

The Red Man.

HIS PRESENT AND FUTURE.

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It is curious how often people of high position are misled into making ridiculous assertions in regard to Indians, and how hard it is to stop a lie or a ridiculous statement when it has once started. For instance, it would be practically impossible to make people in Arizona and parts of New Mexico and many others elsewhere in the United States believe that the notorious Apache outlaw Kid was not a graduate of the Carlisle School and that his delinquency was not the result of education. This lie has been published and republished so often by the new papers that no amount of contradiction ends its life. We have over and over again stated that Kid was never in any school and that he was an outlaw before the Carlisle School started.

Just now an eminent lady who, in a way, has had some Indian experience, is led to say through a prominent newspaper that "the best thing that can be done for the Indians is to have them educated just where they are, for it has been the experience of all that those who are taught at home seem to be more docile than those who have been sent east and acquired an arrogant manner and superficial knowledge which unfits them for their part in life; not that education is not good for them but it is best when it is conducted on the reservation." * * It is said that an Indian educated in the east is the most ferocious of all when he returns again to his savage ways."

This eminent lady has no doubt received these ideas second hand. It is quite impossible she should personally know whereof she asserts. We doubt if there is more real information on this subject concentrated in any one place in the country than we have right here at Carlisle, and we do not know of one single instance of a ferocious Indian among all those educated in the east. We know of none who have returned and become materially bad leaders and we do not know of one who has proven more false to education than Anglo Saxons. We admit that the Indian educated on the reservation is more docile to the degrading influences of reservation life than the one educated in the east, and it is natural that it should be so because reservation schools do not at all educate away from their old life. Take the Kiowa and Comanche reservation, for instance, where they have had schools for twenty-five years.

The experience is that quite all who have been educated more or less in the home schools are a unit with the tribe, in dress, habit and thought. They are perfectly contented with the ration system, the reservation system and agency control, and aspire to nothing beyond; while the Indian educated in the east, if properly educated, is and must be discontented with the tribe and aspire to higher things; and seeing the distress surrounding his

people is of course in the way of any building and perpetuating agency and tribal management. It is natural that it should be so, and such statements, therefore, as those made by the very excellent lady referred to above, are made under an entire misapprehension of the facts, and a misconception of the facts. If the only "part in life" the Indian is to be allowed to have is the communal and tribal condition then the comments are right and proper. But if the Indian is to enter upon a higher sphere of individual responsibility, citizen ship and self support, then her comments are entirely fallacious.

If we were planning to keep the Indians in tribes incompetent and incapable of self-help, independence and citizenship, we can think of no better way than the course approved by this eminent lady. Look at the five so-called civilized tribes in the Indian Territory, and at the tribes in New York, all under the influence of tribal schools for more than seventy-five years. Yet all clinging to babyhood.

"TWO KINDS OF SOLDIERS"

Under the above caption the Editor of the *Sinclair City Journal* in his issue of December 20th, 1895, expatiates at some length upon the Negro and the Indian in the Army, to the disparagement of the Indian. He would have us believe that the Indian is a failure and the Negro a success after full and fair trial. He sums up his conclusion against the Indian as follows:

"The Indian is not a good soldier and he will not be a good citizen."

The Editor of the *Journal* has not taken the pains to inform himself else he would have arrived at very different conclusions. It is well known that some of the most efficient service on the frontier has been rendered to the Army by Indian scouts who have been faithful and exceedingly serviceable against their own tribes. It is also well known that the military qualities of the Indians have baffled the tactics of our best commanders in many campaigns. We personally have well reason to know that the peculiar manner of their recent enlistment in the army and their management is entirely at fault for their seeming failure as soldiers. At the time of their enlistment we urged that it was not fair to ask that the Indians should furnish an excess of their proportion for army purposes. In proportion to their numbers they were entitled to less than 125 representatives in the army. If they were going into the army we urged that they should go in in all respects like other men, that they should be enlisted on account of their physical and mental qualities properly tested, sent to the depots and assigned to companies without reference to the fact that they were Indians. This would have recognized their manhood, put them on their good behavior and secured from them proper and loyal service.

Instead of this, however, in enlisting the Indians in the Army we catered to the reservation and tribal system. Each Indian company was made up of men all enlisted from one tribe. They were allowed to have their women with them in large number in each company than has ever been known. They were stationed at posts in the vicinity of their tribes. There were other and substantial reasons for failure, but any one of these we have named was sufficient and directly invited failure.

We advocated that if the Indians were to be made into companies by themselves, the companies should then be made up of men from many different tribes. The operation of this would bring about the general adoption of the English language, and tribal jealousies and ambitions would not only prevent combines but would grow up a healthy rivalry. Placing each company near its tribe invited innumerable complications.

There were some rare successes in the attempt to make soldiers out of the Indians under the adverse influences by officers specially adapted for such service, but we have no hesitancy in saying that there would not have been a single failure, even had the companies been made

up entirely of Indians, had there been a diversity of tribes and exactly the same rules and regulations governing in the case of all other soldiers enfold.

Had we been planning to attempt a movement of the kind with the view to having it fail we should have pursued just the course that was followed. We are not, however, an advocate of the Indian becoming a special feature in the army, nor a special feature anywhere. We advocate giving him an individual chance and an individual opportunity everywhere and then holding him to an individual accountability, and know through very many experiences that then there will be no failure.

OPEN LETTERS BETWEEN REV. H. G. GANSS AND CAPT. PRATT.

ST. PATRICK'S RECTORY,

CARLISLE, PA., Dec. 9, 1895.

CAPT. R. H. PRATT, Supt.

DEAR SIR: In the issue of the *TRIBUNE* of September and October of last year under the caption "The Religious Complex of the Saloon Keepers in Philadelphia," your editor quoted statistics which are not only grossly false, but misrepresent one of the largest Christian denominations in the United States, but are calculated to have a most baneful effect on the hundred or more Catholic pupils attending the School. The article without endeavoring to analyze the libelous statistics that out of 8034 saloon keepers in Philadelphia, more than 6308 are "papists" by which opprobrious epithet I presume Catholics are designated.

The utter falsity of these statistics will be seen from the following official report furnished at my request by the Hon. Thomas O. Riffe, Assistant State Librarian, as supplied by the Philadelphia City Treasurer's Department under date of December 6th, 1895:

"In reply to your communication sent me at Harrisburg on the 4th instant, referring to the accompanying article quoted from the 'Christian Advocate,' permit me to inform that I made special inquiry in the City Treasurer's Department as to the number of saloon keepers in Philadelphia. The report shows that there are 8034 saloon keepers in Philadelphia, 6308 of whom are Catholics, 1626 Protestants, 62 Brethren, and 272 Baptists."

Next to this has been sent this year or has ever been issued in Philadelphia to this man. These are not untruthful, and licenses are only issued to American citizens.

There are only two colored men in the Retail trade here, and not one in the Wholesale. There are some Italians, about eight or ten in all, but the Department has no record of them. There are some Welsh, French, Scotch, English, German or Irish men in the Liquor Business in this city, as no questions concerning race or church affiliation or nationality are ever asked applicants.

A Retail License in Philadelphia costs \$1000 per annum, and when given so well see that it would be a rather hard matter for many poor Scotch, English, Irish, Germans and Americans and other poor foreigners to raise such a high license tariff every year."

It seems to me that under the circumstances, a sense of honor and fair play, should make you exercise your authority in repairing the harm done by this flagrant violation of truth—a harm done to the Catholic public and the Catholic pupils of the school,—by inserting this correction.

I will communicate with the Rev. Dr. M. J. Buckley, editor of the *Christian Advocate*, and from what I know of that gentleman's broad, liberal and Christian spirit, feel assured that the unintentional wrong done will be repaired.

I beg to remain,

Yours very respectfully,

H. G. GANSS,

Rector St. Patrick's Church.

NOTE:—The extract referred to was first published in the "Omaha Christian Advocate" and not in Dr. Buckley's paper.

Capt. Pratt's Reply.

CARLISLE, PA., December 16th, 1895.

REV. H. G. GANSS,

RECTOR ST. PATRICK'S CHURCH,

CARLISLE, PA.

DEAR SIR:—Your letter of the 9th calling in question the figures quoted in the last *RED MAN* in regard to the number and nationality of the saloon keepers of Philadelphia. The *RED MAN* for this month was printed when your letter came, so I am compelled to give your letter in the next issue, which I will do, together with this reply.

I am glad you are anxious about the statement referred to, because it shows

an interest in getting at the truth. I saw these figures several times in different papers and never a contradiction. They, so far, I now understand, necessarily relate to the exact condition of things today, but do refer to the period just before the recent license of \$1000 was placed, when there were about 8000 saloons in Philadelphia.

I note that you question only the statement as to nationality and present numbers and do not challenge that part of the statement giving the religious proclivities of the vast majority of Philadelphia saloon keepers.

If in reducing the number of saloon keepers by the \$1000 license tax there has been no material change in the proportion of foreigners and Catholics, I do not see that there is any unfair dealing or injustice in the publication referred to. My information is that the saloon keepers in all of our great cities are mostly Catholics. I have before me a "Sovereign Program" of two entertainments, one in Industrial Hall and the other in Horticultural Hall, Philadelphia, both on Monday, January 30th, 1896, given by one of the principal Catholic secret societies, whose boast is loyalty to that church and their foreign origin—the Ancient Order of Hibernians of Philadelphia County. This is a book of 88 pages filled with lodge matters and personal histories of leading members of the Order, programs and advertisements. All the left hand pages are covered with advertisements and the right hand pages contain the other matters. The opening page has a picture of Rev. John S. Foley, Catholic Bishop of Detroit, Michigan, and there is a personal account of him in which the fact is given that he is the chaplain of the Order.

Accompanying the book is a newspaper clipping from *The Catholic Standard* showing the approval of the Order by the Archbishop and Cardinal Bishops of the Catholic Church while in conference at the Cathedral Residence. There are 139 advertisements in this book and 69 of those are advertisements of saloons and liquor dealers. It is also a significant fact that of the 70 non-liquor advertisements 13 are the advertisements of undertakers.

This church society presentation is confirmatory of the statements in the article you object to, that the liquor business in Philadelphia is mostly in the hands of foreigners and Catholics.

Archbishop Ireland said in a conference of Catholic Archbishops: "I have walked through the streets of the city and looked over the doors of business and banking houses for Catholic names, but I am sorry to say I found very few. But oh, great God! what a horrible catastrophe to my heart when I looked over the doors of our saloons and found on nearly all of them Catholic names."

My own observation confirms these evidences coming from your own people. I believe that the statements made in the article you object to in the *RED MAN* were when made essentially true, and I believe that practically the same proportions of foreigners and Catholics engaged in the liquor business in Philadelphia are maintained in the reduction.

If after receiving this, you should still feel aggrieved, I make this proposition: You and I go to Philadelphia and together find out the nationality and religious trend of every dealer in intoxicants as a beverage. Then you let me publish the names and facts of the same over our joint signatures.

Yours truly,

R. H. PRATT,

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

CORRESPONDENCE.

The following correspondence between a Superintendent of Missions and Capt. Pratt, is self-explanatory:

Mr. —'s Letter.

December 10, 1895.

CAPT. R. H. PRATT,
CARLISLE, PA.

My Dear Sir:—I have just returned from an extended trip among the ——— and in the ———. While on the trip I saw quite a number of the students from Carlisle and other schools. My heart was especially moved for those who had just returned from Carlisle and other schools. It is pitiful to see how hard they try to

and Connecticut. Upon this reservation there are 3,892 Indians. The government contributes, as a gratuity \$17,000 a year to the support of the Indians upon it; yet this reservation contains fertile land sufficient in quantity, if properly utilized, to enable these Indians not only to earn a livelihood, but to grow rich rapidly. The problem for their agent is, first, to distribute the Indians upon well-selected pieces of land, and then to require them to do such skillful work upon their farms as will put an end in the shortest possible time to the heavy charge which now rests upon the Government for their support. In addition to this, of course, the schools upon the reservation should advance the children mentally and morally as rapidly as possible.

When the size of the reservation and the number of people upon it are kept in mind, the opportunity for the agent to acquire with each year of his service additional information in regard to the little principality which he controls, coupled with an increased influence over his Indians, who must rely largely upon him for their development, renders manifest the necessity not only that the right man should be selected as agent, but that he should be kept in charge until the agency can be abandoned and the Indians left without further assistance or supervision from the Government.

While I appreciate the good work which has been done by non-reservation schools and by schools upon the reservation, I do not concede that mature Indians who have received no education must remain helplessly dependent upon Government aid. The agent who combines wisdom with force can put them to work, and can teach them that they will obtain nothing from the Government or in any other way except as the result of their own efforts. Under such management the great majority ought in a few years to be carrying their own burdens and to be no longer relying upon the Government for support. Upon the reservation to which I have just referred over forty houses have been put up during the past summer, and the Indians have themselves provided the material for many more, and now only await the carpenter to aid them in putting up their homes.

The effort to make the Indians farm has proved most satisfactory. Nearly two-thirds of the families have raised at least small crops of corn, and in some instances vegetables. They have cut their hay and stacked it. Captain Baldwin, the agent, reports that there is no difficulty in making these people work, if the proper course is taken with them. He gives an instance, which I present in his own language:

For three months following my assuming charge of the agency a regular blanket Indian riot had been the order of the day. I became tired of him and his presence and ordered him in a abrupt manner to leave the agency and not to come back again unless I sent for him. He went out of the door in a very sullen manner, and after reflection I thought I might have been too hasty in my words and sent and had him brought back, and I told him the reason I had for ordering him to leave but that if he would go and pick out an allotment and go to work, I would give him everything that was needed to work with, except the horses. He did not reply what he would do, but within a few days a neighbor of his came in and said he had selected a farm and wanted one of the farmers to go and look at the place that he had selected to see if it was all right. His request was granted and farming implements such as he needed sent to him. The whole matter passed from my mind, but the latter part of September I was driving through the reservation, and I came to one of the finest fields of corn that I had seen, covering more than 20 acres. I inquired to whom it belonged and I was pointed to a house on a hill overlooking the field and told that the Indian living there owned the field. I drove over to the tepee and the first person I saw was the Indian that I had driven from my office. He rushed up to me, being delighted to see me, remarking in his own language, that he was glad to see me and that the field (pointing to the corn) belonged to him. He said, "You told me to go away from the agency and to go to work. I did what you told me." Then he showed me his hands, all blistered and callous. This man had never before known how to work. He said he would not now have to come to the agency

to get something to eat, and seemed as much gratified at the result of his efforts as myself. I examined his fields and found that he would have quite a quantity of corn that he would not need. He will deliver in the neighborhood of 20 wagonloads of corn at the agency, for which I will be able to pay him \$7.50 per wagonload, a way of securing in my which he never thought of before and which places him, beyond any question of doubt, on the road to civilization.

It is scarcely necessary to mention the record of the Kiowas and Comanches as warriors. There have, perhaps, been no more savage Indians. Yet their agent, possessed of experience, coupled with ability and force, being in perfect touch with the Indian bureau and sustained by it, knowing his entire reservation and supported by efficient assistants, can in less than ten years, in his opinion, put an end to the agency and relieve the government of any further responsibility for the red men of that reservation. But a change of control, either at the agency or in the Indian bureau, might not only stop the good work now going on, but undo what has already been accomplished. The Indian requires especially to be told the same thing constantly; he loses all confidence in the white man when started in one direction by one agent and then subsequently turned in another by a new agent or by new directions to the agent.

Education.

The Indian schools have had an enrollment during the past fiscal year of 23,036 pupils. This is an increase during the year of 1,417, which does not include the Five Civilized Tribes nor the Indians of New York State. The Government day schools show an enrollment of 3,343 pupils, nearly one-half of the increased attendance being in these schools.

The fact has been recognized that eventually the Indian children must be absorbed by the public schools of their respective States, and an earnest effort has been made to place them, wherever practicable, in such schools during the year. So far but little has been accomplished in this direction, although 487 pupils—nearly double the amount of the previous year—have been placed by contract in State public schools. Most of these schools are in Nebraska and Oklahoma. Decided prejudice has been shown both by Indians and whites against the mingling of the races in the same school.

Four thousand and six hundred and seventy three Indian children were enrolled in schools specially equipped for thorough industrial training.

The law required that for the fiscal year a reduction of 20 per cent should be made from the amount allowed for the previous year to the contract schools. The report of the Commissioner of Indian Affairs shows that the requirement has been strictly carried out, and I see no reason why such reduction should not continue from year to year until the system of Government aid to sectarian schools shall terminate. It was the desire of the Bureau and this Department to carry this law into execution by a uniform horizontal reduction everywhere, but this was found to be impossible without excluding a large number of Indian children from school privileges. At some points it was possible to dispense entirely with the contract school, and to furnish accommodation to all of the Indian children; while at others, to have made the 20 per cent reduction would have turned a number of children out of school altogether as the Government had no facilities properly located for teaching these children. In determining where the reduction should be made, I feel sure that the recommendations of the Bureau, adopted by the Department, have been influenced alone by a desire to execute the law and promote the good of the service.

All of the teachers have been specially directed to give special stress to industrial training, that the Indian children may be fitted for work, and it has also been the policy to secure for those who have attained to some degree of proficiency other positions in the Government service and employment on and off the reservation when possible.

An increased appropriation for Indian

education is asked from Congress to meet the pressing demands for schools for children not now provided for, and also to furnish buildings for these children who, by the reduction of the aid to contract schools, must be cared for by the Government. These new buildings and appliances, however, amount to a permanent investment and when it becomes possible to accommodate the children in day schools upon the reservations the annual expense will be less than at the boarding schools.

REPORT OF THE SUPERINTENDENT OF INDIAN SCHOOLS.

From Superintendent W. N. Hailman's report to the Commissioner of Indian Affairs we take the following:

Transfer of School Work to State Control.

In the measure in which the allotting of land in severalty to Indians progresses the limits of reservations are narrowed and the reservations themselves invaded by white settlers. These facts render it more and more imperative to enlist the active and sympathetic cooperation of the respective States in the work of Indian education and civilization. In many instances time is ripe even now for the full transfer of this work to State control. Unfortunately, however, even in these instances State officials, as well as the people of these States, still labor largely under the impression that the Indians are foreigners rather than citizens, and that the entire responsibility of this work rests upon the General Government.

In my endeavors to secure the cooperation of State superintendents of instruction I have met with hearty response from the States of Washington, Oregon, California, Nevada, Minnesota, Wisconsin, and Iowa, and I believe that it will be possible in most of these States to transfer the work of Indian education to the State authorities within a comparatively short period. In some of these States I am informed that the subject will be submitted to the State legislatures within the near future, and that efforts will be made to secure suitable measures looking to such transfer.

In the State of Washington even now it would be possible to abandon some of the Indian schools now under Government control and to turn the Indian children over to the ordinary school facilities provided by the State. In the States of Oregon and California a great number of Indians now attending Indian schools could, without hardship either to themselves or to the school districts in which they live, be educated in the State district schools.

There seems to be no good reason why the Chippewas, Menomones, Oneidas, Stockbridges of Wisconsin, the great majority of the Indians of Michigan, the Chippewas of Minnesota, the Sac and Fox Indians of Iowa, the Omahas and Winnebagoes, the Santees of Nebraska, the Pottawatomies and Kickapoos of Kansas, the Cherokees of North Carolina, and others should not be cared for, so far as their educational needs are concerned, by the States in which they live. In most of these cases the Indians are self-supporting and fairly ready to live under the same laws with other citizens of the States. In many instances, in which Indians ready for citizenship do not pay taxes, sufficient funds are provided for by annuities or otherwise to reimburse the State or country for whatever necessary expenses the care and education of the Indians may demand.

Hindrances of Tribal Life.

It is generally conceded that the mere allotment of land to Indians is not sufficient to secure settled home life on their part. In many instances, in spite of every effort to prevent it, the Indians will embrace with eagerness the opportunity afforded them by certain provisions of the allotment acts of ridding themselves of the necessity of settling upon their allotments by leasing away the use of their lands. This leaves them at liberty still to continue in their half-savage camp life and tribal customs. In this they are in many cases still further confirmed by prevailing modes of issuing rations and

paying annuities. The mere continuance of issuing rations and payment of annuities has a demoralizing tendency and renders needless any effort at self-help on the part of Indians; but when rations are issued and annuities are paid to bands of Indians who are called into camp at the agency or subagency, the tribal habits and savageries are furnished fresh stimulus on each issue or pay day.

At agencies so situated vacation comes to the school as a real calamity. The children, instead of returning to spend their vacation in homes in which they can themselves practice and teach their parents the amenities of decent house-keeping, are compelled to pass a period in demoralizing Indian squalor, so that at the close of vacation they return to school ashamed and discouraged by their loss of prestige and self-respect.

I have listened to most touching and unquestionably sincere declamations condemning the cruelty which educates an Indian child, renders him sensitive to considerations of decency and morality, gives him advanced aim and comparatively high purposes, and then returns him to a reservation, to an environment which is indifferent or hostile to these things, and which practically compels him to relapse into savagery.

Now, in all this there is much truth. But the cruelty, it should be remembered, lies not in the education that is given the Indian youth, but in his return to an uncivilized environment and in the failure to provide well-directed, efficient measures for securing improved environment for the educated youth, in the failure to protect him against the savagery of the old Indians, and in not affording him opportunities and incentives to hold fast to the aspirations and to practice the arts which his education has given him.

No consideration of logic and common sense would justify the abandonment of educational efforts or the slightest relaxation or turning back in these, but every such consideration must impel us, while holding fast to every educational agency at our command, to direct our energy and ingenuity against the cruel environment to which so many educated Indian youth must eventually return.

If it is the duty of the higher race to moralize and civilize the lower, this duty can never be fulfilled by placing the decision as to education of the young into the hands of his relatively immoral and savage parents.

Relative Importance of Literary and Industrial Work.

There can be no doubt that the stress of work on the part of the schools should be placed upon industrial and manual training rather than upon literary advancement. It is chiefly through the industrial arts and manual skill that the Indian is to be brought to that degree of self-help which shall render him independent of Government support in the work of self-preservation and of the maintenance of a family. To put him in possession of these arts and to inculcate in him a spirit of work is the purpose of the industrial training of our schools. It is by faithful work in these arts that he is to earn gradually the leisure and to acquire the ideals and experiences that will enable him to appreciate and enjoy treasures of literature.

Of course he is to acquire the arts of reading and writing, inasmuch as these are indispensable in his daily intercourse with others, and inasmuch as the practice of these arts will enable him to acquire the garnered knowledge of the race concerning things of nature, of human art, of history, and of political and religious life. But advanced literary training is not needed for these purposes, and in Indian schools it may become a relatively a hindrance rather than a help by drawing away the pupil's attention from things which are indispensable to him, while at the same time he is incapable of deriving from these studies any real benefits. So-called higher education should be confined to those who can derive real benefits there-

from, both as students and in subsequent life pursuits.

Manual training properly conducted accomplishes more than any other educational factor in the training of the senses, of intellectual insight, of deliberate judgment; does more than any other educational factor to establish a keen sense of duty, self-control, persistence of will power, and all other things that go to make up a strong, reliable character. But in order to secure these beneficial gains from manual and industrial training those entrusted with the leadership in the work must know these things and must be select-d with reference to their knowledge of these things.

Pupils' Pay.

I have made some inquiries into the problem of students' pay, which was discontinued by a Department order of 1894. Up to that time it had been the custom in a number of schools to pay nominal wages for the performance of heavier duties connected with the work of the school. The chief purpose of this was to teach the young Indians to value their own labor and wages, the uses of money, and the value of habits of economy and thrift. A number of schools exercised much judgment and care in the management of the practice. Pupils were paid only for work that deserved pay; they were held to strict account as to their ways of spending their money and encouraged in habits of thrift. Other schools managed the matter loosely, paid for the performance even of the most trivial chores, exercised no control over the expenditure of the money on the pupils' part, and thus through their negligence inculcated habits of wastefulness rather than of thrift.

Probably the lack of judgment in this latter class of schools occasioned the Department order which abolished the entire system. In this class of schools the order has worked no hardship; but the former class has been deprived by it of a valuable and effective means of economic training. At the same time the abolition of the system has proved to be no saving to the Government, so far at least as this wisest class of schools is concerned. Under the judicious guidance of these schools the pupils gratified their growing ambition and self-respect by purchasing better and more tasteful articles of clothing than the school supplies afforded them. Thus the school issue of such articles was materially lessened and the school secured the additional advantage of the system with but a nominal outlay of money, saving practically with one hand what it expended with the other.

Every consideration of economic and educational gain requires, therefore, the re-establishment of this system under rules and restrictions which will secure its proper administration. It is not too much to view I am collecting full data upon this question, so that I may be enabled to submit for your consideration a definite and tried plan.

HOW TO DO THE BEST FOR THE WORLD.

The child's need is the supreme need. It is said by balloonists that the voices of children are heard at a greater height than is any other sound that goes up from the earth. They travel above the screech of the steamwhistle, the roar of the catamaran, or the shout of a mob. So to the attentive ear which can estimate the true force of social appeals, the requirements of the younger generation come first and rise the highest. They are the plastic elements of the race, upon which every shaping influence will be felt. They are the springtime of the world's year, from which its summers and harvests derive their possibilities of gain. And they are the channels through which those older than themselves may be reached most effectively. The affection of a rough and ungodly father for his child has been the opening of the joints of his armor, where gospel grace smote him to his healing. If we do the best we can for the children, we are doing the best we can for the world.—*Sunday School Times.*

And this means Indian children?

MR. SEGER OF SEGER COLONY, O. T.

has no patience with the cry in recent publications that the settlers of Oklahoma are becoming discouraged and leaving their homes on account of drought, hot winds and other calamities which have befallen that country. Neither has he patience with the sentiment that amid such environment and discouragement it is impossible for the returned Carlisle student or those from other schools re-

mote to succeed. In a private letter to one of the officers of our school he thus frees his mind:

"The fact is, three-fourths of the settlers are contented and hopeful, but poor. They are not leaving their homes, neither do they intend to do so. Oklahoma as a territory has made unparalleled advancement in all industries—with mills, schools and all other requisites of a thrifty country, and she is now vigorously knocking at the door of statehood.

Where can the returned students find a better example of energy, push and courage than they find around them here. They see the poor man come and settle upon a land claim, bore in the ground from 40 to 150 feet to get water, buy his wood, break the ground and support his family while living in a dugout. Why can't the returned students do as well with the help that the Government gives them—rations, annuity money, plows and seed? As long as we tell them they must be helped so long they will not help themselves. I think that three-fourths of the Carlisle students are doing as well as we should expect them to do, but not as well as we would like to have them do. We are to blame for it to some extent. We put them in positions where they are not capable of filling and then blame them for not making a success."

Not Gone Back.

In the last issue of the RED MAN mention was made of the fact that owing to surroundings and lack of opportunity to rise intellectually in his home in the tribe, Richard Davis, former pupil of Carlisle, who married here and for several years held responsible positions in the East, was naturally, as any person would be under like circumstances obliged to drop back a little from the high standard he had constantly before him in a more cultured community. The thoughts were expressed by the writer after listening to a description by an eye-witness of a ration scene at the agency and Richard with his family among the rest.

Mr. Seger says of Richard Davis:

"As far as Davis going back, it depends upon how we look at the matter. Davis is now living in a three-roomed house nicely painted and papered, has a good well of water at the door, has a good span of mules, new wagon and good buggy and horses to draw it, 320 acres of land, fenced, and plenty of timber and running water. His family dresses neatly in citizen's dress and they all talk English. I would ask, wherein has he gone back? There is not an Indian camp nearer than eight miles. There are white settlers all around him, a post office near his home. Why should he be bound down by the customs of those around him? He can vote and exercise any rights of citizenship that any citizen of Oklahoma can, except that of paying taxes on his land. He will have to suffer this inconvenience for over twenty years yet. He is not on any reservation, does not have to ask his agent when he wishes to go or come. He could go to China, if he wished, the same as any other citizen, except he could not draw his rations as he does now. When the RED MAN says he is a slave and is bound down, and that he can't leave his reservation, I would call attention to the settlement over three years ago and is no more of a reservation than Pennsylvania. The people here are not so wealthy nor so comfortably situated as some in the East, neither are the people here so poor as some who live in Eastern cities.

No More Sales of Girls at Seger.

In regard to selling Indian girls for wives Mr. Seger says:

"Beg your pardon, not from this time on at Seger colony. We have a record of five legal marriages at this school in the last four months, which are all the marriages that have taken place among the Indians in that time at this colony.

I don't know of but one Arapahoe at this colony who is living with two wives, and he has been notified to marry one of

them legally and let the other go. There is one divorce suit pending, an Arapahoe woman suing the husband for a divorce. The time is past for buying wives and throwing them away, in this locality. The Vanderbilt family are monopolizing that business now.

The Allotment Scheme.

As soon as this country was allotted and before the Indians had time to realize the situation, people began to inquire, Was it wise to allot them? The first year it was hard to tell, but now it is easy. The Indians are beginning to identify themselves with the locality where they live. This Fall the Cheyennes elected eight new chiefs and set aside the old ones, for the reason that they were not progressive enough.

After the new ones were elected it was discovered that most of the newly elected chiefs lived in Sherman County, while fully half the Indians lived in Washita County. After discussing the question they decided that chiefs living in Sherman County could not legally act in Washita County. They called another council and elected eight more chiefs giving eight to each county. They were elected on a platform of progress and compliance with law and the wish of the Governor. You may think that so many chiefs are not a sign of progress, but I think it is. I hope very soon they will all be chiefs and big ones too."

The School Popular.

In relation to the visits of his pupils to their homes, Mr. Seger says:

"There are times when the children are permitted to visit their homes, their parents frequently coming after them. They start away from the school with parents ahead and the children lagging behind. When they come back however the children are ahead and the parents trying to keep up with them."

THE SUSAN LONGTRETHER LITERARY SOCIETY ENTERTAINMENT.

Once a year, about Thanksgiving time or a little after, the young ladies of the Susan Longtretther Literary Society give a public entertainment, and so this winter, on the evening of December 13, the school spent an enjoyable and highly profitable two-hours with the Society. The addresses cover a wide field and are well worth preserving, hence we give them herewith in full:

The President's Address.

Miss Leila Cornelius, president of the Society opened the occasion in the following words:

It affords the Susan Longtretther Literary Society great pleasure to welcome you here this evening. One more year has gone, another is upon us and the Susans are up to date in giving the first public society entertainment of the season. It has been a query in the minds of some whether we always deserve this place of honor. Others have conjectured that perhaps our "publics" were considered rather tame in comparison to those given by the other societies, and for that reason it was thought well to have it over before more brilliant scenes appeared, but we are generous enough to believe that it is due to the gallantry common to our brothers of the Standards and the Invincibles that we have thus far held this undisturbed privilege, and we trust we are worthy of your generosity. The work of our society occupies a most important place in our school life. This has not always been so. Some of you remember when a handful of us girls organized in 1884 with very little or no knowledge of what it involved, nor were we in any wise familiar with the methods necessary to carry on such work. The name "End-avor" by which we were then known in a measure signified our aim. We were endeavoring to overcome the ignorance that had fettered our mothers; we were endeavoring to become familiar with laws that govern public bodies; we were endeavoring to loosen the tongues

which clung to the roofs of our mouths, so that in years to come we might be able to speak out when occasion demanded; we were endeavoring to get free from those differences which have hitherto separated the Indian woman from her white sister. These are our aims still. The reason for changing our name we find in the first place we wanted a name that would indicate in itself that we are a literary society; in the second place we wished to avoid being confused with and mistaken for a branch of the great Christian Endeavor Society. We hope we are Christian in the broadest sense of that term, but it is our wish to have folks to understand that our main object is intellectual and social improvement. In existing about for a new name, the happy thought occurred to honor ourselves by perpetuating the name of the Indians' friend—Susan Longtretther. Where would we find a nobler ideal? To whom do we owe more? Every time we speak her name the deeds of her worthy life are brought to mind. There is no good thing that she did not cover for our race. To look into her face invites to nobleness of purpose. Thus it came about that we got our present name. We follow on to know. We would develop our powers to their utmost, and by that influence with which one strong pure life draws others up to its own level we shall succeed. An intimate knowledge of the life of one great woman has led us on to study those of others. Our intellectual firmament is set with stars like Frances Willard, Lady Somerset, Lucretia Mott, Harriet Beecher Stowe, Elizabeth Fry, and a score of others equally famous for good works and words. Miss Ackerman has done us the honor to become a life member and patroness of our society.

It is true the dimensions of our room may seem small when compared to the splendid new quarters of our brothers' societies, but friends, the scope of our purpose knows no limits. Our aim is as broad as the world, as high as heaven. We are as persistent as fate, but as good natured as sun-shine.

Last year we impersonated a number of noble women whose portraits adorn our walls. This evening we shall bring before you the womanhood of other and less favored lands; our sisters from India, China, Japan, Siam, Ceylon, Armenia, and Iceland are here to greet you and tell of their life's history. I bespeak for them your kindest consideration. Let us learn the lesson they have to teach us. The exercises will proceed as indicated on the program without further directions from the chair.

Women and Children of Various Lands.

Under this head on the Programme, representatives from Siam, China, Ceylon, India, Japan, Armenia, Iceland and America, appeared each in her costume representing the country from which she came. The costumes were real, having been brought from those countries, and the addresses were as follows:

Siam.

By JULIA WILLIAMS.

I have come with my far away home this evening to greet the girls and boys of the Carlisle school. Were it not for the well heated atmosphere of this room I should say you had given me a cool reception, for the climate of your country is not warm and delightful like that of my own. My home is near the equator, and there Nature has given us her best things to enjoy—the beautiful flag of the trees and the flowers and the luscious fruits. Were it not for the chains with which heathen custom has bound me I might enjoy life even more than the women of America. We have none of the housekeeping worries of our Yankee sisters. The houses are built of bamboo and are woven like a huge basket and the roof thatched with palm leaves and the whole placed on posts several feet from the ground. The furniture consists of a baby's cradle woven from cords and swung from the rafters, a rough that box containing earth upon which a fire is built and the family cooking done, a small table, a few books and

rice pots and a few straw mats upon which the people sit and sleep. House keeping with us is not difficult. The family all arise at day light, roll up the mats upon which they have slept, and the house work for the day is accomplished. Some member of the family then prepares breakfast which consists of boiled rice and dried fish. Knives and forks are considered unnecessary, the fingers being used instead. After eating each one washes his or her own bowl and turns it up to dry.

There is little or no sewing done and no washing and ironing, for each one washes his or her own clothing; and no house cleaning, for scrubbing is unknown, and very little sweeping.

A woman's freedom of life is such as is not enjoyed in the neighboring countries of China and India. We are permitted a large share of work in the fields as well as most of the buying and selling. If you ask a woman how she makes her living she usually has some answer ready, for you seldom find one who has nothing to do; but if you ask a man the same question he will often look at you in blank amazement, tell you he lives with his father, or mother, or wife; and then perhaps he will try to recall the last time he did anything, and give that as his work. The men not unfrequently remain at home to do the work and look after the children, while their wives are earning the living for the family. Sulla woman in Siam is considered greatly inferior to a man. She is really a piece of property and nearly always bought as a wife with borrowed money, which debt she must afterwards pay. If the husband gets tired of his wife or quarrels with her, he deserts her and she has to pay the debt, and sometimes he will even charge her with the cost of the wedding, and add that to the debt.

The chief pastime among women is chewing betel nut—a nut which is the product of a variety of the palm tree which is every where seen in Siam. It is the universal custom to have a tray standing on the floor of every home, filled with betel nut, tobacco, cloves, sere leaf and slacked lime, and it is the courteous thing for every hostess to invite her guest to sit down and chew betel with her; and if the hostess fails to do this, the guest understands she is not welcome. But the invitation being given the friends sit on the floor around the betel box. The lips are rubbed with salve, a section of the nut with some tobacco is put in the mouth, a fresh green sere leaf is covered with slacked lime and after being rolled into the form of a cigarette, is eaten, and when the mouth is well filled the chewing and chatting begins. A spittle- or hole in the floor is frequently called into use. After chewing this mixture for awhile the lips and teeth are stained a deep red. My lips as you see have their natural color. Before coming here I was told that tobacco and chewing gum are forbidden at the Carlisle School, and as I do not care to be reported at English speaking I have not used the nut for a week.

Perhaps the small boys and girls would like to hear something of the life of a Siamese lady. The mothers instead of saying sweet things to their children will say—"How ugly" or "how hateful." Should they give pretty names or express love or admiration, then the evil spirits would be so jealous that they would bring great evil to the babies. The mother shaves all the hair from her child's head, often with a dull razor causing them to scream very loudly. Little bells are fastened to the baby's feet so that when he kicks up his heels he makes music. A string of sea shells, old nails, coins and pieces of coral are tied about his waist as a charm to keep the snakes and evil spirits from doing him harm. His food is soft boiled rice and roast bananas. In former years the parents sold their little ones in order to get money with which to gamble. I am glad to tell you that the present king has forbidden this. The great hope for our nation is that through the elevating influence of Christ's religion, men, women and children may be lighted to the

higher plane of living which characterizes the western nations.

China

By SARAH NELSON.

A nation can never rise higher than its women. In China, while women are treated with more consideration than in many other pagan countries she is yet regarded as far beneath the lord of creation. Each of China's great systems of religion has signally failed in this important particular. The Gospel, with its Evangel of love and hope, has come to break the fetters of superstition and unbelief and to release the two hundred millions of women and girls in our land from the bondage of ignorance, fear and oppression. The great hope of the Christianization of China is to be found in the women. The intelligent men are all Confucianists but strictly speaking have no religion. The uneducated are either indifferent or grossly superstitious, but the women have deep religious instincts. Their worship of the idols is prompted by the longing of their hearts for sympathy and comfort. It is they who throng the temples and in the choice of deluges show the deep yearnings of the hearts for help and deliverance by bowing before the Goddess of mercy and love. It is the mother who takes or sends the little child to the temple, places the mat for him, and teaches him to kneel, to knock his head and go through all the idolatrous worship. It is the mother who sees that the shrines of the house are not neglected, that incense is lighted every morning and evening and special offerings are made at stated periods. The mother, too, holds an important place in the household, and, though often kept behind the scenes, exerts a powerful influence over her children.

In the matter of betrothal and marriage, the parents decide and make all arrangements, often without the knowledge of those most intimately concerned, and it not unfrequently happens that the youthful couple never see each other's faces until the day on which their marriage takes place. If by any chance they had been previously acquainted the rules of propriety would require that after the betrothal they should strictly abstain from the sight of one another, and if this can be accomplished in no other way, one or the other is sent away on a visit until the time for marriage comes. Sometimes a young girl is at a mission boarding school, when she is sent for to come home, and upon her arrival finds to her consternation that she is to be married. After marriage the wife becomes an inmate of the husband's family, subject to his mother, to whom she becomes almost a slave in the service required, and if her mother-in-law be exacting her life is anything but an easy one.

It is altogether likely the mother-in-law scandal originated in the flowery kingdom. The bride, in first repairing to her husband's house unites with him in worshipping the tablets of his ancestors. This seals her as a permanent member of his family, and in the event of his death she is not free to return to her own family but remains under the control of his parents, or if they be dead of his uncles or elder brothers. The men have practically no mothers-in-law, marriage not bringing them into very close relations to their bride's families.

The separation of men and women is a permanent barrier to all true social intercourse. Where circumstances permit, the women are secluded. In the houses of the wealthier people, they have their own apartments into which the men may not enter. If they are inclined to exertion they spend their time superintending the details of household work; in sewing or embroidering, at which many of them are exceedingly skillful; in making dainty little shoes for their plucked-up feet; in dressing their hair and beautifying their countenances or in cultivating long finger nails which they are careful to protect by silver sheaths or nylons.

Few of them can read, so that their ideas are almost as narrow as the confines of their own apartments.

A man may have as many wives as he can afford, but the first wife holds a posi-

tion far above any of the subsequent ones. Among the poorer classes many of these restrictions are necessarily removed.

When a man receives calls from his friends, his wife and daughters never appear. When a gentleman invites his friends to dine with him, he hires a room in some eating house, or engages a boat on the river, where the feast is spread, but such a thing as a party of ladies and gentlemen sitting down together would shock their sense of propriety beyond recovery.

The custom of foot binding is of long standing and is almost universal.

As soon as a girl learns to walk, the bandages are applied and the little feet crushed into the smallest possible compass. This is a shoe of ordinary size and was worn by a woman past sixty years of age and weighing nearly two hundred pounds.

(She held up a small Chinese shoe)

A Chinese girl's small feet are her sure and only passport to respectability. No good family will allow their sons to marry a girl with large feet. On the other hand small feet secure a life of ease. The women with large feet are condemned to toil.

Many missionaries have now taken the ground that they will not admit to their schools or to membership, any girls or women with bound feet, with the result that there is coming to be a large class of respectable women who have comfortable feet and are free to go about at will. When foreigners speak of the cruelties and injuries of this practice, the Chinese reply by saying that foot-binding cannot be half so bad as waist-binding.

No class of women ever needed the comforts of the Gospel more than the women of China. Ground down by hard-nip, their homes bare and cheerless, their lives barren and hopeless, their thoughts and affections warped and misdirected, a more dreary existence can scarcely be imagined. Education and the Gospel open a new world to them. Many of them learn for the first time that they have souls; their sordid round of toil cheered by the thought of one who cares for them; their mother love crushed out by superstition, is revived; the nameless dread of a thousand evils gives place to a confiding trust in the all-wise Father. The dawn of a brighter life is approaching, the idol and the written charm are fading in their power, and the all protecting wing of Him, who made of one blood all nations that dwell upon the face of the earth is gradually extending its benign shadow over the weary, burdened daughters of the broad east.

Ceylon

By ADELA L. WOE.

We come from far away Ceylon.

Our country is still in an uncivilized state. There are vestiges of departed glory all around, and it is the dream of many hearts to return to the splendors of the past, but that can never be nor would it be best if it could. Step by step Ceylon is advancing towards the new civilization. English war wrought havoc with our native government and brought the stranger to our midst. Since then the responsibility of our welfare is upon her shoulders.

We are in England's hands. She has brought us a few schools and a few samples of her religious faith, but she has also brought us opium and whiskey that slay millions of our sons and daughters. We think when she makes her proud boast that the sun never sets on her dominions, she would do well to add, neither does it set upon her responsibilities.

In natural scenery, Ceylon can vie with any other part of the world. As it rises from the ocean and clothed with the rich luxuriance of a tropical vegetation, it looks like some enchanted island of eastern story. Its hills draped with forests of eternal green, tower grandly from height to height until they are lost in clouds and mist. Near at hand a sea of sapphire blue dashes against the rocks that project at isolated points and the yellow strands are shaded by groves of noble palms.

In shape, Ceylon resembles a pear.

Four-fifths of the island is covered by undulating plains. One-fifth by a mountain range of an elevation of 6,000 to 8,000 feet. Gradually Ceylon is revealing its secrets and opening a country that is full of interest. In appearance we are very much like the people of South India, but enjoy many privileges they do not. Our country is sufficiently advanced to grant to women, the freedom of the streets. The Zenana system has never been known among us. The women engage in business pursuits and are not held in common contempt by the men. When Buddha proclaimed a new gospel to the people centuries ago in India, among the millions, who accepted him as the only true prophet, were the people of this island. They reared mighty temples to him and the religion became part of the people.

With the many changes that from time to time swept the great Orient and drifted the people from one hope to another, wiping out almost every trace of Buddhism from India, my people have ever clung to the Buddhist faith, and to-day form almost the only remaining relic of this religion in that vast Empire of India. Our people should become a nation for we have a religion, language and dress of our own. The dress of the men and women is very similar, both wearing long skirts that extend to the ankles. The marked difference being in the upper garment.

The women wear low necks and flowing sleeves to their waist, men high neck and long sleeved jumpers. Almost every house, which is a thatched hut, has a small shelf in the front on which is displayed the fruits of the land—bananas, breadfruit, mangoes, pie-melon and sweets. From behind this counter a comely woman solicits patronage of the passers by and in this adds her mite to the support of the family. The women are low of stature, somewhat darker than the northern India women and very slight of build. Education is very limited among them; most of the instruction is given in the Mission schools.

A very famous object of interest in Ceylon is the sacred Bo-tree which was planted in 288 B. C. and is by far the oldest tree in the (tree) world.

Ceylon was the first country to perfect a system of irrigation. The restoration of these magnificent works of irrigation have just been begun and perhaps the western world may learn from Old Ceylon at least one art of great value.

The Hindoo.

By LYDIA SMITH.

The population of India is divided into two great classes, the Hindoos and the Mohammedans. The Hindoos are by far the most numerous. The proportion being about 5 to 1.

Among the Hindoos nothing is secular therefore a correct understanding of the condition of woman cannot be had except by the light of the religious circumstances which surround her.

Very many years ago the woman of India were highly respected and such respect was ever enjoined upon others as an important duty. Hard and degrading work was not required of her. She was revered and loved by man and treated altogether with a gal'antry not unlike that which characterizes the palmist days of European chivalry.

Despising woman, man was said to "despise his mother;" to wrong her, was a great crime; and to incur her curse was a great calamity. Girls made choice of their own husbands, while husband and wife went hand in hand in all the domestic, social, and religious affairs of life.

But from the faith and practice of these earlier centuries, the Hindoos have sadly departed. By degrees the religious and social condition of woman has lowered, until by sacred law and custom, she is now consigned to a degradation which is probably without a parallel in the history of our race.

Vileness and brutality lead men to inflict wrongs upon women in all lands, but in India woman's wrongs are the result of a religious system, and every poor debased Hindoo wife knows that her husband cannot be not guilty of harshness but he can quote the only sacred authority of

which she has any knowledge as his justification. She is classed with the stupid, the dumb, the blind and the deaf. She may be corrected by her lord, to whom she is to be kept in subjection by means of a rope or small cane. While on the other hand a husband must be constantly revered by a virtuous wife though he is the worst wretch of his race. A woman has no other God on earth but her husband.

His is her God, her priest, and her religion. The most excellent of all good works that she can perform is to gratify him with the strictest obedience. This is her only devotion. If he laughs, she must also laugh; if he weeps, she must also weep. If she sings she must be in an ecstasy. The condition of a young Hindoo wife in the house of her father-in-law is in most cases any thing but a pleasant one, even though her husband may be fond of her and treat her with all the kindness of which he is capable. Usually she is vigorous and strong; and she must draw water, cook the food, clean the kitchen, purify the eating-room according to the rules of their religion, prepare her husband's pipe and under the directions of her mother-in-law, act as servant in all the general work of the establishment. She may be scolded, misrepresented to her husband, or ill treated in any way, still she must bear it all with patience. There is positively no redress, no relief. If she runs away she is not certain of a refuge in her father's house since in most cases he congratulates himself on being relieved of her support, and refuses to have any further trouble with her.

All high class Hindoo women live in seclusion in what are called *Zennanas*. Seclusion is orthodox Hindoos in observing the rules of seclusion, that a multitude of instances are on record where innocent women, whose faces had been accidentally seen by men out side their own households, have been put to death by enraged husbands, that the dishonor thus brought upon their names might be wiped out in blood. And even now these rules are as vigorously enforced as is possible without resorting to such extreme measures. We hear much of the increasing liberality of the Hindoos in such matters, but practically, upper class women in general enjoy no liberty if any, more liberty than they did fifty or one hundred years ago. Except where Christianity has opened their prison door, it remains as closely shut and strongly barred as ever. A *Zennana* teacher says that in visiting one of her schools and talking to the girls she made some reference to the river which is not more than a quarter of a mile outside of the city and was surprised to find that they did not know there was a river there.

But these poor creatures have not reached the lowest depth of degradation until they become widows. A Mohammedan woman may marry again, but a Hindoo woman never. She may be young and beautiful, she may belong to a wealthy and powerful family, it matters not; custom grinds her to the earth. Her relatives and friends taunt her continually by saying that it was carelessness in preparing his food or in failing to observe some cast-iron rule with reference to the care of his health. From the day of his death all her jewels are at once removed never to be worn again. Her hair is either shaved or she sleeps every few weeks, or left to hang in an unkempt mass upon her shoulders. She sleeps on no bed, but always upon the hard floor, her coarse food is taken after the others have eaten only once every 24 hours. The meanest drudgery of the household devolves upon her, and all parties show their love for her dead husband by treating her with the greatest contempt and harshness.

Some years ago Pundita Ramabai, a high caste Hindoo widow herself, undertook a crusade in behalf of these poor wretches, and alone with her little girl she went to Europe and came here to America to see what the lives of women of Christian lands was like. She knew no English when she landed in London, but set to work and mastered it in a very few months. She took the kindergarten course

in Philadelphia, raised a large sum of money with which she established a home where these little child-widows may find a sheltering arm. When Miss Ackerman was in India she visited Pundita's institution and found about 500 little widows within its walls. She said, some of them were so small it would seem that natural human kindness would lead the stronger to protect the weak and innocent, but they are despised and abused and even thrown away, when the kind-hearted Ramabai gathers them in and cares for them.

Japan.

By LOTTIE HORN.

The Japanese are an amiable and gallant people, highly cultivated and of wonderful courtesy. Unlike other Oriental countries, men and women alike enjoy nearly the same educational and social advantages.

Boys and girls are sent to the Primary School together, and of recent years, the higher education of women is an oft discussed subject. Many of them aspire to professions, and not a few are engaged in literary pursuits. When Miss Ackerman was in Tokio, she was interviewed by a lady reporter, who was one of a staff of a daily paper conducted by a woman. One of the best temperance magazines of our day is owned by a Japanese woman. The representatives of Japan to America, England, and France take their wives with them. No country can move and leave its women behind, it can only progress as it keeps abreast with the age.

A number of young Japanese girls, among them several of high rank have come to this country that they may have the advantages of our best schools. Their capacity for advanced mental training has been fully established by their standing in the classes and the fact that several of them have carried off first prizes in their competitions with American girls of the same age.

It was our privilege to have at this school several times as a guest Miss Fuji Tsukamoto, the only one out of a class of 80 young ladies at Wilson, to take two degrees at the same time. She graduated with high honors in both. These educational equipments are fitting the Japanese women to enter every vocation the country affords with the inevitable consequence of full and speedy recognition.

In domestic affairs while the Japanese woman does not enjoy quite all the rights and privileges secured to a married woman in America, still she is treated as the companion, rather than the slave of her husband, and her likes and dislikes are generally respected.

There is perfect freedom in social life. Men and women enjoy each other's society as with us. A Japanese family circle, composed of father, mother, and children seated on the floor around their dinner or around the lantern at night is a very familiar sight all through the country.

At dinner a paper table-cloth is spread over the mats which cover the floor, and among the wealthy a low wooden table is placed before each squatter, while in the centre of the circle, sometimes on a low stand, but oftener on the floor, is placed a large wooden bowl or bucket, filled with steaming hot rice which is the principal constituent of each meal. From this centre dish each one proceeds to fill his own particular bowl from which he eats, holding the bowl close to his chin and poking the rice into his mouth with chopsticks; every now and then some one will adroitly take up between his magic sticks a scrap of fish or fowl or confectionery, which serves as a relish to the nutritious staple with which his mouth is ever filled.

There are eggs hot and cold, all sorts of vegetables familiar to us, with preserved twigs of bamboo and the root of the lotus plant. There is always tea, taken as one Japanese said, "unsugared and unmilked." The marriage of a daughter is always celebrated with a greater or less degree of rejoicing in the house of the prospective husband. It is however too important an affair for any but the relatives and confidential friends of the parties to participate in; strangers and acquaint-

ances are therefore excluded, and unlike the Chinese, the Japanese celebrate their weddings with great reserve. In former times and occasionally at the present, marriages are the result of an agreement made between the parents of the parties, but frequently Japanese matches are love matches and preliminary a consent is voluntarily made by the bride and groom acting from deliberate choice.

A bride is generally from sixteen to eighteen years of age and the groom about twenty. After betrothal the young man and woman have frequent opportunity to meet and cultivate each other's acquaintance, formal visits are interchanged by the contracting families and presents are made according to the circumstances of the donors.

Japanese women are to a great extent mistresses in their own homes and are treated with proper consideration by their husbands. All sorts of domestic duties fall to the lot of the average housewife. The wives of tradesmen and merchants help their husbands in the stores. They are very pretty and very modest and generally very sharp at a bargain.

In fact women share in almost every kind of industry, both indoors and out, enjoying as much freedom in this particular as the women of any other land.

They are for the most part a cheery, chatty, happy race of creatures.

Armenia.

By LUTSIA GREISDORF.

The misfortunes of my people, though only partially known to the reading public, have created such an interest and aroused such sympathy, I feel assured of your attention while I tell you a little of Armenia. Do the children know where that country is? When your Captain and Mrs. Pratt went to Japan, you followed them in imagination; you studied the map of Asia so carefully at that time, you will readily recall a great country on the West. That country is Russia.

South east of Russia is Turkey, and between is Armenia, a little country on the western slope of the Caucasus Mountains. It is a beautiful country, as dear to the loyal hearts of my people as is fair America to you. But let me show you its present situation. Helpless Armenia clutched by the throat and held at arm's length by vindictive Turkey, who at each appeal for mercy only grips the tighter; while cold, calculating Russia seeing a prize in the hand of her neighbor is in the attitude of falling bodily upon it. When the Berlin Conference of 1878 adjusted the difficulties existing between these two countries and made Bulgaria self-governing, the Armenians made a strong appeal for their independence. To their bitter disappointment nothing was done—worse than nothing, for the Sultan was obliged to make promises he never meant to keep to correct abuses it has been his pleasure to multiply. You have read reports of the recent horrors we have suffered in consequence; the untold agonies defy recital. Thousands of innocent men, women and children have fallen victims to the cruelty of Kurds and soldiers. Whole settlements have been destroyed, while in cities and towns the homes of Armenians were and are yet being marked that in the frequent massacres only they will be killed.

The question, What do the Armenians want, by way of relief? naturally arises. Many would be satisfied if all abuses are corrected and protection to life and property guaranteed them; others prefer English protection, but the great majority will be satisfied with nothing short of independence. None favor annexation to Russia. That would sound the death knell of all national ambition. The policy of that country is to absorb all others to make one greater Russia. We are a people of strong nationality, a race far above the ordinary, physically, morally and intellectually; capable of adopting western civilization as are few others. This nation was in peril, was the first to accept the Christian religion. It is not, however, because we are Christians we are persecuted, but because we are not Moslem. All subjects of Turkey not Moslem are open to violence but others meek-

ly submitting have gone free, shackled in spirit. Armenia has a commendable love of freedom, has persistently resisted and has shown to the world Turkey in its true light. Like the small stone Daniel saw in his vision, which so unexpectedly struck and broke in pieces the great image, Armenia will effect the overthrow of Moslem power in Turkey.

Iceland.

By MELINDA METOXEN.

I come from that northern Isle,
Far off in the Arctic Sea,
Where legend and myth beguile,
And a fairyland have we.

I am come from Iceland's shore,
To bring you greetings true,
To "sissus," "standards" galore,
And brave "fayinbles," too.

Oh, a mighty land have we,
Of mountains, snow-capped and grand,
Rivers rushing to the sea,
Nesting lakes o'er all the land.

Great lava beds, moss adorned,
Sweet wild flowers found everywhere,
Chasms, where the wind hath mourned,
And water-falls sparkling fair.

Most delicious is our sky,
Our sunsets, pictures most rare,
When day is about to die,
Gently passes day dreamy fair.

For a thousand years and more,
Our Island, than's history
And our brave hands have borne,
A field for rich revenue.

Norway's lordly Vikings came
When our land was hidden in ice,
To herald my country's fame,
And the seas to us ever eke.

They gave our Isle winter's name—
Iceland, though from Southern seas
Mild the seas to us ever eke,
Fanned by many a gentle breeze.

You should'er'er remember here,
Iceland's voyagers, so brave,
First discovered, in days drear,
America,—so we're told.

A simple people are we,
Living in that far North land,
Loyal to our own country,
A small, peaceful, joyous band.

An Arctic expedition,
Came to us at key-kiavik,
With the daring of tradition,
And rode thence to Caprievik.

Pinkie pulled of this band,
Was Mrs. Jessie Ann Pratt,
And Miss Shaffner,—her right hand,
With Miss Pratt comprised the clan.

Two months in our land they stayed,
Speaking Temperance far and wide,
Many converts for us made,
And made stronger our own side.

Some sisters, join me in song,
Sing Iceland's melody here,
Let the Gaelic reminder ring,
Our visit and song so dear.

Iceland's Melody.

SUNG BY QUARTETTE.

Hear the bubbling of the hot spring,
Hear the white swans on the sea,
Iceland's melody.

Hear the murmur of the rapids
Hear the roaring of the falls,
That is Iceland's melody.

Or the sea-birds on the islands
Or the eagle from the rock,
That is Iceland's melody.

Hear the surf on the rocky beaches,
Hear the sighing of the snow storm,
That is Iceland's melody.

Bound thus in our own homes,
Sleep the voices of nature,
Iceland's own melody.

In our hearts in joy and sorrow,
Is re-echoed Iceland's melody,
GIM THOMSON.

The American Girl.

By MARY MILLER.

We have heard our sisters from afar,
Recite their tales of joy and sorrow. And as I sat and listened I thought of what Martin Luther once said, "that this world is a hard place for women and children."

To this rule however there has come to be one exception and that is the "American Girl."

Comparatively speaking we are free, though we are still of the opinion that we do not have more than about one half of the rights, which by right belong to us. We are free in manner, free to enter any avocation in the world. We do not want to go into the army, because we do not believe in war. But if war is forced upon us and we must take sides, we will enlist in the manner that the majority of the men folk do—by proxy. Aside from doing active service in the army, the American women have entered every other calling in the category, from stocking darning to blacksmithing, practicing law and running a locomotive. We are free educationally. The doors of all the American colleges except four are open to us. In no other country is the position of women so privileged. In no other country is there such womanly independence of character. The American woman fears nothing, and who can tell where she shall land a century hence?

She is ambitious, she is a born conqueror. In her very nature she possesses very little of the violet kind of modesty. But she has a delicate feeling of propriety and

ability to resolutely defend herself. She is intelligent and has tact enough to be at ease in every occasion and in every situation. She sees the things of the world as they are, has a cool and calculating head and heart. Love at first sight is not in favor with her. It is as if love of the great Republic had also become republican. It must first introduce its bill, that bill must be discussed, and accepted by both houses, and receive the consent of the executive before it can become a law.

This all comes of being in a wonderful country, which has given women such opportunities as make other countries marvellous.

The report of the World's Fair representative of France says: What woman will in America God wills. We trust this statement inverted may also be true: What God wills woman wills. It has seemed for some time past that about 99% of the fathers, brothers, husbands, sons and lovers of the United States have ceased work and gone on a hunt for the limits of woman's sphere.

Every day along fifteen years of age knows exactly what God intended as the exact limit of woman's activities. Why bless your hearts have you forgotten when God made woman, and man was asleep, God did not wake him up to ask his opinion on the subject. Woman's sphere is bounded only by her capabilities. She will do whatever she can do well. She has no intention of giving up home-making. Woman is noblest in her home and there she loves best to be. But home is not merely four square walls.

The American girl's idea of home is a place of purity, love and happiness, where her child will be safe. That this may be so, her authority must not only extend to her door yard gate, but she must have a voice in framing the laws which govern the street where her child must play, the school where her child must study, the city where her child must grow, the district where her child must roam. Therefore she insists upon the cleanliness of the city, the decency of society and the righteousness of municipal affairs.

The American woman believes in the united ruling of both man and woman in home, in church, in state as the ultimatum of perfect safety and freedom.

These addresses were interspersed with appropriate tableaux representing oriental scenes, and with music from the society glee club. At the close of the addresses, the Queen of the Golden Corn with twenty attendants gave a picturesque drill. The fantastic dress of the performers (inexpensive but bright colored and draped artistically about the figures), the rhythm of movement as each stepped to low sounding notes of the piano or swung gracefully into various postures and attitudes before the queen on the throne, produced a spectacular effect that was very taking. Annie Lockwood was the queen and every one thought she made a beautiful and queenly queen. Could Edna Dean Proctor have heard her Corn poem sung and recited in connection with the ears of golden corn in the swaying hands of those real American maidens her heart would have been proud of her American emblem.

As a grand finale the young ladies arranged themselves on the platform—the Society as a whole—and sang the following Society song composed for the occasion:

THE SOCIETY SONG FOR '95.

We are the Susans at this school, at this school,
And here is where we love to rule, love to rule;
And do what's best and right,
And always, always with our might.

CHORUS:

Then Hurrah for dear Carlisle,
We shall fight for dear Carlisle,
And do what's best and right,
And always, always with our might.

O, yes; O, yes; We will! O, yes; O, yes; O, yes;
Standard, Inevitable, and all the others bless!
We'll march along, like sisters true,
Colors aloft—red, white and blue.

Our motto—Labor conquers all, conquers all.
Will help us so we cannot fail, cannot fail;
And in our strength we'll try to be
A help to others to be free.

We come from Indian lands afar, lands afar;
Carlisle has made us what we are, what we are
And now to do our part we must
Be faithful to our noble trust.

BIBLE GIVEN TO INDIANS BY A LADY WHOSE PARENTS WERE KILLED BY THE INDIANS.

The Star, published at Pipestone, Minnesota, gives the following interesting account:

Yesterday Rev. J. T. Henderson, Mrs. Sharp, Mr. and Mrs. Bonnet, and some friends went out to the Indian School to enjoy the presentation of the Bibles to the pupils who, at about half past three o'clock, marched into the room and took their seats in an orderly manner. Mr. Harris, the superintendent, then gave out the hymn—"Come Thou Almighty King," which was sung to the tune of the National Anthem, a quartette of Indian girls leading; after which a portion of Scripture was read, and Mr. Harris called on Rev. Henderson to give the address, which he did, emphasizing the importance of a knowledge of the Bible, and relating the case of an Indian chief who became a center of usefulness from his knowing and doing the Word of God. He also alluded to Queen Victoria giving a Bible to an African, or Indian, prince, with the remark: "This is the secret of England's greatness." He spoke of a dying Indian boy, who had a small Bible under the corner of his blanket, which he told the Bishop of Montreal that he had walked 100 miles for, to a place where he had forgotten it, and that it was his dear friend. Mr. Henderson then distinctly told the pupils that the Bibles were the gift of the American Bible Society, through the application of George Brereton, of this city, and that Cornelius Vanderbilt paid the carriage on them to Chicago, and Edward Payson Ripley sent them on free from that place to Pipestone. He also charged them to keep the books carefully, and alluded to a used Bible which G. Brereton had for 36 years, and said that 36 years hence some one of the pupils might be able to show a Bible which was given in the Indian School at Pipestone. Mrs. Sharp then addressed them, after which Mr. Harris called out the pupils' names and Mrs. Sharp, whose parents were killed by Indians, placed a Bible in the hand of each pupil present, in which she had already written the name, and the words "On earth peace, good will to men." Mr. Harris then addressed them, the hymn "Abide With Me" was beautifully sung, the quartette of Indian girls again leading, and the service closed. Many in Pipestone would have been glad to see this take place in the town, and Mr. Ashton said that he would give his hall free for the purpose, but several of the 75 pupils now in the school, are too young to take out in the winter, and it would not do to leave them behind, as they all evidently prize the Bibles, and enjoyed the service, and nothing could exceed their steadiness and attention.

PRETTY STATE OF AFFAIRS.

It is now said that there is no fund in the Choctaw treasury to pay the teachers of the neighborhood schools and they will be compelled to wait until next August for their money. The treasurer has so notified them. This is a pretty state of affairs, following on the heels of a twenty odd thousand dollar appropriation to furnish Brussels carpets, pianos and other unnecessary things for the national schools.

Here are hundreds of children just as needy for an education, who cannot even have the benefits of a neighborhood school, unless some hard worked teacher sees fit to work on a year's credit, while this great pile of money is poured bodily into these National schools, provided it doesn't stick to some body's pocket before it gets there. This is adding injury to insult against the class of Choctaw people who must educate their children

in the neighborhood schools; and they can lay it at the door of their council and school board, who so mercilessly squander their funds. But it is ever thus and it is no wonder, to people who are informed, that the United States Government is determined to wipe this government out of existence. "Office for revenue" is all that the people can expect from their representatives. This is true of the majority now and has been true of all of them at some time. You have heard it said that they all have their price and it appears to have been true so far as our knowledge extends. Some who occupied the Net Proceeds fund were caught by the Leased district fund. Those that escaped the Leased district fund had a hand in the railroad scheme or the three hundred thousand dollar bill to reimburse individuals, from the people's money. Those that might have escaped all of these, helped this monster appropriation which robs the poor children of the neighborhood schools of their rights. It must be appalling to disinterested outsiders and no wonder our reputation is bad, and we have such slim chances of retaining control of our government. It ought not to stand if it could and continue in this way.—*The Indian Citizen*.

A DOOR IN BERTHOLD.

The following from Rev. C. L. Hall, comes from a man of many years' experience in the Indian service as a Missionary. He has held the Fort at Ft. Berthold since Carlisle was started and before, and assisted Capt. Pratt in getting the first party of pupils from that Agency for Hampton. We copy in full:

It is an ordinary house door, a door to a sick room. Though small, like "a window in Thrums," it gives new and not narrow views of a little parish. To one who has never before had to lie a whole day on a sick bed, the casings of the chamber door furnish a novel frame for parish views. He is also in a new frame of mind to look at them.

The long stretch of brown bluff is spotted with remaining snow. The channel of the river is still half covered with ice. A few scattered blocks, pierced with sun shafts, lie at the edge of the bar beyond the red willows. The wide brown bench land this side is dotted with dark spots from which the Indian home fire smoke curls up. Then in a night the whole valley is drifted full of snow. Only here and there the channel of the river is left black to bury all the whiteness in. This fitful March with all its sunshine and its tempest is outside. So are all the struggles of my fellows with evil and the elements. I cannot help. I cannot even look on. I only lie and take passively what comes to me through this little door.

Rough Horn's wife is one of the first to come in. She wears a calico dress cut after a white woman's pattern, but enveloped in a particolored blanket which is strapped about her waist. The tread of her moccasined feet is soft. Her head is bare as the upper folds of her blanket, that have covered it, are pushed back. Her dress is like her heart, one half in a new way of life. With her husband she has come to church, and at Christmas time they give presents of their own handiwork to the pastor and his wife. They have not yet given their hearts to God. Now her good man has been thrown from his pony on the icy road. He lies with a broken thigh and rib. They fear he will not live. Some of our mission force hurry to his help, but the Indian medicine keeper has been there. He has bound up the limb in an old comforter. He has warmed his hands over glowing coals and held them on the bruised places. He has taken water in his mouth and squirted it into the unconscious face. He has prayed to the healing spirits and exorcised the evil one. He has done it all. Nothing can convince them that surgical skill is a thousand years in advance of their ignorance. The sufferer refuses the offered help. Food he is glad of for himself, and

his sympathetic visitors will no doubt share it with him. Sixteen men sit about the log walls and pass the pipe. The wounded one lies on some comforters spread on the earth in the middle of the room. His naked unwashed body is wrapped in a blanket. A piece of discarded calico is tied about his temples to hold the fevered brain together. The dirt from the roof sifts into his face as the wind shakes the house. Behind him is hung a line of blankets and cloths which the "kuna-nana" is to receive should he be successful. The sick man had delirium and saw horses and ghostly forms. The conjurer ran away thinking his patient doomed. The delirium passed over, and he has crept fearfully back, now that there is more hope of getting pay. He squats, till interrupted by the white woman's visit, kneading the exhausted sufferer's bowels with rough force, and muttering imprecations. The whiteness, the neatness, the skill, the softness, the gentleness are for me, but not for him. Those who gave him their tears do not know how to lend him their hands and their feet. She who gives him her heart has no understanding to meet his need. What is for me is generations away from him. I see all this in the blanket woman in the chamber door, as she stands beside another who is dearer than all the world to me.

Then a tall, straight, black-haired man comes in. He is my Deacon Many Bears. The people hold their mid-week prayer meeting in his cabin. They often end with a social cup of coffee and a biscuit, or perhaps some meat. I have never stayed to that but sometimes take my own refreshment after driving home at night three miles through the snapping frost or drifting snow. Many sincere prayers and heart searchings we have had, as thirty or more sat around the log walls, some on benches, some on store boxes, and some on beds,—no matter how, so that we all get safely to the heavenly land. The good deacon's face is troubled to see me on my back, not able to talk much with him. As I hold out my hand at parting, he grasps it and asks if he shall pray. I nod my head, and he pours out in his Roe tongue a prayer for all our future trials and for "Mistake Hall." Pastor, if you never had a good new Indian deacon pray for you, get some other deacon before you are sick to pray with you for a new view of your mutual relations in God's work.

Others have come in, some to pay their pledged contributions to the church's work, some to get such help as I could give them in their various wants. Children they are, needing stronger aid than it is in me to give them. My other deacon, Bull-Boy, comes in time for me to help him get a little preparation to take the teacher's place on Sunday. Bull-Boy says the conjurer, Bears' Teeth, opposes our work. The allotting agent has come, and the Rees are to have each their own portion of land for a homestead allotted to them. Our church people want their homes near together, so that, like the Pilgrim Fathers, they may better worship God and help each other in Christian living. The conjurer opposes his broad-breasted self importance to this plan. His influence and emolument will disappear with the growing strength of the new faith. "When you are with us," my deacon says, "Bears' Teeth is silent, and nods at what you say, or curves his finger downward before his breast in token of assent; but when you go away, he speaks evil words. I, as the leader, am the chief object of his attack. This is annoying, but I have borne such things before, and can do so still." "Tell him he is not brave," I said, "to attack you so. He cannot believe in his heart that he is right, or he would speak out when I am with you."

I called my deacon closer, and then, as he bashfully placed his chair too far off, I caught it and drew it close, and said, "Sit here, and give me the Bible." In my broken Ree I told him the story of the soothsayer slave girl's owners who, when they saw the hope of their gains was gone, persecuted Paul and Silas. "I think," I said "your conjuring Bears' Teeth will recognize his photograph in this account. Perhaps he will turn from his wrong doing,

