

tant headings have been grouped for convenience. Where only 1 of a kind is given the figure is omitted.

Under CONDUCT there were:

Good, 207; very good, 38; excellent, 12; perfect, 2; exceptionally good and satisfactory, 2; very satisfactory, with the word "very" in one case underscored, 5; satisfactory, 14; pretty good, 4; could not be better; obedient and cheerful; good without exception; good generally; quiet and respectful to all; mostly satisfactory, 2; mostly good; fair, 4; orderly; medium, 4; proper; at times good, once in awhile saucy; satisfactory the past three weeks; correct; generally satisfactory; room for improvement; not good; slow to learn; not very good, rather insolent; not very good, ran away; dreadfully impudent; not quite satisfactory.

HEALTH:

Good, 226; excellent, 10; very good, 31; fair, 3; very much improved; has been good, but sick for last five days, has our family physician; generally good, 2; good, not robust; perfect, 2; generally healthy; apparently epileptic; pretty good, 2; good except one occasion; all right; good but has a very sore eye; good except sore eyes; not good; quite good; well, 2; right good most of the time; good except a slight indisposition for 2 days; generally good, sometimes sick headache; he is very healthy; good except a little bilious attack; she is very well now; generally good, some doctoring; complained a little of headache; sometimes complains a little; has not been very well sometimes; he has been very well; middling good; slight cold; fairly good, has some neuralgia.

HABITS:

Good, 184; very good, 16; perfect; cleanly and orderly; cleanly, 5; regular and good; very steady, 2; regular, 15; all right; orderly; the best; excellent, 4; moral, 2; correct, 6; fair, 6; very neat; no bad habits, 3; good and industrious; industrious, 9; improving; improved; generally regular and tidy; steady, 7; satisfactory, 3; good except tobacco, I suppose you would not call that good; has several bad ones; sober; generally tidy; polite and neat; not quite as tidy as I would desire; uniform; commendable; very quiet and reserved; tolerable, he has got to running evenings; right good; cleanly and industrious; good, obedient and truthful; industrious, but not entirely neat; not as good as I desire; none bad as I know, neat and clean; temperate; a little more neatness desirable; nothing objectionable; middling; clean and tidy; fair, is forgetful; better; seemingly good; mostly good; quiet, 2; I do not know of any bad habits; neat, prompt, commendable; clean and respectful; not very steady, ran about evenings without permission; we have discovered nothing objectionable; steady and good; if watched, she is neat; generally tidy; neat and industrious, good.

ABILITY AND INDUSTRY:

Good, 79; medium, 15; right good, 4; fair, 24; able and industrious, 8; very good, 14; industrious, 7; willing and industrious; improving, 4; improving and good; industrious and tries to learn; quite good; fine; 1st class; moderately fair; fairly good; fair and very industrious; very satisfactory, 2; very moderate; willing rather than capable; no ability, industry very poor; willing, industrious and courteous; about medium; satisfactory, 15; pretty good, 3; very industrious, 2; extra good; both able and industrious, 6; both good; able and willing, 4; excellent, 2; medium ability, industrious; ordinary; all right; ability good; both pretty good; not as efficient as we would like; equal to demands made upon him; good for experience; average 2; very fair; satisfactory for kind of work; industrious and is learning our ways; very industrious and teachable; usually industrious; does very well; is very poor; very willing and very slow; ability can be improved, industry good; willing to be taught; does all he can similar to all boys; poor; industry ordinary, ability not good; good ability;

inexperienced; does not improve much; the latter good, former fair; ignorant but seems to try; has little idea of going ahead; does nicely; good for his age; fulfills both; on the improve; careful; ambitious and able to do what is required of her; competent and industrious; fair, she is inclined to be dilatory; exemplary; ability fair but idling; ability fair, industry not so good; far exceeded his strength; he is learning fast; when not in an obstinate mood she will work; industrious in performing light service.

HOW DOES PUPIL USE EVENINGS AND SUNDAYS?

Sunday School and home, 23; Church and Sunday School, 15; home and Church, 22; home, 18; reading and Church, 19; properly, 15; reading and writing, 3; profitably, 17; reading, etc., 23; Sunday School, 18; reading, Sunday School and Church, 6; in a proper manner, 3; has obeyed rules; Church, 6; all right, 4; good; generally at home; satisfactorily, 4; suitably; well, 4; reading and Sunday School, 6; Church and Sunday School sometimes; very well, 4; as you require; evenings at home and goes to Church, 2; away some; as thee requires; correctly; usefully; eve home and S. S.; about home; at meeting and home; very properly; in a proper way; reading and seeing friends; very satisfactory; not much evening, afternoon quiet after supper out doors, goes to S. S.; in studying; advantageously: does not attend S. S. regularly; home and often away; running around; running about; studies evenings, on Sunday goes to Church and Sunday School; at meeting when convenient and ready; as he should; Sunday service, spends evenings with the family; Church Sunday School and Endeavor meetings; reading, writing and Church; in various ways, not objectionably, however; her evenings and Sundays are spent with the family; in a good way; home nights, gone Sundays; going to post-office and Sunday School; home with books; sewing, reading, on Sunday, Church; Sundays, Church and Sunday School, Sunday School lesson, reading, etc., and evenings reading and writing; Sunday School, Church and practicing on piano; Church, recreation and study.

On many of the reports the lines for Remarks were left blank, some preferring to report by special letter. We will take the comments under the head of Remarks, and afterward give extracts from some of the letters received:

Remarks.

"She is saving; has no desire for spending money, as she shares the family's fare and has no temptation."

"He seems to be better satisfied than when he first came to us."

"He was not as regular in attendance at Sunday School as most of the boys. He went sometimes. Sometimes he went to see other boys in the afternoon. Sometimes he went to the village in the evening. He was not troublesome about going too much."

"He has done more work this month than last, seems stronger and looks better. Eyes almost well."

"We think he has made improvement since last report; is learning to milk cleaner and with both hands, and can do more work than last month."

"She has been much more satisfactory since leaving school. I know of no dishonest action this month, she has been much more tractable."

"He is a very good boy and we like him very much."

"She is getting along nicely and is learning to cook."

"She has been doing very well lately. Have promised to give her \$10 a month so long as she does as well as she can."

"She does not seem to improve. She seems willing but is slow and needs showing and help."

"He is doing nicely. He has a beautiful garden of which he is justly proud."

"He is doing admirably this month and I will endeavor to stand the increase."

"The girls are doing nicely. — is very quiet, am afraid she will not learn to speak English very fast."

"So far, he is everything we could desire."

"She has been very satisfactory, and we are exceedingly sorry to part with her. I

hope you can send me a competent girl in her place. Also a nice little girl."

"The wages seems small, but his board and care over him seem to be almost a compensation for the little work that he can do, although he is a bright active little fellow."

(In this connection it will be proper to state that the boys mostly earn from 12 to 20 dollars a month, and the girls from 6 to 10 dollars a month. A number of very small boys and girls almost too small to work are kindly given homes for the little that they can do.)

"A very good boy."

"She has a very good disposition as far as I know yet. She has not the ability to manage her work and look ahead like some of the girls."

"I like him very well. So far, he tries to do his work well and all right, but does not understand all yet."

"I am very well pleased with him; not so handy with some work, but quick to learn and very willing."

"He suits very well."

"It gives me much pleasure to report that she has shown care in trying to be more obedient and polite and with a little more diligence, I feel sure she can succeed."

"I like her very much. She is willing and anxious to do all kinds of work."

"He inclines to go away of evenings and Sundays, but not more so than seems natural. He mostly attends Sunday School at Newtown. He behaves well at home and so far as I know when he is away."

"I am sorry I cannot give as satisfactory report of her as I would like."

"I like him right well, but still I have considerable trouble in learning him to white-wash right and other things also."

"I am well pleased with her. She seems to be a very good, conscientious girl, not one bit afraid of work and tries to do it as I would like."

"He is a good willing boy to do anything he is asked. He is not very fast."

"We like him very well so far. A bright intelligent boy."

"He did not prove very satisfactory to us as he was very loth to help about the house."

"She is both willing and obedient and bids fair to be quite useful. Seems respectful, happy and contented."

"He is a good boy."

"She is getting along very nicely and is very kind to the children."

"He is improving in work. He is troubled some with scrofula does not suffer with it but is doctoring."

"Sometimes it takes a great deal of patience to get along with her, as it does her so much good to talk back. I am trying to break her of it."

"She does not keep up interest in her work the last two months as much as earlier, whether it is the payment that her tribe are expecting from the Government. She acknowledges that it will not last some of them long, and she does not know whether they will send it to put in bank for her. I tell her it will take good house-keeping and economy to make such payments useful and lasting and I hope she will try and learn as much as possible. We all have to learn that and the sooner the better."

"He is a very trying boy at times, will not obey. He is stubborn and sullen."

"He seemed contented until he got to running out at nights and got with other boys."

"I am very well pleased with him; has given thus far very good satisfaction."

"He is a very quiet, nice boy, and I think intends to do right but rather fickle minded and hardly knows what he wants to do."

"He seems very well satisfied and I like him very well."

"He was rather pert in his ways about the house."

"I tell him to go to Church and Sunday School, but I never see him there."

"He has not attended devotional exercises since with me, yet he spends his time in amusing himself, though harmlessly."

"He has been impudent, made himself very unpleasant to have around. Wanted to go to — yesterday. As I expected him to return to Carlisle soon did not grant his request. Contrariness followed. Said he would work for me for \$14 but not for ten. I will not pay it. He is not worth it. He could be nice to have around if he wanted to be. A good training would probably do him good."

"He is using nearly as much money as he earns at present."

"She is willing to work and anxious to learn. She is obedient and pleasant."

"He is doing very well considering age and size."

"We like him very well, and have

agreed to pay him \$12 a month which I think is very good wages for him."

"He did not ask me for an advance but I thought he was worth more."

"He is a very worthy young man."

"We like him very well."

"He is doing better and getting to be a very nice boy."

"She is the same dear old girl."

"He is a very nice boy and doing well. He does many notions and does them willingly. I am very much pleased with him."

"We continue to be well pleased with him; think he is good boy. He gets some presents besides his wages."

"I see by his letter that he complains of feeling badly. I am surprised, as he is one of the heartiest eaters and plays with vigor."

"As she tries to learn cooking and is improving, I will pay her more wages. She has a lovely disposition, never shows any temper."

"She has been very bright and pleasant, always accepting correction cheerfully. If she continues, I am sure she will make a good house-wife."

"It has done her much good to know that she is going home. She seems so bright in the prospect, and the coming back is a bright spot."

"She is a bright child; seems willing and anxious to learn; has proven so far, very satisfactory."

"Her work and habits are so very satisfactory that we think she deserves more pay than we first mentioned."

"He has not conducted himself quite as he should, but has acknowledged his faults and promised to do all right hereafter, and I think he means it."

"Very inexperienced in cooking, but is learning nicely; does quite well with sweeping, washing, etc."

"She is a very nice girl, but has not experience in housework. She is willing to be taught and I am glad to teach her."

"She is quick to learn and is becoming more efficient in work."

"I am interested in her but she is by no means the help I asked for this summer."

"She is not very satisfactory. It is hard work to get work out of her."

"I like her very much indeed. She is so kind and is so handy at anything she goes at."

"She is thus far satisfactory."

"She gets along very well, knows how to do most of our plain cooking. She has a good disposition."

"She does very nicely and seems to be contented."

"She is doing exceedingly well. She is a good girl."

"I am pleased with his work and conduct. He is very reliable."

"Too much trouble to keep her in a good humor; she is either in a bad one or in an unpleasant good one."

"We have to report that she continues to give us excellent satisfaction."

"He is very good in all ways. We like him very much."

"She appears satisfied and I am satisfied with her. Attends church or Sunday-school regularly."

"We find her very willing and pleasant."

"She did not seem strong when she came, but she has improved very much, and from eating two and sometimes one meal a day, she now eats three solid ones."

"Her health is good at present and she is quite cheerful. She is willing to work but it is necessary for someone to constantly remind her."

"He has been a very good boy and I like him."

"It is not my fault that she has not been to Church. I have sent her but she failed to get there. She being the only Catholic among them, I think she does not care to go alone and we have had several wet Sundays."

"He has been a very good boy and obeys orders, but is very slow with his work. I think he will improve."

"I thought I could not keep her, for she was so trying and so very slow one could scarcely see her move, and a little inclined to be saucy at first."

"He is very slow and careless."

"He suits me in every respect, so far."

"In regard to pupil attending Sunday school, there is one at — but there are so many bad boys loafing around, I think she is better away. She has attended our meeting."

"We are well pleased with our boy."

"She is giving good satisfaction, is kind and obliging and is anxious to learn."

"I agreed to pay both my boys the same wages, to keep them satisfied but — is

really worth the most, as he has made good use of his experience."

"Dear sir, my boy thinks I do not give him wages enough, but he is mistaken. I give him all he can earn. I have to teach him every thing as he has not had the experience on a farm, but I am willing to teach him. He does not like Jersey is the trouble, he will be all right as he gets used to the neighborhood."

"Like the majority of Indian boys with whom we have come in contact, he thinks it rather beneath the dignity of a man to do trifling things about the house, and on occasions is surly and cross."

"He appears to be very well satisfied and gives very good satisfaction."

"Friend Pratt, I think that he is one of the best boys that I have ever had so far, and I hope he will continue so."

"She has been a very good and obedient girl."

"He has just told me that he had decided to stay until fall, and I am glad not to make a change."

"He has improved in health."

What is Said by Special Letter.

"She wishes me to tell you that she feels better than when she first came and likes her place better this year than last."

"When she gets ugly she talks very saucy to me; she is all over that now and it never lasts very long. She is entirely too independent and acts as if she was her own mistress. Unless she can understand she is not it is useless to try to bear with her."

"She has now been with us for the trial two weeks and find that she does very nicely, not having any experience, she requires considerable teaching, but is very willing and I think we shall get along together very well."

"I am very much pleased with her. She is so willing to be taught and takes a great interest in learning to cook."

"I like him very much so far. He tries to please, is kind and obedient, he is slow about some things but as this is his first experience in farming he is all you could expect."

"She does her work very satisfactory. We get along nicely but I do not think she could get along with all the kitchen work herself, and fear she would tire if given it to do. I want to pay her what is right and what the rest pay in this section, but cannot afford to pay very high wages and prefer to work with my girl and be companionable with her."

"Since the whole company went to the King's Daughters' convention, some of them think they are such travelers that they can go any where safely. I know your plans are not in keeping with that thought and as I disappointed (very bitterly) both girls yesterday in not giving my consent to their going alone to — (Indian girl), I have promised to go with them soon. We have a very nice lot of Indian girls here and so very highly civilized, that to my mind they need extra carefulness shown them."

"I find her very pleasant and obliging. She has had no experience whatever in cooking but is learning nicely, understands washing."

"I find her competent for all ordinary housework and gentle in disposition, in fact we are mutually pleased with each other."

"The forwarding of this report and summary closes my account with her and it is with feelings of deepest regret that we separate, we are bound by strongest ties of friendship which circumstances alone could divide, (that she is to return to her father.) I have ever endeavored to love and cherish her as my own, hoping our Heavenly Father will protect her ever in the future and some day that we may meet where partings are no more, and that He will prosper Carlisle School, and keep in perfect health for long years to come, Capt. Pratt who has devised so much for the misused Indian. If so ordered my home will ever be one for them."

"Upon a very short acquaintance I judge her to be a very nice bright girl and she seems willing to learn and tries to do as I teach her."

"She is a good girl, respectful and well behaved. She is extremely reticent, which makes it often difficult to ascertain her wishes and feelings. She does faithful and well what she is told to do, but shows little ability to go ahead and find work for herself if she happens to be alone."

"She is happy and contented, and seems to like her home very much. She is too young yet to do either the washing, ironing or cooking. She is a good, reliable, honest girl and we all like her very much."

"Will you please send ticket for him to return to Carlisle? He is more than I can stand. I thought I could manage him and try and encourage him to do, but it is of no use. He is lazy and dirty in the extreme. Strange to state, he seems to

have a bad influence on our other boy, who is naturally a good boy."

"Ever since she has been with us she has had spells of being impudent and sullen, but I thought by careful attention or rather by not any attention to them at all, and by kindness to her, she would be able to overcome them. At other times she works well and is agreeable, but the spells will come on her without the slightest provocation from us, (unless it is, she will be asked to do a little more work than usual) and then she is the most impudent person I ever came in contact with and it is more trouble to get her to do the work right than it is to do it myself, she slams and breaks the dishes and is in fact generally disagreeable. I want to keep her because I think there is lots of good in her, but I did not think it right to keep you in the dark as to her conduct."

"She is much better, is sitting up most of the day, the doctor was to see her for the last time yesterday, she is weak and has had no appetite, but is improving, has had a very stubborn bilious attack with catarrhal trouble of the stomach, she is in right good spirits now. I have nursed her myself as I would one of my own children."

"This boy does not suit me. When he first came he worked first rate. Now when I tell him to do a thing or how to do it he gets mad or sulky, seems as though he did not want to be told. Such a boy I have no use for if he is not willing to be told in a kind manner. He works as though he was doing it to kill time not caring how it ought to be done. As soon as my back is turned, he idles away his time. Could you send me another boy?"

"Taking them altogether I think them a thankless set."

"She is doing very nicely; we are very much pleased with her. She says to tell you she likes her country home."

"We have never had a boy so satisfactory in every way as — has been. His manners toward my wife have always been perfect. He took a great interest in our little boy and we will miss him very much."

"He ran away and took ten dollars out of my purse. We were in the midst of cleaning his room and while I went down stairs must have gone in and taken the money. Buffalo Bill is in Easton to-day. He was very anxious to go, and I did not think best."

"He seems to be a good boy. What he does not understand he is willing to try to learn and we like him very much."

"She is well and happy and is doing as well as we could expect."

"She is insufferably slow, but has promised if I will keep her she will try harder. She is perfectly satisfied and happy."

"He can suit me very well, and does in the matter of work as he is very industrious and during the winter seemed studious and fond of his school, but I feel that it is my duty to write thee again to let thee know that he is not complying with the rules in regard to being out at nights."

"As I have sold my farm I will not want another boy. I thank you for all the favors you have shown me for the past few years in furnishing me with help from your school. With very few exceptions the boys have given satisfaction, and I have a very kindly feeling toward you and the institution which you represent."

"I have put her at general housework, assisting in every-thing myself, and find she is very competent and extremely neat. The laundry work including her personal wash, I hire a woman to do."

"Rest assured she will be carefully looked after."

"She seems to be a fine girl. She has lots to learn about work. She is young yet, but I think we will get along very nicely."

"I teach him all he does and will try and teach him all I can during the summer."

"So far she has been very satisfactory, not quite as ambitious to get through as I would like but I think she will learn if I am only well enough to be with her more."

"I am much pleased with her. She is somewhat of a rough worker but being so willing and teachable I have no doubt I can train her to my finer kind of work."

"We like her very much and she seems well satisfied. When she came she seemed to have everything to learn, but is improving rapidly and tries to do right. We expect to raise her wages if she continues to improve."

"When she first came to us she seemed so inefficient and slow to learn that we thought it would be impossible to keep her. Later we have become reconciled to her and feel willing to try her further."

"The school has lost nothing by her coming into this community. Persons who were prejudiced against bringing the Indian east have very much changed their minds and seem to think that after

all they have been wrong and that the school is doing a grand work."

What the Boys and Girls Have to Say for Themselves.

From the letters received from our boys and girls in country homes since the 1st of May, we take the following extracts:

"I have such a good home that I hardly think about Carlisle. I thought of my country home more than I do to Carlisle. Altho' I got the biggest part of my education at Carlisle I still love my country home better than Carlisle. I couldn't find a better place than this. I thank you very much for sending me here. Altho' I were here before I think more and more of this place every time you send me here. There are three of us Indian boys here and we are all satisfied. Our employer is very kind to us and we are doing the best we can to please our employer. We are living up to the rules of the school and will do so as long as we are out. I am sure there is no better home in Bucks County than this. Some boys may think so but I don't. We are enjoying the Bucks County pure air but the Jersey mosquitoes has been bothering us, because we live near to the Delaware River but I hope the Jersey mosquitoes wont hurt the Bucks County farmers."

"I can work out for my living, and I can maked successfully life. I am man enough to do it and can take care of myself without some one Assist me."

"The work is very easy, I enjoy working in the kitchen, although I am not much of a cook, but I will be when I learn. The people I live with are Baptists, so I'm in my glory for I'm one. They are very kind to me."

"The first thing I did was to pick strawberries for dinner, and I have made sponge-cake. There are ten hungry mouths to feed every day. I went to Sunday School and everybody just sat there and stared at me, which made me feel very uncomfortable."

"I have done as much as I can to please my employer but he could not satisfied anything that we have done daily work."

"He said that I was the best boy he had and like to have me stay till December. I told him that I should ask you see what you think of it. Of course I am willing to help him out with the work as long as I can."

"I am getting along very well so far at Bucks County. I am going to tell you that I am satisfied about wages this summer, not very hard work this month, and I expect get some more wages, about that time. It was very hot day to-day. I had been plowing for sweet corn this week."

"I like my home very much and I like all the family. I had thought I would go home this June, but now changed my mind. Mrs. — her brother teacher us every night before go to bed. I am learn more than I am in school. I think he is very kind of him to do that. I earned \$25 since I came here. Of course I have to spent some for my clothe."

"We are almost done with our house-cleaning now, we will be done some time this week for we have only one more room to clean and put the matting down. I do think that this is such a pretty place and I don't think there is any prettier place in the county than this."

"I am really glad that such good advantage has given to me and I intend to make the best of it."

"I like my place here I am well I like to work on the farm."

"Dear sir, I have desire with my hold heart to have one Bicycles this summer, for a please with it. Hope you are willing to let me buy one."

"I am not well satisfied with my monthly wages only \$8.00 a month. I do nearly all the work but I try to be a good boy, and do my work well, and do like a man ought to. I am glad I have learn how to work on a farm, and still able and willing to learn more every year."

"I have a very good place, but I am sorry to say about changing my mind to stay out in the country this summer. I would like to go home. I have been at the school nearly six years. I am glad that I did come."

"I do not like to stay here, for some times I get scolding so easy. The other day I was chasing Mrs. —'s little grandson and her daughter came in the dining-room and spoke so cross to me. She said, 'I want this running stopped. Set the table.' She spoke so cross to me that I did not want to do any thing to please her."

"The man is good but the wages and food are very poor indeed. Am doing man's work. Of course he might tell you that I am not a good farmer, but I am sure that I am doing more work than the boys around here. Well, Capt. to make the story short, I will say that I want to change my place. If you don't think that you could find a place for me will I try to find it myself."

"I don't want to stay and work low

wages, if he want cheap boys let him get some other boy."

"I change my mind about going home. I would like to stay out in the country for good. I am old enough to earn my own living now."

"I am going to write to you this evening and let you know that I am getting along very well so long."

"This farmer has a good many work to do all the time. Work is hart But work cannot got head of me no kind of work can baet me not if I am not sick."

"I have a very pleasant country home. I am interested in agriculture and therefore enjoy farm work very much. My employer is a very pleasant man. He treats me very well and I in turn try to do all I can to please him and I think I do, for he and I are getting along together first rate. Crops of all kinds are looking well."

"Yesterday we went down the mines. I put on a miner's suit, gum boots and miner's cap, and a lamp stuck on the cap right over the forehead. I couldn't see anything at first but gradually I began to see the tunnels and so forth, see men working and hear the roaring of the water and pumping of the engines. I have enjoyed my visit here very much."

"I received a letter the other evening from my mother saying that I could stay another year. She was quite pleased to let me stay and said it would be better for me to stay rather than come home now. I will stay a year here and try and use my time to the best interests. I have a good place and will try to learn all I can. There are three of us girls in this neighborhood. We go to Church and Sunday School together."

"I like my place very much and I am learning a good many things already in cooking."

"I have a lovely home here and I cannot express my thanks to you in words for the nice family and home you have given me to enjoy."

"It seems as if I could see a great deal farther ahead of me since I came here among white people and learned their ways."

"I have a very nice place here and I am trying to learn all I can. Mrs. — is so kind and tries to teach me all she can. I am glad I came here for it is such a nice place for a girl."

From Mary Bailey, a Pueblo, who came to Carlisle a non-English speaking little girl. She will graduate next year from the Girls' Normal School, of Philadelphia.

PHILA. PA. JUNE 15, 1895.

CAPT. R. H. PRATT, DEAR FRIEND. This is the first opportunity that I have had to write to you since school closed, and tell you, or rather to send you my standing during the year, at school. I have worked pretty hard, although not as hard as I would have liked to, now. Next year is the time to work and I will try my double best, because I think that, not only does my honor, but the honor of my people rest upon my faithfulness and good standing through my whole school course.

I feel that I have been especially blest by Providence, in directing my father to send me to Carlisle, and in Carlisle's out-going-system to allow me to come and make my home with Dr. and Mrs. Collins, two of the excellent educators. They have allowed me all the advantages that they can of an only child, and I feel perfectly at home with the white people, although I am still an Indian in many ways, which I do not want to lose.

Our school closed on Monday and I have been busy ever since with many things, that were left undone, while school was still in session.

Last evening I helped with the singing at the strawberry festival given at our church. It was largely attended and many expressed themselves, highly entertained.

I am going to send you my report, so you can see better what I have been doing during the year. I would like very much, if you could send it back when you are through with it. I have been pretty well this spring, although I think a little rest will not be in the way at all. With much respect I am, one of your girls."

"I am well and happy all the time."

"It is with the greatest pleasure to me to notify you that I am well treat it here. The family I am live with now they are very nice poeple yes indeed."

"I like my place very well and I like my work but don't know how to milk cows I mean I dont know how to use both hands I use only one hand when I milk. We have five cows to milk evenings and in the morning and they are very kind to me too, my country father his so fun he make me laugh everytime and he calls me little girl, just for fun. They are very kind indeed I dont feel lonesome

now. I always try to be good girl too because they are good to me."

"This is a nice place I think. I do all the cooking and baking for us, I like to cook very much and bake because I like good bread."

"I like my country home and do my best to please my employer, I have learned many things here of which I will be glad of having ever learned them in the future. I did my best this winter in my studies and have succeeded in most everything I undertook to do so as to advance myself, I am still continuing my lessons on evenings."

"I have a suitable place here, but the wages is not as high as I expected to get this summer."

"I am doing well at my new home, and my work seem to please the people."

"I think I get in all right with Mr. —. I try to be good boy all time."

"I never have been so lonesome in all my life and I hope I never will again, I cannot eat my meals. And here while I am writing the tears keep dropping so that I cannot hardly see the lines of my paper. I don't go up in my room but I can't help but cry. I will never bother you to come out in the country again. And if you think it is best I will be willing to bear any punishment you are minded to put upon me, I will try and bear it cheerfully; if I may but come back."

"As I have a splendid opportunity to write a brief letter to you on this beautiful Sunday morning, and I would approve to say just concisely to you now-a-days. I deem I am getting along not remarkably well."

"I am very glad to say that you have find a beautiful home for me again this summer."

"I am well and in good health. I have a quite large farm home this summer."

"I am sorry to say that I am not agreeing with my boss, but it seems that it is impossible for me to satisfy him. He likes to have the work done just so, and I am trying my best to do it right, but he looks for the quantity of work done at the same time, and it is impossible for me to do it."

From an Apache girl: "Mrs. — says that she couldn't pay anybody any more than \$1.50 and if I want to get more wages, she said I may go. Because Mrs. — said she will pay me \$2.50, she will have only one girl this summer. Mrs. — did not herself write to me but — told me, because she told — to tell me. I want to come in next fall if I can, and that's why I want to go to Willow Grove. Well dear School father if you think that I am foolish to ask you such a thing please just tell me. I have always been depend on you, because I know that you know great deal better than I do. Although Mrs. — is my first country mother and that she has been very kind to me it is just remind me of the first time I came to live with her. How she used to teach me because that I did not know much how to work. That time I did not care how much I have to work because that time I was just learning how to work, and did not care whether I get paid or not. It seems to me that I have been here long enough. I love Mrs. — very much I always feel that she is my own mother and I shall never forget her as long as I live. And I thank her very much for what she has done for me. I will feel hurt if I should said anything against her and please do tell me if you think that I am very foolish to leave this place. I shall be willing to do whatever you think is best."

"This is a very nice place and the people are good to us."

"I have a lovely place here and am enjoying the country air. I do all kinds of house work. It is very warm to-day; I got up this morning at half past four and had my bread baked by half past seven and I must say it was very nice, I am going to get a nice supper because Mr. B — is coming tonight."

ENCOURAGING LETTER.

STERLING, ILL., June 4th, 1895.
CAPT. PRATT, CARLISLE, PA:

Please accept my esteem for your heroic advocacy of the Indians' claim upon the Christians of the nation for recognition as human beings entitled to all the advantages of trained culture of mind and hand, so freely and gratuitously given to the children of civilized citizens. Surely God recognizes your efforts as a faithful servant, wait and see the glorious fruitage in the solution of the Indian problem, and receive your reward as a faithful steward. Find 50 cts. for RED MAN subscription, begin several months back.

Respectfully yours,
J. W. SHEAFFER.

INDIAN WOMEN AS NURSES.

With the exception of Miss Lavinia Cornelius, all whose names are mentioned in the article below, were at one time Carlisle pupils. Carlisle also has several former pupils in the eastern field, who graduated from the Philadelphia schools of nursing, and who are a credit to the profession as well as to themselves and their race, in the untiring zeal and skill with which they labor. The following was taken from *The Indian Bulletin*, the organ of the Connecticut Indian Association:

"The Connecticut Indian Association was the first society in this country to make it possible for Indian women to enter the ranks of professional nurses. It has been instrumental in placing seven young women in the training schools at Hartford and New Haven. Of this number, the first pupil, a most promising young Omaha, broke down in health after a few months' training, and was obliged to relinquish her cherished hope of becoming a professional nurse. She returned to her home in Nebraska, taught in a government school for about two years, then married a German farmer, and is now a happy wife and mother.

The second pupil, though efficient in many ways, did not develop the qualities necessary for the career we had hoped for her, and we were obliged to return her to her home. These are the only failures to be recorded. Miss Nancy Cornelius and Miss Lily Wind were graduated some three years ago, from the Hartford Training School, and Miss Zippa Metoxen from the New Haven School one year ago. These young women are doing exceptionally good work. Miss Metoxen is at the head of the hospital at a large school for Indians in Wisconsin, while Miss Cornelius and Miss Wind remain in Hartford. It cannot be ascertained that any difference has ever been made between them and the paleface nurses. They have among their patrons some of the wealthiest and most cultivated families in the city; they do the same work and receive the same wages that are given to white nurses. Miss Lavinia Cornelius is now an extern at the New Haven Training School, and hopes to graduate in October.

Our seventh and latest aspirant for professional honors is Miss Delia Randell, who has just been entered as a pupil at the New Haven School. Miss Randell comes to us from Carlisle, where she has been at school for five years. Her home is on the Fort Hall reservation (Idaho), where the Connecticut Association is carrying on missionary and educational work. From the fact that she is 'one of our own girls,' the members of the association will watch her progress with special interest. The Secretary of the New Haven Training School writes as follows to an officer of the association:

"The two Indian girls who have been with us have been satisfactory to the Superintendent and to the Executive Committee. We have found them to be faithful and reliable, and feel assured that they will do good work in the field for which their instruction here has prepared them."

THE COMMON SCHOOLS THE PLACE.

Representative Hermann, of Oregon, has raised a very important question before the Interior Department in relation to Indian schools on reservations where allotments in severalty have occurred. He has presented the right of the State to extend its common school system over the Indians and with it the right to establish school districts on the reserve, and for the Indians the right to choose teachers according to the school law and to be under the law for taxation purposes except as to lands held by allotment only.

Mr. Hermann believes that this is one way to shorten the period for many contract schools now taught by religious bodies and will the sooner place Indian pupils under the American common school system.

THE TRUE OBJECT OF INDUSTRIAL TRAINING.

In no section of Indian School work is there more need of character, discretion and patience than in the Industrial departments. The object here is two fold, first to instruct and secondly to contribute a certain amount of labor towards running the school, but by the necessities of the case the conditions are too often reversed; the help becomes the prime necessity and the instruction incidental.

What is wanted is to handle this branch of school work that labor and industry shall become the habit of life, fostered by pride in skill acquired in some special pursuit; but by no means, so impose labor on young and unused subjects as to injure them physically and disgust them mentally with civilization and its attendant duties. Having in view these requisite conditions of the Industrial training, it will be apparent that every instructor should be selected by reason of special fitness and adaptability, with just as much care as the schoolroom teacher. In all educational work the personnel of the staff is the prime necessity, appliances are secondary but of course should be complete as possible. A. J. S.

Of all school systems, that for a race just emerging from barbarism, and without any home training which at all meets the requirements of civilized life needs to be the most complete and comprehensive that can be devised, and calls for special fitness in the instructors and caretakers, for the reason that so much training needs to be parental in character compassing much that ordinary American boys or girls imbibe as they do the air, without effort, by the examples and incidents of the home life, in itself an education to which the Indian is a stranger. A. J. S.

There is education of the truest kind in knowing something of the amenities of life; in caring for dress and person; in table manners; in being able to find enjoyment in innocent recreations and in an understanding of the proper relation of the sexes in family and social life.

Dress is a powerful factor in the general uplift of a school or people. Slovenly, ill fitting or ragged clothing will not create a favorable impression of civilization, while neat comfortable clothing cannot but add to the self-respect of the individual and therefore of the family, community or tribe. A. J. S.

It is a narrow and false view of education which restricts the meaning of the term to that amount of literary training that can be acquired by boys or girls in the years that comprise their school life. The real meaning is much more comprehensive and includes not only the development of the intellectual faculties but a knowledge of the issues of life and how to meet them including special training in some trade, occupation or profession whereby the means of living may be obtained, and the native ability of the individual be given the widest scope for development.

Conversing with young Indians of both sexes who have had some education, we find that they value highly the experiences and advantages they have had, and almost all express regret that their education was not more complete.

What they have obtained has opened to them many new avenues of employment, and it is year by year becoming more common to find Indians filling positions which are new to them as a people, and from which they have hitherto been debarred by ignorance. Now a new chapter opens in their history, and to them as to others all things become possible. A. J. S.

Dr. Jackson will not go to Siberia this season to purchase reindeer for the Esquimaux, but will come to Sitka to superintend the construction of the new Sheldon Jackson museum.—[*The Alaskan*.

SAD vs. BRIGHT.

An eastern gentleman whose name we withhold, but one who was a worker among the Indians over twenty years ago, recently visited the old scenes of his labor. In an interview after his return to the East a few interesting facts were brought out.

"Did you find that the Indians had progressed?" asked the interlocutor.

"No. They have gone backward. At that time there were great stalwart men among them. They were clean, manly, brave. They exercised physically in their buffalo hunts and on the chase, which made them vigorous and healthy."

"How is it now?"

"Now there are no buffalo, the deer of the plains have nearly passed out and the men do not exercise sufficiently to keep themselves in a healthy condition."

"Why don't they work?"

"Because they are not obliged to work. It is not with them as it is with us—work or starve."

"Why are they not obliged to work to sustain life the same as we?"

"The Government has purchased large tracts of lands from the Indians and owes them money on the same. They are too deplorably ignorant to handle their own money in bulk, and so they receive only the interest on the money in the form of rations. They get beef, flour, sugar, coffee, clothing, etc. Each family is given a certain amount of these articles. They can get along on the rations, then what incentive have they to perform manual labor? The reservation Indians who receive rations are idle, while disease and death are stamped upon their very countenances."

"Is there no way to save them?"

"There is but one way," said the person of experience who has viewed the subject on all sides. "The key-notes of your RED MAN are the notes to sound throughout the land—separate, disband, disintegrate, migrate, mix. The Indian must lose himself with us or be lost in death."

"A sad picture," sighed the interlocutor.

"Not at all sad. It is a bright picture when viewed in the right light."

I HEAR.

One of the little old fashioned boys with us is a Sioux child from whose actions it would be safe to judge that he sprang from aged parents.

He spoke no English when he came, but now talks fluently of everything that comes in his way. His choice of expressions, however, are clearly selected from the conversation of older people than himself, as he prefers their society to that of children of his own age.

"I hear so and so," is the favorite way he has of beginning his remarkable dissertations.

One warm day during the past month this child of the prairie was seated in a comfortable rocking chair several sizes too large for his little body.

As he rocked to and fro watching his school mother working at some clothing, he pondered, and casting a glance ceilingward said:

"I hear that the teachers have ice cream at their meals."

His voice seemed to come from the middle ages, and the topic was such a peculiar one for the child to branch out upon so suddenly that the mother was struck, and it is needless to say was greatly amused.

"Yes, Harry," she finally replied, "and they pay for it."

"Do they?" he asked straightening up and peering with all the intensity of his little black eyes into his mother's face. "Do they pay for it? How much? Ten cents a dish?"

"Well, —, no, Harry, they pay by the month," replied the mother in an effort to satisfy his inquisitive mind.

"O," he sighed, and then went off into another reverie.

No doubt his parched tongue brought to memory the ice-cream of a few days before at the pupils' tables and he thought if the teachers had it they might have it at

every meal. A personal knowledge of the quaint mannerisms of our miniature man and a picture of his little Indian self swinging back and forth in the rocking chair should be at hand, however, to appreciate the incident in full.

BOYS WILL BE BOYS.

It is amusing enough generally to see a pet cat running round and round in playful glee after its tail, and we have thought it quite harmless for a moment's sport to tie something to the end of the kittie's tail to increase her activity and to bring out a little more laugh.

But when our attention was attracted not long since to a company of Indian boys, shouting at the tops of their voices in boisterous laughter, we drew near to the scene that we might investigate the cause of the hilarity, when to our utter amazement and horror the cruel little urchins had captured a live mouse and tied it to the cat's tail.

It seemed for a time as though she would turn inside out in her frantic efforts to catch her favorite mouth piece, and the mouse, while life lasted, made wild leaps over the cat's back or in any direction possible to keep out of the jaws of death.

Such plunging, such somersaulting, such animal gymnastics were never before witnessed.

It is needless to say that the amusement was brought to a sudden close and the youngsters admonished, while we give the incident merely to show that Indian boys will be boys the same as the boys of other races. We have never heard of an Indian boy, however, tying the tails of two cats together and throwing them across a clothesline to see them fight, while white boys have been known to indulge in just such cruel pastime.

A SAD COMMENT.

A diamond ear-ring belonging to one of the teachers was lost in the school stable, by an Indian boy who had been entrusted by a jeweler to bring it out from town.

Ardent search was made and the boy was nearly beside himself, when it was finally found.

The ring had been tramped upon and the gold was out of shape.

The boy anxious to make amends carried it of his own accord back to the jeweler and the valuable piece was made as good as new.

On returning it to the lady he said:

"The gold was mashed but the *glass* was all right."

THE ONLY HOPE.

We do not happen to be acquainted with the editor of the *Wah-shah-she News*, published at Pawhuska, O. T., but we like his bold sentiments oft-times advanced in the columns of the *News*, and shake hand with him on the following paragraph at the close of an able article against the barter of Indian girls in marriage, and other heathenish rites allowed on the reservations.

He says:

The only hope for Indian youth is in American citizenship, and to that end Osage citizens should work. Association with the white people is the quickest way to educate Indians. The one supreme factor in giving the Indian what education he has to-day is the many rough-handed sons of labor who have from time to time come among us to earn their bread by the sweat of honest toil. Give to these the right to work with and for the Indian, and allow them to collect their pay and allow the Indian to pay them. The Indian will become educated; he will take his land and money in severalty, and the whole fabric of the Indian policy, agents, traders, and all, will in a short time pass away and in its stead there will be Osage American citizens, industrious, enlightened, courageous, honest, free.

FIELD OBSERVATIONS.

From our Special Correspondent.

The writer of the following letter is Superintendent of Seger Colony School, one of the most enterprising schools for Indian Youth in the South West. He has lived for many years among the Cheyennes and Arapahoes, and to the younger and more progressive element has been their guiding star to practical living.

Mr. Seger says:

DEAR RED MAN:

By your invitation I will write you of some of the things that meet my observation while studying this many sided question of Indian civilization. A few incidents, perhaps of minor importance but which bear upon the question, may be of interest.

The Cheyennes and Arapahoes, (as I said in a former article) are tossed upon the billowy waves of civilization. We must look upon them, no more as a tribe but as individuals.

How they progress as *individuals*, is the question which now is preeminent.

For a more careful observation the writer took a trip to the issue station, twenty-five miles distant, which is now in charge of Richard Davis, who is known to most of the readers of the RED MAN, having been a Carlisle student for a number of years.

Dr. Johnson, who has recently come among us as physician for the school and of this Colony of Indians, accompanied me. For the first ten miles after leaving the school, we traveled across the divide lying between Cobb Creek and the Washita river. This divide is largely settled with white farmers most of whom are German Mennonites—a very good class of citizens, being temperate and very industrious. They were induced to come to this country by the local missionary, J. Klever. Living in such close proximity to the Indians they serve as an excellent object lesson. Example is better than precept.

Aside from these honest Germans there are settlers from Missouri, Texas, Illinois and other states.

This has been an exceedingly dry spring even for this country and I was surprised to find these hardy pioneers so hopeful.

The ground was so dry that it was with great difficulty that they could plow. My usual remark to them was:

"It is very hard plowing."

The reply generally came:

"We must raise something this year or starve."

Some said:

"We must raise something this year or go and live with my wife's people."

We passed a Church built of sod with a dirt roof. I was told that they had recently held a prayer meeting here to pray for rain. A light shower followed. It was generally believed by the brethren that if there had been a larger turn out there would have been a larger shower.

Farther on a young man left his plow and came running out to the road. After saluting us he said:

"You have been in the country a long time, have you not?"

I answered:

"I have resided here something over twenty-one years."

"Do you think we will raise anything this year?"

"I am sure you will, you are raising a good deal of *dust* now and if it rains, crops will grow as well as grass. You will be sure to raise something if you keep on trying."

"I reckon so or we shall have to starve."

He started to his plow, then came back saying:

"What do you think of this plan? I have planted all my seed and can't do much more until it rains. I have a notion to just quit work and go fishing just as if I didn't care a cent whether it rained or not. Do you think it would rain then?"

I assured him that I was confident we should have a good shower before he got back if he staid long enough.

"That is about the conclusion I had

come to myself, but as I knew you had been in the country a long time I wanted to ask your opinion."

After passing a sod school house and many "Dug-out" homes we came in sight of the Washita, which caused my mind to go back in reminiscences which were broken into by coming in sight of a house belonging to Hubbel Big Horse, a former Carlisle student. I also noticed new fences and fields as I passed along.

The close of the day brought us to Turtle Creek where I found Richard Davis with coat off, stepping off some ground for an Indian to determine the number of acres yet to be plowed. The Indian had concluded to stop plowing and wait for rain.

Here we met Prairie Chief and accompanied him to his home, which consisted of a good two roomed frame house. He has a stove and bedstead but no table and only one chair and a stool, although he had two sewing machines in the house. I think one belonged to a neighbor who had no house.

We cared for our team and entering the house, Prairie Chief looked perplexed. I asked him what the trouble was and he said he had no table and he was studying whether to set our food on the stool and chair and let us sit on the floor or place the food on the floor and let us use the chairs.

I told him I would be a Cheyenne while I was with him and take my plate on my lap like a well-bred Cheyenne always does and the doctor could follow my example.

At a favorable opportunity Prairie Chief called me aside and asked if there was any way that I could help him to get a table. I agreed to see what could be done. I think a table will be among the things his daughter will take home with her when she leaves for her vacation.

We spent the evening in conversation, the principal subject being his two daughters who are pupils of our school. They have been with us for two years, the older one being employed in the sewing-room most of the time and with the money saved bought four head of cattle.

Before I left I had helped him arrange for the building of a fence around one allotment, which would make a pasture for his daughter's cows.

A description of one of the rooms in this Indian home might be of interest.

On the walls were seen a large Bible picture of "Christ Blessing Little Children" with the golden text, a handsomely silver mounted Indian bridle, a beaded baby carrier, a large show bill of the El Reno District Fair and in a very conspicuous place hung a manuscript by Thomas Hall; it evidently was a copy of a very able article on the Christian religion and was interesting reading. As he is now a student of Carlisle it will doubtless please him to know that the little reminder he left his people is so well cared for. The bed was not uncommonly soft being used as a seat by *u. y.*

We noted that Prairie Chief kept chickens, for at suitable intervals during the night a noisy rooster testified to the fact. In the morning by inquiry I found that the chickens had been gotten from a settler in trade for moccasins and they had succeeded in raising quite a number of chickens but the puppies had killed them in their chickenhood.

After breakfast we started for the issue station, which was about three miles distant. We soon saw an Indian riding toward us with his horse at full speed. It was Brave Bear. He hastily told us that about a mile distant a white man and wife were encamped and that the woman was very sick and he was afraid she would die. He wanted the doctor to follow him.

We found the woman in great agony with bilious colic. The doctor administered the proper remedies and the woman very soon recovered. On inquiry we found that the family lived about twenty miles farther on and were returning from the Rail Road where they had been to buy supplies. They had never seen Brave Bear before and could not talk with him but as he was riding by and saw the fam-

ily in trouble he acted the part of the good Samaritan and did not pass by on the other side, but went for help and remained until the woman was well.

When I saw this I remembered seeing also a large picture of the "Good Samaritan" on the wall of Prairie Chief's house, and as his daughters are well acquainted with the picture story and have doubtless explained it when at home, the thought that suggested itself to me was: did Brave Bear do this act of kindness from the promptings of Christian teaching or was it that common sympathy of man which makes all the world akin? This I do know that Brave Bear showed as much pleasure at the woman's recovery as any one present.

After leaving the family a short drive brought us to the new issue station, where we met Richard Davis and his interesting family. They are very comfortably settled. After a short stay we returned to the school.

Very soon after Little Bird rushed, into the office with the information that some white settlers had stolen several small trees from his land. He said it was done while he was after rations. I told him to go back and take the trail of the wagons and find where the poles had been taken and to report to me, and I should go with him and endeavor to get the white man to settle with him.

Saying he would do this, Little Bird started off. In about two hours he returned with the report that he had found the poles, stolen from his land, under a shed and that he knew the white man who lives there.

I saddled my horse and galloped off. Six miles brought us to the place where Little Bird saw the poles, yet when we reached there the poles and man with horses and wagon were gone, but in leaving he had also left the tracks of horses and wagon.

Little Bird discovered that the tracks were the same that had left his land with the poles. I stopped to make sure that the poles had recently laid there, which was easily ascertained by the few fresh twigs and pieces of bark, which had been broken off in the loading.

We took the trail and followed it about ten miles, when Little Bird's horse gave out, and as we were ten miles from home we concluded that we had best return, which we did after we had made arrangements to meet at the place where the poles had been seen, as I felt confident that the man who took them would be at home by morning.

The following day Little Bird and myself met per agreement. The farmer was at home with the same team and wagon we had trailed the day before. I inquired of him where those poles were that Little Bird had seen at his place.

He said:

"How can Little Bird prove that I took those poles from his land?"

He said:

"We will furnish the proof. There is sufficient proof to commence suit and you will be put under oath and will not dare to swear that you did not take the poles."

I further told him that he was trying to make a home near Little Bird and that he should treat him as he should wish to be treated by him. The way the settlers treat the Indians will have a great deal to do with the kind of neighbors they will make the white man.

The man's breast heaved, then the tears came to his eyes and then a confession that he had taken the poles and had loaded them after he had seen Little Bird look at them, and had taken them away thinking if they were not identified he could not be arrested for taking them. He said he wanted them to cover a house he was building out of sod. He had been living a year in what he had built intending it for a hen house; he only had one dollar and fifty-cents and was using the last sack of flour. He said he would work for Little Bird until he was satisfied if that would settle the matter.

Little Bird left it to me to say how much work should be done to atone for the wrong. It was agreed that five acres

of sod should be broken which was about four times the value of the poles, but not more than the trouble we had had ferretting out the matter.

A few days later, a white settler came to me and said he had located on a claim on a high divide and had drilled ninety feet for water. The drill had stuck fast in the rock and he could go no farther.

He had spent all his money in trying to get water and could do no more until he could raise a crop; he had for two months gotten water from the creek running through Little Bird's allotment, but that day Little Bird had forbidden him coming on his land for water.

He gave his reason for so doing that lately a white man had stolen timber from him, and he was not going to have anything to do with white men after this. The settler was in a great strait as he had a family, a cow, team and two geese, and as Little Bird owned the creek for some distance it would be a great hardship to go beyond him for water.

I called Little Bird's son, a boy about fourteen years of age, who is attending our school and told him to get into the settler's cart and go with him to his father; tell him the settler's needs and then repeat to him the Golden Rule, and tell him that is God's Word to us all, and to ask his father to think if it were himself who needed the water and the white man that had it to give how he should like it withheld.

The settler and boy sped away and soon returned, the settler very happy because the water question was settled to his satisfaction.

He said the boy talked a little while to his father in the Arapahoe language, then Little Bird turned with a smile, took him by the hand and told him to get all the water he wanted.

Joel, the boy, looked unusually pleased when he told me that the white man had given them two geese and they could now swim on the water.

An Arapahoe came to the school one day and I said to him:

"Why is it that the white settlers near you complain of your dealings as a neighbor while they speak in praise of the other Arapahoes living near them? They say if they buy anything of you, you want a little more than the price agreed upon, and if you buy anything of them you don't want to pay the full price. This is not the report of one man but of all the white settlers around you. You must remember that you are to live the rest of your life with white neighbors and your daughter, who is in school will live neighbor to the children of the white settlers.

Your daughter is being taught to be honest. Do you think she will love and respect you as much if you are dishonest as she would if you are honest?"

The Indian had bent his head forward and in humility asked what he could do to make every thing right with the white neighbors. I told him there had been an account left with me by a white man who claimed fifty cents more than you are willing to pay; the white man is poor and needs his money, and you do not deny the bargain as he states it and you owe the fifty cents.

"Here is the money; give it to the man."

The incidents noted in this letter may seem small, but as they are happening from day to day they will effect the civilization of these Indians.

If people will throw away sentiment, romance and sensation in dealing with Indians, treat them as rational beings, discard the names Buck and Squaw and substitute man and woman, if necessary say Cheyenne woman or Arapahoe man to identify them, and apply the Golden Rule to our dealings with them, the Indian question will soon vanish or be absorbed into our civilization.

JOHN H. SEGER.

GOLD.

Cloud Chief claims to be the nearest town in Oklahoma to the new El Dorado. *The Herald-Sentinel* of that young city comes out in a golden headed special

with golden headlines, and column after column of sensational accounts of wonderful finds of the precious metal exceeding in quantity that discovered in the Black Hills. As usual, the Indians are not in it and if in the way, no doubt will be invited at the point of the bayonet to stand aside, or sit calmly by and watch the hordes of miners carrying off the riches that might be theirs if they were wise enough to keep them, or skilful enough to place the gold in circulation for their own benefit. But, no! The best(?) way to keep Indians quiet and manageable is to feed them. Give them all they ask for, and keep them together. The Indian should be educated, 'tis true, but the best place for Indian schools is in the midst of the slimy pool of savagery and superstition they so well love. They do not like to have these conditions broken in upon, and we as a great and generous nation should respect their feelings in this matter. Then, too, schools in the midst of the tribe no matter how grand the structures or how well equipped they may be can never amount to much. Hence Indians educated in home schools alone can never gain the courage to interfere with the white man's schemes.

Anything to keep the Indians Indians and to make them think, and the people generally think, that they are a peculiar people, is what we should strive for, if we wish them to be the least trouble. The Indian youth who are induced to leave the tribes in quest of the education and experience that make the white man superior are the only Indians to-day who cause trouble. They are hard to manage. They know too much. No doubt, however, if the mining companies who are at present prospecting in Oklahoma were closely inspected there would be found some Carlisle pupils among them non-distinguishable from the rest, except for their plain, common-sense, and quiet, courageous demeanor.

EDWARD MARSDEN.

As the person bearing the above name is so well known to many of us and has become in part identified with the Carlisle Indian School, by his numerous welcome visits and his stay with us one summer when he became acquainted with some of the intricacies of "the art preservative," we take pleasure in giving this small sketch of his life so full of hard and varied experience. It may prove an incentive to some other Indian lad of rising ambition:

Edward Marsden was born on May 19, 1869, at Metlakahtla, in Northern British Columbia. His parents were both heathen, and descendants of the Tsimpshean tribe, known as the "Terror of North Pacific" early in the present century, but both were converted to Christianity in 1859, through the earnest and untiring efforts of Mr. William Duncan, a missionary from England. Their family name was a gift from the same country—a gift given to them soon after their conversion.

His father departed to the better land when he was at the age of nine, and when he was regularly attending a day school; but owing to the needs of his younger sisters he was obliged to search for work. His first work was to level, with his hands and bare feet, the earth and sand which were thrown into a new street that was then in course of construction. His whole summer's work brought him three dollars, one pair of school pants, and a sack of Irish potatoes.

When the "Five Years' Persecution" broke out, which threatened the progress of the Tsimpshean people, in the fall of 1882, the school was closed, and in the three years following, instead of receiving a good English education, Mr. Marsden worked at eight different trades—brick-laying, clock-repairing, house-painting, gardening, tinsmithing, store and book-keeping, and boat building. These enabled him to help his sisters and family, as well as completing their house,

which his father had just begun before he died.

Early in 1885, he went on board a steamer as a deck hand and a cook. He was afterwards promoted to coal shoveling and from the handling of that shovel on up he went, step by step, to the handling of the fifty horse-power engine. He received the title of first assistant engineer, with wages that were beyond his expectations, and in two years afterward he was intrusted with the care of the steamer.

When a part of this Tsimpshean tribe moved over to Alaska, Mr. Marsden, with his mother and sisters, went with it. After erecting a cottage for his family, he went to Sitka in the spring of 1888, and there again he resumed his studies, which he had been obliged to neglect in 1882. While there he was named "Jack-of-all-trades-and-master-of-some," and at one time, owing to the sickness of the superintendent, the institution was committed to his charge until he was able again to resume his duties.

From Sitka he visited his new home, and having supplied the needs of his mother, he left Alaska early in 1891 and came to Marietta, Ohio, to get an extended and liberal education before entering his life's chosen work. Marietta College has enrolled him among the ninety-fives, and it is his will to return to his country as soon as he gets through. This is what he says of his own life:

"When I look back to these few years that I have passed, I cannot help acknowledging the Divine Hand that has been guiding me. I owe my Christian principles and training to my dear parents and the old Bible. The good old Bible has been my compass and chart all the way.

"Difficulties and failures sometimes entangle me, but instead of surrendering myself to discouragement, a new strength and determination to go on are given me. My mistakes have been countless, but, being corrected, a new light has poured into my heart.

"Three times have I come pretty near breathing my last—once at home by sickness and twice on sea by starving and drowning.

"I remember my first experience before an audience, which was composed of fifteen boys only. It was in 1885. How my knees knocked together when I tried to speak to them; but since then I have used two languages and conducted many Tsimpshean prayer-meetings, and addressed an assembly of 15,000 American and Canadian Christians in the Madison Square Garden, of New York City, July 10, 1892.

"I started out in 1880 with one 'muddy trade,' as mother used to call it, but now I can depend somewhat upon twenty, including printing, which I learned during my brief stay at Carlisle, Pa., in the summer of 1892. My first wages were three dollars and a few potatoes for the summer's work of 1880; but since that time, in 1890, I received three dollars a day, besides an income of a considerable amount for my musical compositions and brass band and organ instruction.

"These are a few of the many facts that will help us to understand that to reach the top of the hill we must begin at the foot, and with patience and courage struggle onward and upward till the summit of the hill is reached."—*The Watchword*.

INDIAN MARRIAGE CUSTOMS NOT SO DIFFERENT FROM THE WHITES.

The Alaskan comes out editorially with the following comparison, which may prove food for thought. Is it not true that we are minus consideration in our criticisms of Indian customs before examining into our own faults in the same line? The editorial:

Shocked Because Our Indians Sell Their Daughters.

Tourists to Sitka have been terribly shocked to learn that an Indian maiden who had formerly been in the mission had been sold by her aunt to a Chinaman for \$150.00 to be his wife, and when on further inquiry they learned that it is the prevail-

ing custom for natives to demand blankets or cash for their daughters, the tourists seem unable to find language strong enough to express their horror.

In their condemnation of the custom they forget that this custom has been handed down for generations, and you go to an old Indian and remonstrate with him for demanding so many blankets from the young brave who wants his daughter for a bride, and he will tell you that he "thinks much heap of his child," and unless he contended for large number of blankets all the tribe would shame him and claim that he had little love for her.

So while the old Indians still persist in the custom of receiving blankets in exchange for daughters the rising generation will not tolerate the custom.

Now while deploring the Indian custom we would ask Mr. Tourist before passing judgment on poor Lo, to take a look at society, "cultivated" society, and tell us if the Indian has not got cultivated precedent for his action.

Are not daughters sold almost every day in London, Paris, New York, Boston and Washington City? The broker loses his all in speculation and forthwith looks around to see who will give the most for his daughter. She goes to the highest bidder and he goes back to speculation. What is the difference between the two? None at all, except that the Indian offers his daughter for less money. Is it not true that in "society" it is the bank account that is taken most into consideration? It would be well for our race to heed the injunction to first "cast the beam from our own eyes" before pulling the mote from the Indian's eye.

While it is true that the Indian will take his daughter to a great potlatch and there hand her over to the man that will give the most blankets for her, it is also true that New York and Boston people will devote much time in adorning their children with paint and finery and then go to Long Branch and Newport to marry them to the largest pocket-book they can possibly get. The difference is that our society negotiations are full of hypocritical deceptions and pretenses while the Indian has a plain straight bargain: so many blankets will secure the maiden of the forest. Affection, or character in either case is not taken into consideration. Instead of being so horrified at the Indian custom here the tourist should go home and speak in thunder tones and with equal horror against the deceptions and crimes of society in cultured circles.

FROM THE WILDEST TRIBES TO THE HIGHEST STATE OF CIVILIZATION IN ONE GENERATION.

The following article taken from a journal entirely out of the Indian field shows that a knowledge of Indian capability is spreading as it should. Dr. Eastman referred to is no longer at Pine Ridge Agency as Government Physician, but has taken up a work of wider scope and greater importance. He is National Secretary of the Y. M. C. A., and is making an impression for good among the young men of the tribes wherever he goes. The article:

Justice for the Indians.

"Indians on the war path," is a headline we have seen in all the daily papers the past week, with accounts of war paint and tomahawks and the usual comment that "the only good Indian is a dead one." It is high time that this sort of nonsense ceased. We recognize the fact that there are bad Indians just as there are bad white men, but we do not think they are any more numerous. They get drunk and steal and sometimes kill, but there are far more murders and thefts on the frontier from drunken and desperate white men than from Indians of the same class.

The Indians referred to in the Indian Territory and also those in North Dakota are thoroughly peaceable, and are only

defending their property from encroachment of reckless squatters.

Many of them are men of intelligence, and they are, for the most part, law-abiding citizens. The same telegrams which tell of the war paint, report that "Chief Little Shell wired Attorney Bottineau, who represents their land claim before the Interior Department at Washington, asking for advice, and he received a telegram in reply telling Little Shell to await the arrival of a letter from him." This fact of their "chief" using the telegraph to communicate with his lawyer does not look very much like an "out break" in the old meaning of the word.

The facts are the North American Indian is becoming a civilized man as rapidly, if not more rapidly, than any other race has ever done. He is being assimilated into our national life, and is no longer to be looked upon or treated as a foreign enemy.

Dr. Eastman, the agency physician at Rosebud agency, a full-blooded Sioux, is a Dartmouth college graduate, a man of fine culture and standing in his profession.

Dr. Carlos Montezuma, the physician at Carlisle, Pennsylvania, Indian School, is a full-blood Apache.

A newspaper paragraph says: "The Rev. Sherman Coolidge is an exception to the rule that the only good Indians are dead. The exceptional red man preached in Baltimore last Sunday and made a favorable impression on his congregation, his discourse being logical and well delivered. He is an Arapahoe, thirty-five year old, a namesake of General Sherman, and a protege of Bishop Talbot, of Wyoming—broad shouldered, stalwart and manly."

Here are three men of high professional standing and types of the best our civilization affords, who were born in the tents of three of the "wildest" of our Indian tribes. One is from Arizona, one from Wyoming, and one from Dakota. They are examples of thousands from all the different tribes who have already been given the light of Christianity and civilization, and the work is going on rapidly.

It is time that race prejudice and the attempt to stir up race distinction ceased. —[Farm, Field and Fireside.

A BACKWARD STEP.

The action taken by the Choctaws and Chickasaws in what they term a National Convention, at Antlers not long since, is in direct opposition to what the United States Government through the Indian Territory Commission now in the field is trying to accomplish in the way of purchase of their land by allotment or otherwise. They seem to recognize the steady onward march on their territory by the whites as an onslaught and have determined as a last resort to make theirs a common cause against further depredations or acquirement of land by other than Indians citizens, as will be seen from the following resolutions passed by the convention:

Whereas, the wisdom of the Choctaw and Chickasaw people, vested their voices in the present Choctaw and Chickasaw delegates and under the wise providence, who guides us in the importance of the interests committed to our trust, and under a mutual consideration, we find our tribal destiny is one; interwoven with the fate of the five original tribes or nations, of the Indian Territory; our destiny demands unity, the greatest security and protection against ruinous encroachment of threatening intrusion on our lands, which was perfected by treaties with the United States and by acts of congress with the Cherokees in the years A. D. 1828, 1833, 1835, 1846, 1886, and with the Choctaws in A. D. 1855 and 1866, and with the Muscogees and Seminoles in A. D. 1866, and

Whereas, in our judgment no convention touching our vital interest has ever assembled for a nobler purpose than this, in defending our lands from allotment, and our people from a very heavy pressure of tax on all property. Words fail us when we wish to express the emotion by which we are moved in defense of our

lands, our home and ourselves from annihilation, and

Whereas, our Choctaw and Chickasaw country was set apart (by purchase) for permanent homes for our two tribes, the Choctaws and Chickasaws, where they might live on it in peace with all mankind, liable to no transfer nor alienation, and

Whereas, the principle of justice demands our rights to be respected as other foreign patriotic citizens. For we know we are right in contending, demanding and sustaining our country, our present legal title; we are not only right now, but forever right in holding our deeded land in fee simple under our present form of tribal relation, and

Whereas, our rights and title to our lands has been misrepresented from one end of the land to the other by the evil spirit of avarice, confined to editors lusting after property or lands (not theirs) for pecuniary gain, regardless of principle or justice. This we denounce and stamp all such editors with infamy and enemies to the Indian tribes, and

Whereas, a faction of weak-minded men has arisen among our tribes, favoring allotment, and extinguishing our rights, we sacredly hold our only spot of land we possess,

Do denounce all such fickle-minded men and do further stamp such as traitors to us and our country. And that we will not vote for or support such men as candidates for any office, and

Whereas, the allotment of lands having been a mitigated gail of extreme bitterness in the past and has accomplished its deed in an ignominious death to our aborigines, caused by our pretended loving friends, so-called Christian government of the United States,

Resolved 1. That we, the delegates, for the Choctaw and Chickasaw tribes of Indians, do herein protest against any negotiations with the United States commission or any other public or private schemers, desiring to cause our sacred deed to our lands to escheat and become confiscated property.

2. Be it further resolved, that we unhesitatingly bind ourselves in opposing allotment or dividing our lands in severalty and to remain firm in our sentiments throughout this dark foreboding of this evil omen of the future, caused by the avaricious schemes of new citizens, seeking indirectly to become possessors of our Indian lands and do further bind ourselves not to believe or be deceived by persons favoring allotment, under a pretext of advancing our pecuniary condition.

3. Be it further resolved, that we recommend to our officers to be firm and vigorous in enforcing the laws and to our legislatures to enact acts entitled "an act restraining and preventing any citizen or citizens, from selling, ceding, conveying, transferring, demising, any part or parcel of our lands to a new citizen or citizens."

4. Therefore, be it further resolved, that our slow movement in this deliberate consideration in sustaining our rights and titles to our lands is fully expressed and approved by this present convention and it is infinitely better than swift negotiation, that results in broken pledges, false promises and finally annihilation.

THE BUFFALO HAS DISAPPEARED AND THE INDIAN AS AN INDIAN IS SURE TO FOLLOW.

The following taken from *Our Paper* contains a pitiful truth. But as the railroad is the exterminator in the first instance it is also the civilizer and consequent exterminator in the other:

The Last of the Buffaloes.

Hunters know that buffaloes will never unless forced, cross the iron of a railroad track, and this fact figured largely in the unfortunate work of extermination which these animals have suffered since the Western plans have been spanned by railroads.

The greatest blow dealt the bison herds of the Northwest was the completion of the Northern Pacific track west from Bismark to the Rocky Mountains. The road practically divided the herds, and those to the south were soon swallowed up in the general slaughter waged by Indians, pot, hide and tongue hunters, foreign sportsmen and others who were out to kill anything they saw on sight.

This was during the winter of 1882-83. The buffaloes to the north were in many scattered bands, but there was one great herd of not less than 75,000 head, which had found a temporary refuge in the triangle formed by the Musselshell, Missouri and Yellowstone rivers in Montana, and as yet they had not been "smelled out" by either red or white hunters. But they were as surely doomed as though already killed, for the railroad iron cut them off from the southern range, and the Indians of the Canadian Northwest, as well as those of our country, barred their retreat into the far North, and so they were hemmed in between the two, with

no possibility of escape in either direction. This last herd was completely wiped out of existence in less than four months, and before the close of the year there were but a few singles and pairs left as fugitives in that vast country where but a year or two before they could have been counted almost by the hundreds of thousands. At the end of that season 800,000 buffalo hides were shipped east from Glendive, on the Yellowstone River.

AN INDIAN PRESIDENT OF A NATION WITHIN A NATION.

The formal inauguration of Frank Patterson as President of the Seneca Nation of Indians of New York State took place on Tuesday the 4th of June, on the Cattaraugus reservation. The *Cattaraugus Republican* has the following to say of the ceremonies:

The ceremonies attendant upon the inauguration began at 10 a. m., when a procession was formed at the Thomas Orphan Asylum under the leadership of A. Sim Logan. The procession was a large one, and included the President, Council, and other officers elect, trustees of the Thomas Orphan Asylum, Indian Union Veterans, two or three of the reservation schools, the children of the Asylum, many Indian families, and a few white guests. Music was furnished by the Jimersontown Indian Band from the Allegany reservation, and Lay's Band from the Cattaraugus reservation.

The procession marched to the M. E. church, near the Indian court house, where the inaugural exercises took place, the porch of the church being used as a platform for the speakers, and the people finding seats and shelter from the scorching rays of the sun under the adjoining trees.

After an appropriate prayer by Rev. George Runciman, Presbyterian missionary on the Cattaraugus reservation, the oath of office was administered to the President elect, by John Wilbur of Gowanda, who was selected to act as chief justice. Mr. Patterson then proceeded to give a brief inaugural address in the Seneca tongue. Rev. Mr. Runciman acted as chairman during the remainder of the exercises, which consisted of addresses by Rev. Mr. Coffran of Gowanda, W. K. Harrison of Salamanca, the new superintendent of Indian Schools, remarks and a recitation by John R. Clarke of Gowanda, and remarks by A. W. Ferrin of Salamanca.

At intervals between the addresses, etc., most excellent music was discoursed by the Indian bands mentioned above. The exercises lasted two hours, and were listened to by a large, attentive and well dressed Indian audience. It was a gathering very creditable indeed to the Seneca Nation, and showed that these people are making fair progress in all that pertains to civilized life.

After the conclusion of the exercises dinner was served to the new officers, councillors, bands and invited guests at the home of King Tallchief and Dana Pierce. The dinner, in its preparation and serving, indicated that the Indian women are not behind their white sisters in culinary skill and good taste.

This was the second formal inauguration of the Seneca Nation President, and in many respects was an improvement upon that of last year. The inauguration has probably become an established event in the customs of the Nation, and will be held each succeeding year with increasingly interesting exercises.

BEN BRAVE.

There was published in the *Southern Workman*, not long since, a speech by the above named person who is a full blood Sioux Indian. The address was given before the pupils of the Lower Brule Indian School, South Dakota, on the Indians' own stamping ground, and the bit of personal history is relation to his going East to school with his advice to the rising generation before him is an illus-

tration of a picture true to life as observed by the writer in more than one instance:

The Speech.

I am going to tell you of my poor life. I was raised among the wild Indians or savages, far west. I remember I came to this Agency in 1878, dressed up like a good Indian. There I saw a few houses, one church and the Mission house only were erected. There was no school house, such as I see now.

One day I came to church in 1881, I met a handsome lady at the Mission House, was introduced to her by the missionary. She said something to me, but as I did not understand English as well as I do now, she used Mr. Walker as interpreter, he being the only man that could speak English.

She said to me, "How do you do? I am glad to see you. I would like to ask you a question, I want to know if you are willing to go back East with me to get an education, if you do, it will be better for you. My friend, see there," she pointed to the East.

I looked, and there I saw a few shanties on the other side of the river, where the town of Chamberlain now stands.

"Now you see those shanties," she said, "shows that a great big flood will in a few years flow all over this country. You will see these prairies covered with farms and people. So, my friend, if you make up your mind to go with me and learn something about white people's ways, then you will be able to stand and live among this flood. But if you do not learn you will suffer."

She meant a flood of people. Well of course I did not understand the language, but that is the way he interpreted it. He may have said it himself.

This advice touched my poor little heart. So I told her I would go and get the consent of my sister first, and I did so. I told her the whole story told me by the lady. My sister was willing to let me go.

She said, "My brother, I hate to let you go, but if you want to, you may go."

So I made haste to go back and make arrangements with the lady to go East to school.

We left here October 12th, 1881. When we arrived at the school, I saw a strange place with beautiful and wonderful buildings.

There I became a scholar as you are now. It was very hard for me at first. I commenced to learn how to say "yes" and "no;" and a, b, c, d, and count the numbers 1, 2, 3, 4, 5.

I remember when I first learned to say 1, 2, 3, 4, instead of that I said 1, 2, sleep. Then when I learn some arithmetic on the board, and the teacher asked me to say my answer, the answer was 4554, and when I said my answer I pronounced "pore tou and pive hundred, pipty pore."

Well this was imperfect pronunciation, because I was sixteen years old when I began. It was too late for me to learn, but the right pronunciation is four thousand five hundred and fifty four, isn't it?

Then I studied four long years before coming back.

After my pronunciation became more nearly correct, I returned, my time having expired, having had also scrofula in my neck and eyes. This was in 1885. I was expected to return for another term, but I was anxious to help my people, and I became Assistant Industrial Teacher at Driving Hawk's school in 1887.

Now my friends, there I found out several things, of which I ought to have learned more.

It was, however, too late to go back to school again,

Now dear children, just look and see me, how imperfect I am. I don't want you to be like me. You do not want to speak or work in an imperfect manner. I see you have good opportunities. You are all young and have good buildings to live in, and also Prof. Nellis is a good man. The other workers, I trust every one of them try to teach you what is right. So make up your minds to learn your les-

sons. I could learn more if I had the chances you have.

I would like to say one word further: while you are in school, you must obey and do as they say, because obedience is worth more than any thing else in this life.

I hope, my friends, this poor speech will encourage you in your studies, to learn your lessons more correctly. Education is good for any one who wants to be good.

Now I will say two more words—The first is, strive to be a good woman, and strive to be a good man."

AFRO-AMERICANS AND INDIANS GRADUATE TOGETHER.

Great Thoughts From a Great Man.

At the Hampton, Va. Commencement Exercises held last May, Rev. Dr. McKenzie, of Harvard College, made the closing address, which we did not have room to give in our account published in last issue. The speech is so full of animated truths that we select a few sentiments as reported in the June *Southern Workman*. One needs the personality of the man, in order to feel the thrill of such utterances as these:

I see at the end of this programme that we are all to sing

"America"—"My Country, 'tis of thee."

Oliver Wendell Holmes said that Dr. Smith won immortality for himself and his hymn by that word "My." If he had written *our* country, the Sunday school would have sung it once and that would have been the end of his hymn and his fame; but he said "*my* country," and everyone who sang it said "*my* country," and that made America the own possession of each one,—and so he gained the great celebration given him in Boston the other day, and that greater celebration when here and everywhere that hymn sends the thoughts of patriotism ringing along our lives. It is a great thing that to each one of us has come that word, "*my* country."—this is *my* country, with all its illustrious memories and grander hopes.

So, for the country, we send out these thirty young men and women, and the others who have preceded and who will follow them. This is our gift, the best we have, Hampton's sons and daughters; we have nothing better, and we give it all. They will do as they have said, and so the work goes on.

"But it is so slow," some one may say. "Why, Congress might legislate—suppress an income tax, enact a school law—and do the thing up quick." Yes, quicker and poorer. Great powers move slowly; it is sometimes troublesome to our impatience. A child never wants a thing to-morrow; he always wants it *now*. I wish other people did. Sometimes they are perilously willing to wait. Well, sometimes we find we get better things by waiting, and sometimes waiting is a necessity, but don't let us be content to wait without first putting in for our part the best effort we can make.

Think what a country we have, and what a country we have to make. We are engaged in the biggest work done since creation, and a work that has no precedents or parallels. There have been little republics made before, I know, of just one kind of people—a lot of people all French, to make a French republic, and there was a Roman republic, of a sort. But what is our work? To make a great Republic of many different nationalities—a work never done before. It is a large undertaking. Part of it is to be done in the West: to take thirty different flags and tear them into strips and weave them into the Star Spangled Banner! (applause)—to teach Germans, French, Italians, Swedes, Dutch, Chinese, Japanese—thirty different nationalities—to speak our language, to thrill with our patriotism, to say not "America!" but "My country!" It is a work never done once before since the beginning of the world! How can it

be done? By our schools, by our churches, by moral influences like these at Hampton.

Then, how shall we solve the Indian problem? By laws? No; by Annie Dawson's, (Applause.) Multiply that child of Hampton times enough, and you can let your Indian Bureau go fishing.

Every school that is a school gives us a vision, a vision of the Republic, in the young men and young women, with God behind them, and with the country before them—*your* country, "*my* country."

People say there's room at the top. May be there is. There is plenty of room at the bottom, I know: if any man wants to give away his five fishes he can find hungry people who want them. Men who will make you richer are scarce; men whom you can make richer crowd about you. Let this be the lesson learned by these students. Read every day the story of the miracle at Gennesaret and say "I am that boy." Yes, they will get the loaves, and the multitude will be fed. I believe they are going out to give themselves

"To the wrong that needs resistance,
To the right that needs assistance,
To the future in the distance,
And the good that they can do."

They are going out to fight for their country, and ever move against superstition, against ignorance, against the world, the flesh and the devil. They seem to be in army array, standing erect, their eyes flashing, their muskets at their shoulder,

"They seem like men,
They seem like men,
They seem like men of war."

A MONEY MAKING CHURCH.

The Catholic Church in this country does not encourage inquiries into the amount of its secular possessions, but attention is sometimes drawn to the subject by events like that of the recent deposition, or nominal transfer, of Archbishop Kendrick, of St. Louis, and the installation in his place of Archbishop Kain. The place carries with it the custody of \$50,000,000 worth of property, the title to which is personally held by the Archbishop, with some limited and partial power of alienation, not considered good form by the Church, but by no means unknown in its history here and elsewhere. It is not surprising that the retiring prelate, worn out with long service, should be no longer equal to a place involving so much temporal, as well as spiritual, responsibility, but the amount of property accumulated during his administration is an evidence of his former business talents. It is mainly the accumulation of a single generation, showing among other things the money-making power of the Church, not confined to St. Louis, and as its property remains a unit and goes on increasing it is hardly a matter of surprise that it has always and everywhere tended to a point requiring redistribution by the state.—[*N. Y. Tribune*.

THE ONLY GOOD RESULT.

In substantiation of the claim that reservationhood is better for the five civilized tribes than statehood, the *Cherokee Advocate* has this to say:

Take any daily paper published in the states and you will read of more inhuman crimes committed in the cities in a single day than there are in six months in the Indian Territory, but still the allotment cranks unblushingly say that the Indian's home should be taken; the Indian Territory should be opened up to civilization because there is so much crime committed in the Indian Territory. People who say such things know they tell a falsehood and it will not bring about the desired result. The only criminals in this Territory are non-citizens from the states, and the only good result that would come about if statehood should come would be that hundreds of non-citizens now here, justice would over take them by hanging, and thereby paying up for their past wickedness.

Is not the "good result" cited in the above sufficient reason for advocating statehood?

WHERE THERE ARE INDIAN MISSIONARIES.

From Kodiak Island westward the timber on the Aleutian Islands is confined to the smallest species of trees. Willow and larch thickets still cling to the lower valleys, but all the rest of the country is covered during the summer with an exceedingly rich and diverse growth of grass. During the winter months the grasses gradually die, until nothing is seen except the thick mantle of moss which grows everywhere in Alaska.

There are regions now easily accessible in which a man can make a comfortable living, where the sun shines as brightly, and the grass is as green, and the wild flowers grow as profusely, six months in the year, as in the majority of the Northern States. In these places the winters are not nearly so severe as in Montana, Idaho, or any of the New England States.

The reason for this state of things is exactly similar to that which makes the northern countries of Europe inhabitable, and which preserves the perennial green covering of the Emerald Isle. What the gulf stream does for the western and northern countries of Europe is done exactly the same way by the great kurasivo, or Japan current, which washes the southern shores of the Aleutian Islands, and bending southward and eastward from Kodiak Island, across the Gulf of Alaska, dashes in a warm, life-giving flood against the shores of Southern Alaska.

—[*Moqui Mission Messenger*.

NAMES OF INDIAN TRIBES.

The following puzzle taken from *The Outlook*, is interesting:

1. A darky's pedal appendages.
2. A triumphant rooster.
3. A Canadian city.
4. A river in Ohio.
5. Missouri abbreviated, and a large bird.
6. One-half, and a slight eminence.
7. Small streams.
8. A Roman philosopher.
9. A kind of hedge plant.
10. A State.
11. To deposit in pledge, and a vowel.
12. A large cloth bag, and an animal.
13. A city in Colorado.
14. An exclamation, and part of the body.
15. A knock at the door, and a garden implement.
16. Bashful, and a letter.
17. A man with a scythe cutting a common weed.
18. Y, & .
19. K and a State.
20. One of the alphabet, and a product of the mending-basket.
21. A man chopping a log.
22. A young chicken and a carpenter's tool.
23. Abbreviation for company, a man, and a cheese.
24. A low, level piece of land, and part of the body.
- 25, 26. Two kinds of grapes.

Answers to Names of Indian Tribes.

1. Blackfeet. 2. Crow. 3. Ottawa. 4. Miami. 5. Mohawk. 6. Seminole. 7. Creeks. 8. Seneca. 9. Osage. 10. Iowa. 11. Pawnee. 12. Sac and Fox. 13. Pueblo. 14. Shawnee. 15. Arapahoe. 16. Cheyenne. 17. Modocs. 18. Wyandotte. 19. Kiowa. 20. Apaches. 21. Chippewa. 22. Chickasaw. 23. Comanches. 24. Flathead. 25. Oneida. 26. Delaware.

A GRADUATE OF '93.

She says:

"I am still teaching and all the time gaining some useful experiences of life. I think I am learning as much in teaching as I did when at school, but I believe that lies in the fact that now I am older and realize more the value of an education. Since I have been among people so much the last two years, and have seen the vast difference between the two classes—the educated and the uneducated, it naturally makes me desirous to become better edu-

cated and make the most of my opportunities.

If we would only realize these things when we were in school how much more interest we would take in our studies and how changed our general demeanor would be! How much easier we would make it for our teachers and how much lighter their hearts would be if we would but realize what a great thing education is!"

AN AFFECTIONATE LETTER FROM AN INDIAN GIRL TO HER FATHER AND MOTHER.

OAK LANE, PHILA, PA., June 8, 1895.

DEAR LOVING FATHER AND MOTHER:

I will now write my home letter. As I told you, I would be out in the country, I have a very nice place. We have a little baby here too. She will be two years old this month. We have grapes, pears, and cherries. The roses are in bloom now, they look so pretty; I suppose there are lots wild roses at home. All the folks I live with went to the wedding on Wednesday and I went with them, it was very nice indeed.

How are you all getting along? I am well and happy and hope our Father in Heaven will take care of our folks till I come home.

My sister, Mary is at school yet. I think she will go out in the country last of this month. I hope this letter will reach all right. Address my letter when you write. Kiss and love to you all.

Your Daughter.

A DOG TRAIN.

Col. W. F. Butler, who made a journey from Fort Garry to the Peace river and thence to British Columbia in 1871, thus describes a Dog Train.

A dog-sled is simply two thin oak or birch wood boards lashed together with deer-skin thongs, turned up in front like a Norwegian snow-shoe.

It runs, when light, over hard snow or ice with great ease; its length is about nine feet, its breadth sixteen inches. Along its outer edges runs a leather lashing, through which a long leather line is passed, to hold in its place whatever may be placed upon it.

From the front, close to the turned portion, the traces for draught are attached. The dogs, usually four in number, stand in tandem fashion, one before the other, the best dog generally being placed in front as "foregoer," the next best in rear as "steer-dog."

It is the business of the foregoer to keep the track, however faint it may be, on lake or river. The steer-dog guides the sled, and prevents it from striking or catching in tree or root. An ordinary load for four dogs weighs from two hundred to four hundred pounds; laden with two hundred pounds, dogs will travel on anything like a good track, or on hard snow, about thirty or thirty-five miles each day.

In deep or soft snow the pace is of necessity slow, and twenty to twenty-five miles will form a fair day's work.

OF INDIAN ORIGIN.

The farmer's corn-planting couplet so common:

One for the worm, one for the crow,
And then a third which shall surely grow,

is said to have originated with the Indians. It is the custom among the Canada Indians when sowing maize to put seven grains of corn into one hill.

"Why do you do it?" was asked of an Indian planter.

"Me put in one grain for the crows, another for the worms, a third for the squirrels, and the rest will grow," was his reply which has grown into the farmer's rhyme.

For fresh information and bright and interesting experiences direct from the Indian field the correspondence published elsewhere from Mr. J. H. Seger, who has been for many years an indefatigable worker among the Cheyennes and Arapahoes without being a sentimentalist, will be found entertaining reading. Mr. Seger is thoroughly in earnest in all that he says and does, and in that lies the secret of his phenomenal success.