

The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES"

VOL. XIII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., SEPT. & OCT. 1895.

NO. 4.

PUBLISHED MONTHLY, IN THE INTEREST OF
INDIAN EDUCATION AND CIVILIZATION.

The Mechanical Work Done by
INDIAN BOYS.

Terms: Fifty Cents a Year.
Five cents a single copy.

Mailed irregularly, Twelve numbers
making a year's subscription.

Address all business correspondence to
M. BURGESS,
CARLISLE, PA.

Entered as second class matter in the Carlisle
Pa. Post Office.

The Indian massed in tribes is a problem. The Indian with individual opportunities away from the tribe is no problem. We would get the Indian into the place where he is no problem.

"Was there ever as small a lot of people in this world who caused other people so much trouble for so long a time and were such an expense as the Indians?" asked a noted and benevolent lady interested in all work for the lower classes. "Probably not," we answered, "and probably there never was a trouble of the kind that was as skilfully nursed by the people troubled, in order that it might be a large and a continuous expense."

"During one five years when I was in Congress, bills were passed which gave to the Indians eighteen millions of dollars for gratuitous distribution," said the venerable Ex-Senator Dawes at Lake Mohonk the other day. The Senator ought to have gone further and told so far as he knew, what proportion of that went to claim agents who had engineered the claims through Congress, and where the balance went to. We remember that in one case the amount allowed the Indians was two millions seven hundred thousand dollars and the claim agents evened the sum by taking the seven hundred thousand, and in another case where the same allowed was two hundred and fifty thousand dollars, the claim agents took sixty-seven thousand dollars of it. These sums were taken out as a whole before the moneys were distributed to the Indians and by a few of the larger and more influential cormorants, but when the residue was distributed to the Indians and the myriads of vultures and buzzards in waiting on and about the reservations to capture it got in their hellish work, about all the poor, ignorant Indian had left was demoralization. Of course none of these cormorants, vultures and buzzards are in favor of ending the Indian problem and are against educating the Indian into the ability to himself prevent such robbery. But then "It gets the public money into the west," and that is statesmanship in some quarters.

Take your microscope and search light and examine the curriculum of every effort and every intention of all church work among the Indians past and present, and see if you can find that it was or is now any part of the purpose of such effort, to help individual Indians out of tribal savagery and thralldom, into the liberty of individual opportunity and excellence in civilized life. Then intensify your implements and investigation if possible and see if you can discover that it has been or is now any part of the intention or efforts of the Government to release individual Indians from the slavery of tribe and give them the freedom and chances to rise which our civilization offers to all other

men under the sun. If the Government says to you, Look at my Land in Severalty scheme, do it carefully, impartially and well and see if it helps, in any way, young Indians, middle aged Indians or others to get out of and away from a merciless, degrading tribal influence. If the present school system is pointed to, do not fail to most carefully examine that in all its details, bearings and purposes, (we will omit Carlisle alone in its purposes, though for the most part we must admit that in the past and at present the octopus governmental management has by its methods sent back and forced into the maelstrom of tribal destroying influences the major part of Carlisle results) and see if you do not find tribe and tribal cohesion alone in every line of every feature. Then examine with utmost care every other scheme presented. Do not hesitate to search, scrutinize and most of all to think for yourself, and do not let the smoky theories of so-called science and ethnology blind you. Neither must you turn your conscience on Indian matters over to the assumptious Indian Rights or other Indian Associations. We urge your own individual investigation and conclusions, and when you have satisfied yourself as to the absolutism that governs, as you will, we then urge that you let your mind have full play and discover if you can whose fault it is that the Indians are still Indians, morally and physically worse than they were in their old estate, and how it is they have become such a burden, such an expense.

AN EXPENSIVE PAUPER FACTORY.

Give us the Black Hills and "the Government will take care of you until you are able to take care of yourselves," was what the Treaty Commission said to the Sioux over and over again, "and that don't mean for five years, but for five hundred years if necessary," added the eager Commission. We got the Black Hills by that treaty and that promise, and at once the Government began to appropriate one million six hundred thousand dollars a year in order to fulfill the promise. Practically the same sum has been given each year for the whole eighteen years since, so that it has cost twenty-eight millions of dollars for the support of this one tribe during that time. Looking the field over now, neither self-support nor the intention and expectation of self-support dawn materially any where in that twelve million acre poor house. There is apparently to be no relief. Eighteen years more and another twenty eight million and like added periods and expense down to the end of time seem to be about all there is to look forward to, for the Government must keep its pledged faith. This does not take into account another twelve to fifteen millions given to the Sioux recently for another slice of their land, nor the regular annual expense of maintaining an army to keep them within their poor-house. Forty-five to fifty million dollars has been the real expense of the Sioux in eighteen years. This makes a per capita cost of over two thousand dollars for each of the whole twenty-two thousand, without distinction of sex or age. This vast expenditure is not working out the salvation, but is working the destruction of the Sioux. It is not getting them into the current and life of the nation, but is a barrier to keep them out of that life. They were manlier, better men morally and physically under their own systems of self-support before the treaty, than they are now.

Neither their present condition nor the vast expense is their fault, but ours. If the present principles and interests continue to control in the future as they have in the past, none of the twenty-two thousand will ever be allowed to escape their poor-house doom, and we shall only get through paying for the Black Hills when every Sioux has disappeared from the earth. And this is "brotherhood of man" as exemplified by nineteenth century Christianity.

"You must not take away my pupils," "You must not take my best pupils," is the never ending whine of a very large number of narrow minded men and women sent to the Indian reservations and paid by the government to teach and help it to lift the Indian tribes into civilization and citizenship.

Such folks by their acts propose an impossibility. They would get the Indians into civilization by keeping them out of civilization, and build Indians into American citizens, useful and industrious, by keeping them away from America and its citizens and their industries.

The young Indian probably has no greater enemy than the man or woman sent to teach him on his reservation, who then stands in his way when he aspires to go out from the reservation to better school and wider opportunities in the surroundings of civilization and industry; unless it be the Indian agent, who is ready to send full complements of his Indians, old and young, with Buffalo Bill shows to travel the country and illustrate and exaggerate the degradation and savagery of the Indian, but joins with, and even directs the reservation teacher in hindering the Indian youth under his care from going into better school and industrial opportunities.

Allegation is made that the taking of Indian youth away to school long distances from home brings on "nostalgia" or home sickness, and that consequently schools at or near home are the best. The people who make these assertions demand to be called "Fathers." If they were really fathers and so knew more of child life, they would know that "nostalgia" is many times more prolific in the vicinity of home with its repetitions of partings than it is where the subject is far removed from sight of home. We have observed carefully on this line and can say that Carlisle with its 700 to 800 pupils has far less home sickness than schools with less than one-fourth as many pupils, near or even on reservations. But then, we have learned by many experiences to know that "cunning Jesuits" are not particular whether a thing is true or not, so it serves their Cahensleyizing purposes.

It is alleged to be unreasonable and unnatural to take young Indians out and away from degrading home influences for education and civilizing purposes. These allegations are made by Jesuit priests who are foreign to the United States in their birth, their language and their allegiance. The thing that is really unreasonable and unnatural in this connection is that such unAmerican folk should have any hand or any say at all in what ought to be done with or for our Indians. How are they to teach the Indians English, when they can't speak it plainly themselves. How are they to teach American citizenship when they have not associated with our citizens enough to know anything about it, and in many cases care so little for it as to ignore becoming citizens even under

our simple and easy naturalization laws? How can they make our natives loyal Americans when they themselves are so univversally and tenaciously foreign?

We print elsewhere two editorials from recent Catholic periodicals, which are sent to us marked. We print the two effusions because we always expect to meet fully all the issues of our cause, and if it can't stand attack and a full showing pro and con then it ought to fall. We are always willing that our readers should have both sides. We are not doing this thing in a corner, nor in a cloister either. So far as the personal matters and the intended-to-be-ominous and portentous utterances are concerned, we can only say that we expect to meet such issues also, as fast as they shape themselves into anything tangible.

CAPT. PRATT, U. S. A., who is a superintendent of the Carlisle, Pa., Indian school, is an active anti-Catholic bigot. The *Boston Republic* says of him: "We have repeatedly called the attention of the war department to the scandalous utterances of this man and asked for his transfer. The assistant secretary of war sent to Captain Pratt, some time ago, a clipping from our editorial censure of the RED MAN, the paper edited by Pratt, and asked him to explain. His reply was an insulting statement of his views on Catholicity and of his opinion of the department. There was enough grounds in the letter for a court-martial, but so far as we have been able to learn no action was taken. We quite agree with our Denver friend that some check should be put on this fiery bigot, who is using his position as a government official to carry on a war against the Catholic Church, in violation of the letter and the spirit of the constitution." Captain Pratt thinks that he has so much influence back of him in the shape of all the proscriptive organizations that he can defy the administration to remove him. In his own opinion he is a bigger man than Lamont and Cleveland put together.—[*The Catholic Columbian*.

It is worth while to print the above to show up the peculiarly insidious methods the Catholics have of running the country. In the editorial alluded to we had charges brought, were tried, condemned and sentenced, all by the same *Boston Republic* squibber. Having failed in securing execution, it seems the same old action is still on, with added peculiarity and more imperious insidiousness.

INDIANS DANCE BEFORE CARDINAL GIBBONS.

ESPANOLA, N. M. Oct. 21.—Territorial Treasurer Samuel Ellicott and the local priest at the San Juan Pueblo, north of Espanola, induced the San Juan Indians to give an entertainment, consisting of dances and various Indian games, in honor of Cardinal Gibbons on Saturday. The cardinal had never visited the Indian village before, and expressed himself as having been highly entertained by the performances. He left on his special train from Santa Fe for Baltimore, but will make a short stop at Las Vegas.

When Indian boys who had been at Carlisle were induced to join in dances to entertain Congressmen visiting an Agency some years ago much newspaper comment and some official notice resulted. We do not know if Carlisle pupils were in the dance above referred to, but if they were persuaded by the officials and local priest to join the dance because it was the great Cardinal, and it should happen to

be very wrong in the estimation of any body, who ought to be blamed?

What an infamy to protestantism would have resulted had an Episcopal, Methodist or other protestant Bishop or prominent church official allowed himself to be regaled in this manner.

The United States government, having undertaken the responsibility of educating many Indian children, proceed to fulfil the duty, through their agents, in a way which sets at defiance alike the laws of nature and the dictates of reason. That principle which was decried as one of the most inhuman in the slavery system—the separation, namely, of parents and children—is recognized as an indispensable condition in the civilizing of the Indian by means of the non-sectarian State boarding-school. In the name of freedom and neutrality in religion, tyranny of the most shameless kind is practised toward those unhappy wards of a state irresistible in its strength and glorying in its liberty. Here is the process by which children are secured for these schools according to the testimony of the Hon. Mr. Holman, M. C.: "The agent of Carlisle or any other school in the East goes to the place where the Indians are; he tells the agent how many children he wants, and the agent says to the parents of the children selected, 'Your rations are suspended until you let your children go.' The suspension of rations thus brutally threatened as an alternative to what we may call non-sectarian proselytism, means nothing less than absolute starvation in all such cases. As to the results of such education on the children thus torn, like the Turkish Janissaries, from their homes in childhood, let us again take this eminent functionary's testimony before the special committee of Congress appointed to investigate the question: 'The results of this class' (Indian Schools off the reservation) 'are unsatisfactory. We did not find in our observations a single instance where the children had gone back from these schools to the Indians, unless supported in some form or other by the government, in some government employment, who had not relapsed into barbarism; and this applies to the girls as well as to the boys—and in many cases they had become more vicious than the body of the tribe.'

But these schools must present some advantages, else they could not be maintained, in the teeth of this and other similar testimony, and the advantage in the system is derived by the teachers and managers of the boarding-schools. As a large percentage of the scholars die before attaining maturity from nostalgia—the pathological term for home-sickness—a great many people who believe Indian goodness to consist in an accelerated mortality will also uphold those schools, on that ground alone.

The boarding-school system differs from the public-school system in many important particulars, but it agrees with it in one vital principle: it furnishes no religious training, and it necessarily debars any from outside, owing to its peculiar conditions. This is civilization with a vengeance. It is no wonder that Father Palladino expresses his doubts that it would not be better to let the Indian remain in his native wilds and live and die in stark barbarism than bring him up in one of those schools, founded upon the rending of natural ties, the ignoring of God, and the repression of the physical faculties. Indians brought up under such conditions may be regarded as tame savages, useless to civilization and useless to themselves.—[*The Catholic World*].

The allegations put into the report of the Holman committee were inspired by the Catholics. Mr. Holman had only their assertions and was never able to show one single case of forcible or unkind removal of Indian children from their reservations to Carlisle by threats or denial of rations or undue pressure of any sort. No such methods were ever used, and Mr. Holman knew it and these Catholics have known it all the time, as well, but on the principle that "a lie well stuck to may overcome the truth," the fight is kept up. Mr. Holman and his committee never made any proper investigation, and both he and his committee were downed by the action of Congress on their report. Our observation is that the domineering, imperious, brow-beating methods of the Jesuits and Priests to get Indian children into and keep them in their schools, and also to hinder Indian children going into other schools are incomparably a more

vicious influence than the worst they fabricate about Carlisle could possibly be, if true.

Whenever by Congressional, Departmental or other impartial investigation it shall be determined to examine fully and compare the methods of getting Indian children into schools and to judge of the final results of the different systems of education, Catholic and others, we are ready as we have so often said before. The best effect to come from printing this Catholic tirade, is that the Indians themselves will learn to know its authors and their false methods, and so arrive at their own conclusions. We must not be understood by this answer to be at all in sympathy with a non-compulsory educational system.

Are you convivially inclined and do you want to have a real jolly bacchanalian time? Go to the Catholic Indian schools managed by Priests or Jesuits and you will find in them boon companionship. They will have the place and the material on hand, United States prohibitory laws against the introduction of liquors into the Indian country to the contrary notwithstanding.

The Religious Complexion of the Saloon-Keepers in Philadelphia.

Sixty-five per cent of the manufacturers of alcoholic liquors for beverage in the city of Philadelphia are papists; and of the brewers seventy-five per cent are papist communicants and pay revenue to the papal church.

In the city of Philadelphia there are 8034 persons in the retail liquor business, selling liquors over the bar for drinks, as follows:

Chinamen—2. Not papists.
Jews—2. Not papists.
Italians—18. All papists.
Spaniards—140. All papists.
Negroes—265. 200 papists.
Welsh—160.—125 papists.
French—285. All papists.
Scotch—497. 435 papists.
English—568. 543 papists.
German—2851. All papists.
Irish—3041. All papists.
Americans—205, who commune nowhere but a majority of these are of papist parentage.

Of this number 3696 are women, all foreigners but one, as follows:
German—1137. All papists.
Irish—2558. All papists.
Of this 8034, 6418 have been arraigned for crimes.

This is quoted from the *Christian Advocate*.

ENVIRONMENT DOES IT FOR WHITES AS WELL AS INDIANS.

Lived 71 Years In The Poorhouse.

PORTLAND, Me., Sept. 7.—Nancy Bennett, 76 years of age, died at the city almshouse. She has been an inmate of the almshouse 71 years. Both parents died while the child was young, and she was left as a city charge. Miss Bennett was not mentally or physically incapacitated, but was simply contented with her lot.

And if she had been raised on an Indian reservation as an Indian the result would have been the same. We've seen and know.

THE TRUE ORIGIN OF THE INDIAN OUTING SYSTEM AT HAMPTON, (VA.) INSTITUTE.

CARLISLE, PA., OCTOBER 1ST, 1895.
ANNIE BEECHER SCOVILLE,
HAMPTON INSTITUTE, VA.

DEAR MADAM:

I have been interested in running over the September issue of *The Southern Workmen*, to note Hampton's progress. Your "Indian Outings" attracts me specially. You tell it all so well. But you do not give the truth of history.

Permit me to say that I began your Indian feature at Hampton and inaugurated the Indian outing system for you, having previously made it a success in Florida: that I did it upon a principle for which I had argued long before, claiming that the Indian should be brought out from the reservations and permitted to live among us and associate with us, and thus be enabled to learn our civilization in a practical, commonsense way. I took the first Indians to Hampton. They were from the

Indian prisoners for three years under my charge in Florida. I also went to Dakota and brought in the first party of Indian boys and girls for you, Mrs. Pratt helping me. I urged upon General Armstrong association in the school between all the pupils, because by association friendliness would be brought about and much that the Indians did not know could be learned by them from the other pupils out of school time. It has not been carried out as I suggested, for you always since have had an Indian boys' reservation and an Indian girls' reservation permanently established in the separate homes for each on the school grounds.

But to the "Outing" about which you wrote:

You say on page 157:

"The answer came years ago when the 'impetuous General started north with a party of boys and girls to find homes for them on Berkshire farms."

Allow me to say that the General did no such thing; that I urged him to push out every Indian during vacation, particularly among the whites; that at Commencement in 1878 he talked with Deacon Hyde of Massachusetts in my presence and had me explain to the Deacon what I had done in Florida and what I thought could and ought to be done from Hampton. The Deacon went home full of it, but after driving around the country and talking with the people about it, reported to General Armstrong that it would be impossible to get homes for the Indians in Berkshire because of the prejudice against them. The General read me the letter just as he received it, in the evening. I said to him:

"Let me take one of the boys as a sample card and go to Berkshire and I believe I can find homes and start the outing."

The General said: "That's it. Go."

It was late at night but I took Etahdleuh, one of my Florida boys, and rode down to Old Point, hired a boatman to row us out into the bay, went in front of the New York steamer, whirled a lantern, and at considerable peril, for it was stormy, made the steamer heave to. The captain asked what was the matter. I replied that two of us wanted to go to New York. He let down a rope ladder and we climbed aboard.

Arriving in New York we went at once to Lee, Massachusetts. There was a missionary meeting in the Congregational Church that evening. Etahdleuh, having been with me in Florida, could speak a little English, and a short time before, at Hampton's Commencement, had made a speech which was not inapplicable to our mission. Information had been sent around that I would be at the meeting with a young Indian who would speak and there was a full house. Etahdleuh made his speech and I explained to the people what was proposed, and that Etahdleuh was a sample of the Indians we desired vacation homes for; that I had known these particular Indians for years and could vouch for the safety of everybody and for the absolute good conduct and industry of those we intended to place; that they were young men who had been under my care for three years in Florida. Several persons talked favorably about taking one each that night. The next day Deacon Hyde, the Indian and I drove around the country and in two days we found homes for all we had to place out. I then sent word to General Armstrong at Hampton and the young men were forwarded.

That was the beginning of your Indian outing at Hampton, and I claim the credit for its origin and for overcoming all the difficulties of its inception. It could not have been a success except for my three years' work in Florida upon those young Indian men who by their good conduct that year made possible all your subsequent success.

Right is right and wrong is wrong, and I am led to this exposé by your constant habit at Hampton of gobbling everything, which occasionally becomes nauseous. There are plenty of living witnesses to what I have stated. I have no doubt if you preserve at Hampton with as much care as you used to when I was there eighteen years ago the letters that were received and written, you will find in your files Deacon Hyde's letter to General Armstrong and all the correspondence necessary to confirm these statements.

Yours truly,

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

INDIAN DEPARTMENT EXHIBIT AT ATLANTA EXPOSITION.

For the first time in its history the Bureau of Indian Affairs has an exhibit representing its work in the Government Building of a great Exposition.

It is true that as far back as the Centennial in Philadelphia there was an attempt to show the work of the civilized Indian, but it was by private effort only; one good Quaker lady being the moving spirit—it was the day of small things for Indian Schools.

At New Orleans in 1885 there was an exhibit of the Carlisle School work but nothing general. At Chicago the Indian Department had its own exhibit in a separate building—but at Atlanta it becomes an integral part of the Interior Department Exhibit just as much as the Patent office or Educational Bureau.

This is largely due to the interest and management of Prof. F. W. Clarke of the U. S. Geological Survey who has charge of the Interior Department exhibit, at any rate it marks a new epoch in Indian Affairs—when the results of the educational efforts of this greatly misunderstood people become of sufficient magnitude and interest to justify the position now given them. That the place has been fairly won, a knowledge of this exhibit and of those which have gone before it will amply prove.

The exhibit as now set up at Atlanta occupies a space 20x32 feet adjoining the Educational Bureau and has a wall space about 50x11 feet. A part of this space is window and is hung with fine transparencies of prominent Indians, as Red Cloud, Sioux, Standing Buffalo, Ponca, Big Mouth, Arapahoe and others, and some Pueblo Villages.

The main floor space is occupied with the four large cases that were made at Carlisle, filled with the industrial work of the different schools represented.

The wall space is filled as follows: under the window the School Exhibit from Haskell Institute, then a Cherry Cabinet made at Carlisle, then a column with swinging frames and School exhibits from many Schools.

Next comes a fine piece of furniture made of Red wood from Phoenix, then a lounge made at Albuquerque, then turning the corner a succession of cases of school work with a glass centre space filled with some superior specimens of work and the Chippewa lace exhibit of Miss Sybil Carter. Below this running around is a dado made of Chippewa mats that look very handsome, while the space above is filled with photographs and specimens of art work.

Our Carlisle Banner with motto, "Into Civilization and Citizenship" has its place over the swing-frames, and shows well: the silver letters on blue silk can be seen a long distance. Two fine Navajo blankets are hung on the upper part of the partition and on each corner of the cases stands a piece of Pueblo pottery while high over all hangs a birch bark canoe as Prof. Clark says, in opposition to the Navy Department. Just on the other side of the partition, over the archway leading to the Agricultural Department there hang a number of those pictures that talk without saying anything, I mean those photographs of educated Indians. They are very prominent and cannot fail to attract much attention.

In the exhibit there are represented sixteen of the Industrial Training Schools viz;

1. Albuquerque, N. Mex.;
2. Carlisle, Pa.;
3. Chemawa, Oregon;
4. Cherokee, N. C.;
5. Chilocco, Okla. Ter.;
6. Carson City, Nev.;
7. Ft. Lapwai, Idaho;
8. Ft. Shaw, Mont.;
9. Ft. Mojave, Ariz.;
10. Ft. Totten, N. Dak.;
11. Grand Junction, Col.;
12. Keams Canon, Ariz.;
13. Haskell Institute, Kansas;
14. Phoenix, Ariz.;
15. Perris, Cal.;
16. Santa Fe, N. Mex.

There are also eleven reservations represented by schools as follows: 1. Cheyenne and Arapahoe, Ok. Ty.; 2. Kiowa and Comanche by three schools, viz, Riverside, Washita and Rainy Mountain; 3. Klamath, Oregon; 4. Puyallup, Washington; 5. Sac and Fox, Ok. Ty.; 6. San

Carlos, Arizona; 7. Navajo Agency, Arizona; 8. Ouray, Utah; 9. Standing Rock, N. Dak.; 10. Pine Ridge Agency Day Schools; 11. Rosebud Agency Day Schools.

MISSION SCHOOLS.

Sacred Heart, Kansas.

Coming down to the minutiae of the exhibit it is not practicable or necessary to enumerate all the articles shown but the following will show in part the composition of the work:

ALBUQUERQUE shows a set of buggy harness, a uniform suit, small glazed door with frame complete, a carved door in cherry and walnut, a miniature flag pole showing good joiner work of assorted wood; in girls' work some very handsome garments tucked and embroidered enough for a Prima Donna, with other specimens of needlework, and a general display from the school-rooms with photos of the school premises, etc.

CARLISLE has a good exhibit of shop-work in addition to the cases and frames. The iron letters are pretty and attract attention as does also the handsome barouche harness. There is also a uniform suit cut to measure and made by Indian boys, and specimens of shoes and tinware, some good specimens of carpenter work, picture frame mitres, and the very fine model ship by John Brown that also aids in the opposition to the Naval Department. There is also a girl's summer uniform made by Grace Red Eagle, and many creditable specimens of plain sewing, embroidery, and fancy work. Some specially fine embroidered handkerchiefs and doilies attract much attention from the ladies. In art work, Carlisle is more fully represented than any other school, in fact shows nearly all there is in addition to a display of school work not as large as some others but enough.

CHEMAWA SCHOOL exhibits shoes of various kinds well made, some specimens of joiner work, a bridge truss, a suit of clothes, and numerous pieces of crochet and needlework, drawn work, etc., also a handsome bridle.

CHEROKEE SCHOOL, N. C., sends some good specimens of needle work, drawn work, a general display from the school-rooms and some good photographs.

CHILCOCK, OKLA. TY., sends specimen shoes, a paneled door, a uniform suit, a relief map of North America, a fine riding bridle, sewing and schoolroom work, embroidery and crochet.

CARSON, NEV., contributes a general exhibit of schoolroom work and sewing specimens, etc.

FT. LAPWAI, IDAHO, sends some good photographs, a well made uniform suit, a handsome silk pillow, sewing room specimens and school work and a fine hand bag in native style.

FT. SHAW, MONTANA, has a boys' suit, specimens of sewing and dress making, and a very fine pair of Indian clubs made of assorted wood.

FT. MOJAVE, ARIZONA, has a creditable general exhibit, consisting of a gate of Redwood, a miniature trunk of the same material, a screen door, a miniature harrow complete, also a road-scraper, specimen of girls' work in sewing and knit goods and a well gotten up and complete exhibit of school work.

FT. TOTTEN, N. DAK., sends a good exhibit consisting of a handsome bridle, a uniform suit, boy's shoes, embroidery and needlework, knit wool stockings, some patching specimens and general school work, with a fine bridle.

GRAND JUNCTION, COL., has a very fine exhibit of shoe work of various kinds, some specimens of sewing and embroidery, photographs and school work.

KEAMS CANON, ARIZ., sends an exhibit of school room work.

HASKELL INSTITUTE has a large exhibit of school work ranging from the Kindergarten to the Normal Department. A small boy's suit, blacksmith and wagon work, specimens of shoemaking, also a fine bridle; and some handsome crocheted tidies, scarf, etc., and specimen of general sewing including a ladies' suit.

PHOENIX, ARIZONA, makes an excellent exhibit in Industrial and school work, consisting in part of a handsome

red wood cabinet nicely carved and well made by the Pima boys, and also a handsome rug that shows both skill and patience, laundried and unlaundried shirts, a child's dress, etc., with a general display of school room work nicely arranged.

PERRIS, CAL., sends a very handsome embroidered skirt, etc.

SANTA FE, N. MEX., shows a fine collection of steel tools made by an Indian employee, a former pupil at Haskell. These are well made and finished, and show good mechanical ability; also a small walnut secretary complete, and a general exhibit of schoolroom work.

CHEYENNE AGENCY SCHOOL shows specimens of sewing, dress making and schoolroom work.

KIOWA AND COMANCHE AGENCY SCHOOLS send some good specimens of sewing, photographs, and school work, also two dressed dolls, one a wild Indian, the other civilized even to blue eyes and flaxen hair.

NAVAJO AGENCY SCHOOL, ARIZ., sends a good exhibit of school work well arranged; specimens of sewing, mending, etc., and some small blankets beautifully made, the work of girls 13 years old.

OURAY AGENCY SCHOOLS, UTAH, sends specimens of dress making, patching, button holes, etc., etc.

SAC AND FOX AGENCY SCHOOL has some good specimens of sewing, a child's dress, etc.

SAN CARLOS SCHOOL sends a good general exhibit of school and industrial work consisting of shoes soled and heeled, darned stockings, a pair of lines, specimen of stitching, girls' dresses, etc.

STANDING ROCK AGENCY, N. DAK., contributes four handsome albums of photographs and work showing the progress made from old crawler, a regular old timer to present conditions. The albums are complete and interesting.

PUYALLUP SCHOOL contributes some specimen instruments as made by members of the entomology class of the school out of knitting needles, that show ingenuity and skill.

PINE RIDGE AGENCY DAY SCHOOLS send a good exhibit of sewing and general school work, photographs of school houses and students, one school being No. 20 taught by Mr. Clarence Three Stars and his wife both former Carlisle pupils.

ROSEBUD AGENCY DAY SCHOOLS send a good general exhibit of work, photographs of schools, and students, etc.

A. J. S.

FROM CARLISLE TO THE WIGWAM.

To the Editor of The Living Church:

In your issue of Aug. 3rd, the pictures of certain Apache Indian pupils are given, showing the improvement of four months' training at Carlisle. And now, in your issue of Aug. 31, a writer, W. S. M., suggests how the return "from Carlisle to the wigwam" may be easy, and asks: "What is to become of them after graduation?"

The charge is frequently made that returned pupils from Carlisle and other schools go back to the wild camp life, and therefore it is inferred that it is useless to educate the Indian.

What are the facts?

1st. A small proportion of pupils, after leaving school, remain in the East, obtaining useful employment; e. g., six Indian girls, former Carlisle pupils, are reported as being now profitably employed as professional nurses in Philadelphia, New Haven, and Hartford. Others are employed in other ways.

2nd. A larger number who have returned to the reservations are employed, either in the Indian schools, or in some employment at the agencies. Two Cheyenne graduates from Carlisle, whom I know, are so employed, one as clerk in a store, the other as assistant laundress in a school. I venture the opinion that if the after history of all Carlisle's one hundred and two graduates, from some thirty or more tribes, were known, that a large proportion would be found to be usefully employed, and that they have not gone back to the "blanket" and the "tepee." At least twelve other returned pupils from Carlisle (not graduates) whom I know, are either now usefully employed, or have been part of the time at least in the past year.

3rd. It is true that some returned pupils have gone back to the "blanket" and the "tepee." But I ask, what are these returned pupils to do? It is but natural that they should return to their parents, after years of separation. A few who are

best fitted, find positions as I have stated. But for the rest, in many cases, there is practically nothing for them to do. True, the Indian has land. But the cultivated farm in Pennsylvania is very different from the wild, unbroken prairie of Oklahoma, South Dakota, or other Western regions. Then the market and other conditions are very different. Drouth, hot winds, storms, and other calamities give white men great discouragement, and they often abandon their farms in despair. What encouragement is there for the educated young Indian? The white man fails. How can the Indian hope to succeed? He has no capital to begin with; no cultivated land: all is wild. His parents laugh at him, that he should work like a white man. The government issues beef and rations. Why need he work? It is easy to sink to the condition of camp life. The school clothes wear out, and he has no money with which to buy new. Soon, to outer appearances, he is much the same, as those who have never been in school. I have seen some such in the camps, apparently the same as others, who had been in Carlisle or other schools. For example, a few days ago, in visiting an Arapahoe camp, I found a young woman dressed like the rest, who could speak English, and who I found had been at Carlisle. She lived with her parents in a "tepee." She had no books or papers, no evidences of civilized life. She seemed to be living about the same as if she had never been in school. But after all, I ask, what else could she do? The return from the school was natural, and what can she do here to earn a livelihood? The poor white settlers near by, who are almost starving themselves, cannot employ her. Besides, there is the race prejudice on both sides to overcome. She has land, wild, uncultivated land, which will bring little or no income. She has no house, nor money with which to build one. This young woman tells me that she attended our church (St. John's) at Carlisle. Here religious privileges are scarce.

They who blame returned Indian students, often do not understand the difficulties of the situation. What can we do about it? Help them to help themselves? This we are trying to do.

Our missionary force in Oklahoma is but feeble. One missionary travels three hundred miles a month, visiting Indian camps (two tribes), Indian schools, Indian agencies, military posts, and farming communities, holding such services as are practicable for both white and Indians. The help of women workers among the Indians is especially desirable. One who can go in and out among the camps, helping and encouraging the Indian women, would do a good work.

I am in hopes that the introduction of lace making, as among the Chippewas of Minnesota, may give the young women here something to do for which their tastes are fitted.

If in some cases Indian education fails to accomplish its purpose, it should be remembered that in some cases white education also fails. Are there no educated rascals in jails and prisons and elsewhere? Was there never a Judas among the Apostles?

Education sharpens men's wits. But education without religion is a doubtful good. The Indian youth, as they return from the Eastern schools, specially need the influences of the Gospel of Christ to hold them up and to keep them from the flood of vice and barbarism with which they are surrounded. Here, amid the homes of fifty thousand red men, there is need that the church of Christ be firmly established. Who will help?

Last Sunday, as ten educated young men—some returned from Carlisle—joined heartily in the service and in singing at our church tent, I felt encouraged. Not all, by any means, return to the wild camp life. If some fall, we can help them to rise again. The Missionary Bishop of Oklahoma will be pleased to receive any help for his Indian work. Carlisle is an excellent Indian school, but its work should be supplemented by civilizing and Christianizing influences brought to bear upon the Indians in their homes.

D. A. SANFORD, Missionary to Indians.

El Reno, Oklahoma Ter.

—[Living Church.

If the last sentence of Mr. D. A. Sanford's read: "Carlisle's work should be supplemented by civilizing and Christianizing influences brought to bear upon THE INDIANS TO GET THEM OUT OF AND AWAY FROM THEIR TRIBES," instead of "upon the Indians in their homes," it would be more in the spirit of the Carlisle idea.

Mr. Sanford, we judge, is an earnest Christian worker, but he is expending his energy as so many other earnest workers are, all in the direction of keeping the Indians together as Indians.

To save the rising Indian his attention must be forcibly and systematically

turned toward the industrial and enlightened centers of the world. He must be persuaded, encouraged, lead, even forced into that busy life which governs the world's progress.

Richard Davis, son of a prominent Indian of the Cheyennes of Indian Territory married Nannie Aspinwall, near kin of a prominent Pawnee chief. They were both educated in the East. They were married in the East. They bore children in the East. They were a happy family in the East. Mr. Davis supported his family in the East for a number of years, unaided by the Government or the Carlisle school, where he and wife were educated.

They would still be a happy family in the midst of an industrious, cultured community, whose very atmosphere is uplifting, where unaided they would be compelled by the natural forces around them to rise to a high plane of living, but every inducement from the very first was held out to Richard to return to his people. Lands in severalty were there inviting him; friends and missionaries who wanted his aid to further their work were there to persuade and cry "Come back to lift up your people." Lease money and annuities were there to entice him. The present Governmental system says to all such, "go back and be a pauper. We will take care of you on the reservation."

Finally after several years of such appeals from many quarters he yielded, on the plea that his health would be benefited if he were to go back to his native air, (full of malaria.) He was given a salaried position immediately, but office seekers have succeeded in ousting him. He has had to fight such battles as he would have no call to engage in, in the eastern community which he left. Instead of going forward in civilization he has been forced to drop back a little. Not being called upon to use his English, and having to talk Indian a great deal he does not speak as good English as when he left the East. He cannot live so neatly for he has not the conveniences and comforts he had here. He is gradually dropping back. How can he help it? Any person, no matter what his education or his social standing and civilization would drop if removed entirely from the association which breeds civilization and from the contact which encourages growth, and plunged into the midst of the grossest ignorance and superstition in Indian camps.

Richard is a good sturdy farmer and a most excellent dairy-man. He was a proud citizen of the United States when he was IN the United States and a voter, but out of and away from civilization and all its incentives he is not growing intellectually and in the power that makes a man a man.

He writes that he is out of the Indian service and a free man; but is he a free man when he cannot leave his reservation without permission from the Agent? He cannot sell a foot of his land; he is bound down by customs and habits of the people around him and conditions above which it is impossible to rise. He is a slave, there.

Cannot Mr. Sanford see that if one half the encouragement were offered the rising young Indians to separate from those conditions which keep them beggars, paupers, dependents and persons of no account, were expended in inducing them to GET OUT and AWAY FROM it all and into the life and light of the outside world there would soon be no Indians to coddle? But people will not see this, and the Indian must continue to suffer. B.

THE ONLY TRUE SOLUTION.

Leslie Watson, superintendent of an Indian school in Wisconsin says: that as long as reservations exist, surrounded as they are by an almost impenetrable wall, with little or no intercourse with the outside world, the Indians will remain the legitimate prey of unscrupulous whites. The reservation should be destroyed, the people set free and granted citizenship, thus bringing them in contact with civilization and various elements of the white race. After this let them stand or fall like other people.

SIXTEENTH ANNUAL REPORT.

CARLISLE, PENNA., August 19, 1895.

TO THE HONORABLE,

THE COMMISSIONER OF INDIAN AFFAIRS,

WASHINGTON, D. C.

SIR:—

My sixteenth annual report of this school is herewith submitted. The following table shows the changes in population during the year:

Tribes.	Connected with school at date of last report.		New pupils received.		Total during year.	Returned to Agencies.		Died.	Remaining at School.		Total	
	M.	F.	M.	F.		M.	F.		M.	F.		
1 Alaskan.....	2	2	4	1	9	1	1		5	2	7	
2 Apache.....	42	15			57	6		1	35	14	49	
3 Arapahoe.....	1	4			5				1	2	3	
4 Arickaree.....		2			2							
5 Assinaboine.....	22	9			31	8	3	1	13	6	19	
6 Bannock.....		1			1					1	1	
7 Caddo.....	3	2	1	1	7				4	3	7	
8 Catawba.....		1			1					1	1	
9 Cayuga.....	1				1				1		1	
10 Chehalis.....			1	1	2							
11 Cherokee.....	18	15	3	2	38	3	1		18	16	34	
12 Cheyenne.....		5	5		10			1	5	4	9	
13 Chippewa.....	35	23	45	24	127	20	12		60	35	95	
14 Comanche.....			3	3	6	1		1	2	2	4	
15 Coeur d'Alene.....			1		1				1		1	
16 Cowlitz.....			1		1				1		1	
17 Coquell.....			1		1				1		1	
18 Cree.....	1				1				1		1	
19 Creek.....	1				1	1						
20 Crow.....	10	7	5	2	24	5	5		10	4	14	
21 Digger.....				2	2					2	2	
22 Flathead.....	4				4	1			3		3	
23 Gros Ventre.....	3	2	1		6	1		1	3	1	4	
24 Iowa.....			1		1	1						
25 Iroquois.....	5	1		1	7	1	1		4	1	5	
26 Kaw.....	1				1				1		1	
27 Kiowa.....	4	1			5	2			2	1	3	
28 Klamath.....			1		1				1		1	
29 Klamath.....			1		1				1		1	
30 Klickitat.....			1		1				1		1	
31 Mission.....			1	1	2				1	1	2	
32 Nez Perce.....	12	9	1	1	23	5	1		8	9	17	
33 Nooksachk.....	1				1							
34 Omaha.....	2	1	7	5	15	1			8	6	14	
35 Oneda.....	40	34	21	17	112	19	11		42	40	82	
36 Onondaga.....	1				1	1						
37 Osage.....	18	2			20	2	1		16	1	17	
38 Ottawa.....	11	9	5	2	27	4	5		12	6	18	
39 Pawnee.....	1				1	1			1		1	
40 Papago.....			1	4	5				1	4	5	
41 Pond Oreille.....	1				1	1						
42 Peoria.....		1			1							
43 Piegan.....	17	6	6		29	13	4		10	2	12	
44 Pima.....			10	4	14				10	4	14	
45 Pottawatomie.....				1	1							
46 Puyallup.....	1		2	3	6							
47 Pueblo.....	10	14	3	3	30	2	4		11	13	24	
48 Quapaw.....		1			1				1		1	
49 Sax & Fox.....	3		3		6	2		1	3		3	
50 Seneca.....	24	18	1	1	44	5	3		20	16	36	
51 Shawnee.....	4	8		3	16		2		5	9	14	
52 Shoshone.....	3				3	2			1		1	
53 Siletz.....	3				3				3		3	
54 Sioux.....	30	32	6	8	76	11	10		25	30	55	
55 Stockbridge.....	2	3			5				2	3	5	
56 Tuscarora.....	13	6	2	1	22	1	1		14	6	20	
57 Winnebago.....	7	4	2	1	14	3	1		6	4	10	
58 Wyandotte.....	1	5			6		2		1	3	4	
59 Yakama.....			1		1				1		1	
Totals.....	358	244	148	92	842	125	77	3	5	378	254	632

As the years pass, and the scope of the school work becomes more clearly defined, it is not to be expected that each successive year will develop any great changes in conditions or methods, but that they will rather show a steady maintaining of the standard already reached, with only such added features as experience or altered conditions may make necessary or desirable. Experience proves that the kind of education that will save the Indian to material usefulness and good citizenship is made up of four separate and distinct parts, in order of value, as follows:

First—A usable knowledge of the language of the country.

Second—Skill in some industry.

Third—The courage of civilization.

Fourth—A knowledge of books or education, so-called.

English Speaking.

In developing this order of progress, the use of the English language is made compulsory in the school, and further pushed, through bringing into one school, children from many tribes, and then, from time to time, sending pupils into English-speaking families by the outing system—by which multiplicity of means, English soon becomes the habit of the tongue and mind with most students. The greatest difficulty is with those who have previously made some progress with reading some Indian vernacular.

Without knowledge of our language, the Indian is helpless in any situation requiring intercourse with the white race. Hence, it is the prime necessity in his education.

Industries.

Of almost equal importance with the first condition, is the "industrial training." To this end, the aim has been to make the school shops as practical as possible. The only bar that now exists to as complete proficiency as may be obtained in the school, is the unnecessary broken nature of the work caused by the expira-

tion of the school period and return of students to their homes, and the necessary summer outings. As it is, in each department every year ordinary journeyman proficiency by some, and in a few cases, special excellence of workmanship, is reached. It has always been my aim to carry on the industrial work of the school with as little expense as possible for appliances, the only fairly well-equipped department being the printing office, which, in return, proves of exceptional value to the school as an industrial factor, educator, and convenience.

I think now, however, that all the shops should be improved and enlarged, and placed somewhat in line with the trade schools of the country, and have asked for a special appropriation to effect this.

The school farms are in good condition, and the season's crops, so far gathered, fair, with the prospect of a good crop of late vegetables. While a high place is given to all industrial training, agriculture is placed first, and with it, all students must, through the outing or on the school farms, become familiar, during their school period. This has been the uniform practice of the school, therefore when I hear it so often urged against the trade instruction of Carlisle, that no use can be made in the west of the trades acquired, I have satisfaction in the knowledge that, if students must return west, whatever may be urged against the trades of Printer, Carpenter, Blacksmith, or Shoe-maker, there is always the farming ability acquired under thoroughly practical conditions to fall back on, and it is not usually considered a detriment to any one to be handy at more than one thing.

For the ensuing year, the teaching of Sloyd to the smaller pupils is arranged for. This will prepare them for more efficient work in the shops later. Our location, so remote from frontier prejudice, gives opportunity for ambitious pupils to follow any civilized pursuit, though not practiced on the school grounds. Among

the boys, we have a competent photographer and picture framer; another works with the electrical light and power company, half-days; still another is employed in the large steel works at Steelton, at machinist's duty and pay. For the girls, new doors are opening. Their success at printing, type-writing, as clerks and trained nurses, has been uniform and gratifying.

Country Outings.

The third quality, "Courage of civilization," is better given by this system than by any other method I can think of. It is replete with benefits, but gives especially to the students facility in using the English language, a practical knowledge of business methods, and direct contact in the labor market with the competing race. I am glad to report that the Indian always holds his own, and often is the preferred laborer. The number of outings during the past year has been 357 boys, and 235 girls, total 592. The failures have been few, and the general satisfaction of both employers and students most gratifying.

Fourth Quality—"Knowledge of Books."

The schools opened September 3rd, 1894, with a number of new teachers, some of whom proved unsatisfactory for various reasons, and delay, inconvenience, and loss to the school, resulted, making it January before all the rooms had settled teachers. The number of advanced students has so increased, that it has been possible to separate in different rooms the Senior and Junior classes, with benefit to both grades. The course of study, and grading have been made to conform as nearly as possible to the public schools.

There has been a decided improvement in the method of instruction in music, especially in the vocal department, and the gain is suggestive. The instrumental methods are those used in conservatory work, the teacher having the practice of the pupils, as well as their instruction, under her immediate supervision.

Between forty and fifty pupils have received instruction in the art class. Much creditable drawing and modeling has been done, and pupils have gained largely in power of observation and means of expression.

The work of the Normal Department has been continued along the same lines as heretofore, ten pupils being under instruction in the practice and theory of teaching. These pupil teachers meet their critic teacher for criticism and instruction two hours per week, besides receiving individual instruction.

Students' Pay.

From the beginning of the school, until the Department order of 1894, it had been the custom to give a little pay to apprentices and such other students as had exacting duties in connection with the work of the school, the amount paid being nominal, in no case exceeding twelve cents for the half day's work.

One object of this payment was to instruct in the use and handling of money. Strict rules were enforced and every care was taken to encourage students to save and to expend judiciously. The expenditures were mostly for articles of clothing, such as white shirts, collars, shoes for Sunday, neck-ties, etc., and thus the school issue of such articles was reduced. A regular bank account was kept with each student, and the system made thoroughly educational. The process was beneficial in every way; but without fairly considering its advantages at Carlisle, it was ordered discontinued, and the small amount of money theretofore at the students' disposal was cut off. The effect of this on the clothing supplies, has been to cause an excess of issues over the year previous, as follows: 278 coats; 117 prs. pants; 101 prs. shoes; 447 prs. rubber shoes; 252 collars; 216 undershirts; 60 prs. suspenders; 137 prs. gloves or mittens; 44 dozen handkerchiefs; 519 shirts; and even then the boys were not as well clad as the year before. This refers to the boys only, but so far there has been

no great hardships, as Carlisle is especially fortunate in being able, by its outing system, to make it possible for nearly all her students to earn some money for themselves. Aside from its educative value, the apprentice pay system at Carlisle, was not waste money.

Sanitary, Social, etc.

Last winter was unusually long and severe and the strain showed on pupils with weak lungs. Where it was practicable, those seriously affected were returned to their homes, as their people and those who influence them, demand. One case of Scarlet Fever occurred, but by isolation, the disease was prevented from spreading, and the patient came through nicely. Throughout the winter, all students had daily gymnastic exercises with marked good results.

Numbering as we do 700 persons, full of life and vigor, it is necessary to provide proper outlets for the surplus energy, hence the larger boys have foot-ball and base-ball teams, and meet the best local organizations, as well as some distant ones, such as those of the Lehigh University, University of Pennsylvania, and Naval Academy. By thus contending in sport, as well as labor, with Young America, each race learns to appreciate the other.

Year by year, there is good progress in the ability of the students to bear themselves properly in new situations. They now take part readily on all social occasions, provide amusements for themselves, and co-operate in all efforts to add interest to the school life, by celebrations, literary entertainments, etc.

The usual religious services have been held at the school during the year, and Y. M. C. A., and the Circles of King's Daughters have continued their work successfully. The churches and pastors of the town do not flag in their interest and help in the religious care of the students. Each student has choice in the matter of church-going in town.

Conclusion.

The Government object in all Indian educational work should be that out of the Indian—a consumer and wanderer—there may come a citizen and producer, an element of help to the nation instead of a burden. Are we succeeding? As I consider the long list of those who have been more or less educated at Carlisle, and now are doing well as farmers, stock-raisers, clerks, teachers, mechanics, lawyers and nurses, and many as trusted employees at Agencies and elsewhere, I can say emphatically, that large, complete, and speedy success is assured, especially if we will quit making our education of young Indians a contribution to tribal autonomy, and make it a feeder to our national energies.

Very respectfully,

R. H. PRATT,

Capt. 10th Cav'y., U. S. A., Supt.

SLOYD.

The Manual Training System is founded upon pedagogical principles. Referring especially to sloyd, it is the teaching of the industrial art which will make the child useful. Wherever it has been tried, it has proven to be an excellent educational medium. It arouses in the child a love for work and in a very high degree has power to interest him. Consequently it teaches the child to use his time to the best possible advantage.

It instills into his character habits of industry and perseverance and also gives him wholesome lessons in patience.

The aim of this training which has a high and very noble meaning, is to develop not only the natural inclinations of the pupil, but also those talents that lie dormant. It gives him ideas of usefulness and independence, enables him to originate and execute his own work, and above all, it teaches him to do his work well.

The duty of the teacher is to require of the child his very best. He should impress upon him that to be thorough is the key to success, and in order to become thorough, he must do the work himself. Much harm has been done by helping a

pupil too much in his work. He learns to be dependent, not upon his own resources, but upon those of others, and thus becomes negligent.

Sloyd has been called a purely mechanical art. This is a faulty definition. Among the sloyd models you will find nothing wholly mechanical. They are so chosen and ordered as to take into consideration all the comprehensive and receptive faculties of the child.

This art consists exclusively of practical studies which can be made use of in the home. It is of infinite importance to the child when he sees that his work is of value to his parents, and he is thus spurred on to more earnest activity.

Sloyd awakens in the child's mind ideas of form, and by careful observation he soon learns to find out for himself the best way of successfully accomplishing his work.

Another important thing in favor of manual training in the schools is the healthy development of the body. Mental and physical work must be combined. J. J. Rousseau, the great French author of the book "On Education," says: "The pupil must work like a peasant and think like a philosopher not to become good for nothing or a savage, and the great secret of education is to combine mental and physical work so that the one kind refreshes for the other."

Our experience in different schools has been that the sloyd lessons keep the pupils fresh through the entire day. It gives their brains a necessary rest from their mental studies and has enabled them to do that part of the work far better.

Rousseau says also that every child ought to learn a trade, and by careful investigation he came to the conclusion that carpentry is best adapted to educational purposes. It trains to habits of order and exactness; it allows of cleanliness and neatness, cultivates the sense of form, allows a methodical arrangement and teaches general dexterity of hand.

The Sloyd work is very fascinating to children, and by doing it, they at the same time get more love even for other work. But to give the pupils the best possible benefit of it, it should be taught individually, not as class work.

Since children have different capabilities, and since there are as many individualities as there are children, it is evident that the same instruction will not suit all.

We do not intend to make carpenters of our pupils, but to send out pleasing, useful and well ordered citizens, those who have enough of the practical in them to enable them to meet the realities of life with the true spirit. We aim high and expect to hit the mark.

JENNIE ERICSON,
Instructor of Sloyd.

FOOT BALL.

Foot ball at the school is of recent introduction. For several years there were a few teams who played among themselves without any training or knowledge of the game, but last year may be called our first season, for then we played outside teams and made a most creditable showing against Lehigh, Naval Academy, Bucknell, etc. Last year the half dozen visits of Mr. Vance McCormick, Captain Yale, '93, proved very beneficial and helped the boys wonderfully. He has been here several times this year and we hope to have him with us again.

This year we started with 6 of last year's regulars, two of the vacant places being filled with last year's subs and the others with new men. The hot weather of the latter part of September interfered with the practice, but despite disadvantages, the team has shown up well. A second team give them good practice nearly every evening. The team is working well together and plays a fast, snappy game.

The season opened with the game with Pennsylvania College at Gettysburg on Oct., 5, 20 minute halves being played. The result was never in doubt. We played all around the Gettysburgers, bucking the line and running the ends with ease. Our boys tackled like fiends and

frequently downed the runner for a loss. A touchdown was made in each half by Bemus Pierce on long runs around the end. A goal was kicked from the first, making the score 10 to nothing. Had it not been for some excusable fumbling, the score would have been much larger. Our team lined up as follows: Lonewolf, center; Hawley Pierce and Wheelock, guards; Irwin and Printup, tackles; Campeau and Jamison, ends; Hudson, quarter; Bemus Pierce and McFarland, backs; Metoxen, full. Shelafo took Bemus Pierce's place in the latter part of the second half.

Our next visit was to Pittsburg where we played the Duquesne Country and Athletic Club at Exposition Park, Oct. 12th. The Duquesne team is made up of old college players, among them being Thornton, ex-Pennsylvania, and Messler, ex-Yale. Though not in the pink of condition, they put up a good game and made it interesting at times for our boys.

From the Pittsburg papers, we take the following comments:

"Those Indian football kickers from Carlisle scalped the chaps of the Duquesne Country and Athletic Club yesterday at Exposition Park in a game that was just about as lively as any that has been seen in this town for many a moon. There is nothing spurious or counterfeit about the Indians. They are the bona fide article as Indians and very good football players into the bargain. Yesterday they led about 700 people to believe that they are very desperate subjects, and the way they pushed and bucked the Duquesnes about strengthened this belief considerably. It was full of life and certainly one of the cleanest games ever seen. The Indians are particularly clean and fair players. They gained a victory they deserved. They were here last year, but they are now far and beyond ahead of their last year's form. They are terrible fellows for gaining ground by pushing and dragging a man along the ground. They are also fearless tacklers and seize opponents very low, regardless of consequences. Metoxen, that is the young man who "met the oxen," and McFarland were the bright particular Indian stars. Met the Oxen is a terror and McFarland is almost his equal. Time and time again big gains were made by the "turtle." This play thoroughly broke the locals up; while on the other hand the locals could do little with the opposing line and had to resort to end plays. There was not an unpleasant word yesterday among the players during the D. C. and A. C. and Indian School game."—*Pittsburg Dispatch*.

"When the red men left town last night they had the good will of all who witnessed the game, not because there was any hatred for the home team. By no means, but the crowd was with the visitors because they played great football and deserved to win and win they did. It is doubtful whether there was ever a football team in this city that put up the game that the braves from the west and north did at Exposition Park yesterday. The interference which formed around the Duquesne backs, while good enough, could not stand in front of the fierce tackling of the visitors. Perhaps the funniest looking play was made by Jamison with Young as a side issue. The big full back of the home eleven went to punt and Jamison broke through, turning the kick to the left. Seemingly not satisfied with this, he went on and struck Young at the knees, sending him up in the air a short distance. The crowd laughed heartily at this play and a moment later were rewarded with another. In forming one of the turtle backs, which afterwards resolved itself in a screw play around the end, McFarland who had the ball, slipped and almost fell. As he began to go down, he let out a yell such as Indians alone can emit, but his captain, Pierce, came up behind, and with a "come on" sent him flying forward for ten or twelve yards more."—*Pittsburg Leader*.

"The Duquesne football team yesterday struck a tribe of the tamest wild men that ever drew a scalping knife or took to the warpath. There were no guttural sounds or lowering glances to be heard or seen. The Indians played good, clean ball, and had the spectators with them almost from the start."—*Pittsburg Post*.

The general opinion of the Indian has been, locally, subject to elevation by the doings of full-blooded Indians on the football field. These young men, descended from the dusky race of crafty, scalp-raising, indolent tribes that are fast disappearing, have put up as clean a game of football as was ever witnessed. The entire absence of "toughness" in the play, the manly and courteous qualities of the young men from the Indian School at Carlisle have set an example well worthy the following by American youth."—*The Bulletin*.

Seven hundred people witnessed the

game. The day was raw and chilly and a slight mist fell during the latter part of the game, but not enough to interfere with the play. Duquesne won the toss and kicked off. Metoxen caught and made 10 yards. The ball was then lost on a fumble, but D. C. C. only made a few yards when they fumbled and the ball was the Indians'. The ball was soon worked to near the center of the field on runs through the line. Here our boys lost it on a fumble but it soon came into our possession on a fumble. Then without losing the ball, the Indians pushed the ball steadily up the field, the wedge proving a sure ground gainer, and McFarland was pushed over the line for a touchdown, fourteen minutes after play had begun. Pierce kicked the goal. Score 6 to 0. Duquesne kicked off, and the Indians gained a little. They soon reached the ball up the field, and if the time had been a little longer would have probably made a second touchdown. As it was, they had the ball on Pittsburg's 15 yard line when time was called. Time, 20 minutes.

In the second half, Hudson kicked off and the Duquesne full back gained 25 yards. They then tried our line for several short gains, but afterwards it proved impregnable and the rest of the game tried end runs. Four downs gave the Indians the ball, but after gaining 16 yards, a fumble lost it to the Duquesnes. By fast playing and running the ends they got the ball on the Indians' 10 yard line. Here our boys made a determined stand and the ball was theirs on four downs. A few short gains and the ball went to Duquesne. A run around our right end and a touch down resulted, but the try at goal failed. Score, Indians, 6; Duquesnes, 4. Campeau hurt his shoulder in the early part of this half and Schanandore took place. Duquesne's touchdown was made after Campeau's retirement. Cayou soon after took Schanandore's place and did better. The Indians then kicked off, Duquesne was unable to gain the necessary five yards and was forced to kick, the Indians securing the ball. Without losing the ball, it was taken steadily up the field, 10 yards being given them for offside play by their opponents. Metoxen made a touch down but the ball was taken back and given to Duquesne for foul interference. They were unable to gain however, and the ball was the Indians'. The Duquesnes were unable to withstand the fierce rushes of the Indians and Metoxen was soon pushed over for another touchdown. Pierce failed to kick the goal. Score Carlisle 10, Duquesne 4. Duquesne kicked off and McFarland got it, make a fine run of 35 yards. When he was downed, the ball got away from him and a Duquesne player fell on it. It soon returned to the Indians on downs. Again the march up the field was resumed but the Duquesnes got it on their 30 yard line. Failing to gain, their full back kicked but Jamison broke through and blocked it, and the Indians secured it. A series of bucks and runs took it to the five yard line and McFarland got over for a touchdown, Pierce kicking the goal. Score, Carlisle 16, Duquesne, 4. Jamison hurt his shoulder toward the end of the half and retired in favor of Leighton.

Time was soon after called with the ball in Duquesne's territory in possession of the Indians.

The game was one of the cleanest ever played, not a kick of any account being made or the slightest pugilistic tendency being displayed. The boys won many friends by their gentlemanly playing and their good plays received most generous applause from the crowd. In end plays our boys were not so successful as usual, but in bucking the line and working the wedge, they did nobly. Lonewolf, Bemus Pierce, Wheelock, Irwin and Printup did great work on the line and proved a regular stone wall. Hudson passed well at quarter and ran the team splendidly. Campeau and Jamison played well at end until they retired. The new men, not having the experience, were not so successful. Duquesne discovered this and worked the end for their only touch down.

Schanandore played right back the first half but was rather slow in starting and fumbled some. Miller took his place in the second half and did much better. Metoxen and McFarland never played better and gained every time they took the ball.

The Philadelphia Game.

On Wednesday, October 16, our team faced the University of Pennsylvania on Franklin Field, Philadelphia. Though not in the best physical condition owing to the hard game of the previous Saturday, they put up a plucky game and astonished the Quakers. The latter had their strongest team out and it had the hardest kind of work to run up the score they did. As it was, they had an attack of heart disease when our boys came very near scoring in the first half.

Our center and guards held their men in good style. The Quakers soon found out its strength and stopped trying it. Our big gains were made there. Captain Pierce made good openings through his opponent a number of times and Wheelock broke through the much vaunted Wharton, blocking a kick. Had he got his hands fairly on the ball, he would have had a fair field and a touchdown might have resulted. He also made the fine tackle which put Brooke out. Whenever we had to kick the ball, we always had plenty of time to do it, not one being blocked, Miller and Irwin, especially the former, did some of the finest tackling ever seen. Frequently they broke through the Pennsylvania interference around the end and nailed their man for a loss. Five or six times Penn could not gain the necessary five yards and the ball was ours. Two of their touchdowns were due to fumbles. Not a kick or unpleasant incident occurred during the game and the Indians' well-earned reputation for fair and square playing was fully sustained. From the very complimentary notices in the Philadelphia papers, some of them accompanied by cuts, we take the following:

Let me tell you how some Indians,
Sturdy sons from the Carlisle School,
One day jumped the reservation,
To go out and scalp the Quakers,
But instead of fighting old style,
These young Indians went at football.
Met the sons of Peaceful William,
Who made treaties under oak trees
And who never heard of touchdowns,
Met them on a field called Franklin.

Lining up against the Quakers
Were some boys who know their business,
Not a Thomashawk among them,
But they all had on their war paint.

Opposite "Billy" Bull the centre,
Was the ever-fearless Lone Wolf,
While beside this gallant warrior
Was "Young Man Who Walks On Horseback,"
"Set 'Em Up" and brave "Metoxen,"
Man who eats pie with his hands tied,
He who never tasted Spoonju,
Ready for the bloody battle,
Brave and fearless looked the redskins.

Time was called, and then the Indians,
Not like Corbett and Fitzsimmons,
But like men who fight like blazes,
Sailed right into Pennsy's rush line,
While the white men had the football
The big Indians had the muscle,
And they rushed in with a war whoop,
When the Quakers made their first score
It was after bloody fighting.

"Wang! Do! Wah! Hoo!" yelled the red men,
As they took the ball a-kittin',
Up the field, and never waiting
Until they could scalp their victims,
War waged fast, and war waged furious,
Feathers flew and loud yells echoed,
Men went down and still they fought on,
Till the ball was almost over,
Where the Indians would have scored four.

"Oh, did I but have my long bow,"
Groaned the melancholy Lone Wolf,
"Then I'd do that sturdy man Bull,
Do him up all right and proper
As my fathers did up Custer."
Glory for a time seemed hovering
Mighty near the feathered red men,
Then, just at the crucial moment,
Back the football went a sailing,
Right into the Indians' goal post.

Then the red men held a pow wow
And they listened to their big chief
Who did speak to them in this wise;
"Tackle low, you jibbering idiots,
Tackle low and throw your man sure,
Throw him down and sit upon him,
Put his scalp lock in your scalp belts,
Why, you play like wooden Indians
That you see in the cigar stores."

When the first half was concluded
And the tally sheet was made up
It was seen that the young Quakers
Had twelve tallies to their credit
While their copper-hued opponents
Had a large, commodious goose egg.

For a time the warriors rested,
Counted up the killed and wounded,
Showed their figures to the ladies,
Who applauded from the grand stand,
And laid plans for further carnage.

When the fight once more was started
Williams, he of sturdy physique,
Took the ball and went a-running
Through the whole eleven Indians,
And by aid of interference
He piled up another touchdown.

Then the Indians seemed discouraged
And the Quakers, without trouble,
Ran the score up till the total
Stood at thirty-six to zero.

But the Indians took their vengeance
From the hide of Brooke, the full-back,
Whom they knocked down, jumped on,
Tossed about and sat all over,
'Til he had to hunt a doctor.

After all the fight was over
And the Indians had been routed,
Sadly sighed the brave Metoxen:
"Boys, we'll have to hit the peace pipe."
Sadly sighed the gallant warrior,
"Sometimes, boys, we may beat squaw
men.

Sometimes execute a war dance,
And raise Cain among the settlers,
But when it comes up to playing
Children's games like unto football,
We're not in it with the Quakers."
And the Quakers simply answered
By a "Rah! Rah! Pennsylvan-yah!"
While the grand stand also echoed
With the same time-honored war cry.

—[Inquirer.]

"The game yesterday was by long odds the hardest Pennsylvania has had this season. The Indians showed surprisingly strong in defensive play, and with good coaching they would defeat Lehigh, Lafayette or any team outside of the larger colleges. They played the game in a style peculiar to themselves, relying mainly on their strength and grit to carry them through. Pennsylvania's mass plays and skilfully formed wedges had no terrors for them. They fearlessly crushed into the interference and tackled like fiends. The Indians frequently got the ball on downs, and near the close of the first half carried it to within a yard of the Quakers' goal line. It was the closest call red and blue has had this year and came near spoiling a perfect record.

The way the Indians got through the line in the first half was calculated to give Coach Woodruff nervous prostration. They opened holes at the tackles large enough to drive a horse and wagon through, and McFarland and Metoxen made many gains in this direction. The Quakers found the Indians' line to hold very well, and most of their long runs were made by skirting the ends behind good interference."—[Inquirer.]

Pennsylvania defeated the Indian School of Carlisle in two twenty-five minutes halves yesterday afternoon by 36 to 0. This looks as if the Quakers had taken a day off and played sleepy football. Not a bit of it, for they were given the hardest struggle they have had this year. They had to earn every point and even then at hard cost. "Pennsy" was called on to play mighty stiff foot-ball in order to win, and they had a monkey and a parrot time of it in keeping the dusky warriors from carrying the leather over her goal line with their bull-like plunges. It seems as if at last a pursuit has been found for the Indians at which they are bound to prove masters. Hereafter our leading colleges need not scour the country for "prep" school material and invade blacksmith shops and other halls of hard toil in their resorts to find artisans who want a change of vocation. They can just take a trip to the Indian country and corral a couple of Cherokees for half-backs, an Apache for quarter, a Sioux for full-back and a lot of Chickasaws and Choctaws for their rush-line. This is no joke. If all Indians can play foot-ball like the boys from the Carlisle Training School, foot-ball is bred in the Red Man. They tackled like fiends and their activity and endurance was remarkable. Coach Woodruff said: "We can gain ground through their line, but there is no use sending a man at the ends, for their whole team is over there like a flash and it's no go." The Indians played fast and apparently were never tired. When a Quaker was stretched out for repairs a satirical smile would pass over the Indians' faces, and nodding to the other, would say: "He wants wind." Now, everybody knows the Pennsylvania team don't want wind, especially with some of the men who pretend to represent it. Once Bull was *hors de combat*, when a witty Apache, pointing at him, remarked to a brother of his tribe who was playing close by, "Sitting Bull," but the Quaker got up and shook hands with Lone Wolf and the slightly pointed joke was overlooked.

Between the halves George Woodruff said: "That's just the kind of foot-ball I dream of. It's bred in those men. They are strong as bulls and fast and active. I would rather train that team than ours. I could make more out of them. They are natural players."

They are a twenty-point better team than any Pennsylvania has played this year. "Harry" Thornton, Penn's old guard, is playing on the Duquesne Athletic Club eleven, and the Indians defeated it 16 to 4. Thornton wrote to Woodruff, saying: "You will find a mighty strong team and a set of gentlemen." Such was the case."—[The Press.]

"A stronger aggregation than was the Indians cannot be presented by any college or university in this state other than Pennsylvania, and by very few outside of it.

They not only played football from start to finish as fast and as hard as it can be played, but they acted courteously throughout.

In tackling particularly the "braves"

excelled. They quite took the breath away from the Pennsylvania runners by the way they caught the runner out of the midst of the interference. Not only were they active but they were sure. Crouching low they evaded or threw the advance guard and rising caught the runner.—[The Times.]

A finer exhibition of football has never been seen in this city. Hard, fast and fierce the play was throughout, but the most excellent good feeling prevailed. In fact, a game more free from objectionable features could not be played. The Indians tackled remarkably well. They managed to break up the interference and secure the runner in a way that a college team has never done. In fact everyone agreed that the tackling was the finest exhibition ever given here in that line.—[The Record.]

The Indians played a hard, aggressive game from start to finish, and had they a coach who would teach them some sort of team work, it is safe to say that they would be the equal of any team now playing. Their two ends are big fellows who tackle splendidly and are in every play, while their big guard, Pi-ree, made Wiley Woodruff attend strictly to business all the time.—[Public Ledger.]

The game with the Carlisle Indian School eleven yesterday was not looked upon to be a hard one, but the ball hadn't been in play many minutes before Penn's boys found they had a very stiff argument on hand. The game proved to be the hardest of the season, and the 1500 people who saw it saw playing that was first-class on both sides.

The Indians put up a remarkable game. At times they were simply invincible, and Penn often lost the ball on downs, for she could not budge the visitors' line for scarcely any gain. They have by far the best team of tacklers playing football today, excepting none. In this line their work far outshone Pennsylvania's, and had they one-half the science of the Varsity, it would have been even betting on the winner. Their ground-gaining abilities were something good to look upon, for they made constant advances, almost as much as the Varsity when line-bucking tactics are considered.

Their tackles were all fair, and the greatest admiration was bestowed upon them for their dexterity in bringing a man down. Their tackles were, to a man, low, and once they had a hold, they never left go."—[The North American.]

The details of the game are as follows:

Captain Pierce won the toss and chose the east goal. Pennsylvania made a short kick and secured the ball. The ball was rushed by very hard work to the five yard line, the runner being frequently tackled for a loss. Here our boys braced up and secured the ball on downs. The ball was carried out 20 yards on dashes into the line. It then went to U. P. on downs, and the ball changed hands several times on downs. Finally after 10 minutes' play, the ball was carried over by the Quakers for a touchdown, but no goal resulted. Carlisle kicked off and after another ten minutes' hard play, a second touchdown was made. No goal. Shortly after play was resumed, Metoxen fumbled a kick and a Pennsylvania rusher captured it and carried it over our goal line, but no goal was kicked. On the kick-off Pennsylvania got the ball, but failed to gain. A short kick and the ball was the Indians' only 25 yards from the Pennsylvania goal. A series of plunges into the line and the ball was within a yard or two of Penn's goal. Then the Quakers grew desperate and secured the ball on downs, and our golden opportunity was lost. Time was called with the ball near the middle of the field. Score 12 to 0.

In the second half, Williams secured the ball on the kick-off and aided by good interference made an 85 yard run for a touchdown. No goal. Then Penn tried kicking and secured the ball on a muff 20 yards from our goal, and another touchdown but no goal resulted.

After hard work, the Quakers rushed the ball to near goal line, but lost on downs. Our boys could not gain and U. P. secured the ball and soon made the touchdown. No goal. Another muff gave the "Penns" the ball well in our territory and another touchdown was made, from which a goal was kicked. The last touchdown was made in the same manner, goal being kicked. Time was called with the ball in midfield. Score, 36 to 0. Our team lined up the same as at Pittsburg, Seneca taking Campeau's place at end.

BRAVES ON THE GRIDIRON.

The Indian lads in the school at Carlisle, Pa., are making a new and impressive demonstration of their fitness for the most modern achievements of American civilization. They are building up a splendid record as foot ball players. So far this season, we believe, they have scored an unbroken series of victories. Strong opponents have gone down before these braves like grain before the reaper. Teams made up in large part of experts trained in the greatest foot ball universities—Yale, Princeton, Harvard, and the University of Pennsylvania, have been routed by the Indians of a comparatively small school.

This shows how untrue it is that hopeless decline has seized upon the American Indian. Physically and mentally, he seems quite capable of keeping abreast of the times. Given the stimulating influence of a white man's education and he can run, tackle, interfere, buck the line, punt and kick goals as well as anybody else. He is full of stamina and courage, and when the foot ball gridiron becomes too warm for comfort he suffers without a murmur. In every sense, the Indian is a shining success as a foot ball player.

And if foot ball is not the final test of the fitness of a race for the world's struggles and labors things must be sadly askew, somewhere and somehow.—[Cleveland Leader.]

INDIANS AS FOOTBALL PLAYERS.

The well-contested football match between the University of Pennsylvania and the Carlisle School Indians the other day brings up the interesting question whether the red man could beat the white men at football if they were equally well trained.

Perhaps some light may be thrown upon the question by the theory of R. Meade Bache and the experiments made at the University of Pennsylvania as to the automatic quickness of the different races. These experiments showed that the Indian's automatic movements were much quicker than the white man's. He saw more quickly, heard and responded to all sensations more quickly. Mr. Bache's theory is that the higher the civilization the greater the loss in quickness of the automatic movements.

The remarks of Coach Woodruff that he would rather train the Indian boys than his own team and that they composed the ideal team for which he has been long looking would seem to sustain the purely scientific experiments.—[Philadelphia Inquirer, Oct. 21.]

FINIS.

The Bannock Affair.

Brig. Gen. J. J. Coppinger, Commanding General of the Department of the Platte, arrived in Washington on Sunday night direct from Omaha, and has since been busily engaged transacting the business which took him to the Capital and in calling on his old friends and receiving calls from them. He was at the War Department on Tuesday, accompanied by his aid, 1st Lieut. Grote Hutcheson, 9th Cav., and paid his respects to Secretary Lamont. He also discussed with that official several matters connected with his department and the recent Bannock troubles. His oral report was also heard by Indian Commissioner Browning. His official report on this trouble was submitted to the Secretary during this call.

Gen. Coppinger said to the "Journal" representative that so far as he knows but two men and one child were killed in the Bannock "outbreak." These were all Bannocks. One Indian, called Nee-Mutz, a man of 21 years, was found shot through the back, the ball having passed through the body and lodged in the bones of the left wrist. He was brought to the soldiers' camp thirty days afterward by a detachment of troops, still conscious but in a frightful condition, the wound having begun to mortify. Nee-Mutz told Gen. Coppinger that on July 12 eleven Bannocks and their squaws were hunting

elk. They were suddenly awakened in camp that morning and found themselves surrounded by fifteen or twenty armed white men. They were arrested and started away single file, mounted, a white man in front, next an Indian, next a white man and so on, with a squad of white men behind them and the squaws and children following away behind unattended. He said some of the white men told him they were going to hang the Indians, and that others said they were going to put them in jail. At any rate, as they marched along the narrow trail they passed near a wood and the Indians with a cry of warning broke away and ran for the timber. The white men opened fire. One Indian was shot down with four bullets. His body was afterward found and buried by the soldiers. Gen. Coppinger said a child was killed—some told him by falling against a rock, others by a blow from the stock of white man's Winchester. Another Indian was killed, but his body could not be found. Nee-Mutz was wounded. The other Indians escaped.

"This was all there was of the Bannock outbreak," continued Gen. Coppinger; "it was an outbreak for liberty, not for killing white men and burning and pillaging their homes. The Indians were no more responsible for the trouble than I am. They were peaceably engaged in hunting elk, which they had a perfect right to do. It was not only their quest for food, but their recreation. They were not given all the meat they needed by the Government, and by explicit conditions of their treaty were allowed to hunt as many elk as they required. They were not killing elk by the wholesale for their unborn young, as the white men claimed, nor were the canyons filled with the half-consumed carcasses of the animals."

Gen. Coppinger's personal investigation failed to show a single instance of reckless slaughter of elk by Indians. On the contrary, he found that the Indians cared for the meat and dried and carried home what they did not eat on the spot. Nor are the settlers of the Teton basin responsible for the trouble with the Indians. Gen. Coppinger did not care to say who were responsible. There never was any danger in the Teton basin or at Jackson's Hole of an outbreak of the Indians. They were in more danger than the whites, and the visit of the soldiers probably saved the lives of more of the former than whites.

Gen. Coppinger believes that it will be wise to keep troops in the field for some little time yet. He has stationed two companies of the 9th Cav., east of Jackson's Hole; two troops of that regiment south of Jackson's Hole; two companies of infantry west of Teton pass; one company of infantry in Swan's Valley, and two companies of infantry at the Bannock agency. The cost of the entire movement will be small aggregating, according to an estimate made by Gen. Coppinger, less than \$10,000.

Gen. Coppinger said the affairs of his department were in a very satisfactory condition. The troops had had considerable exercise in the field during the past summer and were in good health.

The statements of Gen. Coppinger are fully confirmed by the report of the U. S. District Attorney for Wyoming. Unfortunately there is no United States law that will reach the murderous officials and local public sentiment protects them. A similar report comes from the U. S. Deputy Marshal of Wyoming. The whole affair was, in the Marshal's opinion, "a premeditated and prearranged plan to kill some Indians and thus stir up sufficient trouble to subsequently get United States troops into the region."—[Army and Navy Journal.]

The Philadelphia Record had this timely sentiment to offer last month:

The killing of fifteen Bannock Indians by Oregon stock men gives timeliness to the query which is being made in various quarters: "Why waste missionaries on China, when they are so much more needed at home?"

WHAT THE CARLISLE INDIAN BOYS AND GIRLS WRITE TO THEIR HOMES.

Once a month each student is required to write a home letter as a school exercise. They are privileged to write as many letters as they choose besides, but these school letters are the only ones that come under the inspection of teachers or officers. From those written in September, we take a few extracts showing the trend of thought of some of the new pupils as well as those who have been here some time:

Extracts.

"I have once more settle down in nother part of the world after a long tiresome journey. I am now joying the privileges of knowledge of this institution. I don't regret coming here. I like this school for the reason that everything in it is good. I have received many letters from friends from different schools throughout the United States and I am right when I say that Carlisle school is ahead of them all."

"I have just returned from a country home. I have been very successful with my occupation of farming and understand how to manage it, etc. The place where I worked during the summer is a very nice place and they treat me well in every way for they are Friends or Quakers and they want me to come back there next period."

"It is a very pleasant school because we learn more things than we ever did."

"When I first came I weighed 108 and now I weigh 120."

"As all of us have returned from the country and telling each others of our pleasant times so I will tell you that I had a very pleasant time and had a nice home."

"I have returned to school this month and I'm ready to study and try harder than I did the past time."

"I was lonesome the first week I came in from the country. I was treated like their own son all the while I was there. I was very sorry to leave the place."

"You asked to tell all about the school. It is a nice school. I like it better than any school I have been to. I go to the Catholic Church every Sunday to mass. That is away down town about a mile's walk. Father was up last night and gave instructions. We have everything so nice in the school. There is electric lights all over the school in every room and hall. There is a separate room for every three girls."

"I am glad I came east to learn more about civilized ways. I am getting along very well and like this place very much indeed. I wanted to get away from all the bad influences and try to improve myself in every way. I thought it would be best for me to get away from the reservation so I did as soon as I can. This is a very good school indeed. I intended to stay east for good and live with the whites."

"I am having a delightful time, so I don't believe I will be home for a while. I would like to stay and learn a little more while have a chance to do it."

"I had a most lovely and delightful home in the country this summer. I was very sorry to part with the people with whom I lived with. They all felt sorry to see me come back."

"Please do not say you want me to come home any more for this year. It is a great deal better for me to stay long than this."

"I had a good time while I was out, and I believe that country life has done me good. I noticed it myself."

"I love the school very much. My teacher is very kind indeed. How is my dear little sister? Dear Ma and Pa please don't let her talk much Indian because I want her to talk to me when I get home. My brother was as proud as he could be in his blue suit and a white shirt and a high standing collar. He likes it here, too."

"We like our new home very much. Every one is so kind to us."

"I have an experience of farm work but my school experience is dull time no matter how hard I try. It is hard for me to get information."

"I went out in the country last summer to work. I had a good place and liked to stay there. The people with whom I lived wanted me to stay out all winter but I didn't want to stay."

"I am anxious to hear whether my

brother is going to school or not. Please tell me next time you write."

"I have had a nice time since we came in from the country. Everything looks so nice around here. All the girls are so happy to see each other again. It is so nice to be out here and have many new friends and see something new. I have been here a year now and it does not seem so long. I have learned a great many things since I came here. We go to school half a day, but we learn as much as if we went to school all day. We have study hour in the evening."

"I came back from my country home and I cannot help but see the great improvement of my health as well as in many other things, and I have learned a great many things about house work, and I am sure I can be of some great help to you whenever I return. I am thankful for the great beautiful home I had for my vacation this summer."

"This is a good school but I have seen better schools. I am sorry I ever came here because, I am learning very slow, the teachers are comming school Graduates of this school they are strict here on the children I am goying to try and come home pretty soon I am goying to try while I stay here eny way this is a good school for those who like it Im goying to try while I stay here enywhay."

"He told me that you want me to come home next summer. I do not know wheter I will go or not. If I do go home I don't think I stay very long because the climate will not agree with me."

"I just came back from the country. I had a nice country home and was sorry to leave my country mother. She was so kind to me and she just cried when I came away."

"I came back from the country by myself. I had a good while to stay in Philadelphia so I walk around to see some things a great many things what I never seen before. I saw buildings very high, and then there was a prade going on and way up in the buildings I could see people looking down from the windows at the prade. They look very small."

"After my time is up I will go home and then come back again to learn some more. I think I am behaving as I ought to behave."

"Where I been working this summer I learned to plow and load anything. I load about 45 wagon loads of hay and about 50 loads of wheat and oats, and he got fine water melons 5,000 and got 1500 bushels potatoes fine too."

"I came back from my dear country home, O, but we had a good time coming home and there was only one girl missed the train and had to come on later. There was no one to meet us at Philadelphia, we all had to take care of ourselves."

"This afternoon I have to work at the hospital. Such as the following, wash the windows, sweep, dust, make the sick boys and girls beds, and get the dinner for them in waiters, I mean those that are sick in bed. I work there as long as the school bell don't ring. Sometimes I get late for line or roll call rather, but as I could not help they very often don't mark me late."

"There is nothing in here to make any one get lonesome for there is lots things to enjoy."

"I like my country home very much. I wish I could go back there next spring. I heard that you have so much to do that is the reason you don't want to come back. I am so glad that you have work to do. It is nice to have something to do, than to go around through the agency and doing nothing."

"When I was out in the country I never think of my home in South Dakota, but since I come back to Carlisle I am homesick all the time. Why didn't some of the boys and girls come over here to school? I think this is a very nice place for them. I don't think they can learn anything when they go to school there."

"I am sorry to say that some of my best friends have gone home. I am sorry for them for they had not yet learned what is good for them. This is a nice place to stay for I have learned lots of things which I would not have learned at home. I am very glad that I came to this school. Every thing is so pleasant and everything plenty and all the help that is needed."

"We have plenty to eat all the time. I have never cried to go back home yet. I don't think I ever will. I am very sorry to leave you all but if I had staying I would had never knowed any thing."

"I been working on farm and I had very nice place I wish you was here."

"I like my new school-room, the teacher, very much. It seems so hard for me to getting along with my arithmetic lessons, but I do hope I will not be put back with it."

"I feel almost as happy as if I were at home."

"I'm so interested in my studies, I have my mind on it more then anything else."

"I am getting along all right. O, we have a good time here."

"Like very well in Carlisle Indian School."

"They are many children in this school. I was surprised when I see boys and girls first day we came here, and here is place to learn something that you wish to learn."

"I think this school is very nice. I ought to come too. I wish she would come here next summer."

"I left the dear Whites Institute, last August, 22, 1895. Well, I'm in a perfect health. I haven't written to you for a long while so I guess you think that I am dead or something, but I'm still live yet, and I have a good time every day. I remember you all the time. I think this is a good school and I like this place very much."

"I like this school very well because the girls are so kind to me and the teachers are so kind to us."

"I wish you would tell — to sell my gun and send the money to me and I like to have little I need sometimes to get anything what I wish to get it I am learning at the trade harness shop and I like it very well to do my trade."

"I am sorry to say that I cannot write Indian because they don't allow us either to write or to talk Indian. We have to report every Saturday. I try to do my best because I wish to finish up my school work."

"I was very lonesome when I first got here, but I am all right now. My work is in the the Dining-hall this month. I only have to wash dishes, sweep the floor and set the tables, and — works in the sewing room, she makes dresses and shirt. The works here are not so hard as they are at —."

"I want told me what you think for you, is all right my Horse and my dog and my cat is names Jack and my dog is name Biscuit and my Horse is name Nellie, now Good bye half past 10 o'clock commence to write this letter I done half past 11 o'clock I done."

INDIAN WARDS OF THE NATION.

A Chicago subscriber sends us the subjoined clipping from the *Chicago Chronicle*, of September 19th, '95, with the following comments:

"Having lived among the Indians for a number of years and become acquainted with their habits and peculiarities, I feel an interest in their progress. The enclosed clipping which I cut from the editorial columns of to-day's *Chicago Chronicle* showing that nearly three-fourths of the Indians of the United States are self-supporting, will, I think be of interest to you, as it is one of the few editorial comments of the western press that have dealt fairly with the Indian. If such truths as these were brought more frequently before the people instead of the ever-recurring and fabulous reports of Indian 'outrages' and Indian 'massacres,' I believe the feeling of the American people would be much more friendly toward Indian education."

The Clipping.

Many intelligent people will be surprised to learn that nearly three-fourths of the Indians of the United States are self-supporting. Of course all Indians receive from the government the revenues to which they are entitled from the sale of their lands. But out of 248,000 members of the tribes all but 58,000 obtain their means of livelihood on farms or in other productive industries.

The Indians who live solely on rations and other supplies furnished by government are in the extreme northwest or southwest. The northwestern wild Indians are in Montana and Idaho and probably stray across the Canadian frontier in pursuit of game. The southwestern wild Indians are in New Mexico and Arizona, and trespass on Mexico as the northern

tribes do in Canada. Including all these vagabonds and mendicants, less than 25 per cent of the Indian population live exclusively on food furnished by the government.

Several hundred Indians live in the state of New York and their political relations are in a measure independent. They are the relics of the numerous and powerful nations that were dispossessed as the whites moved westward from the sea coast a hundred and fifty years ago.

The ideal Indian heroes and their usages in war and peace live forever in the pages of James Fenimore Cooper. Their descendants are engaged in the unheroic occupation of raising wheat, corn and barley, and they drive cattle to market along the roads which are the lines of the warpaths that their ancestors followed five generations ago. The remote progeny of the Uncas pay taxes and their children attend the public schools. Some relics of the Five Nations live on farms and work in the lumber camps in northern Wisconsin.

On the reservations at the west the Indians produced last year a vast amount of grain. They sold 15,000,000 bushels of wheat, oats and barley. Over 30,000,000 feet of timber was taken from their pine forests, for which they received the value of the stumpage. They have 2,000,000 head of cattle, including horses, mules and sheep. Over 35,000 Indians live away from reservations, among white people, on farms which they have bought and cultivate, or in settlements where they follow manual occupations.

It is said that much of the land given to Indians on the reservations is not tillable. No fraud was intended when the tracts which they occupy were selected. They took the good and the bad together, and find that their bargain is not as favorable as they had supposed. They were thinking of the pursuit of game, not of plowing fields, when they made their land contracts with the government.

It must be understood also that the Indians violated all the traditions and habits of their race in becoming tillers of the soil. It was menial work, such as from immemorial time had been performed by the females of the tribes. It was squaw labor. The progress made in useful employments by the descendants of the great aboriginal warriors is one of the marked triumphs which civilization has accomplished.

HE KISSED THE FLAG.

Christian Endeavor Convention at Erie Aroused to Great Patriotic Enthusiasm by the Rev. J. A. Rondthaler of Indianapolis.

Erie, Pa., Aug. 23.—The second day's session of the Y. P. S. C. E. convention was made remarkable by the patriotic enthusiasm aroused by the Rev. J. A. Rondthaler, D. D., of Indianapolis.

Dr. Rondthaler delivered an address on "America for Christ and Good Citizenship," and raised the audience to such a pitch of patriotic enthusiasm that it broke forth in "America," and when the Doctor kissed the flag, thousands of men and women jumped upon the seats and broke forth in the "Star-spangled Banner." It was one of the wildest scenes born of patriotism ever witnessed in Erie.—[*Buffalo Express*].

INDIANS ROBBED.

Masked Men Robbed Them of Twenty-Three Hundred Dollars.

[Special to THE STATESMAN.]

LEWISTON, Aug. 23.—Three Indians were held up by three masked men 30 miles south of here and robbed of \$2300. The men had shotguns. There is no clue. Over \$200,000 was paid to the Indians yesterday and to-day.

The Indians are flocking into Lewiston and spending their money freely. They find no difficulty in getting whiskey and a shooting affray has already occurred. No one was hurt. The Kamiah Indians, who refused to accept drafts, will be brought in by Indian police from their settlement 100 miles east.

The *Cherokee Advocate* has at last come to its senses and is outspoken for allotment. A short time since and this paper could not say enough against allotment. Nearly all the papers published in the Cherokee Nation are advocating this ameliorator of all the difficulties confronting the people, and the allotment sentiment is becoming wide spread. There is no danger but what every heir of this vast domain will be ready and anxious to hop onto his or her little slice long before the opportunity presents itself.—[*Vinita Chieftain*].

SUMMARY OF LOCAL HAPPENINGS.

Pupils admitted since August 23rd:	
Boys - - - - -	109
Girls - - - - -	65
Total - - - - -	174
Total number of pupils on roll:	
Boys - - - - -	462
Girls - - - - -	300
Total - - - - -	762
In country homes:	
Boys - - - - -	93
Girls - - - - -	70
Total - - - - -	163

Died.

LITTLEHAWK—On Tuesday afternoon, Oct. 29, 1895, at our school, Herbert Littlehawk, of Pine Ridge (Sioux) Agency, Dakota, of Pneumonia, aged 26.

On the afternoon of the 30th, just as the chill twilight of an October day was gathering, all that was mortal of Herbert Littlehawk was returned to earth. The members of the Y. M. C. A., whose president he was, stood about the open grave to receive the body lovingly carried to its resting place by his fellow officers. The Rev. Mr. McMillan of the St. Johns' Episcopal Church, of Carlisle, to whom Herbert's beautiful Christian character was well known, and who had spoken comfort to the hearts of all in his beautiful and feeling address in the chapel, read the impressive Episcopal burial service; and we came away with heaven's benediction on our hearts in the precious assurance that "Blessed are the dead who die in the Lord."

The talks at the opening exercises of the daily sessions of school cover a wider range of subjects than usual this year. The Founding of Rome; Life and Customs of the Koreans; the Natural Bridge of Virginia; the Invention of the Gatling Gun; Finland, and her Legends; Oliver W. Holmes; Ostrich Farming in Arizona; Sutro Heights of San Francisco; the Woman's Christian Temperance Union and the Convention held at Harrisburg; the Character and Genius of Edgar Allen Poe; the Girlhood Days of Frances Willard and Lady Henry Somerset; Late Improvements in Telegraphy; Money and Currency Question; Harvard College, etc., have been discussed with great benefit to all concerned.

Literary Hall, a building 50x60 feet and three stories high immediately in front of the Gymnasium has been the principal work of the masons and carpenters during the summer and early fall. On the first floor there are a reading room, library, and bath-rooms, all commodious. The second floor is to be fitted up for Y. M. C. A. purposes, and the third floor has been divided into two very nice halls for the Debating societies. The building is to be dedicated with appropriate ceremonies in the near future. It now forms the most imposing and artistic structure on the grounds, and is a building long needed.

Many of the boys have become expert bicyclists.

The Debating and Literary Societies have made a good start for the year. Interesting questions are being discussed weekly, and the annual entertainments are being worked up.

The old reading room at the large boys' quarters has been turned into much needed sleeping apartments.

The return of some three hundred pupils from country homes, and a number of transfers for the winter occurred in September. All are now settled down to hard work and study and are progressing.

Five of our pupils are attending Dickinson College Preparatory.

September and October have been unusually dry months for Carlisle.

Drilling of the battalion is a daily exercise and adds greatly to the health and carriage of the boys.

That the Indian exhibit in the Government building at the Cotton States and International Exposition is a continual object lesson to the people of the South cannot be gainsayed.

The following Sunday School officers were elected for the ensuing year: Superintendent, Mr. Spray; Assistant-Superintendent, Miss Hamilton; Secretary, Martha Sickles; Assistant Secretary, Tenie Wirth; To visit town Sunday Schools, Professor Bakeless.

Two-hundred and eighty-seven dresses have been made in the sewing department since September, in fitting out new pupils and on personal work for girls. In addition to this there have been eighty-four coats made, besides the manufacture of stack upon stack of underwear. This new work in connection with the mending of hundreds of garments and the darning of thousands of stockings has kept the girls and instructors more than busy.

Fifty-seven tables now in the students' dining hall. It is one of the interesting sights to visitors to witness this regiment of young soldiers in the cause of education, seated at their meals. The staging of grace is always an attractive feature of the meal hour.

One day in September, sixty of the Indian boys cut up a twenty-acre field of corn in two hours and forty-five minutes, and it was pronounced an excellent piece of work. A large party husked the corn and stored it a little later on.

The potato crop this year is a partial failure owing to continued drouth.

Among the several trained nurses who are out from the school following their profession in the heart of the most cultured communities, Miss Katie Grinrod, class '89, graduate of Woman's Hospital School of Nursing and Miss Julia Long, now connected with the Methodist Hospital of Philadelphia, visited the school during their vacation period.

The threshing at the farms is done. The yield of wheat was twenty bushels to the acre. Considering the drouth it is thought a fair yield.

Once or twice a year we are favored with the presence of officers of the Y. M. C. A. This fall we had with us for a few days Mr. Hugh McA. Beaver, State Secretary, and son of ex-Governor Beaver. He conducted several meetings in the interests of the Y. M. C. A. work.

One of the most interesting meetings of the King's Daughters Circle was held on Sunday afternoon the 27th. It was a joint circle and Mrs. Shevantibai Nikambe of Bombay, was present and spoke of her work in the educational field of India.

Rev. Madhavarav Nikambe, of Bombay, preached to our school on Sunday afternoon, October 27.

Among the distinguished visitors of the month have been Rev. Madhavarav Nikambe and wife Mrs. Shevantibai Nikambe, of Bombay. Mr. Nikambe is a Hindu Christian Presbyterian minister and Vice-President of the Y. M. C. A. Native Christian Branch at Bombay. His wife is a matriculate of the Bombay University, being one of the first Hindu ladies who went up for that examination in the Presidency. She has been engaged in the educational work among the Brahmin and other high caste ladies of Bombay for the past ten years and for the past five years has conducted with great success her own school for child wives in Bombay. Mr. and Mrs. Nikambe have come to examine into the various missionary efforts of this great country, and to interest people in Missions in India. They expect to remain here but a few months, and can be reached by letter by addressing Dr. F. Hill Crawford, Chambersburg, Pa.

On the evening of the 5th of October there was a special meeting in honor of the arrival of the first party of Indians from the west to start the Carlisle Indian School. There were addresses of reminiscence by the oldest employees in the service, those who have been here since the beginning.

Dr. Montezuma was elected First Vice-President of the Cumberland County Medical Society, at its meeting this Fall in Carlisle. The Doctor read a paper upon the efficacy of Menthol.

Dr. Charles Eastman, General Secretary of the International Committee of the Y. M. C. A., whose special field is the Indians, has again visited the school in the interests of his chosen work. He is a Sioux Indian and it will be remembered married the well known poetess, Elaine Goodale.

The trolley is running in the town of Carlisle. Now with a new street opened to the school and the trolley on it, it would be of great advantage to us and the many visitors who come to see the school, but as the matter stands it is not of much use. Improvements come and we hope this one will.

The laundry now handles ten thousand pieces a week.

MISSIONARY AND CARLISLE, ARM IN ARM.

A recent private letter from one of God's own missionaries in the field is so full of the thunder and lightning which purifies that we cannot forbear taking large extracts for the benefit of many:

"You labor under the disadvantage of being in advance of the times, and the man who has not only the Indian but the dear public to educate finds himself sometimes 'Between the devil and the deep sea.'

"When I hear the cry of the sentimentalist about 'Breaking up sacred family ties,' I can only excuse it as I do many things in the Indian on the ground of his extreme ignorance.

We who have spent our best years for the Indian, in such service as these same people would not for one moment consider giving themselves to, know to our sorrow that practically there IS no such thing as family life among them and ties considered sacred as we understand the term.

If the people who spend their time worrying over what is to become of educated Indian girls, would spend a little more of it investigating in person the condition of the uneducated or the fate of the bright few who get a glimpse of light in an agency school only to be thrust into the outer darkness of the reservation when their school days are over; if they could see things as they ARE, there would be only one opinion in this matter.

The very best institution life possible can never equal family life in the development of character.

'He setteth the solitary in families.'

It remained for man to put him in institutions, and the change is not for the better.

When the millenium dawns all these great human incubators will be done away with, and humanity will get up and do its duty by every other bit of humanity with which it comes in contact.

But you and I will never see that day, and must continue to do the best we can with the means at hand, 'Till the day breaks and the shadows flee away.'

As the lowest forms of animal life are found in the depths of the ocean where light does not penetrate and organs of sight are unnecessary, so the lowest types of human life are found in the corners of the earth where the light of a Christian civilization has never reached.

We all know the modern definition of an Indian reservation, and an Indian Pueblo is merely a condensed reservation.

If the moral and sanitary conditions of a large reservation are bad, just draw a small circle containing a few acres of ground and sweep the entire reservation into it and you have a pueblo.

Perhaps this testimony from a home on an Indian reservation may add a feather's weight to the growing convictions of the true friends of the Indian.

If the American people desire to raise and perpetuate a class of human beings belonging to the order of invertebrates, let them keep them on reservations wrapped in the swaddling clothes of infancy as an appropriate badge of their helpless condition.

Just as long as Eastern people say 'STAY IN' to the Indian they need not wonder that the average western man will say 'GET OUT' to the poor, dirty victim of a wretched system."

"LO, THE POOR INDIAN!"

Dr. Charles Eastman Tells Something About the Degenerate Scions of To-day.

Dr. Charles A. Eastman, the Sioux Indian physician and missionary who was married to Elaine Goodale the poet, is on a visit to New York with his wife, and made an address there recently on the Indian question.

"I find," he said, "that the Indian as a man is very much the same as the men of other races. Their habits and their faculties are the same, and when they are developed, they have as much manliness, goodness and self-respect as the men of other races. The great trouble

with our young men to-day is that they have been precipitated into modern civilization with such suddenness that they have absorbed most of the evil of it and little of the good. They are mostly drunkards, rushers and idlers, and are physical and moral degenerates. They are not the same men that the Indians of my day were. Then our young men thought nothing of ten and twenty mile runs, and it was a common amusement with them to race and beat fleet ponies across the prairies. To-day you can scarcely find an Indian who can run as much as two miles, while in the old days it was nothing to do from fifty to seventy miles a day in foot travel, and to go for as many as three days and nights without food. This difference between the Indians of old and the Indian of to-day only serves to illustrate the fact that the race has degenerated physically and morally since civilization has been thrust upon it.

"They say that the Indian is dying away. If the Indian is it is a good thing. What we want to save is the man, the good in the young men, and by doing that we save the race. It is going to be hard work, for the small tribes are scattered all through the West, and harassed and driven nearly crazy as they are by the Government, it is difficult to win over their confidence. They are absolutely without ambition now, and the only way that that can ever be affected is through the medium of the Gospel. My idea of converting the Indian is to start in by improving him physically. Then improve him mentally and you will find a self-respecting, noble and gentlemanly man. The Indians were originally the most gentlemanly race extant. The Sioux were famous for their gentlemanly behavior among themselves, and I know it was the same with many of the Northwestern tribes. The best evidence of this is the fact that the young Indians were never allowed to address their elders until they were 21 years of age, and no male could smoke until he had proved himself a grown man and had been admitted to the councils of the tribe. It was such laws as these that made the Indian a devoted husband and a fearless warrior. For such was the original Indian. Today the race is a ruined one—ruined by civilization. Every game with them is a medium for gambling. There is none of the manly contests of the old days now. They're all beggars, too, and even the very youngest is not ashamed to ask for alms. They live only to eat and sleep, and their thoughts are always of the Present. The Indian spirit is broken, and nothing but systematic work will ever revive it."—[The Phila. Press.]

INDIAN TERRITORY TOWN SITES.

Ex-Senator Henry L. Dawes, the chairman of the Indian commission, says that the town site question in the Indian Territory has become one of great importance. There are now about 300,000 white people in the Indian Territory. They have built up towns, but are mere tenants at sufferance, without a particle of title to the lands on which they built. The Indian courts are closed against them, as are the Indian schools to their children, 30,000 of whom have no other opportunity for schooling, excepting those whose parents are able to hire private teachers. They have no voice in the governments of these five nations, nor a police officer to protect them or their property against violence.

It will be the object of the commission, first, to obtain such a solution of the town site question that those who have built up these towns and invested large sums in costly buildings and expensive stores and trading places may have some title to the ground upon which the structures stand and some voice in their government, and, secondly, to see that the vast and valuable territory shall be held either according to the original title, for all Indians equally, or shall be allotted in severalty to them, so that each may hold his own share in fee.

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.