

The Red Man

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES"

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INDUSTRIAL TRAINING AS AP- PLIED TO INDIAN SCHOOLS.

ADDRESS BY CAPT. PRATT, BEFORE THE
NATIONAL EDUCATIONAL CON-
VENTION IN DENVER.

No system of American training or education is right that does not seek to enlarge and develop all the abilities and open the way to widest opportunities for the individual, to remove prejudice against labor, and to give the courage to compete.

The school can be just as potent an engine to create prejudice, stifle ability and narrow opportunity as it can be to extend these qualities. This needs no argument. We have an Indian problem because the Indian is ignorant of the language of the country and industrially untrained to take his place among our other people. The problem will remain as long as the Indians are continued in masses apart from our other people, because by such massing they are held to their industrial inability and their ignorance of our language. Having for generations failed to induct them into the nation by our attempts to educate and train them separately in tribes and having fully demonstrated that that method only leaves them tribes, we should now make all our future attempts at education and industrial training for them positive influences to bring them into the nation through giving them the full use of the language of the country, and the full ability to meet and compete industrially with the other inhabitants.

In justice to itself, the Indians and all the people, the Government should have but one sin in all it may do for them, and that aim be to transform them individually into worthy, productive American citizens. The Indian is a man like other men. He has no innate qualities that condemn him either to prolonged separation from other men, or to generations of slow development. He can acquire all the qualities of good useful citizenship in about the same time that other men acquire them. He is hindered or facilitated in acquiring them only by conditions and environments that would equally hinder or facilitate other men in acquiring the same qualities.

If the Indian has not had the same chance to acquire industrial knowledge and the language of the country, he is not to be blamed for not having these qualities equally with us. If he is not acquiring these qualities now as rapidly as he might and ought, it is because the contrivances we force upon him hinder. In all we do for him, we must necessarily consider first, the English language quality, for without that he is condemned to perpetual disability. How is a usable knowledge of any language to be quickest and best gained? Manifestly, through association with those who use it. Neither

books nor a special teacher are necessary. The subject, placed where he can hear the language constantly in use, gets the language.

Wise American parents desiring their children to learn a foreign language, send them into the foreign country or into constant association with that language. Why not, then, when the school is so wide and free, contrive that the Indian have this same opportunity to learn the almost universal language of the country in which he lives, and which he must learn in order to be at one with the great body of his people?

Upon his having a usable knowledge of the English language hinges all his success in his industrial training. Ignorant of the language, he is walled out industrially and in every other way.

Successful industrial training follows in the same line. His industrial needs are nothing more and nothing less than sufficient skill in some industry to enable him to successfully compete with other people. How is this competitive skill to be acquired? There seems no other proper way but to follow exactly the same line indicated to be necessary in acquiring the language. The best agricultural school is the agriculturalist on his own farm, where the daily pressure of necessity to get the work done, and where the living and something more hinge upon industry, skill and intelligent management.

In the same way, to make a blacksmith or a carpenter, the blacksmith shop and the carpenter shop with a competent head and surrounded by competent workmen, is the true place. Working with the farmer and the mechanic, the Indian learns what a real day's work is, and becomes in every way a part of the situation. He acquires another most essential quality seldom or never taken into consideration in estimating his needs, and that is the courage of civilization, the courage of language, the courage of industry.

At his home in his tribe, he measures himself and his needs only by the conditions of progress there, simply because he has no other experience or observation to guide. Gauging his needs by these weak examples, he is in no sense prepared for competition with the more skillful, aggressive and productive race. This is why he goes to the wall when brought into such competition. The courage and ability for the higher competition are only to be acquired by actual experiences in that competition. There is therefore all the greater need that every part of the education of the Indian should be carried forward under the association and competition indicated. The tribe and all tribalizing influences are the enemies of the individual, if he is to become American and a citizen; for, immersed in the tribe, how is the individual to take on anything foreign to the tribe?

We have failed in our efforts for the Indian in the past and are not materially successful now, because we have not recognized that the Indian is to be merged into our American system. The Indian is to save his life by being consumed and lost in America, which is comparatively a simple matter. In other words, the best way to get civilization into the Indian is to get the Indian into civilization; ergo, the best way to get industry and industrial skill into the Indian is to get the Indian into industry and industrial skill. Attempting to get civilization, competitive industrial skill and the English language into the Indian by keeping him out of and

away from these, is the cause of all our failures.

The Indian system or an Indian system is the real barrier to the Indian's progress towards becoming a civilized useful man and citizen. When we established the Reservation system, we got out the Indian's coffin and every plan we adopt, whether school or other which holds him, to that reservation, crowds him into that coffin. If there were no Indian reservations, no Indian Bureau, no Indian annuities, no Indian schools, and the Indian had had to "root hog or die" like the rest of us from the start, there would be more live Indians today than there are, and we should not be confronted with an Indian problem. We, and not the Indian, are to blame for his being burdened. The seven to ten millions of money spent yearly in the Indian service is an expenditure of our own creation and very much more in the interests of the white man than the Indian.

But to my subject. We must not depend too much on industrial training in Indian schools, however practical or however promising the conditions. The best Indian Industrial School can only inculcate the industrial idea and give a smattering of industrial usefulness. The bone and sinew of real industrial worth come only through actual competition with the real industrial bread-winner. In order that we may not, in our industrial training of the Indian, get too far away from this vital principle, the most practical real mechanics and farmers are our best industrial school instructors. All the school shops should be like the shops of regular every-day mechanics. The best division of time is half day at industries and half day at books. One recompenses the other and saves from weariness.

The subject should generally be held to one trade, so that there may be something of the old apprenticeship system through which the greatest skill will be reached. The largest results that may be secured through industrial school training for the Indian youth will only be obtained through locating the schools in our civilized and industrial communities, so that the example of our own industry and skill may be always before the pupils. There need be no limit to the variety of industries taught. Distribution of occupation will aid to distribution of Indians and the consequent breaking up of Indianism and tribalism.

The question is often asked, "Can the Indian acquire mechanical skill and habits of industry?" and too often is answered in the negative by self-constituted judges who are without experience and generally with little or no observation. A man of 60, born and raised on the borders of an Indian reservation in western New York, who had seen Indians almost every day of his life, on visiting Carlisle, said to me, "You may be able to do something with the western Indians, but the Indians of New York are utterly worthless and incompetent. They can pick a few berries, dig a little sassafras root, make a few beaded articles and some baskets to sell, but that is about the extent of their industries. You cannot educate them nor can you train them to trades." The man was a jeweler. He had been on the educational board in the large town in which he lived for 35 years. I said to him, "Has there ever been any attempt in your town to take young Indians into your public schools to try and find out what they are capable of in the contest for knowledge with the children of your town?" He said that he did not know of any young In-

dian ever in the public school system; that the state had given them a public school system of their own on their reservations and paid the teachers; that the great difficulty was to keep up the attendance in these schools. I asked if there was any prejudice against Indians attending the public schools. He said he thought not, but that the state had been paying to keep up these Indian schools and they were conceded to be failures. I said, "You have no right to judge of the possibilities of the Indian for education until you have given the young Indians the same chance to get an education that you give the white youth. Now you are a jeweler. You have had many apprentices in the years in which you have carried on business. Did you ever take a young Indian as an apprentice to see whether he had a really good chance as he would have in your store, he might not learn to be a jeweler? Have the other business men of your town taken young Indians into their shops and business, and attempted to teach them, as they do white youth?" He admitted that no such attempt had been made by any of the artisans or business men of his town, and that he himself had never once thought of doing such a thing. "Then," I said, "you have no right to conclude that the Indian is incapable. He is entitled to just the same opportunity to acquire an occupation that the young people of our race have, and if he then fails, there may be some show of justice in sending him to the rear."

Greater thoroughness in teaching and more prolonged effort may be justly considered as necessary when the individual has had a bad start. Very little is to be conceded to generations of savage ancestry. Weaknesses do come from associating in the beginning years of life with a savage ancestry. But these acquired weaknesses are not insuperable, and those who have reached maturity under savage environments, if properly handled, may be made of some industrial worth. Heredity of birth has not much to do with it. Heredity of environment is the potent factor. Carefully raised and well civilized white men, under the same industrial environment, easily become degraded, savage and worthless. So too, savage born and rudely raised red men become civilized, enlightened, useful, through well civilized and enlightened environments. It is but a step either way. From long experience and wide observation I have come to have little patience with the science or ethnology that assigns any man or race of men to generations of slow development. The world is full of evidences to prove the contrary. To make an independent and industrious individual man, the individuality and personal responsibilities of the subject must be recognized in every part of his preparation. He must not, because of birth or for other reasons, be tied to any set of hindering individuals.

Thank God for the American principle which recognizes the independence and individuality of every man and does give to the majority of our diverse and vast population such individual opportunities; and for that great typical American and poet who so quaintly and truly stated it all when he said, "The great American idea, is to make a man a man and then to let him be."

Justice Strong of the United States Supreme Court died, aged 87, at Lake Minnewaska, N. Y., on August 19th. Justice Strong was for many years one of the staunchest and ablest of friends to the cause of Indian education and civilization. He was a constant attendant and active participant in the Lake Mohonk Indian Conferences, and his opinions were ever a most valued contribution to the proceedings. Justice Strong held his powers of body and mind with a Gladstonian tenacity. Only last year he took his usual month in the woods and said he enjoyed a twenty-mile walk. Those who heard his kindly words at our Commencement last February will recall his unusual mental force. In the death of Justice Strong the Indians are bereft of one of their best friends.

SETTLERS' OUTBREAK.

They do not Succeed in Creating an Indian War.

As an introduction to some editorial comments upon the scandalous outrages committed recently upon innocent Indians in the Northwest country by the settlers, the following is especially fitting:

THE BANNOCKS OF IDAHO.

Lurid dispatches of Indian outrage, of burning and murder, have been coming over the wires from Idaho to a peaceful East, that had come to believe that the Indian question was as dead and well settled as the buffalo. We, who only know the tribesman as a literary property, may conjure up mental pictures of the honest settler fleeing from a burning home and murdered family; while those who have seen the Indian on his native heath or have watched him as a migratory freak with the Wild West Show, may have other ideas of the ferocious savage and the lamb-like settler. The good Indians are not all dead; a few wicked white men still linger on the earth; yet, the chances are, the Indian being the weaker and more friendless party in this trouble, will go to the wall.

The present outbreak in the Jackson Hole country, beyond Pocatello in eastern Idaho, is only another chapter in the history of oppression, encroachment and wrong, as preliminaries to slaughter and robbery, which have made Idaho in her dealings with the Indians peculiarly infamous. The story of the outbreak comes from white sources; the Indian has had no hearing so far, and the story is this:

A number of Bannock Indians are arrested on some charge or other—anything will do—and are haled off to the town jail by some rough-and-ready Western sheriff and his posse; and the Indians, in endeavoring to run away, are shot down. It may be set down, that in a community where an Indian is esteemed as highly as a wolf that the posse was delighted at a legal technicality which afforded them an opportunity to give a batch of Bannocks very short shirt; for doubtless these Indians were truculent scoundrels who owned good, fat, grazing lands suitable for the cattle of their peaceful, law-abiding, white neighbors. The Bannocks are evidently quite uncivilized, and, savage-like, desire to square the account of their dead brethren; and having neither respect for the white man's law nor experience to induce respect for it, they propose to appeal to a court and a justice they understand—their own rifles and stout hearts. Personally, my sympathies are with the Bannocks.

To most people in the East, the Bannock is an unknown quantity; hardly a name. If anyone will open his United States atlas and look at the eastern and southeastern portion of Idaho, abutting Wyoming and Montana, he will find a rough country of mountain and valley, drained by the Snake River and its tributaries. In that section he will find Fort Hall and Fort Lemhi, which are the centres round which are spread out the lands reserved for the Bannocks; the Shoshones and a band called Sheepaters. The Bannocks are a remnant of a once powerful and numerous tribe, a branch of the great Shoshone family, that in former days ranged from the Great Salt Lake to the Canadian frontier, and from the eastern slopes of the Rockies to the edge of the great plains. They are tall, strong, light-colored Indians, brave and fierce, hating manual labor and schools, loving the free life of the hunter, and detesting the Christian civilization, which has brought them little but chicanery, disease, poverty and death.

The Bannocks in the last decade have intermarried with the Shoshone tribe; but, while speaking the language of the latter in their intercourse with them, they have preserved their own, which they esteem with a vanity almost Gallic. Their tongue is identical with the Plute, from which body the Bannocks undoubtedly offshot in former days. Although

a fierce and war-like people, their chiefs have maintained fairly peaceful relations with the white people, warring only when driven to it by the encroachments of the latter.

In 1868 the Government determined to settle the Bannocks and Shoshones on reservations, with a view of preserving them from the greed of their neighbors; but the negotiations were conducted by the rascally Indian Bureau and the Indians were swindled. Port Neuf valley and Camas prairie were agreed upon between the contracting parties, but Camas prairie was set down in the treaty as "Kansas" prairie, a locality existing only in imagination. The Camas root, which grows in the valley, is an edible highly prized by the Indians, and which, with the buffalo of the plains, formed their main food supply. But Camas roots are also excellent things for fattening hogs and cattle, and the peaceful cattle-men and ranches soon usurped this prairie for their kine and pigs, and the Bannocks were driven to starvation and war.

The old story was repeated, familiar enough in Idaho. Some "peaceful" settlers were killed, the Bannocks were thrashed by the troops, and when peace was restored to troubled Idaho the white man got the Indian's lands and the Indian got the white man's advice: an excellent bargain! The memory of another Indian war of this sort is still green. In 1873 the Government set apart the Walla-wa Valley for the Nez Percés, a tribe that had been good friends of the whites from time immemorial. But the lands were fine and excited the greed of the civilized man, who began to shoulder the Indians off their own. Appeals to the Government were vain; the white men were voters and had a Congressman in Washington. The department of rogues and politicians offered the Nez Percés a new reservation in a starved and barren spot at Lapwai, which was refused. Then war began, under the heroic Chief Joseph, a handful against millions. Who can forget the outbreak of that glorious chieftain, and his march across the head waters of the Snake, over mountains and desert, through valley and canon, burdened with the women and children of his tribe?

The retreat of Xenophon and the Ten Thousand was not more glorious, more heroic, more skillful. Pursued by Howard, driven by Terry, baffling troops from all quarters, he marched onward toward his goal—the Manitoba line—until, harrassed and worn out, the old lion was penned in the Snake Creek valley in Montana and brought to bay by that splendid soldier, Nelson A. Miles. He gave up the hopeless fight and surrendered with his all, eighty-seven warriors, one hundred and eighty-four squaws and one hundred and forty-seven children. His reward was confiscation and imprisonment; his tribesmen received expatriation; yet this outbreak of greed and robbery was as glorious to that magnificent chieftain as it was disgraceful to Idaho and shameful to the Republic.

This Bannock affair is a piece of the same work. The Bannock reservation at Fort Hall, Idaho, consists of about eight hundred and seventy thousand acres, mostly rough, mountain land, good valley pasture and some land susceptible of tillage with irrigation. The bottom lands are splendid for fattening cattle, and the sands of the Snake River are yellow with gold; and such possessions are a certain indication of Indian depravity. A few years ago the Government bought some three hundred and fifty thousand acres from the Bannocks and opened it to settlement, now the town of Pocatello.

There are seven hundred and fifty men and seven hundred and forty-three women on the Bannock reserve at Fort Hall, and two hundred and twelve men and two hundred and twenty women at the Fort Lemhi reservation; but there are a number of semi-civilized and half-breed Bannocks scattered up and down the country, from the Great Salt Lake in Nevada to Montana, and a number who have taken to farming and cattle raising in Bingham, Boise, Kootenai, Custer, Idaho, Cassia and Nez Percés counties in Idaho. The

Shoshones have taken kindly to cattle raising, increasing and preserving the herds donated by the Government; but the Bannocks have little taste for pastoral life, preferring the wild, free life of their fathers.

The buffalo of the plains are exterminated; the Camas prairies are in the clutches of the cattle baron; only the scanty game of the barren hills and the grudging charity of a dishonest bureau remain for the Bannock. The end is in sight for him. The dirt, disease and dishonesty of the alcoholic civilization of the West will soon send him to his fathers. What wonder that the warrior spirit of these fierce and decaying tribesmen should flame up and that they should desire to die as men and warriors on the few acres that civilized greed has left them.

This little war will not last long; the rough-riding troopers of Uncle Sam are in the saddle and on the trail to fight and die, to hurry a decaying remnant of a race into oblivion, that the greedy land-grabber may grasp the spoils of the exterminated tribesmen. The soldier must obey orders; his duty is to fight, and slay and die. The Bannock goes down before the Christian civilization of the Republic; his lands will endow schools and churches and fatten usurers, and the smug Pharisees all over the land will cry "hallelujah!"

The dead Indian is a good one; the live white man an uncommonly bad one. Vale, the Bannock. His epitaph can be written in water. He will soon be with the buffalo.

JOSEPH SMITH,
In *The Illustrated American*.

LOWELL, MASS.

WILD, TREACHEROUS AND VINDICTIVE.

The government has expended vast sums of money in trying to solve the problem by humane and considerate means, and the results are a mockery, so far as the civilization of the Indian is concerned. They have none of the elements of improvement in their nature. It is useless to talk about inducing them to adopt the ways of the whites and to become industrious and progressive. They are so constituted they cannot be adapted to any system of honest labor and laudable achievements. Their tastes and tendencies are all of a wild, treacherous and vindictive order. They scorn the idea of earning their own support by any kind of industry. The considerations by which white men are influenced and benefited count for nothing with them. They will take all they can get in the form of contributions for their maintenance, but are not willing to abandon their tribal vices and prejudices, and put themselves in the way of acquiring the advantages of education and of moral development. What they were in the beginning, they are sure to remain to the end. The problem which they represent can be solved only by their disappearance from the planet; and so long as they remain where there is opportunity for them to manifest the well-defined characteristics of their race we may expect to hear of outbreaks like that which is now creating consternation in Idaho and Wyoming.

—(St. Louis Globe Democrat.)

ANOTHER INDIAN WAR CANARD.

About the time of the alleged Jackson's Hole Indian outbreak word came that the Indians of the Warm Springs Reservation in Oregon were on the warpath because they were not allowed to go to the hatcheries and kill off the salmon. As soon as the agent at the reservation received this intelligence from McGuire, the State Fish and Game Protector, he sent police with instructions to patrol the Clackamas River and adjoining streams containing salmon and order the Indians back. The police only found two Indians in all that section, and they had passed from the agent and were on their way back to the reservation. Lieut. Farber, the agent, in his statement says:

The Indians of this reservation are not supported by the government, as Mr. Mc-

Guire states. It must be remembered that by taking from the Indian the privilege of hunting and fishing and not compensating him by giving him work or other means of gaining a livelihood he is reduced to sore straits, not to speak of the inhuman injustice of the thing. For the last few years and this year the crops of one-half of the Indians have been destroyed by crickets, which infest a large portion of this reservation. These Indians will cheerfully work for their living, but they can find no encouragement amongst the whites, and the labor the government gives them is limited to a few men out of several hundred. Furthermore, his statement that "the salmon industry is in jeopardy and is worth more than all the Indians in the land" is absurd. He need not be alarmed, as the Indians will not "come down to the new hatchery and attempt to clean out the stream." These Indians are very law-abiding and peaceful, and simply require instruction and not force to guide them in their actions, which cannot be said of the average white man.

The statement of the agent is confirmed by the fact that he ordered his Indians to cease fishing for salmon this year, as the season closes Aug. 10, and they have obeyed him. If all reports are true, it is the whites of Oregon who are destroying the salmon, as it is the whites of Wyoming and Idaho who are destroying the elk. It is the Indians who obey orders and the whites who pay no attention to law. And if all reports are true it is the Indians who need protection, and not the whites. The Bannocks, like the Warm Spring Indians, are peaceable and law-obeying, "which cannot be said of the average white man" in that section of the country.—(*Chicago Tribune*, August 10.)

THE VANISHED WAR.

A Sceptical Review of the Causes and the Results.

The latest authentic report from Jackson's Hole is to the effect that there are no Indians there and there have been none there; that the Bannocks, off their reservation, are peaceable and trying to get back, and that the only danger is that white settlers may attack and murder them before they are again under government protection, and this is all there is to the Bannock war.

The record of events leading up to the alleged Indian war is disgraceful and criminal. June 7 it was reported in Jackson's Hole that some Bannocks were shooting elk in violation of the game law of the state, though they are given permission to do so by their treaty with the United States. A warrant was issued and given to a constable, who, with twelve deputies, managed to find an Indian with green elk hides in his possession. The hides were taken from him and he was fined heavily. About two weeks later there was news of more hunting. The constable and his deputies warned the Indians to desist, but made no arrests at that time as they were not strong enough. July 10 the constable, with a larger force, arrested ten Indians and marched them toward camp. A reporter of the *New York World* has had an interesting talk with this constable, from which we take the following illustration of his idea of justice and personal rights when Indians are concerned:

"Do I understand that these Indians were arrested, charged with an offence the maximum penalty for which is a fine of \$10 and three months' imprisonment; that the men had not been tried, and that you consider that, in the event of their attempting to escape from your custody, you had the right to kill them?"

"I would consider that my right, particularly with Indians, they being savages and likely to do harm themselves and to resist with arms. I believe I would have men to shoot them."

"But I understood you to say you had satisfied yourself that they had no arms upon them."

"That is correct, as near as we could determine, as to their having arms."

It is needless to say that when the Indians sought to escape six or seven of them were shot. Immediately following that butchery the rumor was set afloat that the Bannocks were on the warpath and had massacred all the settlers in Jackson's Hole. The scared governor

called upon the United States for help, and cavalry and infantry at large were ordered to the scene. They have arrived there. There are no Indians there. No settlers have been molested. There are no Indians on the war-path. A little handful of Bannocks who have been living in peace for seventeen years, and who had been hunting elk for food, as their treaty provides, may, are hurriedly fleeing back to the reservation to avoid being killed by settlers, as their companions were killed by the constable's posse. That is all there is of the Bannock war. But it should not be a lesson against the policy of humanity and justice demands that the murder of these Indians shall be investigated by the government. The Interior department should institute an inquiry at once, and if the facts are as they have been stated these white murderers should be brought to justice.—*(Chicago Tribune.)*

NO TRACE OF INDIANS.

General Coppinger's latest report from Jackson's Hole is the latest, but it completely discredits the sensational reports of an Indian scare sent from that point three weeks ago to alarm the country and prejudice the people against the Bannock Indians. General Coppinger wired the War Department Friday: "Scouting parties still out. No trace of Indians."

For nearly three weeks have the soldiers been looking for the Indians, who were reported to be massacring innocent white settlers, and the net result of a costly army expedition has been the discovery that five or six Indians were in the country, white men for no other cause than that they were acting under their treaty with the federal government in hunting upon government lands. This is too serious a reflection upon the government to be passed over without a full and complete investigation. These Bannock Indians are on the Indian reservation and have not left it except on the ground, according to the provisions of their treaty. They are the wards of the Nation, and the federal government is responsible for the outrages put upon them by white men, as it is for Indian outrages upon white settlers. Had the Indians murdered white men, as was reported, the federal government would have punished the murderers. It is under the same obligations to punish the white men who murdered the Bannock Indians at Jackson's Hole.

The greatest trouble we have had with the Indians in recent years has come from the infringement of their rights by disreputable white men, who took up their residence near the reservations for the sole purpose of preying upon these people. Whenever the government has protected the Indians in their treaty rights there has been little or no trouble. The Jackson's Hole murder is but an aggravated instance of the many outrages put upon the Indians. It should be also made a striking example in the punishments that it may be accepted as a declaration that the government proposes to protect the Indians in their rights.

The "settlers" who raised this Indian scare are a lot of disreputable characters, who have left civilized communities to escape the clutches of the law. They are hunters and "guides" who are wealthy nimrods who are willing to pay handsomely for a shot at big game. They murdered the Bannock Indians for no other reason than that they were exercising their right to hunt on the government lands and frighten the game before the "guides" could make up their hunting parties from the East. These white "settlers" may have had the assistance of other white men, who are contractors, anxious for an army expedition into that country that they might be employed to transport the supplies. The government no longer keeps its own supply trains, but hires the train from contractors, who live by this business. They were ready to help spread an Indian scare to bring in the troops and secure employment for their trains.

The whole thing has proven to be an expensive farce for the government, and it ought to teach these "settlers" that it is not to be trifled with in any such manner.—*(Chicago Inter Ocean.)*

THE ARMY VIEW OF THE AFFAIR.

WHITE MEN THE AGGRESSORS.

Bannock Indians in No Way Responsible for the Latest Uprising.

WASHINGTON, Aug. 14.—A report sent to the war department by Captain J. T. Van Orsdale, commanding the Indian Scouts, late acting agent at the Fort Hall Indian reservation, on the subject of the trouble with the Bannock Indians, has been forwarded to the Secretary of the Interior. The report says in part: "Being short rationed and far from self-supporting, the Bannocks hunt for the purpose of obtaining sustenance. By treaty they are to be civilized. It would seem that the killing of these Indians under the circumstances is nothing more or less than murder. Further, I believe that there is no wanton slaughter of them, while it is a notorious fact

that hundreds of animals are killed by white men for nothing more than heads and horns. There are many in that country who make it a business to pilot hunting parties from the east and abroad which not only slaughter elk, but capture and ship them out of the country. The killing of game by Indians interferes with their business."

"The Indians are hardly to be expected to submit to an occupation which they think they have a right to follow more quietly than white men would do, and failure by the government to take proper action is liable to result in serious loss of life and property."

Captain Van Orsdale's report bears the indorsement of Lieutenant Colonel Henry E. Noyes, of the Second cavalry, commanding the post, who says he concurs heartily in what the captain has said. It is also indorsed by Brigadier General Frank Wheaton, commanding the department of the Colorado, who hopes that the department will take action in the matter.

INDIAN KILLERS NOT TO ESCAPE.

United States Court Will Take Hold of Jackson's Hole Case.

Washington, D. C., Aug. 17.—It is probable that steps will be taken soon to bring those engaged in the Jackson's Hole killing to justice. The delay has been caused by the fact that no law was known under which the United States courts could take cognizance of the matter, and the further statement being made that it is regarded as practically impossible to secure a conviction in the Wyoming State courts, owing to the strong feeling against the Indians. Today, however, it is discovered that the treaty of July 3, 1868, between the United States and the Bannocks and Shoshone Indians had a provision directly applicable to the present case under which the machinery of the United States courts might be invoked to determine judicially the culpability of the settlers. While the bureau has not decided upon its course of action, it is probable that arrests will be made by United States marshals under the provisions of the treaty. The persons arrested can then sue for writs of habeas corpus, thus bringing the validity of the treaty and the whole status of the Indians into court.

FLATTER THAN FLAT.

A brilliant (?) exchange thus speaks in reference to the recent Jackson's Hole difficulty:

"The Indian can be civilized only a little, and that little produces generally either a very bad Indian or a very filthy one. Conspicuous cases can, of course, be cited of Indians who have made substantial progress in the direction of civilization, but they only serve to show how hopeless is the task of preserving and at the same time elevating the Indian race. Puffed as the Indian is by the fact that the Indian is a form of human life which cannot endure in association with Anglo-Saxons. Every new disturbance teaches the old lesson. About all that we can do for him is to keep him in what is to him confinement and feed him and clothe him until he is gone."

Then the *Hyndman* (Pa.) Bulletin which reprinted the above, comments as follows:

There is a difference of opinion, also, in regard to the possibility of civilizing them. We have in this state, at Carlisle, Pa., an Indian school where there are about one thousand Indians. There they receive instruction and are taught trades. These Indians for the past few years have been attracting considerable attention owing to a number having been invited to the World's Fair and other public exhibitions. Their appearance, conduct, knowledge and the work done by them was an astounding revelation to all who saw them.

TRUE PREDICTIONS.

The *Cherokee Advocate* predicted the results of the Indian war of the Northwest in the following stirring editorial:

If a person can believe the despatches the Indians living now in Nebraska and Utah are making, war of extermination with the white settlers. It is the same old cry—if a few Indians happen to get together, without waiting to see what their object is, the reporters for the daily papers send long telegrams to their papers with the startling head lines, "The Indians again on the war-path and hundreds of white women and children have been murdered." The war now being waged will be the same as the others. When the truth is found out it will be the whites who have gone on the "war-path," and the Indians will be massacred, as they were the white settlers. "It is about time such senseless reports about the Indians be

stopped. We do not doubt but what the Indians have sufficient cause to "go up the war-path," but this war will prove to be a lie like the rest of the Indian wars."

WHO ARE THE SAVAGES?

The last chapter in the story of the "Bannock war" is very short. It is comprised in the statement of Indian Commissioner Browning that "the Bannocks are back on their reservation making hay." This forms a fitting climax to this shameful incident. The conduct of the Indians throughout the whole affair has been beyond reproach. Not a shot was fired by them, nor did they commit a single act which could be construed into a threat of hostility by the most cowardly of the conscience-stricken white murderers of the Bannock "poachers." The contrast between the spectacle provided by the wild men on their reservation making hay and their would-be white spoilers shouting for Federal protection and the annihilation of the Indians evokes the question: "Who are the bearers of civilization and who are the savages?"—*(Philadelphia Record.)*

Indian Agent Foster declares that the whites and not the Indians are responsible for the recent trouble at Jackson's Hole. He says to the Commissioner of Indian Affairs: "I would recommend that you request the Department of Justice to investigate the killing of the Indians by the lawless settlers in Utah county, Wyoming, with a view to prosecute the guilty parties." It is refreshing to find one white man who can tell the truth in a case in which the issue is between the white man and the red man. The white man has always been to blame for all the trouble between the two races, from the earliest history of the country to the present time, but few of them have ever been willing to acknowledge it.—*(The Alliance Courier.)*

THE VERY LATEST.

If the Bannocks don't submit quietly to the unprovoked murder of their relatives, the United States Army will compel submission.

WASHINGTON, Aug. 28.—General Coppinger has informed the war department that he has ordered two companies of the Eighth infantry to go into camp at Fort Hall Indian reservation. This action is taken in response to representations by the Interior department that the Bannocks have been very restive since their return to the reservation after the Jackson Hole affair, and have been represented as disposed to make trouble. The troops were taken to punish the white men who killed some of their number.

One clause of the treaty between the United States and the Bannock Indians provides as follows:

"If bad men among the whites, or among other people subject to the authority of the United States, shall commit any wrong upon the persons or property of the Indians, the United States will, upon proof made to the agent and forwarded to the Commissioner of Indian Affairs, at Washington City, proceed at once to take the offenders into custody, to punish them according to the laws of the United States, and also reimburse the injured person for the loss sustained."

As in all the past we shall probably wait in vain for any real punishment of the white murderers and restitution to the Indians, notwithstanding the treaty agreements. If France wrongs one United States citizen, she must make restitution or take the consequences of grave international complications. If the Indians, finding as they did that the whites were ruthlessly destroying their game in Jackson's Hole, in violation of right and law, and they had killed seven of the white men, the chances are that they would have been raided by the whites, and a Sand Creek, a Washita or a Camp Grant massacre would have taken place. Indeed the killing of the seven Indians was both massacre and murder.

Will any one knowing the facts say that there was not more reason for aggression by the Indians than by the whites? and yet there is not a particle of evidence that a single white man was either harmed or molested.

Treaties passed by Congress and approved by the President become the law of the land. By law, then, the Bannocks have full right to kill game for their support in Jackson's Hole, and in the exercise of that right are entitled to fullest protection by all the forces of the Government.

Where, in all this miserable business, shall we find any of that "Righteousness" which "exalteth a nation?"

INDIAN TEACHERS.

PROCEEDINGS OF THE INSTITUTE HELD AT TACOMA.

The *Daily Ledger* of Tacoma reports the proceedings of the Indian Teachers' Institute held in that city in the latter part of July. We glean the salient points:

The institute of teachers and instructors in Indian schools, which is being held in Tacoma this week, convened yesterday morning in the First Congregational church, on St. Helens avenue. The proceedings of the first day passed off in a pleasant and profitable manner, the papers read, the addresses made and the discussions pursued showing a thorough knowledge of the subjects in hand and a spirit of interest and inquiry as comprehensive as it was instructive.

The institute is being held under the patronage and supervision of the government which encourages the annual meeting of all its servants who are engaged in teaching the pupils of the Indian schools throughout the west. The one now in progress in this city comprises all the schools west of the Missouri river.

The institute opened with prayer, by Rev. L. H. Hallock, pastor of the First Congregational church. Prof. H. M. James, superintendent of the Tacoma public schools, then delivered an address of welcome, in which he thanked the visitors for the honor conferred upon the city for their selection of it, and called attention to the numerous points of attraction in this vicinity. His address was responded to by Dr. R. E. L. Newberne, superintendent of the Puyallup Indian schools, who made a pleasing speech upon the work of civilization in the Indian schools were accomplishing among the aborigines.

Dr. Hallman, in the course of a few remarks, thanked those in attendance and also thanked the employees personally for their co-operation and assistance during the past year. He extended an invitation to the people of Tacoma and especially to the public school teachers, to attend the sessions of the institute. Chairman Rakestraw then introduced Mrs. M. C. Watkins, a teacher of the Klamath school, Ore., who read an excellent paper on "Home Life in an Indian School." A discussion followed, which was participated in by H. D. Arkwright, Miss Emma Paine, J. E. Youngblood, Prof. Bakeless, Miss Phillips, H. E. Wilson, Miss Minnie Young, Mrs. Terry and Mrs. Hays.

Supervisor Moss stated that the home life is what the ladies make it. There are too many, he said, who think their responsibility ends with the particular work they are following, for their responsibility began when they took their oath of office and continues as long as they remain in the service of the government. Superintendent Meade and H. J. Johnson also spoke on the subject, after which the institute was entertained by the Indian school band of Puyallup.

Superintendent Henry Hanks, of the Colville school, read a paper upon the subject of "Elements of Success in School Work," which was favorably received. It was discussed by H. E. Wilson, H. J. Johnson, Mrs. Terry, Superintendent Meade, Superintendent Graves, Superintendent Youngblood and Principal M. J. Needham. This concluded the morning session and the institute adjourned until 2 o'clock.

After re-assembling, the institute resolved itself into a meeting of the "teachers' section," with Superintendent Meade in the chair, and J. V. Goshorn as Secretary. The question of "Elements of Success in School Work" was further discussed, H. E. Wilson, Mrs. M. C. Watkins and others taking part. Many of the remarks were highly interesting, consisting of personal experiences with Indian pupils, who from time to time had proved refractory. The duty of teachers to their superior officers was also discussed.

Dr. W. N. Hallman, Superintendent of Indian Schools, made an address to the teachers that was characterized by the philosophy of its thought and the value of

its teaching. He insisted upon the importance of properly using the syllabus of language work and of teaching to Indian pupils the purest English as of first necessity, saying that reading and writing and other elementary studies are of secondary importance to a proper knowledge of the prevailing language. It requires tact and skill, he said, but it can be readily done if only a proper system for starting be used. For the younger Indians he thought the kindergarten system would be best, in order that the mental association of object and idea may be correctly formed. Above all, he warned the teachers against teaching the children to be phrase makers, and expressed a dislike for the common debating society, as its influence is to lead a child into using a set of stock phrases instead of giving a facility of expression in every day language that is essential in the walks of life. He also urged the necessity of inventing word-games, in which the use of one word would suggest to the scholar its companion word necessary to complete an idea. He said that fifteen Indian schools have been supplied with kindergarten material and the system is being introduced as rapidly as possible in all the agency schools. Dr. Hallman spoke of the twelve general principles of teaching laid down in the syllabus and recommended a careful study of each by the teachers.

Dr. John T. Prince, of Boston, a member of the Massachusetts board of education, was present and invited to make a few remarks. He did so, paying a tribute to the educational work being done by Dr. Hallman, whose fame as an educator extends throughout the entire country.

County Superintendent of schools, H. R. Cox, also responded to an invitation and made a short address. He was for three years an Indian teacher at Fort Simcoe and confined his remarks mainly to the extent of his work and experiences there.

Chairman Rakestraw announced the appointment of Dr. R. E. L. Newberne, of Puyallup; Eugene Meade, of Carson City, Nev.; Miss Gailther, of Umatilla, Ore.; Mrs. Schrack, of Siletz, Ore.; and E. C. Nardin, of Salem, Ore., as the committee on resolutions.

Evening Session of the First Day.

A large audience assembled in the church to hear Prof. H. M. James, superintendent of the Tacoma schools, and Hon. R. J. Alexander, Puyallup Indian commissioner, address the institute on the question: "Is the State of Washington ready to take full charge of the education of the Indians within her borders?"

Prof. James took the negative side and argued that the national government should look after the education of those who are properly its wards. He questioned whether the state is doing so well by her own white school children as to warrant her undertaking a still greater task and cited statistics to show that, while there are a total of 115,160 children of school age in the state, with an enrollment of 86,720, and an average daily attendance of 58,390, the school term only averages from three to seven months, and many of the essentials are denied for giving scholars the complete public education the times require. Prof. James contended that for the state to educate the Indian children would require a marked change in the methods of instruction now in force in the schools, and that to do so would involve an expense not warranted by a young state like this. He pointed out that there are already about 1200 Indian school children of school age in the state, three-fifths of whom are on the reservations and the balance scattered and dwelling in every county. To change the curriculum adapted to the education of 58,000 white children, he said, to suit such a small number of Indian scholars, would scarcely be fair. The expense of educating the aborigines, as they are government wards, properly devolves upon the general government, and should be shared equally by the people of the entire country. It would be unjust, he said, for the rich east to escape its proportionate share of the expense by placing the bur-

den of educating these people upon the poorer west. Prof. James hoped the day would soon come when the Indian youth will be qualified for citizenship, and when they may be treated in all respects like other citizens, but he urged that it is possible to move too fast in the matter, and already, it is said, the naturalization business has been overdone. "Let all the Indians," he continued, "be gathered upon the reservations, all the children be put into schools, and let the work go on of giving them the instruction they need for good citizenship; and when they are prepared let them take their places and assume the responsibilities and enjoy the privileges of full-fledged citizens."

Indian Commissioner Alexander combated this view of the question and made an eloquent plea for the affirmative side. He had at hand an array of statistics showing the standing of all the Indian tribes in the United States, and especially of the state of Washington, and showed that their progress in civilization has been marvellous and that in proportion to their numbers, a larger percentage attend school than white children do. The Indians of this state, he said, are far more advanced in civilization than their less-favored brethren elsewhere. They only number 9480 all told, and of these 8060 dress as citizens; 2494 speak the English language; 1967 can read; they own 1649 houses, and a church for every 430 persons; they cultivate 36,085 acres of land and have under fence 103,251 acres; they produced last year 71,375 bushels of wheat, 129,183 bushels of oats, 89,240 bushels of vegetables and 27,158 tons of hay. They sold their surplus products for \$116,284, built 55 miles of road and repaired 131½ miles of road, on which they performed 1895 days of labor; they marketed 1,950,000 feet of lumber, cut 1055 cords of shingle bolts and produced 1,250,000 shingles.

These and many similar statistics were cited by Mr. Alexander. He showed that while less than 55 per cent of the school children of Tacoma attend the public schools, 65 per cent of the Indian children attend their schools, and argued that their advancement in civilization and ability to learn warranted the state in assuming charge of their education. Mr. Alexander's remarks were vigorously applauded.

The Puyallup school band rendered some choice musical selections during the evening, and the session closed with a pleasant address of comment upon the subject under discussion by Dr. Greene, of the state normal school of Trenton, N. J.

Morning Session of the Second Day.

Chairman C. D. Rakestraw presided, and after a musical selection by the Puyallup school band, Dr. James R. Walker, of the Colville reservation school, Wn., read a paper on "Hindrances to Success in Reservation Boarding Schools." The paper was an excellent one, and recited the numerous difficulties encountered by teachers in Indian schools, as well as conveying good advice for overcoming them as far as practicable. One of the difficulties cited was where agents interfered with the conduct of the schools, producing discord and militating against successful results. Dr. Hallman considered the paper of such merit that he asked members to discuss it fully, especially on the relations between agents and superintendents. He said that it was one of the gravest questions before the Indian office.

Superintendent H. E. Wilson, of the Kickapoo, Kansas, school, said Dr. Walker knew what he was talking about, for he had served under five agents, two of whom were disposed to interfere with his work, while three assisted in it. Superintendent H. D. Arkwright, of the Crow, Montana, Agency, discussed another phase of the things that hinder a teacher's work. He said that the pernicious visiting of parents was a source of great annoyance, and to obviate this he had fixed certain days of each week at which time only could parents visit their children. N. P. Tabor told of his experiences as a Superintendent at the Quinalt reservation, and Superin-

tendent Carter, of the Sumashe, Ore., school, Superintendent Mead, of the Carson, Nev., school, and Principal Henry J. Phillips, of the Puyallup school, related theirs. Supervisor Moss said that it is the purpose of the schools to lift up the whole Indian tribe instead of the individual pupil, and cautioned the teachers always to work with this idea in view. The discussion on Dr. Walker's paper was further participated in by Milton J. Needham, of the Yainax school; Henry A. Kendal, superintendent of the Hoopa Valley, Cal., school; Miss Mollie V. Gailther, superintendent of the Umatilla school, and others.

Prof. Needham next followed with a paper on "Manners in the School, or the Responsibility of Teachers." He described the etiquette of the schools, commented upon the duties of the teacher in this respect and among other things said:

"If there is one quality above another that stamps a teacher as a success or failure in the school room, it is the manner in which she goes about playing Columbus in the explorations of the globes of youthful intelligence and playing Alexander in conquering them." The paper was well received.

In the ensuing discussion Supervisor Moss, Superintendent Henry Hanks, Mrs. Starr Hayes, Mrs. Clara J. Nardin, J. O. Holt, John E. Malone, O. R. McKinney, Mrs. M. C. Watkins, Superintendent H. D. Arkwright, Superintendent J. E. Youngblood, H. J. Johnson, Superintendent H. E. Wilson, Mrs. Laura E. Terry and Professor Bakeless took part, presenting different phases of the subject and speaking from personal experience.

Afternoon of the Second Day.

The afternoon session until 4 o'clock was devoted to a teachers' "section" meeting, with Superintendent Mead in the chair. Professor O. H. Bakeless of the Carlisle, Pa., Indian School, delivered an address on the subject, "Quickening of the Powers to Arrive at Conclusions." In part, Professor Bakeless said:

"Children under ten years of age are not included so much in this subject, but it applies with especial force to those of more advanced years. These think rapidly along certain lines, but along other untrained lines they act slowly. He is not a philosopher, and one must not expect an Indian boy to think and reason and act as readily as the white boy, who from childhood has had the advantage of early training. If it is wrong to use the 'gramming' method among our white children, it is criminal to use it among the Indians. First find out what the child knows and then slowly and carefully build upon the basis of that knowledge. We are under the necessity of making our illustrations very simple and allowing the pupil to consider them slowly. That the Indian cannot think and reason is a false idea. Give the pupil a simple thing to do and make him do it in a reasonable period of time. Do not allow him to wait too long, for that is evidence that he does not fully understand what is expected of him. If he says three feet make a yard, do not be satisfied until he has demonstrated that he actually knows what a yard is. Teach with this idea in view, and be sure that he comprehends fully what he has been taught before you advance him further in his studies."

The address was discussed by Professor H. J. Phillips, of the Pyramid Lake, Nevada, read an instructive paper on "Some of the Qualifications of a Successful Teacher." In discussing this paper

Superintendent Edwin G. Paine, of the Klamath school, argued that as the aborigines are naturally religious, it is a great advantage to the teacher to work with this idea always in view. Professors Nardin and Malone spoke in the same strain and Superintendent Graves, of the Western Shoshone school, urged that the teacher who failed to teach Christianity and do voluntary missionary work, is derelict in his duty. Superintendents Wilson and Youngblood also spoke in favor of work done on this line.

Dr. W. N. Hailman then addressed the section and for an hour commanded the deepest attention by a masterly and learned exposition of the laws of psychological development. He prefaced his remarks on this subject by saying that he wanted to get rid of the early-part-of-the-century methods of teaching in the Indian schools and said he would require all teachers to follow the general rules laid down in the syllabuses of work. All efficient work, he said, must rest upon the laws of psychological development of the child. It is possible for a good teacher to spoil himself by following psychology too far and losing sight of its utility when applied to school work. The true psychologist is a scientist; the teacher is an artist. The psychologist separates and analyzes, dividing his subject into parts for the purposes of investigation; the artist unites and brings together all the forces at his command for the accomplishment of the desired result. Dr. Hailman illustrated his remarks fully and intelligibly, and with a wealth of language and a choice-ness of diction that was delightful to all his hearers.

After the teachers' section adjourned the matrons' section held an interesting meeting, lasting from 4 until 5 o'clock. Mrs. C. D. Rakestraw presided, with Superintendent J. E. Youngblood as secretary. Addresses were made by Mrs. Rakestraw, Supervisor Moss, M. C. Watkins, J. E. Youngblood, Mrs. Marie Schack, Professor Tabor, Professor Phillips, Professor Bakeless and Miss Minnie Young of Lapwai, Idaho.

Evening of the Second Day.

Hon. G. M. Irwin, state superintendent of public instruction of Oregon, delivered an address on the "Duties of the State with Reference to Indian Education." His enunciation was clear, his delivery effective and the address one of the best ever heard in the city.

Judge Irwin pleaded eloquently for the state to assume her full duty to her citizens and extend to the Indians the public educational system granted the white and negro children. He spoke of the Indians in his state and saw no reason why Oregon should not enumerate those within her borders and out of its school fund make an appropriation for their education. The fostering idea of the nation is often pernicious, he said, and seems to make the Indian feel his helplessness instead of spurring him onward to individual effort. In patriotic words he drew a picture of the ignorant foreigners who flock to this country every year in hundreds of thousands, and spoke of the danger to the nation of giving the ballot to those who are not in sympathy with the American form of government and who cannot be assimilated into its nationality. Judge Irwin's address was vigorously applauded.

During the evening the Puyallup school band rendered some choice musical selections.

Morning Session of the Third Day.

The first paper of the morning session was entitled "Discipline," and was read by Lawrence W. Parker, teacher of the Tenasket school on the Colville reservation. Mr. Parker said, in part:

"There have been many sophistries founded on the assumption that Indian pupils in our government schools are not unlike, in their relation to the school, pupils in our public schools. I will mention briefly some of the points of dissimilarity.

"In the first place, in the average public school, the parents of most of the pupils are at heart warm friends of the school. They send their children to the school gladly, and all that is necessary to preserve the most cordial relations between them and the teacher, is to assure them that the teacher is capable and willing to work faithfully and for the proper advancement of the children under his charge. But in the Indian school, but few of the parents have any love for the school or any appreciation of the efforts put forth for the benefit of their offspring. The Indian parents are suspicious and are prone to believe, without

question, anything derogatory of the school which may be brought to their ears by the mischief-makers, who abound in large numbers on and about the borders of any reservation. They feel that their children are being taken from them without good reason. Their limited moral sensibilities do not permit them to conceive that the white man wants their children in school from unselfish motives.

"But let their home training be the best we can imagine it will still fall far short of what is needed for civilized life. Perhaps the old Indian may be perfectly honest in relating before his sons a tale of some crafty horse-stealing exploit of years gone by and thereby unconsciously, or, perhaps, consciously, pointing out to his young sons the path to glory; and perhaps the lowering mother, when she sends her little girl to the school for a pall of beer does not realize that she is injuring her child. And allowing these suppositions to be true, they furnish an unsatisfactory reason why the government should not step in and forcibly direct the education and if need be assume the custody of the progeny of the aforementioned parents. To be more plain, in our national policy toward the Indian, while we are rapidly escaping from the Scylla of brutality, lust and plunder which characterized the old regime, we must take heed lest we are swallowed up in the equally-to-be-dreaded Charybdis of misdirected sentiment. It is now high time that the magic wand of common sense should be brought into close magnetic contact with Indian affairs. This can soon be accomplished if the field workers everywhere are extremely careful to present things just as they are and thus assist the representatives of the Indian office, considering the good of the service before their own personal interests.

The public school authorities are not held responsible in any large degree for the moral conduct of pupils, neither are they considered responsible for the actions of pupils outside of school hours. And even with all of these favorable conditions which encompass public schools the abolition of corporal punishment is still a doubtful and precarious departure, even in a truly formative institution.

"* * * While in Indian schools there are found many pupils for whose discipline nothing but formative principles and measures are required, the sad and ugly truth will intrude itself sooner or later upon the Indian school worker that there are a few cases occur that in addition to formative methods absolutely require some very decidedly reformatory measures of discipline. Order may be Heaven's first law, but the Indian in his native state never recognized it. He never observed a regular habitation, a regular time for meals, or even a regular time for sleep. From a close personal observation of one tribe, extending over three years, I was never able to learn that they had a regular time for doing anything except drawing rations."

Mr. Parker's paper was listened to with marked attention and evoked a discussion that was participated in by Superintendent W. J. Carter, Prof. H. J. Johnson, Mrs. Starr Hayes, Prof. Bratley, Superintendent J. E. Youngblood, Prof. Malone, Phillips, Thomas and others.

After the Puyallup school band had rendered a musical selection Dr. W. N. Hallman took the platform and during the balance of the morning session delivered an address to the institute on topics of general interest to the teachers. Among other things he said:

"The aim of all Indian schools is the same—to make all Indians intelligent and capable American citizens, although the means used for attaining that end are different in many cases. In regenerating the Indian and thus raising his standard, the older Indian will lose some of those things which he loves, but we will give him things of far greater value, to take their place. The Indian's face should be turned from tradition toward the rising sun of better things. He must be gradually turned away from purely Indian life and directed into the broad and beneficent stream of American life.

"During the past year it has been my pleasure to place about a dozen Indian youths in various state organizations." Dr. Hallman then told of two instances within his personal knowledge showing that the Indians are becoming more and more imbued with the American idea of assisting one's self. In each of these cases the Indians had earned the money necessary to maintain themselves while obtaining an education, and were better for their self-reliance. Continuing he said:

"The great mistake was made in establishing Indian schools on the same principles as American schools, thus giving too much stress to literary work. There should be more attention paid to the home life and industrial training in such a manner that the pupil will respect industrial pursuits."

Dr. Hallman closed with some excellent words of advice regarding authority in Indian schools and the most effective methods to be pursued by teachers in attaining desired results.

Afternoon Session of the Third Day.

The afternoon session was devoted to an agents' and superintendents' section meeting, with Supervisor Moss in the chair. An address upon the duties and responsibilities of agents was delivered by Edwin Eells, formally agent on the Puyallup reservation. Superintendent Wilson, who is also sub-agent on the Kickapoo, Kansas, reservation, told of his personal experiences there and agreed that Superintendent Wilson never had any difficulty with Sub-Agent Wilson over questions of authority. Superintendent Mead, of Carson, Nevada, spoke concerning school property and the method he pursues in caring for it. He thought that by placing confidence in the employees and holding each one responsible for the proper care of goods under his charge the most satisfactory results could be obtained. Prof. Bakless wanted to know what to do with careless employees, who never exhibit any sense of responsibility or economy, and Superintendent Mead replied to dispense with their services. Superintendent H. D. Arkwright, of the Crow, Montana, school, Superintendent W. J. Carter, of Sumasno school, D. H. Evans and others spoke on the question.

Rev. Father Dubell, of the Catholic contract school at Tulalip, Washington, was called upon and spoke concerning the institution under his charge, ending by extending a cordial invitation to the teachers to visit the school and attend commencement exercises next Tuesday. Rev. Father Hylebos, of Tacoma, also made a few remarks.

In response to a question, Prof. Bakless told of the great Carlisle Indian school in Pennsylvania and its work.

THE EL RENO TEACHERS' ASSOCIATION.

As we go to press, having but two days' reports of the Indian Teachers' Association held in El Reno, Oklahoma, during the early part of August, we give them as showing the general trend of thought at the Convention, hoping to get the full proceedings before another issue of the Paper, from which to gather extracts covering the entire work of the Convention:

El Reno, O. T., Aug. 6.—Many new arrivals reached here this morning, prominent among whom are Dr. Heineman supervisor of Indian schools and Mrs. M. E. Chamberlain of Philadelphia, who has taken for many years an active interest in Indian affairs.

The institute opened with the reading of a paper by Miss Sarah Brown of Haskell Institute: "What I Have Learned During Five Years in the Indian Service," in which this lady reached a deep study of the Indian question as far as it comes under her observation and supervision as a teacher. She strongly advocates the gymnasium exercises for the development of the body and consequently the mind and also a means of teaching right discipline and dwell at length upon the evils resulting from the excessive use of tobacco.

Miss Dittes of the Seger school and Professor Pierce of the Haskell Institute followed in a short discussion pointing out the most effective methods to be employed

for the evil and the receiving of the good results discussed by their co-laborer, Mrs. Brown.

Professor Hallman followed and in an hour's lecture aroused general interest by his declaration of the patronage system and he strongly advocates the civil service system with competitive examination to secure the efficient employees, so very necessary in the Indian service. The professor eulogized every proposition laid down by Miss Brown and also pointed out the importance of the reservation schools should be like families where teaching was not the only object but where character building should be made the most important feature of tuition. The professor advocates a free expression of views between superiors and employees, thereby to establish a confidence, mutual esteem and cordiality that will lead to the best results in the Indian service. He expressed himself in the strongest terms against corporal punishment of any kind and assured the audience that a whip would not be tolerated under his supervision.

The afternoon session was devoted to general discussion and routine work.

El Reno, O. T., Aug. 7.—The attendance at the Indian institute is increasing and it opened this morning with the opera house fully crowded. Professor C. P. Cornelius, a full blood Indian from Seymour, Wis. is taking a very active part in all the proceedings.

Professor Vietes opened the morning session as presiding officer and Superintendent G. S. Pigg opened the discussion by reading a paper entitled "A Plan for Industrial Work" and was followed by Dr. Heineman, who gave a description of original kindergarten work; not a room with a stone or wooden floor but an actual outdoor garden, where the children would learn the practical management of flowers and vegetable beds. Rev. Sanford advocated the teaching of fruit tree culture. Many Indians living in a country where the soil and climatic conditions were favorable to the propagation of orchards. Professor J. H. Pearce strongly endorsed an actual kindergarten and stated that the preliminary steps had been taken to establish one at the Haskell Institute. Professor Seger asserted that as a rule Indian children are apt scholars. Under proper training they try to excel each other and readily learn to understand farm machinery. Professor Brown of Pawnee created uncontrollable merriment by attacking Professor Pigg's idea of steam saws and engines for Indians. He thought this government had done a great deal for the Indian but doubts whether it would present each Indian boy with a steam engine to take under his arm when leaving school to be set up in the future to be home and attached to the steam washer which the Indian girl in fairness should have to do the family washing. Professor Brown believed in a "buckskin" training for the girls in a washboard education for the girls in the industrial line.

Miss Sarah Brown of Haskell Institute and sister of Judge Brown, formerly of Larned, Kan., was requested by Professor Hallman, general superintendent, to give her views on industrial work for Indians. In a short address she gave some valuable suggestions to the audience.

A very lively discussion arose over the "Outing System," a subject very ably handled by Dr. M. N. Dougan of Shoshone. In his paper the doctor spoke of the Indian as he is and not as he appears in novels and suggested ways and means to make him what he ought to be.

A life long experience in Indian work enabled Professor Vietes to state positively that the Indian will work and he cited instances where they were confronted with the alternative of starving or dying and they didn't die either he said but flourished and became good citizens.

The afternoon was devoted to organization of the teachers' and superintendents' sections.

THE NATIVES ELATED.

The last Topeka brought back Dr. Jackson and Mrs. Park who have been down to Kitchikan holding a council with the Indians of that section in regard to the establishment of a church and a school house in their village. The natives were so elated at seeing the Doctor and Mrs. Paul that they danced for joy. The council opened in the morning and lasted until near the setting of the sun. A good photograph of the councillors was taken and brought to Sitka. The Indians of Kitchikan are an industrious people and have always wanted educational facilities, and now that they are to have a school house we will expect that to be a second Metlakatla in civilization and industry.—[The Alaskan.

THE NEW WOMAN AND THE INDIAN SCHOOL TEACHER.

The *Siox City Tribune* has the following editorial in its issue after the recent Indian Teachers' Institute held in that city:

Seventy-five of them are in Sioux City this week in attendance upon the convention of Indian school teachers. We speak of the unmarried women; of course, for a married woman could not be a "new woman." These seventy-five women may very properly be called the best and truest representatives of the "new woman." Notwithstanding they breathe the air of heaven almost on the confines of civilization, they conduct themselves with distinguished dignity and marked independence. They are far from being forward, nor is there any shrinking away from observers. They go and come not as though they thought they owned the earth, but rather as though they had a right to be upon the earth, and, moreover, that they felt quite capable of maintaining themselves wherever circumstances might throw them. In short, these seventy-five women present in their conduct of life the spirit of the true "new woman," which is that independence of thought and action which hitherto man has claimed for himself alone. To be sure they contradict with every pulsation of the heart the philosophy and ethics of Moses, David, Solomon and Paul, but those worthies were bent upon being cruel and unjust to woman-kind as the "new woman" is bent upon contradicting by what she accomplishes the theory that God purposely with holds from woman that strength of character and mental capacity which men employ in accomplishing great ends.

The "new woman," as reflected in the going and coming of these seventy-five women, is not the "new woman" of the bicycle—not that bicycle riding is at all objectionable in itself—but rather that the "new woman" deems something very different from physical strength the standard of worth. Nor is the real "new woman" at all masculine in word or action. She simply demands that the bushel of corn which she raises shall be worth just as much as the bushel of corn that a man raises—no more, no less. Moreover, she demands the right to market her own bushel, and denies that a man is more capable than she to do it. Since the Christian bible is accepted as the guide on the highway of life, and since, too, no provision is made for woman's "weakness" in the plan of salvation—that God holds her accountable for her acts just as he does a man for his—is it her God-given right not only to work out her own salvation in her own way, and there being but one way she has the right to travel that way, and not only so, but whatever in man commends itself to God the same thing in woman must also commend her to the favor of the Eternal. That is to say, the "new woman" knows her country or humanity by merely holding onto the coat tail of a man—that she herself must sow if she would reap. She will not be a Ruth and live upon the gleanings that the sickle and rake of a man have left. She will have her own field, her own sickle, and the full yield of her effort. That is the true "new woman's" idea.

Undoubtedly the "new woman" thinks upon the matter of love and marriage quite as tenderly as did the "old woman," but there is less poetry and sentiment and more philosophy with the "new woman." The "old woman" regarded marriage as the chief end of woman. Love to her was then, and always would be, she thought, all there is or could be of life. The "new woman" knows what love is, and knows its value, but she ascertains its value by weighing it in the scales of companionship, of intellectuality, of the possibilities of tomorrow, of growth away from and growth toward a complete "oneness"—of, in short, human nature and common sense. With the "old woman" it was the thing to be married and have a home of her own. The "new woman" can get her own home, and the man who wants to

marry her must adjust his views of what the intellectual and business relations between them should be to the positive fact that in no event is she then, nor will she ever be, wholly under obligations to him for a home. Every woman blossoms into a new realm of development every day. This the "new woman" did not know it she is "the same yesterday, today and forever." Her husband absorbs her very soul. The "new woman" knows that most men think a new chair, a new carpet or new jewelry will satisfy the cravings of the new blossom, and hence she says "I will be a sister to you." With Cupid and love poetry the "new woman" will have nothing to do, but she longs to have much to do with a love that is born of a union of the head and heart, and she longs for a married life whose foundation and superstructure are in harmony with the philosophy of love and the philosophy of life, the web and woof of which philosophies are a willing recognition of the eternal law of right, justice and equality. The "new woman" is man's equal in every way that leads Godward, and therefore she will not "marry for a home" because she can provide a home for herself. She will not marry for any reason other than to satisfy her higher nature, which is steady and earnest, for congenial companionship, intellectual growth and spiritual unfoldment, and it is because the "new woman" demands these things that seventy-five well educated women are in Sioux City to further strengthen their position as bread winners and home builders independent of man and his sentimental, arbitrary and mercurial love.

INDIAN EDUCATION.

Capt. Pratt's Theory Again Commended by a Denver Paper.

Dr. Hallman, who is at the head of the Indian schools, is right in saying that good is accomplished by the education of young Indians, even though they return to the ways of their ancestors after being subjected to tribal influences. In the course of time enough of them in a tribe will have received an education to make them the dominant element, and when that time comes the change in the tribe itself will be rapid.

But this involves much loss of time, and doubtless many young Indians go astray who under better influences would become respectable men and women. It suggests that something should be done to prevent the graduates from the Indian schools from being subjected to injurious tribal influences. But this is impracticable as long as the tribal relation is maintained or anything which practically amounts to the preservation of the tribe.

The whole matter goes back to Capt. Pratt's theory, which we so often have had occasion to commend. Capt. Pratt would surround the Indians with civilization. He would so subject them to its influence that they could not escape it. They would become civilized in spite of themselves, just as foreigners after living in this country for a long time become Americanized. Every one who has had occasion to observe it has seen that a foreign-born man becomes Americanized much more rapidly than his wife. It is because he comes in contact with Americans much more than his wife does. The children of such a man retain only a few foreign characteristics. Thousands of Germans in the United States have tried to enforce the rule that their children shall speak nothing but German at home. Many of them have failed, and in practically all cases the children have acquired a better knowledge of English than of German.

We have cited the case of foreigners subjected to Americanizing influences in support of Capt. Pratt's theory that the way to civilize the Indians is to bring them in contact with civilized people. In this connection good work has been done at Carlisle by sending young Indians out

to work upon farms. Thus they have learned how civilized people live.

As far as practicable this theory should be applied in the case of tribes that are ready to take their lands in severalty. In no case should the Indians be allowed to select their lands that they would be grouped together. There should be space enough for a white man's farm between every two Indian farms. This would force the Indians to come in contact with the whites and it would be under circumstances that would elevate them rapidly in civilization. Then the young people, upon returning from school, would not be forced back into the old tribal life. But the fact that a tribe is dissolved and the land divided will not keep the Indians from living in their old way if they are grouped in communities to themselves.

—(Denver Republican.)

A FORMER CARLISLE TEACHER INTERVIEWED IN DENVER.

Miss Lydia Hunt, Superintendent of the San Carlos Agency Boarding School, when in attendance upon the National Educational Convention held at Denver, was interviewed by a reporter of the Daily News of Denver. The News says of Miss Hunt:

Probably no teacher out of the many who will attend the convention from every quarter of the country has had a more varied and interesting experience, or one more out of the usual order of events that falls into a woman's life, than Miss Lydia Hunt, superintendent of the Indian school at San Carlos, Ariz. Miss Hunt has been an instructor in the Indian schools for six years. The first four of these were spent at Carlisle. For one year she was superintendent of the school at Siletz, on the Oregon coast, and during the past year she has filled the same office at San Carlos. She is one of a very few lady superintendents of the Indian schools, and has gained her position by sheer force of superior ability. She has doubled her salary in six years, a record which it does not fall to the lot of many school teachers to make. Miss Hunt probably knows more about Indians than most people in the world. She has gained her knowledge in the way that so few people do—by the observations of a cultivated mind taken among the Indians themselves, in their tepees, beside their camp fires, in their midst at their curious dances, and by daily minute observation of their characteristics in the class room.

In the column and a half of fine print which followed giving an account of the interview, Miss Hunt said in part:

"When I began to teach six years ago, I knew a good deal about the Indian question, and I had a good many theories on its correct solution. But now I don't profess to know anything about the Indian question, and I haven't a theory left. I have never known the process to fail. When persons enter the work they are full of radical ideas. The longer they actually live among the Indians, especially on the reservations, and the more they really know about them, the fewer decided opinions they have on the Indian question."

The San Carlos reservation is in the southeastern part of Arizona and contains 3,000 Indians, numbering some Mojaves, but chiefly the Apaches, of war-like fame. The school is a boarding school with 100 pupils, divided equally between the boys and girls. There are five or six reservations in the territory, of which the San Carlos is the largest. The school is located at the agency and there is a military post there also. The pupils stay at the school ten months a year, and are taught all kinds of work as well as the regular school course. They remain from three to five years, and are supposed to be taken through the third reader. Some of them, however, go farther, at their own request.

She finds the children bright and affectionate, and ready to make friends. They are of an open, unsuspicious nature,

as distinguished from the Indians of the North, who are of a more reserved, stolid and sullen disposition. The Apaches are quick-tempered and quick to act when their temper is aroused, as the soldiers of the regular army have good cause to know.

Their location also, surrounded by parched plains and without much water, has hindered them so that they have not kept abreast of the scanty civilization attained by the other tribes. Many of them, however, are cultivating their land now, and the crops of this season are very abundant. The most decisive test, however, is the treatment of the women, which has changed for the better during the last year or two. Owing to the better treatment that they have received at the agency and in the schools, the women are demanding better treatment, and when they demand it, Miss Hunt states, they received it.

As an instance, Miss Hunt said to one girl who returned after a vacation:

"Polly, it must have been hard for you to sleep on the ground in the tepees after sleeping on this clean bed so long."

"Oh, but I didn't," said Polly; "father made me a bedstead."

Miss Hunt has ten employees under her direction; six whites, two Indians and two Chinamen. Although she is thirty-five miles from the nearest civilization, and her only mode of getting about the country is on horseback, she does not lack for amusement.

"It is isolation, but not an irksome isolation to me," she says.

"What have you to say, Miss Hunt," said the interviewer, "of the fate of a girl who has lived five years at an agency school, and become used to civilized ways, and is sent away quite a civilized little woman. What is her life as the wife of a camp Indian?"

Miss Hunt gave a half sigh. "Right there," said she, "you have placed your finger on the fatal incompetence of our whole system. Sometimes I feel as if I would rather see those girls dead than going away to marry a camp Indian. I would be glad to see all my large boys and girls marry, but for some reason or other the school Indians do not intermarry, very much. The fate of the school Indians after they leave the school, and go back to be surrounded, engulfed, buried alive in barbarism, is the problem of the whole Indian question."

"Are the school Indians looked up to after their return?"

"A boy who has been to school is very much in demand, but the girls are not so much so."

"How do you explain that?"

"How?" said she, with a smile. "Merely on the ground that the lower men are in the scale of civilization the less they like a woman that knows anything."

There is only one phase of the question upon which she becomes heated, and that is the idea of missionaries in the government schools.

She thinks they are entirely out of place there. A missionary, she says, will invariably subordinate everything else to religious instruction.

"What difference does all your work make if you don't save their souls?" they ask.

Miss Hunt goes on the plan that if she instills a knowledge of decency, civilization and the English language into the wards of the government, that a higher power will take care of their souls.

STAYING IT OFF.

Of course, says the *Wagoner Record* in reference to the allotment of lands by the Government to the Five Civilized Tribes, allotment and staidhood will come, and the Indians know it, but they are going to stay it off as long as possible. It is to their interest to do so and we think the non-citizens are better under the present condition of affairs. The white man has all the privileges here that a man ought to want, except to vote, and if he wants to do that he can go back to his old home in the states and do that.

AN INDIAN ON RESERVATION OUTRAGES.

Having through association in the Indian work a personal acquaintance with the author of the book referred to in the following letter in the *Young Men's Era*, and the author of the letter having graduated from Carlisle, its contents come home with more force than usual, and answer questions which perhaps many would be pleased to know:

TO THE EDITOR OF "YOUNG MEN'S ERA":

In your issue of June 27, I notice certain comments on "Senator Intrigue and Inspector Noseby," written by Frances Campbell Sparhawk, of Newton Center, Mass., in which your paper laments the fact that no "coöperative evidence" was cited to prove that the "spitful incidents" so vividly portrayed in said book were true and that many readers "will be slow to believe that such things are possible." I agree with you fully in the latter proposition. That such things can be true in a country like ours is indeed hard to believe.

The book in question is far from being "propagandic," and abundant evidence exists to prove its truthful portrayal of every day incidents in the reservation life of many young Indians.

The writer of these lines is an Indian and has lived the greater part of his life upon an Indian reservation, and speaks from actual experience, and to prove the correctness of his statements will relate the circumstances of a case which came under his personal observation some three or four years ago.

The Indians were having a series of what is called "squad dances," a dance in which women take part with the men. It is a gross breach of etiquette to ask any one to dance without first giving him, or her, a present. These presents vary in value from a cambric handkerchief up to horses and cattle, and a return present is always expected.

During one of these dances a certain Indian was given a horse, and having nothing of equal or greater value to give in return, he led forth his little thirteen year old daughter, a bright little girl who had spent some time in school and was fairly well educated for her age. In a bombastic speech he told the man who had given him the horse, that in view of the fact that they had always been friends, and for the purpose of cementing that friendship for life, and to show his appreciation of the magnificent gift bestowed upon one so unworthy, he would then and there present his daughter to the son of the man who had made him so valuable a present to have as his wife.

Amid drums of approval and the clatter of drums the poor little lamb was sacrificed on the altar of a barbaric custom, and the stars and stripes, the emblem of justice and liberty, was floating over the agency buildings not a half mile away. But what mattered that to her father? He had out-done his neighbors in giving presents.

Reservation life is full of such painful scenes, and "Senator Intrigue and Inspector Noseby" is only a mild presentation of the case.

When shall we hear the voice of God crying unto the American people, "The blood of thy brother Abel crieth up out of the ground for vengeance?"

W. F. CAMPBELL.

WHITE EARTH RESERVATION, MINN.

INDIAN DIGNITY.

Dignity has always been a marked characteristic of Indians. When assembled to consider matters of importance to their tribes, these dusky sovereigns in rags, with the accumulated filth of years upon their persons, carry themselves with a coolness and dignity worthy the assemblage of the crowned heads of Europe when considering questions which agitate the people of the civilized world.

Do not hesitate to take the RED MAN from the Post Office. For if you have not paid for it some one else has. It is paid for in advance.

COW BOY LIFE IN THE WEST.

Every fall thousands of young cattle are shipped from Texas to the western part of South Dakota. There they run at large until old enough to be shipped to Chicago for beef.

In the late spring a number of men are sent out to round these cattle up. They are joined by representatives of the smaller ranches who by working for the large companies such as the "Flying V" and the "Turkey Track," get their board and at the same time round up their own cattle.

I know that you will ask as I did, "Why do those companies take those queer names?"

For the simplest reasons in the world. The brand of one is like a V with wings. See? The other brand looks like the track of a Turkey.

The flying V has just brought a bunch of fifteen hundred wild cattle down through the Moreau River Valley. These are not like the gentle cows which you have seen grazing in the country and from which some little girls, yes and big girls too, run in terror. No indeed! They are wild as can be. No one dare go near them on foot. The cow boys look formidable as they ride among the cattle on their not much less wild bronchos.

Well this round up came slowly down the river bottom eight or ten miles a day. The Indians flocked to the camp noon and evening to get a good meal and insist on being paid for the use of their country. Fifteen steers were killed and divided among them.

At White Horse Village, I rode out with the Government employees to see the cattle. They made a pretty picture quietly grazing on a broad flat enclosed by low, rounded hills, just beyond which could be seen the Episcopal chapel tower. Two men rode into the herd and carefully "spotted" and drove out a steer, or in cow boy language "a critter." They pursued it into a ravine, but the enraged creature turned and chased the horsemen up the hill.

Three score of Indian horsemen standing on the brow of the hill spread out along the ravine and the poor, frightened steer turned to the flat. The two men again pursued. The steer, fighting for life, had them at bay once and again before the men roped him and skillfully entangled his legs in the rope threw him. You may wonder as did some of us why they did not shoot the animal. To have done that would have created a stampede.

Every sound startled the herd. They would start to run even when a little prairie chicken suddenly flew out from the bushes. Then the cow boys would hasten to the front of the herd and change the course of the animals until they would run around and around in a circle and finally stop of their own accord.

The foreman kindly rode past the herd with us. The animals not accustomed to seeing a top buggy, would stop grazing to look with frightened eyes toward us, so our escort kept carefully between us and them.

We drove up to where the Indians were dexterously carving up the beef. What do you think is a dainty dish with them? The tripe, seasoned from the liver and eaten while still steaming. No accounting for tastes you see!

We were invited to take supper with the round up. Can you picture a broad flat plain with low hills all around, the sun just setting behind them? Near the center of the plain are pitched seven pointed tents such as soldiers use. There is a large wagon, the back end of which is a pantry, the door letting down to form a table. A ditch is dug and logs are burning in it. Above is adjusted a horizontal bar on which are suspended iron hooks. On these are hung great covered iron pots, you might recognize them as Dutch ovens. Rolls of bedding were given to us for seats. We were each handed a cup and plate of agate water, a knife, fork and spoon and told to investigate the contents of the pots. We found steak, stew, potatoes, stewed apples and prunes, tea, coffee and the best of light bread. We were

constrained to ask the cook how he made such bread in camp. At night he buries the sponge in the ground, covering the lid of the kettle with hot coals. At morning it has risen to be very light and then it is baked in the large covered kettles.

The cow boys seemed to enjoy having us there to supper, for they had had only Indians for company for about two weeks.

While we were at supper, the herd of one hundred and fifty ponies were brought in and corralled within a large circle of rope. Those needed by the first watch of the herders, were roped and taken out. Each man has ten horses. They get very tired running after the cattle, and one cannot be ridden very long at a time.

Such a time as these cattle had crossing the Missouri. They tried taking them over in the flat boat. Ten became frightened, jumped off and swam over. Then the men tried to swim the rest of the herd. The leader, terrified, tried to turn back. This caused a panic in the herd. They "milled" and a number were drowned. Finally they were crossed on the boat and shipped to Chicago.—(D. B. D. in *The Word Carrier*.)

THE FULL-BLOOD INDIAN.

During a residence of about five years in the Cherokee Nation, constantly in public life, mingling with all classes, and compels us to say that we have found the full-blood Cherokee Indian to be a pretty good sort of person, and as a class more candid and reliable than the mixed bloods. A full-blood Indian is generally what he professes to be. As a rule he is not two-faced and despises double-dealing. If he thinks you are his friend and can trust you, you may depend on him every time, for he is your friend not only in profession but in deed, and you can trust him. But if he is your enemy, look out for him, for you are liable to hear from that source on most any occasion. We have it from those who are truthful and had experience, that no race of women as a rule, are more true and faithful than an Indian wife to a white man.

In spite of the advancement of civilization and Christianity, the full blood Indian has his prejudices and superstitions, in-born by nature, which are hard to eradicate. He naturally mistrusts the white man, whose talk and profession make but little impression upon him in the way of influencing his character; and it is only by deeds that a white man can gain his good will and confidence; but once gained, he is your friend forever, and you may depend upon him, even in adversity; his natural sense of honor being such as to not forsake a friend or brother. While regarding most white men as bad and an enemy to the Indian race, they believe there are some good ones; for tradition hands down to them the name of that great and good white man, William Penn, who dealt just and fair with the Indians. Therefore they regard a good white man as a child of God or the "Great Spirit," who is to be regarded as a brother in love and deed.

Another thing we have learned while here among the Indians: If you want to win the confidence of a full blood Indian, do not try to do so by talk, for the moment you begin that, they mistrust something wrong and lose confidence in you. Talk from a white man goes but a little way with an Indian, who prefers to see something tangible. If you would make a good impression on a full-blood Indian do him a kindness and say nothing about it. If you are desirous of making him your friend, do him another good act, and keep on doing, but say little or nothing. Pretty soon he will come around and in various ways show you that he appreciates your actions, which are evidence to him of goodness and friendship. Then he will invite you to share his hospitality, and treat you as a friend and brother. Don't ever undertake to talk an Indian into confidence and friendship, for that is one of the things a white man can't do.

Another thing. The full-blood Indian is hospitable and free-hearted. What he has is as much his friends' as his own. There is no hogishness nor avariciousness

among them, and the term stingy or miser is not known among them. Their wants are few and easily supplied, and if they have enough for today do not worry for the morrow. Go into any full-blood Indian community in the Cherokee Nation and you will see this principle carried out. All visit and mingle together and share each other's hospitality. This is the way they live. They are retiring in disposition, make little outward show, and think this is the happiest way to live. Such is a brief sketch of the full-blood Indian as we have found him here in the Cherokee Nation.—(*Muldrow Register*.)

MODERN SAVAGERY.

A perusal of the telegraphic columns of *The News* frequently suggests the question—does civilization civilize? Outbursts of savagery in nations called half civilized, as well as in those which claim to be wholly civilized, are so frequent of late as to cause comment, and to impress upon the mind the fact that murder and rapine are too largely apparent as parts of our boasted Nineteenth century culture.

Here are the Turkish outrages on the Armenian Christians, of which Gladstone says murder is the mildest part of the barbarities practiced; the slaughter of Christian missionaries in China in the ruthless manner peculiar to the Mongolian race; the massacre of unarmed Cubans by Spanish soldiers in Cuba; the frequent lynchings of negroes in various parts of the United States, and the exhibitions of mob violence by desperate strikers in the coal and iron mining centers, not to mention the occasional anti-Chinese, anti-Italian and other kinds of riots—these are among the most notable occurrences, that burden the press wires, and bring shame and disgrace on an age which prides itself on its refinement, and on the ascendancy of the intellect over the more brutal passions of the race.

How to stop these exhibitions of savagery is of course a broad question. There is no doubt but that the civilized powers of western Europe should join in compelling the porte to allow the Armenians freedom from persecution; but when this country enters a protest at Peking against the massacre of the Christian missionaries, what reply can it make if the emperor directs attention to the many Chinese massacres in the United States by an alleged Christian people? If Americans have a natural right to mob Chinamen, it must be admitted as the other part of the proposition that Chinamen have an equal right to mob missionaries. The spirit that prompts the act is the same in both countries.

Referring to Spain and the conduct of her troops in Cuba it must be acknowledged Spanish modes of warfare are not a whit more humane than that of the porte whose Kurds have committed acts so repulsive to the sentiment of the Western nations. With neither Turk nor Spaniard has there been progress since the Fifteenth century, but there is enough in the conduct of other nations to suggest that there are a good many Fifteenth century elements lurking about the civilization of the Nineteenth.—(*The Daily News*, Denver.)

A WILD DANCE DENOUNCED.

Such gatherings as the "stomp" dance not only detract from the effort being made to advance the Indian in the walks of civilization, but are a disgrace to any government. The goal of American citizenship and perfect civilization cannot be reached or maintained by taking paths or indulging in practices that lead directly from it.

—*The Wah-sha-she News*.

The Indian Bureau is just arranging for the Atlanta Exposition the best collection of the work of the Indian schools that has ever been made. It comprises written exercises, pen and pencil sketches, etc., and specimens of harness, shoes, tinware, etc., made by the Indians in the manual-training schools at Carlisle, Pa., and elsewhere.—(*The Pathfinder*, Washington, D. C.)

One of the most important things for boys and girl to learn to do, says *Harper's Young People*, is to write plainly so that those who have to read what they write are left in no doubt as to their meaning. Several amusing stories of the embarrassment which has followed not learning to write legibly are told. One of these is of a Massachusetts clergyman who nearly got himself into a lot of trouble because of the bad quality of his hand-writing. It was more than a century ago that this clergyman had occasion to address a letter to the general court of Massachusetts upon some subject of great interest at that time. When the letter was received the court ordered the clerk to read it and were filled with wrath at what appeared to be these words in opening:

"I address you not as magistrates but as Indian devils."

"What," they cried. "Read that over again. How does he address us?"

Not as magistrates but as Indian devils," repeated the clerk. "That's what he says."

The letter was passed around and the judges were by no means pleased to see that the clerk had apparently made no mistake.

Very angry at what they believed to be an insult, the judges passed a vote of censure upon the clergyman and wrote to him demanding apology.

He came before them in person, when it turned out that where the judges had read "Indian devils," he had written "individuals," which of course made an apology unnecessary, but the reverend gentleman was admonished to improve his handwriting if he wished to keep out of trouble.

HOW TO AVOID CONSUMPTION.

"Labor is the life of life, and especially is it the life of life to the delicate," says Sir Andrew Clarke. "When any organ is sick it is then truer than in health that even in sickness and delicacy it is better for it to do what work of its own it can, provided it can do it without injury."

And I can do it to you from a considerable experience in consumption, that those who have got on the best have usually been those who have occupied themselves the most.

Worry is killing.

It is bad management that kills people. Nature will let no man overwork himself unless he plays her false, unless he takes stimulants at irregular times, smokes much, or takes opium. If he is regular, and obeys the laws of health, and walks in the ways of physiological righteousness, nature will never allow him or any other person to work too hard.

I have never yet seen a case of breaking down from overwork alone, but I admit that it is necessary above all things to cultivate tranquility of mind.

Try to exercise your wills in regard to this—for will counts for something in securing tranquillity—to accept things as they are and not to bother about yesterday, which is gone forever; not to bother about tomorrow, which is not ours; but to take the present day and make the best of it."

MONUMENTS OF THE INDIAN RACE.

The *New York Sun* emphasizes the fact that the great monuments of the Indian race, which is disappearing from this continent, exist on our maps in the name of states, streams and mountains. A small number of Indian words, such as tobacco, tomato, succotash, moccasin and toboggan, have been adopted in our language, but the Indian terminology is preserved almost altogether in geographical names, and most of these are found in the states admitted since the Union was formed. Only two of the original states bear Indian names—Massachusetts and Connecticut, while of the later states over twenty are named in honor of the red men.

SUMMARY OF HAPPENINGS AT THE SCHOOL.

The laundry has a new drying-room.

The disciplinary house has had an addition of an outside stairway.

The granolithic walks have been repaired in a number of places broken by the frosts of last winter.

A number of the force of workers have taken their annual vacation during the months of July and August.

Large shipments of harness and thrashware manufactured by our apprentices have gone to western agencies.

A number of the Sunday School picnic of the town of Carlisle were attended largely by the Indian boys and girls.

The buildings have all been washed with the uniform gray, and painting has been done upon the teachers' quarters and girls' quarters.

For an insight into the everyday life of the school and all its workings subscribe for the *Indian* or, published weekly, for ten cents a year.

Mrs. Capt. Pratt and Mr. H. W. Spray have visited the country homes of the pupils on farms, the former the girls and the latter the boys. Their reports are very encouraging.

The east end of the teachers' quarters occupied by the teachers' club has been enlarged and better kitchen accommodations and dining-room facilities obtained.

The attendance of the most of our teachers at summer schools will have the tendency to keep us up in advanced thought and the best methods of imparting instruction.

Assistant Superintendent, A. J. Standing and Painting Instructor, Mr. Phil. Norman are in Atlanta at the present writing attending the Indian exhibit for the Interior Department.

Delos Lonewolf, Herbert Littlehawk, David McFarland and Alex. Upshaw attend the Northfield conference as delegates from the school. Y. M. C. A. All but Herbert went on to Boston to attend the Christian Endeavor Convention.

John Leslie of the Puyallup tribe is making some excellent photographs. He learned the art partly at his home school near Tacoma, Washington, and partly in the galleries in the town of Carlisle where he has worked half-days for several years.

580 Indian boys and girls are earning their way in country homes for the summer. Some of them will remain here over winter and go to public school, where the school is as good as our own or where special opportunities are offered for the advancement of pupils.

Miss Isabella Cornelius, class '92, in attendance at the New Britain Normal School, Connecticut, and Miss Nellie Robertson, class '90, in attendance at the West Chester Normal School of this state have been spending their vacation at the school, both engaged at the full time during what they can earn their support through school.

Prof. Rakeless, principal teacher of the Academic Department of our school, has been in attendance upon all the Indian Teachers' Associations this summer—first at Sioux City, then the National Association at Denver, from thence to Tacoma, Washington, and lastly the El Reno Convention in Oklahoma.

A new feature of the school this year is Sigmund under Miss Jennie Ericson, a native of Finland. Miss Ericson has been connected with the State Normal school at Milwaukee for several years in the same work. The new building of this school building has been nicely fitted up with benches and tools ready for use as soon as school opens the first of September.

Dr. Montezuma, school physician, and Denison Wheeler, school master, the former an educated Apache Indian and the latter an educated Oneida Indian are at present visiting the various Indian reservations of the west for the purpose of examining and accepting pupils for Carlisle. All applicants must stand a physical examination before they can enter.

The new end of the gymnasium, now nearing completion, will be 50 by 95 feet and three stories high. The first floor will contain a library, reading-room, dressing-rooms and an abundance of shower-baths. The second and third stories will be two large and very pleasant meeting rooms for the Literary Societies. The great good pleasure that will be derived from this addition cannot be estimated.

The Interior Department Indian Exhibit for the Atlanta Exposition has been shipped from our school. In which the boys made the fine oak case in which the work of all the Indian schools will be under glass. Miss Emily S. Cook, of the Indian office, spent several days with

us arranging the exhibit, which will give a very creditable showing of the capability of the American Indian as an industrious worker.

Miss Phoebe Howell, a former Carlisle pupil, who graduated from two prominent schools of nursing in Philadelphia, and has since been following her profession in the City of Brotherly Love, has gone on a little visit to her old home in Oklahoma, among the Pawnees. Miss Phoebe stopped off to see her friends at Carlisle on her way west. She is looking remarkably well, and portrays a womanly spirit in her bearing and conversation that commands respect and admiration.—(*The Indian Helper*).

Pupils are coming in from the reservations. Many are waking up to the superior advantages of a life far from old scenes in an atmosphere of thrift and industry. No Government Indian School in the country has the facilities that Carlisle has, or is so fortunately situated for the rising Indian to obtain an education. The Government has expended more money on this school than Carlisle has received more through charitable sources, and thus secured advantages that she otherwise would have to do without. We are more fortunate than our sister schools in being situated in a community where little if any prejudice exists against the race, and where the incentive and courage to do and to dare is more easily instilled. There are a thousand homes within the radius of a few hundred miles in this eastern country open for the Indian to earn his and her way to manly and womanly self-support.

Two subscriptions for the RED MAN will give you one of the new pamphlets containing 61 views of the school. It is complete and handsomely gotten up. 25 cents cash will secure the book post paid.

The *Chicago Inter-Ocean* of August 19, has a four-column illustrated article from a Carlisle graduate, Miss Luzena Choteau, class '92.

INDEPENDENCE OF THE NATIVES.

Nature has been very lavish in providing for the sustenance of the natives in this part of Alaska. There are inexhaustible banks of salmon, cod and herring in the Alaska bays and inlets, and large halibut can be caught at any time of the year, and the beds of clams are something wonderful. The forests abound in deer and bear. The luscious salmon berry, and a sort of huckleberry furnish an endless supply of fruit in their season. The natives of this section can be, and are, one of the most independent classes of people we have ever seen. Because of this independence as regards a livelihood, they see little need for an education and it is necessary to urge them to stick to school work long enough to make a success in the way of acquiring even the rudiments of an English education.

The education and enlightenment of the people is the only hope of rescuing them from superstition and vice and inducing them to lead intelligent, moral, virtuous and Christian lives. The sentiment in favor of education, schools and churches is growing, however, and in the near future the Alaskans will doubtless be as appreciative of school privileges as many white people. It requires patient, persistent effort and much faith to build up a civilization under such circumstances as exist in Alaska.—(*The Sitka North Star*).

A UNIQUE BANNER.

Mrs. N. W. Kinney writes to the organ of the United Presbyterian Home Mission Board: "I know many of your readers will be interested in knowing that the Warm Springs Indian W. C. T. U. is the banner union of the new unions of Oregon. It was organized only about six months ago, and shows a paid membership of sixty members. At our late State convention of the Oregon W. C. T. U. this Indian W. C. T. U. loaned us their banner for decorative purposes. But it was so symbolical and unique that I think many of your readers would be interested in hearing about it. The banner was of the usual banner shape, 18x27 inches. But in place of being satin, it was of beautifully-pressed deer skin, prepared and dressed by the Indian women. Around the edge of the banner was a narrow border of fur. In the middle of the banner was a large white star, a star being the Indian symbol of

"light," meaning, "The temperance light has come to us." At the bottom of the banner was the Indian "pipe of peace," but coiled around the pipe was the "serpent of strong drink." Above this was a tomahawk, the Indian symbol of war; but around the handle of the tomahawk was now tied a bow of white ribbon, dedicating the tomahawk simply and only to the W. C. T. U. war against the drink habit. At the top of the banner was wrought out in beads a crown-like spray of the white narcissus, to show that "our W. C. T. U. chieftain, State president is Narcissa White-Kinney."

Now, Mr. Editor, I don't know how your readers may feel, but I know that this symbolical Indian banner and the speeches of the Indian women have done more to convince some of us in Oregon of the depth and delicacy of feeling and the possibilities of the Indian than pages of writings from some white man or woman might have done.—(*The Indian's Friend*).

"COMPROMISATION" A NECESSITY.

Apocryph the present Creek muddle, a prominent Creek citizen who is a good story-teller, but is not just now in the story telling business, tells this good story:

During the Creek and Seminole boundary dispute, several years ago, the government sent a commission here to inquire into the situation and to learn what was right and satisfactory to the people.

The commission arranged a meeting with the leading men of the nation, and an old colored citizen who was by no means a grammarian, and talked both languages by the rule jingle, was the interpreter.

During the course of the conference an old Indian made rather a long talk, and when he was through the chairman of the commission told the interpreter to not undertake to tell all that had been said, but just tell the substance of the talk.

The old negro posed pompously, was absorbed for a moment in thought, as he boiled down the substance of the Indian's remarks, and then he said:

"Well, sah, he seems ter say dat ar am er great need for a necessity fer er compromise or dese confusions."

The chairman said that was the way he had understood the remarks.—(*Muscooge Phoenix*).

AN ALASKAN GIRL AND THE WITCHES.

Maud Casco is a delicate looking Thlinget girl, of about ten or eleven years. One evening her father brought her, at her own request, to become an inmate of this school. She had been here but a few days when she was taken sick. (She had palpitation of the heart.) Her father came to see her, and so filled her mind with witchcraft and such stuff that the poor child was frightened, and became hysterical. Then the old man thought the witches had his daughter sore. After a few days Maud was better, and went down to the Indian village to visit her father. While there the old man had an Indian doctor perform his incantations over Maud, to frighten away the witches. One needs to have the constitution of a Hercules to pull through this ordeal. When you know that the hideous old doctor, most naked, his long hair streaming over his face and shoulders; his small black eyes flashing like sparks of fire through the dirty, tangled mass of hair; now brandishing his bony arms in the air, shaking the sacred rattles and giving vent to piercing, terror-laden shrieks; now leaping into the air and falling stiff and rigid to the floor, foaming at the mouth, with wild eyes staring into space, don't you wonder the child did not go raving mad? Well, she became so ill that she was not able to come back to the Mission Home. She is better now, and wants to school from her village home— if home it can be called—but she is a sadly nervous girl, and I fear she will never quite get over her experience with witchcraft.—(*Over Sea and Land*).

THE CARLISLE INDIANS IN THE RICHEST COUNTIES.

The Philadelphia Inquirer in commenting upon the three richest Pennsylvania counties, says:

The people of Lancaster county, and for that matter the people of the whole state, have occasion to feel proud of the establishment of Lancaster's claim to the garden spot of the continent by the census of 1880. The six leading counties of the United States in the value of their agricultural products rank as follows:

1. Lancaster county, Pa.	\$7,677,590
2. St. Lawrence county, N. Y.	\$6,654,190
3. Chester county, Pa.	\$5,439,430
4. Worcester county, Mass.	\$5,363,400
5. Bucks county, Pa.	\$5,411,250
6. Colusa county, Cal.	\$5,357,250

It is in some of these counties,—Bucks and Chester, that the Carlisle Indian boys and girls find their country homes for the summer. In these richest counties of the United States the Indian is gaining his knowledge of agriculture and filling himself with the spirit of industry and thrift, which brings about such results as quoted above. *The Inquirer* further states:

The agricultural superiority of the three Pennsylvania counties is due to the Quakers and Germans; Quakers in Chester county, Germans in Lancaster, and both Quakers and Germans in Bucks.

INDIANS AMONG THE CHRISTIAN ENDEAVORERS AT BOSTON.

The Boston papers were quite liberal in their comments upon the addresses and bearing of the Indians in attendance at the Christian Endeavor Convention in July. Among other things the *Boston Herald* has this to say in regard to Delos Lonewolf of the Carlisle Indian School, and of Edward Marsden, class '95, of Marietta College:

There was Delos K. Lonewolf, a fine, manly-looking young Indian, from whose expressive face every trace of savagery had been refined by culture and education. His modest, high-toned talk was only five minutes long, but it made an impression and evoked an enthusiasm that a great many of the longer speeches utterly failed of.

"Do not call us Indians, but—what?" he exclaimed, with a fine touch of pathos—not personal, he would not have condescended to the, but racial—and the audience was quick to call back "Americans."

"Help us to know how to love this country," he said a moment later, and it seemed to the writer that one of the significant things of the whole convention had been uttered.

Another Indian came from Alaska, Mr. Edward Marsden.

He was far more confident, the habits of civilization seemed more, not natural, but perhaps more a matter of course with him, and his mind was evidently less full of the mournfulness of the past. He spoke fluently and cheerfully and without a trace of an accent, a difficulty, while his brown face, his little brown eyes, and even his stiff, black hair, seemed glowing with good humor and easy joyfulness, but, probably on this very account, the audience was much less moved by his words than it was a few minutes later by Mr. Lonewolf's.

MORE TRUTH THAN FICTION.

The *Muscooge Phoenix* hits the nail on the head when it says editorially:

It would be a good thing if the government would pay out to the Indians of the Territory all of their money and let it be removed as a source of contention and corruption. The sooner the Indian people and nations are thrown on their own resources, and required to live on the income from their industry, the better it will be for them. As it is, the money continuously creates strife, idleness and corruption, without doing material good to the people.