and truly a witch, he said.

One day I said to him: "Nuk-sati, tell me how you bewitch people."

Immediately his face changed. From a dreamy look his eyes became evil and wicked looking. He cautiously drew a small pouch from his bosom and showed me a bit of dried salmon, a long black hair and a few glass beads.

"This is the way, child," he said. "This bit of salmon is a piece that Shakei dropped while she was eating to-day. This is her hair and these are the beads she used to wear around her neck. I hate Shakei, for she hit me with a stick and made fun of me. I'm going to make her sick. I hope she may die. To-night, when it is dark and there are no creatures stirring but owls and dogs, I'll go softly, so, up to that dead house and take a neck bone from a skeleton in there and bury these things of Shakei with it. It may be a few days, it may be many but that woman will be sick. Her friends will call the Indian doctor to find out the witch and cure the woman. From the beginning he'll pretend that the witch is hard to find, in order to make the woman's relatives pay him more blankets."

"Then will he find out it is you that is the witch, Nuk-sati?" I asked.

"No, child, the doctor doesn't hate me. Besides, I belong to his own family. No; he will accuse some one against whom he has a private grudge. Then they will torture that witch whom the doctor has accused and force him to confess things he never did in his life. You see, it is so easy just to lie about it and escape the torture."

"To become a witch yourself," continued the old man, "you must go to another witch and ask him to bewitch you. The witch will take you to the grave-yard at dead of night, and either blow in your face through a human bone or strike you on the head with a skull. You will faint immediately, and when you revive you will have a wild desire to play with the bones scattered over the floor of the dead-house. Thereafter the dead houses and tombs will be your favorite retreat. How to work evil upon your enemies through your art and yet escape the powerful Indian doctor will be your one thought. You will now be a witch."

#### BUSINESS COMMUNITIES MIGHT STUDY THE EXAMPLE OF THE INDIANS.

The editorial comments of the *Pittsburg Dispatch* in the following squib are based upon a statement made at our last Commencement Exercises, and while it refers to an act of our pupils but a few years ago the principle applies as well to present conditions:

The Indian boys at the Carlisle school have a practical way of getting over the refusal of Congress to furnish funds. The last session having failed to appropriate money for needed improvements in the school buildings, the students met and voted \$1,800 of their own earnings to carry on the work. Business communities of large pretensions and resources which have been disappointed in getting Congressional aid might study the example of these aboriginal learners to their great advantage.

We see by the *Moqui Mission Messenger* that Mr. Curtis P. Coe, in charge of the Indian Baptist Faith Mission at Moqui, Arizona, has accepted an appointment under the auspices of the Woman's American Baptist Home Mission Society of Boston, of an Orphanage at Wood Island, Alaska, and on May 1st will leave the East for that distant station. Mr. Coe and his recently married wife have been visiting friends in the East.

## TO THE INDIANS' DISADVANTAGE TO BE KEPT ON THE RESERVATION.

### Owes His Civilization to a Life Among Civilized People.

Miss Mary C. Collins, for 20 years a missionary among the Indians of the North West, at a recent meeting of the Indian Industries League in Boston, claimed, says the *Boston Herald*, that it was the policy of the government to keep the Indians on the reservation, much to their disadvantage. She stated that it was a popular fallacy to imagine that the Indians allowed their wives to do all the work. Out on the reservations she had never heard of an Indian woman supporting her husband—and she could not say the same for some white people. She gave a very entertaining talk of life on the reservations and pleaded earnestly for support, sympathy and work for the Indians. She spoke warmly of the Indian's devotion to his wife and children.

Rev. Sherman Coolidge, an educated Indian whom we have met at the Lake Mohonk Conference, said at the same meeting, that he owed his Christianity and his civilization, in a measure, to Boston. While a boy he had been brought East by Capt. C. A. Coolidge of the United States army, and he here imbibed the ideas which had led him to become a missionary among his own people.

Speaking of the Indians on a reservation in Wyoming, where he labored, Mr. Coolidge refuted the oft-made charge that the Indians were lazy. As to cleanliness, he said that their mode of life was not conducive to cleanly habits, but he knew lots of Indians who are just as particular in their habits as are white people.

Through the friends of the Indian the time had come when he was recognized as a man, when the aboriginal father could be seen at the anvil and the plough. There was a time when it was thought there were no good Indians except dead Indians, but he thanked God that a revulsion of feeling had set in in regard to the race.

## THE WHOLE ARE JUDGED BY THE LOWEST SPECIMENS.

### Cause of the Alarming Death Rate.

"The popular impression that the Indian is the embodiment of all that is brutal, coarse and savage," says our friend Capt. Wotherspoon of the U. S. A., "is formed from observation of the lowest specimens of the race around the frontier and mining towns."

In a recent meeting in Boston, he stated that in every fight or skirmish between the whites and the Indians it was the former who were always to blame. The speaker described the life of the Indians in Alabama to show that in certain cases the faculty of receiving instruction among the Indian was greater than that of the colored men while satisfaction given by him was superior to that of both the colored men and the whites of that district.

To sum up, Capt. Wotherspoon said that the Indian had all the qualities of an excellent citizen, and all he needed was to be placed upon his feet, when he could take care of himself.

The Indians, said the Captain, were rapidly decreasing, and the cause of the alarming death rate among them was largely the reservation system. He spoke of cows affected with tuberculosis being sent to the Indians, and in his opinion the refuse cattle of the plains had been fed to the Indians on the reservations during the past 20 years.

### An old Story Illustrating the Reasoning Power of the Untutored Indians.

Bishop Whipple says that the Dakotas once held a scalp-dance near the mission-house. He went to Wabasha, the chief, and said:

"Wabasha, you asked me for a missionary and teacher. I gave them to you. I visit you, and the first sight is this brutal scalp-dance. I knew the Chippeway whom your young men have murdered.

His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears his children cry. He is angry. Some day he will ask Wabasha, 'Where is your red brother?'

The old chief smiled, drew his pipe from his mouth, and said:

"White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says 'Good white man! He has my book. I love him very much. I have a good place for him, by and by.' The Indian is a wild man. He has no Great Spirit book. He kills one man, has a scalp dance. Great Spirit is mad and says, 'Bad Indian! I put him in a bad place by and by.' Wabasha don't believe it!"

## FROM THE LAND OF SUNSHINE.

In the Santa Fé Normal School for Indians there are several former Carlisle pupils. Among others Annie Lockwood, who returned to the New Mexico atmosphere for her health. She writes thus cheerfully:

"I was delighted to hear from you. There are so many children away from dear old Carlisle still you keep an eye on your poor little Annie (not so little) from which I could feel no other than comfort. I have found many warm friends and have received many warm words of commendation. They often wonder if it is Carlisle training. I shouldn't wonder though. I am now helping Miss Langley, who is a great friend of Miss Hailman, in her kindergarten work and I enjoy it very much.

It is two months, I think, since I saw Mr. Standing walking in one of the Santa Fé streets. I could not describe how I felt, but I know I was overjoyed to see him.

Hugh Sowcea, John Lawry, John Uya, Anderson Garlick are all here. Hugh is in the normal class and doing nicely, the others are also doing well.

The days are getting long, and we have plenty of sunshine. I think I am gaining every day. I have not yet come to the state of discouragement."

## SECRETARY OF THE INTERIOR TO BE GIVEN A RECEPTION IN THE B. I. T.

From private sources, says the *Muskogee Phoenix*, it is learned that Hon. Hoke Smith, Secretary of the Interior, will visit the Indian Territory about the first of May, and while down here will headquarter at Muskogee. It is stated that he will accompany Judge Springer on his return and during his stay here he, in company with the court officials, will visit Vinita, Tahlequah, and Miami. Should Secretary Smith honor us with his presence in Muskogee the citizens will give him a reception such as he never received before and he will leave here thoroughly convinced that for real, genuine southern hospitality the residents of the Beautiful Indian Territory are entitled to the entire bakery.

## INDIANS SUSTAIN THE TEST.

If we apply to the Indian, says an American writer, the simple and most natural test, not of his right to life, but of his ability to live, he has no difficulty in sustaining this test. It is now more than ten years since the establishment of the Government school at Carlisle, and the adoption there, and at Hampton, Va., also, of the policy of giving the young Indians a chance to earn wages in the white man's way. Their trial as farmers and as domestic helps, actually, practically, upon a basis not sentimental or even philanthropic, but business-like, has had more than a decade of demonstration of satisfactory results.—[*Progress*.

Certain it is that in his present state of ignorance the Indian must continue to remain a prey for designing white rascals who will plunder him with impunity in spite of all that his humane friends can do to shield him. If he can be educated it ought to be done.—[*Seranton Republican*.

## INDIAN GRADUATES.

An Associated press despatch dated Washington, D. C., April 9, bears the information that President Cleveland has approved the following amendment to the civil service regulation, relating to the employment of teachers in Indian schools:

"Graduates of Indian normal schools and of normal classes in Indian schools may be employed in the Indian school service as assistant teachers or day school teachers without further examination, provided certificates of satisfactory proficiency, of good moral character and of physical soundness, signed by the proper official, be transmitted at the time of appointment to the civil service commission, and provided further that until the 1st of July, 1896, graduates of the senior classes of Carlisle, Hampton, Lincoln Institute, Chilocco, Haskell Institute, and other Indian schools of equal grade, may be included in the provisions of this rule.

Such teachers shall become eligible for promotion to advanced positions on presentation to the civil service commission of satisfactory certificates of efficiency and fidelity in their work and of a progressive spirit in their professional interests signed by their immediate official superiors and by the superintendent of Indian Schools, and forwarded with his approval by the secretary of the interior, the commission reserving to itself the right to decide as to whether such certificates are satisfactory."

## IT IS ONLY A LITTLE MATTER OF INFLUENCE.

"Some of the Indians are in favor of a school on the reserve, but are very much against sending their children away to be educated," says a writer from a western agency, and there are many such persons who are apparently sincere in the belief that the latter plan is not the wisest or that disintegration of Indian tribes can never be accomplished.

Should the same Indians meet and talk only with those who are interested body and soul in lifting them up and getting them out as speedily as possible from that "slough of despond"—the reserve, they would view the subject from that standpoint, and the schools remote from tribes would be taxed to their fullest capacity.

So when a person lays particular stress upon the fact that the Indian is opposed to sending his children away to school, it is very safe to conclude that it is not so much the Indian who is opposed as the person who consciously or unconsciously reflects his own opinion through the Indian.

## HOT-HOUSE WAY OF CIVILIZING INDIANS.

### White Man Barred Out.

"The work is progressing here and the town is maintaining the high reputation it has already achieved," says a correspondent of *The North Star*, published at Sitka, Alaska, and the work referred to is Mr. Duncan's work, at his far-famed colony or community known as New Metlakatla.

"He (Mr. Duncan) don't allow any white men there?" queried a man of his neighbor as the steamer left Metlakatla.

"No, not any," was the reply.

"Well, now that's pretty tough. It don't seem quite right."

"No, perhaps not, but it's a good thing for the Indian, if it is hard on the white man."

"A good thing for the Indian? I don't see that."

"Well, you know what classes of white men are most anxious to go there."

"Yes."

"They're after money—any way they can get it."

"Yes."

"And if they can rob an Indian instead of a white man, why so much the better, for he can't kick back so hard."

"Well, I guess that's so."

## AN HISTORIC SITE FOR AN INDIAN SCHOOL.

A new school is shortly to be opened for the Indians of the Pas Agency on the North Saskatchewan River, says *Progress*. The site chosen for it is historic and interesting, being the spot upon which the first trading post of the Hudson's Bay, on the Saskatchewan, was established by Samuel Hearne, in 1774.

The present Hudson's Bay Company's post, Cumberland House, stands on the site of an early fort of the North-west Trading Company and has been visited by several notables, among others Sir John Franklin, Admiral Back, Sir John Richardson and other famous Arctic explorers.

A Sun-dial, the gift of Sir John Franklin, in 1826, is still in use at the post. A large church capable of containing 200 people, was built at this point in 1854 and is still in use. The pulpit, reading desk and pews are adorned with carvings the work of members of the Franklin expedition while wintering there.

## THE ESKIMO VOICE.

The Moravians have devoted their time and labors almost entirely to the Eskimos for more than a century. We know of no annals, says Rev. F. E. J. Lloyd, relating to the mission field that exceed in interest and value those of the life and labors of Moravian missionaries along the coast of Labrador. The Organist of each church is an Eskimo, and the skill of the native musician would do credit to many church organists of more civilized localities. The singing is remarkably sweet and inspiring, and the Eskimo voice is very pure and good.

### Why the Reservation is not the Place to Educate Indians.

"It is not that these young educated Indians are not generally willing to work," says Hon. John A. Pickler, United States Representative from South Dakota, to a *Philadelphia Press* correspondent. "I think they are often as willing to work as young white men and women are. But the trouble is that there is no work for them to do and that is the reason that there is so much failure in the proposition to educate them exclusively on the Indian reservation. After they have been kept on the reservation where they have not been brought in contact with white men they know nothing of business, and that is the reason why the reservation is not exclusively the place to educate them. They ought to be taken abroad to schools where the whites are."

If you have happened to meet an Indian on a reservation who speaks fair English, one who has gained it possibly without much contact with the outside world, should it prove that outside association is not the best thing for the majority? The old simile of the farmer with one leg who grew rich while his neighbors barely made a living would apply in such a case. That a one-legged farmer with indomitable pluck and perseverance could do this does not prove that two legs are not good for farmers generally.

A practical education brings to wage-earners increased capacity for service. Does the Indian wish to become a wage-earner? Then how is he to obtain this practical education? Shall it be in a place where all of his surroundings are farthest from things practical and where he can learn little by example, or in a community where the example is on every hand, and is a constant incentive.

One of the graduates of '95, came to us about 12 years ago, in blanket and feathers, knowing no English. We have an excellent photograph of him taken the day he arrived, which contrasted with the intellectual, refined and manly young man of to-day as shown in a photograph taken a few weeks ago, is a convincing story in favor of Indian education. The pictures are sold for twenty cents each, forty cents for the two, but for two subscriptions to the RED MAN (\$1.00) we will send them free to any address, or for sixty cents, we will give a year's subscription and the two photographs.