

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES"

VOL. XIII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., MAY & JUNE, 1896.

NO. 10.

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

The Mechanical Work Done by
INDIAN BOYS.

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

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

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

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

By the term "education" in its common usage, we understand that amount of literary training and mathematical knowledge, which a boy or girl can acquire in the few years that comprise his or her school life; but in its broader and more comprehensive sense we understand not only the development of the intellectual faculties of the individual to their fullest extent, but also a knowledge of the issues of life and how to meet them, including special training in some trade, occupation or profession, whereby the means of living may be obtained, and the native ability of the individual given the widest scope for development.

The first constituent of a useful life is a sound body, and to obtain and preserve this is the first necessity of the Indian School. This involves proper equipment in the cooking and supply departments, in the dormitory and other household arrangements, bathing facilities, dress and recreations.

There is education of the truest kind in knowing something of the amenities of life, in caring for dress, in manner of eating, in being able to find enjoyment in innocent amusements and in the maintenance of a proper relation of the sexes. Too much attention has been given to the class-room, and not enough to the other interests of the average Indian School.

The prime necessity of all schools is the personal; appliances are necessary but secondary.

In no department of the school work is there more need of character, discretion and patience than in the industrial departments. The object here is two-fold; first, to instruct, and second, to contribute a certain amount of labor towards running the school. Too often it happens that the conditions are reversed and the first requirement is a large amount of work performed, the instruction becoming incidental in the performance of the labor. What is wanted is so to handle this branch that labor and industry shall

INDIAN GIRLS AS PROFESSIONAL NURSES.



LILLIE WIND, Ottawa,
Graduated from Hartford
School of Nursing.

ELIZABETH WIND, Ottawa,
Graduated from M. E. Hospital,
Philadelphia.

KATIE GRINDROD, Wyandotte,
Graduated from Women's
Medical College, Philadelphia.

PRESE HOWELL, Pawnee,
Graduated from the
Pennsylvania Hospital.

ZIPPA METOKEN, Ononda,
Graduated from New Haven
School of Nursing.

NANCY CORNELIUS, Ononda,
Graduated from Hartford
School of Nursing.

become a habit of life by the love of employment and enjoyment in skill acquired, but by no means to so impose labor on young and unused subjects as to break them down physically and disgust them mentally.

The Laundress is an important personage, in a school. There is much civilization in clean clothes.

Dress has its influence in the general uplift of the school work. Slovenly, ill-fitting or ragged clothes will not create a favorable impression of civilization, while neat, comfortable clothing cannot but add to the self-respect of the individual.

A great deal of sympathy should be felt for the cook in a large school who works early and late preparing three meals a day, perhaps under great difficulties. People must eat! Especially is this true of Indian scholars! But it is very important what they eat and how they eat. In Indian Schools, give the kitchen and dining room sufficient equipment.

The matron is a very influential personage in a school if she is in her right vocation. She is mother of a large family and practically should be so, and not so loaded with labor as to break her down, and should be chosen more carefully than the teachers because her relations with the girls are of a closer and more vital character.

There has within the last twenty-five years developed a Government system of Indian schools consisting of Day Schools, Agency Boarding and Non-reservation Training Schools, each class having its special advocates. The day schools so far, have been the least efficient by reason of the limited influence they have on the children in that family training essential to civilization. The Agency Boarding School is a step higher, while the greatest progress comes from placing the Indian youth in a civilized atmosphere in order to become civilized, on the same principle that we send a young person to Paris to learn French. The School in many cases, though not nearly so much so now as was the case twenty years ago, must stand in loco parentis, hence in the work of inducting into a new life it needs to combine home training with school work in a manner not demanded of any other school system whatever, and when we consider that to the conditions already mentioned there must be added the lingual difficulties arising from the multitudinous Indian dialects, and the prime necessity that all instruction be in the English language, we find that in Indian education we have a task for the best of educators, requiring not so much literary knowledge perhaps as sound common sense, a love of the work and a determined conscientious effort to win success in a difficult field.

COULDN'T STOP.

"I am always busy to cut asparagus every day and day and never stop cut. Asparagus pretty grow fast I ever see. I cut every day, but couldn't stop growing."—INDIAN BOY ON A FARM.

INCOMPATIBLE.

Education is not a matter of fitting Indians to make a living on reserves. It implies the eventual extinction of the reserve.

The two things—reserves and education—are utterly incompatible.

Hayter Reed, Deputy Superintendent General, in his last report says:

"As soon as he reaches that stage, and it should be at an early period, he should be brought to compete with his fellow whites."

The reliable and provident Indian won't be isolated and execrated but independent and respected.

Carlisle is a grand idea—but alas for fancy! We have not those New England farms to till. But we have a solid grip on the principle—the Outing System—out from reserves, out from evil associations, ignorance and degradation and into light, freedom and independence.—*Progress*, Regina, Assa.

STRANGE TRANSFORMATIONS.

Albany, N. Y., *Times*.]

The whirling of time brings in some strange transformations. "Rain-in-the-Face," one of the Indian warriors who was present at the massacre of General Custer's troops, and who afterward achieved the distinction of having a poem written about him, is now earning an honest living as a policeman at the Standing Rock agency.

THE STIMULUS OF ATMOSPHERE—DOES THE INDIAN NEED IT?

The Sunday School Times.]

The use a man makes of his powers largely depends on the demands other people make upon him. The thoughts and ideas of those with whom he associates constitute an atmosphere which is either depressing or stimulating.

INDIAN NAMES STILL LINGER.

"YOU say they all have passed away.
That noble race and brave.
That their legends have vanished
From off the crest of wave.
That 'mid the forest's shade
There rings no hunter's shout;
But their name is on your waters.
You may not wash it out."

"Tis where Ontario's billow
Like ocean's surge is curled,
Where strong Niagara's thunder make
The echo of the world;
Where red Missouri breathes
Rich tributes from the West,
And Iapahannock sweetly sleeps
On green Virginia's breast."

"You say their cone-like cabins
That clustered o'er the vale,
Have fled away like withered leaves
Before the autumn gale;
But their memory lives on your hills,
Their hapless on your shores;
Your everlasting rivers speak
Their dialect of yore."

"Old Massachusetts wears it
Within her lofty crown,
And broad Ohio bears it
Before the young renown;
Connecticut hath wreathed it,
Where her quiet foliage waves,
And hold Kentucky breathes it hence
Through all her ancient caves."
—SIGNATURE.

THE INDIAN AS A MUSICIAN.

Mr. Dennison Wheelock, bandmaster of our school, was asked:

"What is the ability of the Indian, as a class, to receive a musical education, and has he the ability to execute the same?"

His reply is as follows:

In all respects the ability of the Indian is equal with all people of other nationalities similarly situated.

After an experience covering many years, in connection with musical instruction for our Indian boys I am very clear in my opinion that opportunity is all that is necessary to bring out their musical capabilities.

It is not possible, however, to suppose that all Indians can be made good musicians, just as it is impossible to say all Englishmen are good musicians. There are certain dominant qualities requisite to an intelligent musical man, and which vary with all people, but which may be found, more or less pronounced, in all people.

Among them I may mention the quality of PERCEPTION.

We look at the clouds and we perceive at once the suggestion—rain,—yet there may not be a drop of rain anywhere.

Look at a growing field, and we know it means grain, although no grain may then be in sight; or a boiler, and the suggestion is at once—steam.

In music a certain passage may suggest notes, another melody, another unsettled struggling for something, all of which the mind of the musician must be able to perceive and understand in order to reach the proper idea.

Another is IMITATION.

We hear so much of people who say they "have no ear for music." It is simply lack of power to imitate. A certain sound or pitch on the piano is given and you are asked to sing it. In reality you are asked to imitate that pitch. If you have the power you succeed, if not, you fail. Attempt, now, to pronounce a word from the Indian language and as likely as not you fail there, also. That attempt to imitate the pronunciation of a word in a foreign language is identical with that which you made to pronounce or imitate a given pitch. No argument is necessary to convince one that practice and education will obviate the difficulty.

Then again we might mention EXPRESSION and EXECUTION, which means the power to say what we want to say. Musically speaking this is usually called phrasing.

Here we find the necessity of knowing the language in which we desire to express the ideas at hand, and the method of expression and controlling the voice sufficiently to reach that end; or, musically, we must know the music we wish to render, and have control over the instrument through which it is our selection to express the particular musical idea in hand. That this comes of practice and application is also apparent.

Perception, imitation and execution are therefore the three requisite qualities necessary for common musical purposes.

We recognize, however, that these three qualities are necessary to any education, especially in a foreign language. In fact they are common every day qualities which we must have to learn anything. As they vary in each person so does his ability to learn. Therefore there are people who speak good German, others poor; some good French, others indifferent; some are good musicians, others not so good.

For sixteen years the students of the Carlisle Indian School have proven themselves possessed of all these qualities. First, by intelligent perception in those things in which they were instructed; second, by imitating the different sounds and words in the English language until that which they at first imitated became a habit, and lastly, by successfully learning the English language so that they fluently express their thoughts and ideas to the entire exclusion of the Indian language.

But this is not all. We have many Indian boys and girls who have become proficient as musicians. Some of the boys have gone from this school as Bandmasters, others as drummers.

Our band of thirty pieces is considered very good, rendering such music as "Zampa Overture," "Fra Diavolo," Wagner's "Tannhauser" and other classic compositions, with credit.

It is plain to us that the Indian as a race, is in all respects equal with other races similarly situated.

AN INDIAN GIRL'S SENIOR ARTICLE.

BY NELLIE V. ROBERTSON.

The following taken from the Aryan edition of the West Chester State Normal School *Amulet*, is from the pen of an Indian girl who graduated from Carlisle in 1890. Nellie has won for herself many friends during her school life at the Normal. She has been trusted by the faculty and given positions of honor and responsibility. Her article is entitled "Senior Article" and is upon the

Sensitiveness to Sound in Indian Poets.

"The greatest poet sings the song of Nature." How true this is is impressed upon one who has looked into the lives and writings of the great poets! Their greatness, we find, lies not in any peculiar power to see actual things, or hear sounds in Nature, but in their power to interpret their own hearts. Upon Nature as a background they paint in words their thoughts and yearnings, and as their thoughts differ so do their word paintings.

In English literature we find different phases of Nature in different times. We have "the quaint and affected Nature of the Elizabethan poets, the artificial Nature of Pope and his class, the melodramatic and wild-used Nature of the Byronic music and lastly the transmuted and spiritualized Nature of Wordsworth."

Nature's colors, her forms, and her sounds, all give rise to poetic inspiration, but it is of her sounds that poets most sweetly, or mournfully, or defiantly sing.

Chaucer loved Nature as no other poet ever did, with a reflective, childlike love. "He was keenly alive to all sweet sounds of Nature," and sang of them with the sweetness of a child. Next to his affection for the daily daisies, he loved the songs of birds. Of the noise of the river "accordant with the birdes among," he says:

"Methought it was the best melody
That might be heard of any mon."

In Shakespeare we find a poet through whom Nature spoke. In his dramas are no lengthy Nature descriptions, but they come and go like "gusts of pure fresh air!" In a crowded room of people. He found "tongues in trees, books in the running brooks, sermons in stones and good in everything." Seemingly most affected by loud and defiant sounds he speaks often of the sea, applying to it such adjectives as angry, rude, raging, howling and roaring. Still at times he is partial to gentler and sweeter sounds. He hears the sea sigh, the showers sing. The gentlest winds speak to him. He lives to hear the

"sweet melodious birds." He enjoys the quiet evening music.

"How sweet the moonlight sleeps upon this bank!
Here will we sit and let the sounds of music
Creep in our ears; soft stillness and the night
Become the touch of sweet harmony."

With Milton, Nature was not the first love. His early poems show the pure breath of the country and the fragrance of the field which his later works lack. Loud melodies are often heard in his poems as when he says the thunders ceased "to bellow through the deep and boundless deep," and "rooking winds are piping loud." Yet we find gentler sounds in his verse as when he speaks of the

"Liquid lapse of murmuring streams,"

and the

"Winds whispering new joys to the wild ocean."

With the return to Nature in English literature, made by Allen Ramsey in his "Gentle Shepherd," there sprang up a form of Nature description never before equaled.

James Thomson, a close observer and lover of Nature, led English poetry back into the woods. His fondness for the woods and its sounds he tells of in the lines

"Nor unthoughtful is the ceaseless hum
To him who muses through the wood at noon."

He speaks too, of the warbling brooks,

"The bleating of the hills,
And how low responds from the vales."

William Collins in his "Ode to Evening" displays a wonderful sensitiveness to sound in the expressions "howling springs," "dying gales," "blustering winds," and "driving rains," and the "sleele winding his small, but sullen horn."

In the presence of Thomas Gray we feel the calm quietness of a summer evening. He lacks the rapture in the presence of Nature shown by later poets, but enjoys nevertheless, the low, solemn notes which he sings to us in his "Elegy."

Goldsmith has given one sweet, clear, melodious song, with now and then a pathetic note. We can almost hear "the sweet and pleasant sounds," "the murmuring of the village," of which he speaks in "The Deserted Village."

Everywhere in the poetry of the tender and loving Robert Burns, Nature comes in. Fond of song, he enjoyed the music of Nature.

"The love of Nature was with him a passion," says a writer, of Wordsworth. The sound of water seemed especially to effect him.

"The sounding cataract
Haunted me like a passion."

he says. He would walk out into the night and

"Feel what'er there is of power in sound—
I would stand
In the night blackened with a coming storm.
Somehow I feel listening to notes that are
The ghostly language of the ancient earth."

He heard a thousand blended notes in a grove and the stock-dove with his "voice buried among trees" sang to him, while "The streams with softest sound are flowing
The grass you almost hear it growing."

To some the music of Nature is not confined to sweet sounds. Byron loved both sweet and awful sounds. He found music in the roar of the sea. He says, too,

"There's music in the sighing of a reed,
There's music in the gushing of a rill,
There's music in all things that move and cars."

The last of the great English poets was a Nature poet. Tennyson, too, was affected by the sounds of water.

"Break, break, break,
On thy cold gray stones, O sea!"

he calls out to the sea. The brook to him "chatters," "bubbles," and "babbles on the pebbles."

The influence of the writings of these poets has been world-wide. Men through them have been brought to the full realization of the beauties of the visible world, and have been shown that the sights and sounds of Nature are symbols of that world. They have been brought into closer relation to Nature and thus to the Higher Being.

At a prayer-meeting in England not long ago a good old man in humble life prayed—O Lord, may we not only be justified and sanctified, but may we be missionarified as well!—[Progress.]

THE GENERAL OUTLOOK.

BY A MEMBER OF CLASS '92.

The many tribes of Indians in the United States are much the same as far as their progress toward civilization goes. The Indian is slow in his improvement when compared with the present rate of American progress.

His slowness is more apparent when we view him from the lofty plane of culture and refinement of the Caucasian race.

There are some who have the audacity (?) to claim that the Indian is capable of improvement and has the qualities in him which if improved and developed would entitle him to the appellation of a MAN among men.

Being well known that there are many people who do not believe in Indian education and the possibility of making the Indian industrious, your humble servant has consented to write something about the Chippewas of White Earth, Minn., whom he has known for more than twenty years, and has seen in various stages of their condition at different places and times.

In June 14, 1869, the first party of Chippewas entered the boundaries of the above named reservation, wild and ignorant of God, though vaguely having an idea that there was a Supreme Being above, who was the chief of all minor deities here below. From the time of their entry, they have been improving, until now you can hardly find a young Indian among them who cannot make understood his wants in English. Their knowledge in labor and the dexterity of their hands in different useful occupations far exceed their English because those of the same language have dwelt together. Their progress has come to such a point as to ask, How far will this progress go? Are they the possible timber of citizenship for this grand Republic?

To move forward through obstacles means exertion, which fact a foot-ball player can well testify, and to progress in any walk of life means vigilance and persistent labor. From time immemorial the Indian has been the undisputed heir of ignorance and superstition; hence, his notions and life have been as variable as the wind which blows from all points of the compass.

Whatever success the Indian may have achieved, has been done principally through the medium of manual labor. Since the Indian began to till the soil, and thus gain his livelihood in the great march of progress, the once peaceful valleys where the deer were wont to feed and the prairies with untrodden grass, have been transformed into beautiful fields of grain and gardens; and there stood neat little cottages and huts such as would have done credit to the primitive frontiersmen of our western states.

Space does not permit a minute detail of how the Indian managed his first yoke of oxen hitched to a plow. It would be a comical sight if we should see one of the Eastern college "swells," with his eye glasses, an evening suit, a high silk hat, patent leather shoes, and decorated most artistically with ribbons of his college colors, plowing with a pair of oxen; so we can well imagine how the Indian must have looked with his bright colored blanket draped over his shoulders in order that his hands might better engage the curved handles of the plow, and his face bedecked with various colors of paint, when he broke the sod on which his fortune was to be built. The blanket and the ingredients of facial beauty were impediments to him in complying with the sentence, "In the sweat of thy face shall thou eat bread." Many failed as would have any other class of people. There were some who were not dismayed at the first or the succeeding reversals until success crowned their efforts.

Nothing can better portray the change of conditions among the Indians than the remarks made lately by one of the old Indians:

"What a hard life I used to lead. At present, if a storm rages through our land, I sit by a window, light my pipe and smoke to my heart's content while watch-

ing the storm defiantly, for in my granary are bushels of wheat and in my cellar are vegetables in abundance. I give an occasional scowl and an electric thrill goes through my body at the thought of what I have escaped by embracing the new mode of living. Whereas, in the old custom, I used to sally forth, no matter what the weather may be, in quest of food for my family."

A Sunday school teacher once asked her class the following question:

"What is the chief end of man?"

"His head," said one of the smallest in her class.

This answer was very apt, though it might not be according to the teaching of theology. The Indian, though destitute of intellectual culture, is not void of logic and reason. By his observation and experience, he has concluded that when the "chief end of man" is well cultured, success is the ultimate result.

As a consequence of this happy conclusion, the Indians of White Earth Reservation have sent out a good quota of their children to different Government schools in and out of their reservation, may even out of their native State.

The Reservation Will be Too Small.

When these children shall have become women and men and their minds developed and expanded, the reservation in which their fathers and mothers reside shall be too small to contain them, though it be ever so spacious.

The Indian in a reservation is like water in a metallic vessel. Apply heat so as to affect the water, you create a power which bursts the vessel to let the water join the free waters which run between hills.

Likewise apply the heat of education on the Indian, and you create a power in him which bursts the prison in which he is slowly dwindling away, and the result is his joining of the "free and the brave." When the Indian of today goes east, he expects to see wonderful achievements of the pale-face and behind him he leaves the long stick and the knife which would make a notch for every pale-face the Indian would meet, as his forefathers had attempted to do.

Why this change? Because the Indian is educated in work and in books, and from these his reason has been extended beyond self and optical survey. Therefore, there are some Indians at present, who do not believe that the only white man, who would be honest in his dealings with them, is the dead one.

I sincerely hope there are some people, who believe that there are some good women and men of the Indian race who are not dead. The Indian in time will prove worthy of their esteem and instead of being a rust to the iron band of the Union will help to strengthen the same. He will then regain his freedom to roam on the vast expanse of the glorious land as in times of old when the land was only beautiful as mother nature presented it.

It is gratifying to notice among the Indians that the returned students, who have served their full terms at Carlisle or elsewhere, are doing well, and can be noticed also very preceptively when mingled with the home-stays that there is more intelligent push in them than the latter. This being the case of one tribe, it must be the same of other tribes.

I admit that all are not doing equally well. When an educated Indian feels able to converse, argue and reason intelligently with other people, he feels he is one of them and tries to make suggestions for the common good for all. If this is the case for every well-read man, why should we not in time become a part of the great family instead of being regarded as an alien of the "Flowerly Kingdom?"

Let every Indian look forward with anticipation when he shall have the proud boast of a Roman citizen of two thousand years ago, that he is a citizen, without a condition, of the greatest and grandest Republic on the face of the globe; and this country in reality shall be a "Government of the people, by the people and for the people" and the lost paradise of the Indian regained.

B. C.

THE DEPARTMENT STANDS BY CAPT. WOODSON.

Capt. Woodson, Agent of the Cheyenne and Arapahoe Indians, Oklahoma, has received the following letter from the Department of the Interior, Office of Indian Affairs. The letter will serve as encouragement to all Indian Agents. It is dated May 8, and is as follows:

"Sir—I am in receipt of your communication, dated May 2, 1896, in which you report that there is existing among the Indians of your agency a rebellious spirit in opposition to the mode which you have inaugurated, with the sanction and approval of this office, with a view to promoting their advancement towards a condition of self-support; that this has culminated recently in an open expression of disapproval of your regime, which is distasteful to the old men who are wedded to barbarous customs and who make outcry against any departure from the old methods of dealing with reservation Indians; that to draw rations at regular intervals and live in idleness, and to be permitted to engage in 'ghost' dances (claimed by them to be their mode of worshipping the Deity), to use the mescal, and to indulge without hindrance in other hurtful practices, is their chief desire; that they do not want to be restricted in any of their former reservation customs; that they see no good to come out of the new methods that have been put in practice during your administration; that to be compelled to labor, and to live on their allotments, or in one locality is utterly repugnant to their ideas; equally so is the prohibition of plural marriages and the incantations and practices of 'medicine-men' on the sick, and their former habit of collecting in large numbers for one week's carousal in dancing, gambling, and other vices; that the requirement to locate on their allotments instead of in large camps, and for all able-bodied men to perform manual labor under penalty of having their rations withheld has met with the pronounced opposition of the old so-called chiefs, who have recently employed an attorney for the purpose of preferring charges against you with the view of effecting your removal; that on the 30th ultimo a large camp was established near the town of El Reno where they went to engage in counseling with their attorney, who had been retained by payment of money received by the sale of beef hides, and that at your suggestion this council was adjourned and held at the agency. You refer to the proceedings of the council, and state that the Indians intimated that if you did not leave the reservation within thirty days, something bad might happen to you or their people.

"Also say:

"The fact that I have endeavored to institute newer, and in my opinion, better methods tending to the improvement of the condition of these people, by bringing about a gradual change in their mode of living, by localizing them in permanent residences on their allotments; by cultivating a pride in individual ownership in lieu of property in common; by improving their moral condition; by prohibition of plural marriages, 'ghost' dances and other objectionable customs; by encouraging labor for their own support; by rewarding those who work and withholding rations from those who will not and by the conscientious discharge of my duties as agent, regardless of the fact that by doing so I would become unpopular with a large number of the older Indians, has served to create in their minds the belief that I am not the kind of agent they would like to have; and consequently they are led to believe that by the employment of an attorney, they may effect my removal."

"Replying to your communication, I have to say that the rules adopted by you with a view to promoting the welfare of the Indians of your agency, and to hasten their progress towards a condition of self-support, received the formal approval of this office, with the sanction of the Secretary of the Interior. It was ex-

pected that the enforcement of these rules would result in the opposition of some of the older and non-progressive Indians, but the object to be attained was so desirable that it was deemed proper to put them into effect notwithstanding this anticipated opposition. While these Indians are citizens of the United States, nevertheless, under an opinion of the attorney general they are, during the period in which their lands are held in trust, in a state of pupillage and subject to the guardianship and control of the Indian department. If they are to become qualified, at the expiration of this trust period, to take care of themselves, this guardianship of the government must be exercised so as to restrain them from the indulgence in any practices which tend to continue them in barbarism, and to guide and lead them into industrious habits and fixed abodes. I realize the difficulty of your position in the matter and the opposition with which you have had to contend, but your efforts have met with the full sympathy and approval of this office. You will inform these Indians that your efforts to control them and guide them in a more civilized method of life meets the approval of this office because it is believed that such a course will tend to improve their condition hereafter and place them in such a position that when the time comes for the government to withdraw all control over them, they will be able to take care of themselves. You will also inform them that this office proposes to stand by you in your endeavors and in the plans adopted by you to enforce your orders and instructions in such a manner as you deem best, by withholding annuities not specifically provided for by treaty stipulations, and in the other ways indicated in the rules formulated by you and approved by me. Let them know that the power of the government is behind you, and that you will be supported in all proper measures for the advancement of these Indians.

"Moreover the Indians should be given to understand that the money appropriated annually for their support and civilization and out of which all their beef, flour and other ration supplies are purchased is a gratuity from the government, pure and simple, a generous annual present from the government and which may be withheld at any time, should congress be so disposed. The government is not bound by any treaty to appropriate this money, and the Indians have no control over it or right to say in what manner it shall be expended, or to whom the supplies shall be given. This money should and will be expended, so long as Congress appropriates it, to advance the Indian to a condition of civilization and self-support, and will not be used to support them in idleness.

"Very respectfully,
"Signed: D. M. BROWNING,
"Commissioner."

MARRIED.

The *El Reno Democrat*, of April 23, gives the following glowing account of the marriage of a former Carlisle Indian girl to one of Cheyenne School's esteemed Indian workers:

The social event of the week at the Cheyenne school took place on Wednesday evening, the 15th, when a company of about two hundred guests witnessed the solemnization of the nuptials of Miss Rosa Lewis and DeForest Antelope, in accordance with the rites of the Congregational church, the Rev. R. H. Harper of Darlington officiating assisted by Dr. Wellman of El Reno. Both the young people are employees in the school, Mr. Antelope having won a high place in the esteem of all as disciplinarian. The bride but recently transferred from Anadarko, has already endeared herself to her associates by her sweetness of disposition. Every one took pleasure in assisting in the preparations.

Early in the week the dainty cards of invitation were received. About fifty relatives and friends of the bridal pair, (Cheyenne and Arapahoes) were present, for the marriage was an inter-tribal one, the bride

being Arapahoe and the groom Cheyenne.

At eight P. M. the chapel was filled and all was expectation for the entrance of the bridal party. The inspiring strains of Mendelssohn's wedding march skillfully rendered by Mrs. Pilech-filled the air, and, preceded by the two bridesmaids, Miss Mabel Tyler and Rebecca Hunter, escorted by the groomsmen Messrs. Edward Williams and James P. Williams, the bridal couple advanced to the center of the platform. Behind them a floral decoration consisting of a wreath with interlacing festoons of flowers and leaves, extending to the ceiling formed an appropriate background. The bride's costume of Nile-green herietta with garniture of cream lace and ribbon harmonized well with the pale pink of the bridesmaid's dresses, finished with the cream lace and ribbon bows; the young men appeared in the regulation black with white silk ties. All wore button hole bouquets of white flowers.

Mr. Harper's impressive address to the young couple on the sanctity of the marriage relation and the desirability of the white man's form of marriage for Indians in the future, was interpreted to the Indians and listened to with deep interest, as was also the whole ceremonial, the responses, giving of the ring and Dr. Wellman's prayer for Heaven's blessing on the newly wedded pair. Then came congratulations and good wishes from all their friends, the Indians quickly taking the suggestion and falling into line, and it was a pleasant sight to see the groom's father kiss the new daughter-in-law. When the long line of Indians, chiefs, squaws and papooses and school children had shaken hands with Mr. and Mrs. Antelope the signing of the marriage certificate took place in the reception room. Then supper was served in the south dining room for the wedding party and all invited guests, and for the children in the chapel and girls' play room. The tables were decorated with flowers and all went merry as a marriage bell, each guest receiving a piece of the bride's cake, with much amusement was caused by the exact division of another cake containing a ring, darning needle and button. The button has not yet been heard from. The happy couple received many beautiful and useful gifts from their friends, accompanied with heartfelt good wishes for their future happiness. Among the presents were three very handsome and valuable shawls, elegant painted lamp, water pitcher and set of tumblers on brass tray, illustrated quarto volume, "The Ideal Life," glass fruit bowl, pair of fine towels, a handsome tudy, two pair of moccasins, a pair of bracelets, pair of ear-rings and two riding ponies.

Among the guests were Dr. Wellman of El Reno, Mr. and Mrs. Harper and daughter, Mr. and Mrs. Rice, Miss Frances and Master George Rice of Darlington, also White Antelope and Buffalo Woman, father and mother of the groom; Bushy Head, Young Little Chief and Oqure Rearing, Ball and Pipe Woman, Warpath Bear, Stump Horn and wife, Hattie Taylor, White Girl, Jane Campbell and Howling Crow. Music in the chapel closed the evening. The following day, according to custom, Mr. Antelope gave a feast to the older Indians in the grove, about sixty being present.

INDIAN EDUCATIONAL ASSOCIATIONS.

Several hundred superintendents, teachers, and other Indian workers and sympathizers will meet in convention at Lawrence, Kansas, July 13th to 18th, in St. Paul, Minn., July 20th to 24th, and in San Francisco, August 3rd to 8th. They are instituted at the call of Dr. W. N. Hallinan, United States Superintendent of Indian Education. At these educational Associations methods of instruction, sanitary conditions of Indian schools, character building and such topics as those in the Indian field deem vital will be discussed. The meetings are calculated to develop public interest throughout the west and to improve the work generally.

IS CARLISLE PROGRESSING?

A BACKWARD GLANCE.

IN MOMENTS of discouragement the writer sometimes stops and asks, Is the Carlisle Indian Industrial school progressing? But at such times, one has only to take a backward glance and ask, Has Carlisle progressed?

The latter question carries the old worker back to the days when there was no spacious assembly hall in which the entire school could meet for worship or entertainment; days when the Academic Department was sheltered in a shell of a brick structure, with long narrow rooms which had been used as soldiers' sleeping rooms; days when the girls' quarters was a shabby two-story building containing five distinct houses and no connecting doors. They were houses which had been used as officers' quarters, when this was a garriote for soldiers. When first used as quarters for Indian girls, the only hall-way was the outside balcony, whose lattice partitions had been removed. The present clothing-room was the assembly room.

Those were days when teachers and all turned in to assist the one matron in getting her girls to bed, for some of them, fresh from camps, did not know how to go to bed properly. They did not know that the sheets were intended to lie between, and that it was the proper thing to remove all of one's day clothing and put on robes for the night.

Those were days of the tiny brass lamp. How well we remember the constant fear in which we lived, lest the houses would be set on fire through the ignorance of some camp girl or boy!

We remember, too, how those in charge were obliged to go around at bugle call the last thing at night to give each little light its put-out puff, not daring to risk the extinguishing of lights to the pupils. By the time every room in each of the five houses was thus visited having to go from house to house by the way of the balconies, in all kinds of weather, the one making the journey was quite ready to have her own light put out and to retire for rest.

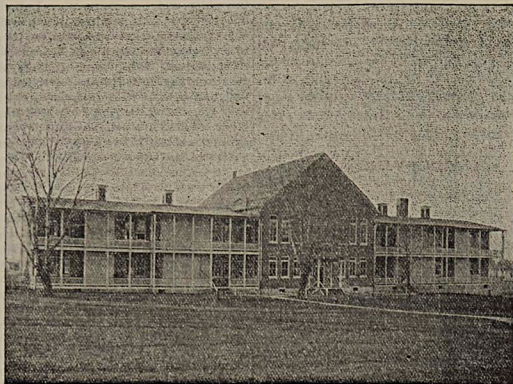
Those were days when the girls all wore their hair braided down their back in two braids close to the ears with a wide part from the forehead to the back of the neck in true camp style.

They were days when girls, accustomed to moccasins, would fall down stairs in the stiff shoes provided by the Government; days when it was a constant struggle to keep shawls off of their heads, and finally, to prevent it the shawls had to be taken from them. O, those shawls! How the girls would draw them down over the face, exposing only the eye, and how much mock-modesty and shame-facedness was concealed behind the corners of those shawls!

Those were days when the boys' uniform trousers were made with front pockets, which had to be removed because they would carry their hands in their pockets like rowdies.

Those were days when the language of the school was not English but Sioux, as the largest number from one tribe were Sioux; days of interpreters and misunderstandings and interferences on the part of interpreters.

They were days of no gymnasium, no dining-hall and girls' industrial hall combined, such as we now have; days when the large boys' quarters was a two-story building containing immense rooms in which 30 or 40



THE SCHOOL BUILDING

erected on the site of an old barrack building, consists of a centre 86 x 60 feet, and two wings each 90 x 36 feet, and contains fourteen school rooms, an assembly hall 86 x 60 feet, an art room, book and store rooms and the Principal Teacher's office.



THE GIRLS' QUARTERS

are 200 x 120 feet with ample accommodations for 300 girls, and with a spacious, paved courtyard in the interior used as a tennis court, etc. Besides the bedrooms, the building contains sitting and assembly rooms, music rooms, society rooms, library and reading rooms, as well as abundant facilities for bathing.



GYMNASIUM INTERIOR.

One of the most useful buildings at the School is the Gymnasium, 120 x 90 feet, built wholly from contributed funds. In addition to its regular use for gymnastic purposes and drills, it is the place for the general social gatherings of the School. It is supplied with apparatus in the use of which, under the direction of an instructor, both girls and boys each day drill with great benefit to health and deportment.

slept, and the small boys' quarters was an odd looking structure without balcony, but with queer-looking stoops and out-side stairways leading to rooms on the first floor under which were basements used as kitchens by the soldiers for whom they were built.

In those days there was no spacious brick store-house, but a squat building, used for the purpose. It was an eye-sore to the place, and stood to the left of where the trolley line now terminates. There was no steam-plant as now, with its arteries and veins leading to remotest rooms, but instead, hundreds of small coal-provided the heat.

Electric lights were unknown and the telephone was a dream of the future. The present band-room was a dilapidated blacksmith-shop, and the leader of the band was a very small lady, who had to take such long steps to keep up with long-legged Lonewolf, that her skirts were stretched to the utmost, and the sight was very amusing.

There was no spacious stable for the overworked horses in those days, and the hospital was an old building which stood where Mr. Weber now lives; and Indian girls with diplomas from the best training schools for nurses, earning from fifteen to twenty dollars a week, were beyond all thought or expectation; days when granolithic walks, such as we now enjoy, were known only in the largest cities, while walks made of sand and coal-ashes wore out the shoes of the Carlisle pedestrian; days when Captain's office was in the room now occupied by Miss Hamilton, and the printing office was where Miss Campbell now rooms.

Those were days when one medium sized table seated all the teachers and officers at their meals, and the club-room was in No. 5, girls' quarters.

In those days the only conveyance to town was a worn-out Government ambulance, that "rattled its bones over the stones," until it could be heard for blocks as the jaded mules travelled their best. They were days when the stable man's wife—a curious old soul long since dead—used to hold her market basket at arm's length out the rear end of the ambulance, so as to "save the pure mules," she said.

In those days the Indian boys upon whom environment had made little impression, and in strong remembrance of camp life used to get up at the mid-night hour to shoot at ghosts, and make the civilized portion of the community think there was an Indian uprising; and there was.

In those days the over-grown child did not always wish to obey. For instance, when home letter day came and the belligerent did not feel like writing he would say through an interpreter:

"I have no father."

"Then write to your mother."

"I have no mother."

"Haven't you a grandmother, an aunt, an uncle, or cousin to write to?"

"No body," said he with a quizzical look of the eye. "I once had a grandmother but the bears ate her up."

In those days farmers were afraid to take Indian boys and girls into their families, for fear they would perform some blood-curdling act of unprovoked vengeance.

Those were days when the Carlisle plan of bringing Indians from the tribes of the west to the East to educate was a new thing, eliciting the attention of many eminent people to whom now it has become an old story—a successfully wrought out theory. To look back over those days and

observe in contrast the completeness of our school now—our new and enlarged buildings, the vast number of Indian young men and maidens who have attained refinement and culture, the increased number of teachers, the multiplied appliances for the advancement of our pupils; to take such a retrospective glance and realize that we have reached a mark in Indian progress wherein the points of distinction and difference that set the Indians apart as a peculiar people have become obliterated in their school-life, one may be comforted at the present notch attained, for in measuring the advance upward the stride has been long, the step high and the strength for more effort in the direction of freedom and light has been correspondingly increased.

Carlisle has progressed, but are we going forward or standing still?

Carlisle knows not what it means to stand still. One cannot go away from the school even for a few weeks, without seeing on his return important changes for the better.

Forward is our motto! When Carlisle is obliged to stand still, she will die!

MRS. WORTHINGTON.

On Thursday afternoon, May 21st, occurred the death of Mrs. A. M. Worthington, at her late residence, in Carlisle.

Mrs. Worthington was the wife of an army surgeon who died some years since. She was for many years connected with the school as Superintendent of the sewing department. She was the first person to become an employee of the school after Capt. Pratt arrived from the west to take charge of the then Government barracks and open an Indian school, in the fall of 1879.

She continued in the service until nearly three years ago, when, on account of broken down health she was obliged to give up her work for a quieter life in her own home, newly built and beautifully furnished.

Mrs. Worthington's long and faithful service, her deep interest, in the cause of Indian education, and her genial, warm-heartedness won for her the love and esteem of her co-workers and of the pupils under her care, all of whom, with her large circle of friends in the town, sincerely mourn her loss.

Mrs. Worthington was full of those motherly affections and thoughtful anxieties which come only with the true mother experience and which were plainly shown in her careful training of the girls of her large class. She took great pride in their womanly accomplishments, always retaining extra pieces of work to show to visitors, that they might become rightly impressed as to the capabilities of the Indian girl.

At one time since her departure from the school she was ill for several months, but recovered, and last summer to bridge an interim in the sewing department she lent her services for a month or two, being exceedingly happy in her old place.

On Saturday, the 16th of May, arrangements were completed, the house locked up and Mrs. Worthington and daughter, Miss Marion, started to Harrisburg for a visit of two weeks. The latter, who had a trunk, took the bus to the Reading station, while her mother preferred the open trolley car. She was feeling unusually well, and said to a friend on the car who inquired after her health:

"I never felt better in my life. Why, I feel as spry as a young girl."

She was in the act of drawing on her gloves, talking and laughing as she did so, when suddenly a peculiar sensation seized her hand. It became rigid and numb, and holding it up she exclaimed:

"Look at my hand."

"Open it out," said the friend.

"I can't," she replied, and then passing her other hand over the affected arm said quietly:

"I wonder if I am going to have a stroke."

"Oh, no," said the friend. "You should not be talking thus, when you are looking so well, and on the way to see your friends."

Mrs. Worthington drew a long breath as if to shake off the feeling and the friend left the car, with a pleasant goodbye and good wishes for a safe journey. As she passed down the street she could see Mrs. Worthington waving her hand for a last good-bye, which, alas, it proved to be, for the sufferer never spoke to that friend again.

After going a block or two she asked the conductor to open her travelling bag. "Can't you do it?" remarked the conductor as he willingly rendered the service asked.

"No," she said. "My hands have taken a queer spell."

The conductor went back to his post, and the afflicted woman almost immediately fell to the floor in a swoon. It was fortunate that she had taken a seat near the centre of the car, else she might have fallen to the ground.

The car was within two blocks of the Todd Hospital, on reaching which she was removed and placed in a reclining chair. She could not speak, but was able by signs to make those around her understand not to take her into the hospital. She seemed in great distress and wanted something. One of her attendants suggested placing a pencil in her hand, which was done, and she was able to write in a very disconnected way the word Marie.

The conductor of the trolley sped with the empty car to the Reading station for Miss Marion, who was waiting for the arrival of her mother on that very trolley, before she bought her tickets or checked her trunk. The car conveyed her to her mother's side. She grasped her hand and the distressed mother showed by an answering pressure that she knew her daughter, and then she collapsed into a seemingly entirely unconscious condition from which she never awoke.

The almost lifeless form was carried to her home on Hanover Street. Miss Marion, although overwhelmed with grief stood bravely by her dying mother for five days, until death came and her soul was released.

The funeral service occurred on the following Saturday just one week from the day she spoke of feeling so well. A few of the nearest friends and relatives of the family were invited in, among them several from the school. The body was interred in what is known in Carlisle as the old grave yard, by the side of her son, Ray, who died at the school several years ago, when an honored student of the West Point Military Academy. Miss Marion is the only surviving member of the once happy family.

OUR VALLEY.

Carlisle has mountains on the north of her and mountains on the south. The valley running between these two great ranges of mountains known here as the North and South mountains is picturesque and beautiful, and is called the Cumberland Valley.

The North Mountain was called by the Indians over a hundred years ago Kautin-chunk, signifying "endless mountains." This smooth topped range of mountains is about seven miles from the Indian School. It runs from north-east to southwest and is broken only by occasional gaps through which highways have been constructed leading into the counties to the northward of Cumberland.

The South Mountain trends in the same general direction, and is about the same distance from the school. Its surface is far more uneven than that of the North Mountain.

Both are covered with a thick growth of timber and shrubbery. Such trees as pine, ash, oak, willow, maple, poplar, chestnut, spruce, elm, cedar, alder, sumac, etc., grow. Probably nowhere in the State are the colors of autumn brought out with more pleasing effect than in the South Mountain region of this valley.

The valley is slightly rolling and in some places nearly level. The farms are highly cultivated.

The largest stream in the valley is the Conodoguinet Creek. There is another stream called the Yellow Branches, the Indian name being Callapassinkler.

OUR SLOYD WORK.

What is the central idea of Sloyd instruction?

The distinctive idea in our Sloyd department is purely educational. It aims to co-ordinate brain and hand, to give power of expression through the hand, and skill for future manual or industrial work of any kind.

What pupils take the training?

All pupils who are too young or too immature for our regular industrial departments are taking Sloyd training. Eighty pupils have been enrolled there during the year.

Is the work connected with the industrial department of your school?

No. It is connected with the Academic department. There are two systems of models methodically arranged.

What kind of work is done?

Useful articles of wood are made. Under systematic instructions, the beginning grades make flower-sticks, knives, ladies, coat-hangers, table-mats oval and round, squares for hot vessels, sponge-holders, match-scratchers, bread-boards, wall-brackets, hook-holders, paper-knives, towel-rollers, pen-racks, flower-pot-stands, egg-cups, ribbon-bobbins, easels, calendar-holders, spoons, hammer-handles, and the like. As they advance they go into carving and joining, and designing.

What system is used?

The Swedish system, modified. The methods of instruction, throughout are based upon the Swedish Naas system.

What size room have you?

Our room is thirty-six feet square, and is situated in the basement of the school-building. It is well-lighted, sunny and well-ventilated.

What kind of implements are used?

Sets of tools usually used in Sloyd and carpentry, and the ordinary manual training benches for wood-work constitute the equipment.

What effect has the training produced?

From careful notes kept during the year by Sloyd and regular teachers, we are convinced that Sloyd quickens the interest of the pupil in study, makes him take more kindly to his studies, makes him more practical and active. Those in charge of discipline agree that the children are less troublesome, more cheerful and look forward to Sloyd exercise with constantly increasing pleasure. Many are developing tastes that will in a marked degree determine their future.

MODERN MINNEHAHAS.

Were the poet Longfellow, who wrote the famous song of "Hiawatha," alive in these progressive days, and could he see how his heroine "Minnehaha" has changed since he knew her away back in 1855, he would doubtless want to write a sequel or a revised edition. She has so changed that even her best friends would scarcely recognize her. Then she knew only a few things, but now she is better informed on the important matters of life than her romantic husband ever dreamed of being.

In other words, the Indian girl is taking advantage of her opportunities for gaining an education. She can read and write, sew and sing, and can prepare a good meal as neatly as her fairer complexioned sister whose ancestors came to America long after the Indians had been recognized as the owners of the country. At present many of the girls can be found in Chester county, where they make their homes during the summer months and sometimes remain all through the year, and any one who thinks they are not bright should make some inquiries regarding their doings and sayings.

In West Chester several of them may be seen about the Methodist Episcopal Church, which they attend nearly every Sunday morning, as after the service they are very apt to stand for a while, conversing on their experiences of the week, and comparing notes on such matters as may interest them. The Pastor, Rev. T. M. Jackson, has often conversed with them in a friendly way, and several mem-

bers of the church are personally acquainted with the girls, who are by no means the least interested and interesting portion on the congregation.

Judson Pennypacker, who is a student of human nature in its various phases, has for several years been interested in the Indian question, and he has compiled a few statistics which show the number of families in which they make their homes.

At the State Normal School he finds there are two, namely Nellie Robertson, a Sioux, from North Dakota, and Mary Miller, a Chippewa, from Michigan.

Louise Geisdorf, a Crow, makes her home with Dr. William T. Sharpless, South Chester street.

Dr. Elizabeth Conly Howell has two. They are both Iriquois. One is Mary Williams, of New York, and the other is Mary Morris, of Canada.

Others who are in this neighborhood are given as follows:

Caroline Peters, of Oneida tribe, Wisconsin, with Stephen Savery.

Lydia Gardner, Arapahoe tribe, Indian Territory, and Carrie India, Oneida tribe, Wisconsin, with Jesse K. Cope.

Nancy Cornelius, Oneida tribe, Wisconsin, and Martha Ellis, Piegan tribe, Montana, with Samuel Howell.

Lettie Scott, Tuscarora tribe, New York, and Lizzie Howard, Assinaboline tribe, Montana, with Josiah Leeds.

Mattie Parker, Tuscarora tribe, New York, with Watson W. Dewees, of West Chester Boarding School.

Florence Walton, Wyandotte tribe, Indian Territory, and Tawney Owl, Cherokee tribe, North Carolina, with George B. Mellor.

Celinda King, Oneida tribe, Wisconsin, with Richard Strode.

Girls are given homes in Chester and Delaware counties, Pa., and in New Jersey and Maryland, and the boys live in Montgomery and Bucks counties, Pa., and in New Jersey. It is in charge of the faculty at Carlisle Training School.—*West Chester Daily News.*

OUR CAVE.

One of the greatest natural curiosities in this section is "The Cave." It is just one mile north of Carlisle, on the Conodoguinet Creek, in a large limestone bluff, which is covered with evergreen trees. The entrance to it is a symmetrical, semi-circular archway, about eight feet high and ten feet wide, from which there is a nearly straight passage of about 270 feet to a point where it branches in three directions.

The passage is high enough to admit the visitor erect until he reaches this point. The passage on the right is broad and low, but difficult of access on account of its humidity. It leads to a chamber of very considerable length, which is known as the Devil's Dining Room.

The central one is narrow and tortuous, and it can not be entered for more than a distance of thirty feet, when it terminates in a perpendicular precipice. The passage on the left, at a distance of three or four feet, turns suddenly to the right, and measures in length about ninety feet, with a sufficient opening to permit a small lad to creep along it, after which it becomes too narrow for further progress.

About seven feet from the entrance are several small pools, probably caused by the dripping from the roof, which are called the Seven Springs. Apart from the picturesqueness of the spot, traditions and legends have been associated with it.

It has been stated that human bones have been found in it. It was a place of retreat for Lewis the robber, and probably for Indians at a still earlier period.

Several examinations have been made of it, and organic remains of many species of animals were found in it.

Among the bones were found those of almost every species of mammals of the State, besides those of one or two species not now found in Pennsylvania, but known in regions not far remote. The bones seem to indicate that the size exceeded that of the same species of the present time. It is stated that, within the recollection of many living, the cave has grown smaller, probably on account of the accumulation of earth in it.

A SERIOUS MISTAKE.

The following letter is self-explanatory and corrects an error that was allowed to slip out unnoticed. The fault, no doubt, lies with the reporter more than the Governor. Where the name "William Penn" was used, the words "descendants of Penn," no doubt was said.

The Letter.

GREENWOOD FARM,
NEAR CLEARBROOK, VA.
3rd mo., 25th.

CAPT. PRATT, CARLISLE, PA.

DEAR FRIEND:

We have been much interested in reading the account given in the *RED MAX* of the exercises and speeches at the time of your Commencement, but were surprised to see in your Governor's speech the following:

"And where we beheld these hundreds of boys and girls in this school, long ago, in 1755, William Penn gave this land upon which we stand for the purpose of erecting a fort to protect the settlers from the Indians."

We think there is a serious mistake here, for Janney's *Life of William Penn*, now before me, says he died in July 1718 in the 74th year of his age, and further—so long as the government of his colony was managed by Penn and those in religious fellowship with him, which I think history says was some 70 years, they lived in the greatest peace and harmony with the Indians, and in the conduct of his "Holy Experiment" he had no need of "Arsenals and forts."

It must have been after his sons got the control that this that Governor Hastings refers to was done.

I have not the data at hand now to get the correct information, but feel sure he has made a mistake in saying that William gave land to build a fort to protect settlers from Indians. It would be contrary to the letter and spirit of the treaty with them in 1682, which history tells us was the only treaty with these people not sworn to, and the only one never broken.

If there is history to verify what Governor Hastings said we would like to know where it is to be found. If not it seems to us that it is due to the coming generation of Indians to know that forts were not the methods used by these followers of the "Prince of Peace," to protect the white settlers from them.

Very Truly, Thy Friend,
D. W. BRANSON.

WILLIAM PENN'S LETTER TO THE INDIANS OF AMERICA.

The whole theory of William Penn's treatment of the Indians is embraced in the following plain but sublime statements found in the letter he sent by his Commissioners to treat with the natives, prior to his coming himself. The declaration of his purposes, conceived in a spirit of brotherly love, was expressed in such simple terms that the children of the forest unschooled in book-learning had no difficulty in apprehending his meaning:

The Letter.

"There is a Great God and power, that hath made the world, and all things therein to whom you and I, and all people owe their being and well-being; and to whom you and I must one day give an account for all that we do in the world. This great God hath written His law in our hearts, by which we are taught and commanded to love, and help, and do good to one another. Now this great God hath been pleased to make me concerned in your part of the world, and the King of the country where I live hath given me a great province therein; but I desire to enjoy it with your love and consent, that we may always live together, as neighbors and friends; else what would the great God do to us, who hath made us, not to devour and destroy one another, but to live soberly and kindly together in the world?

Now I would have you well observe

that I am very sensible of the unkindness and injustice that have been too much exercised toward you by the people of these parts of the world, who have sought themselves, and to make great advantages by you, rather than to be examples of goodness and patience unto you, which you, and caused great grudging and animosities, sometimes to the shedding of blood, which hath made the great God angry. But I am not such a man, as is well known in my own country. I have great love and regard toward you, and desire to gain your love and friendship by a kind, just and peaceable life, and the people I send are of the same mind, and shall in all things behave themselves accordingly; and if in anything any shall offend you or your people, you shall have a full and speedy satisfaction for the same by an equal number of just men on both sides that by no means you may have just occasion of being offended against them. I shall shortly come to you myself, at which time we may more largely and freely confer and discourse of these matters.

In the meantime, I have sent my Commissioners to treat with you about land, and form a league of peace. Let me desire you to be kind to them and their people, and receive these presents and tokens which I have sent you as a testimony of my good will to you, and my resolution to live justly, peaceably and friendly with you."

WILLIAM PENN'S GREAT TREATY WITH THE INDIANS.

It is well to revive history in the minds of the growing youth. For this purpose we gather from the history of Pennsylvania the facts pertaining to William Penn's treaty, with the salient points of which every school boy and girl should become familiar.

Penn did not consider that he had any title to the soil although he held the charter for a large tract from the king of England. He held that the Indians were the rightful possessors and until it was fairly acquired by purchase from them, his own title to the land was entirely void.

Hence, he sought an early opportunity to meet the chiefs of the tribes and cultivate friendly relations with them. Tradition fixes the first great treaty or conference at about this time, probably in November, and the place under the elm tree, known as the "Treaty Tree," at Kensington. It was at a season when the leaves would still be upon the trees, and the assembly was called beneath the ample shade of the wide-spreading branches, which was pleasing to the Indians, as it was their custom to hold all their great deliberations and smoke the pipe of peace in the open air. The letter which Penn had sent had prepared the minds of the simple-hearted inhabitants of the forest to regard him with awe and reverence, little less than that inspired by a deified god. His coming had for a long time been awaited, and it is probable that it had been heralded and talked over by the wigwam fire throughout the remotest bounds of the tribes. And when at length the day came, the whole population far around had assembled.

It is known that three tribes at least were represented—the Lenni Lenape, living along the Delaware; the Shawnees, a tribe that had come up from the South and were seated along the Lower Susquehanna; and the Mingoes, sprung from the Six Nations, and inhabiting along the Conestoga. Penn was probably accompanied by the several officers of his Government and his most trusted friends. There were no implements of warfare, for peace was a cardinal feature of the Quaker creed.

No verifiable account of this, the great treaty, is known to have been made; but from the fact that Penn not long after, in an elaborate treatise upon the country, the inhabitants and the natives, has given the account of the manner in which the Indians demeaned themselves in conference, we may infer that he had this one in

mind, and hence we may adopt it as his own description of the scene.

Their order is thus:

The King sits in the middle of a half moon, and hath his council, the old and wise, on each hand; behind them, or at a little distance, sit the younger fry in the same figure. Having consulted and resolved their business, the King ordered one of them to speak to me. He stood up, came to me, and in the name of the King, saluted me; then took me by the hand and told me he was ordered by the King to speak to me; and now it was not he, but the King that spoke, because what he would say was the King's mind. *

During the time that this person spoke, not a man of them was observed to whisper or smile; the old grave, the young reverent, in their deportment. They speak little, but fervently, and with elegance."

In response to the salutation from the Indians, Penn makes a reply in suitable terms.

"The Great Spirit, who made me and you, who rules the heavens and the earth, and who knows the inmost thoughts of men, knows that I and my friends have a hearty desire to live in peace and friendship with you, and to serve you to the uttermost of our power. It is not our custom to use hostile weapons against our fellow-creatures, for which reason we have come unarmed. Our object is not to do injury, and thus provoke the Great Spirit, but to do good. We are met on the broad pathway of good faith and good will, so that no advantages is to be taken on either side; but all to be openness, brotherhood, and love."

Having unrolled his parchment, he explains to them through an interpreter, article by article, the nature of the business, and laying it upon the ground, observes that the ground shall be for the use of both people.

"I will not do as the Marylanders did, call you children, or brothers only; for parents are apt to whip their children too severely, and brothers sometimes will differ; neither will I compare the friendship between us to a chain, for the rain may rust it, or a tree may fall and break it; but I will consider you as the same flesh and blood with the Christians, and the same as if one man's body were to be divided into two parts."

Having ended his business, the speaker for the King comes forward and makes great promises "of kindness and good neighborhood, that the Indians and English must live in love as long as the sun gave light."

This ended, another Indian makes a speech to his own people, first to explain to them what had been agreed on, and then to exhort them "to love the Christians, and particularly live in peace with me and the people under my government, that many Governors had been in the river, but that no Governor had come himself to live and stay here before, and having now such an one, that had treated them well, they should never do him nor his any wrong."

At every sentence they shouted, as much as to say, amen.

The Indians had no system of writing by which they could record their dealings, but their memory of events and agreements was almost miraculous. Heckerwelder records that in after years, they were accustomed, by means of strings, or belts of wampum, to preserve the recollection of the pleasant interviews with Penn, after he had departed for England.

He says, "They frequently assembled together in the woods, in some shady spot, as nearly as possible similar to those where they used to meet their brother Miquon (Penn), and there lay all his words and speeches with those of his descendants, on a blanket, or clean piece of bark, and with great satisfaction go successively over the whole. This practice, which I have repeatedly witnessed continued until the year 1780, when disturbances which took place put an end to it, probably forever."

The memory of this the "Great Treaty," was long preserved by the natives, and the novel spectacle was reproduced upon canvas by the genius of Benjamin West.

THE INDIAN CHARACTER AS DELINEATED BY FRANCIS PARKMAN, JR., 41 YEARS AGO.

Of the Indian character, much has been written foolishly, and credulously believed. By the rhapsodies of poets, the cant of sentimentalists, and the extravagance of some who should have known better, a counterfeit image has been tricked out, which might seek in vain for its likeness through every corner of the habitable earth; an image bearing no more resemblance to its original than the monarch of the tragedy and the hero of the epic poem bear to their living prototypes in the palace and the camp.

The shadows of his wilderness home, and the darker mantle of his own inscrutable reserve, have made the Indian warrior a wonder and a mystery.

Yet to the eye of rational observation there is nothing unintelligible in him. He is full, it is true, of contradiction. He deems himself the centre of greatness and renown; his pride is proof against the fiercest torments of fire and steel; and yet the same man would beg for a dram of whiskey, or pick up a crust of bread thrown to him like a dog, from the tent door of the traveller.

At one moment, he is wary and cautious to the verge of cowardice; at the next, he abandons himself to a very insanity of recklessness, and the habitual self-restraint which throws an impenetrable veil over emotion is joined to the wild, impetuous passions of a beast or a madman.

Such inconsistencies, strange as they seem in our eyes, when viewed under a novel aspect, are but the ordinary incidents of humanity. The qualities of the mind are not uniform in their action through all the relations of life. With different men, and different races of men, pride, valor, prudence, have different forms of manifestation, and where in one instance they lie dormant, in another they are keenly awake.

The conjunction of greatness and littleness, meanness and pride, is older than the days of the patriarchs; and such antiquated phenomena, displayed under a new form in the unreflecting, undisciplined mind of a savage, call for no special wonder, but should rather be classed with the other enigmas of the fathomless human heart.

Over all emotion he throws the veil of an iron self-control, originating in a peculiar form of pride, and fostered by rigorous discipline from childhood upward.

He is trained to conceal passion, and not to subdue it. The inscrutable warrior is aptly inscribed by the hackneyed figure of a volcano covered with snow; and no man can say when or where the wildfire will burst forth. This shallow self-mastery serves to give dignity to public deliberation, and harmony to social life.

Wrangling and quarrelling are strangers to an Indian dwelling; and while an assembly of the ancient Gauls was garrulous as a convocation of magpies, a Roman senate might have taken a lesson from the grave solemnity of an Indian council.

REVENGE NOT ALONE AN INDIAN CHARACTERISTIC.

William Thornton Parker, M. D., in N. Y. American.

Lex talionis, or the law of retaliation, is by no means confined to savages; its recognition is more or less universal. Civilization, and even the gentle influences of religion, cannot wholly eradicate it. We witness its existence every day in our courts of justice, and in the ordinary affairs of human life.

BUY ONE AND VISIT CHILOCCO.

A very creditable work of art is a new booklet containing 30 pages of views and information about the Chillicothe Indian School, Oklahoma. It is published by Charles E. Dagenett, class '91 Carlisle, for the benefit of the Indian cause and the special benefit of the school where he is now teaching. The book is sold for 25 cents, by mail 27 cents. Address him at Chillicothe, Oklahoma, via Arkansas City, Kansas.

INDIAN TREATY RIGHTS.

The Supreme Court of the United States on Monday handed down an important decision, declaring to what extent the treaty rights of the Indians to hunt on the unoccupied lands of the United States are limited by State game laws. The Bannock and Shoshone Indians for years have been in the habit of visiting the Jackson Hole region of Wyoming to hunt game, in pursuance of an article of a treaty with the United States giving them "the right to hunt on the unoccupied lands of the United States so long as game may be found thereon and so long as peace subsists among the whites and Indians on the borders of the hunting district."

Subsequently the State of Wyoming passed certain game laws, and the white settlers claiming that the Bannocks were killing game in violation of these laws, endeavored to drive the Indians from their old hunting grounds. In July of last year a party of nine Bannocks, with their families, were arrested by a band of Wyoming settlers. The Indians believing that they were to be exterminated, tried to escape, and they were fired upon by their captors. One Indian was killed, another was seriously wounded, and one Indian child was lost. The men alleged to have been concerned in the killing were arrested and a test case (John H. Ward, Sheriff of Uintah County, Wyoming, vs. Racehorse, a Bannock Indian) was submitted to the Federal Supreme Court. The point to be decided was whether the Bannocks are subject to the Wyoming game laws prescribing a close season.

In disposing of this case the Federal tribunal holds, notwithstanding the provisions of the treaty between the Bannocks and the United States, that the Indians cannot hunt game in violation of the close season regulations of the Wyoming laws; that the treaty cannot suspend the operation of a game law enacted by a State created after the treaty was executed. The decision, which will probably not be in harmony with the popular sense of justice, was not unanimous. Justice Brown dissented on the ground that the decision violates the stipulations of the treaty, to him a much more important consideration than the enforcement of State game laws.

The Bannock affair excited much interest throughout the country, and was widely commented upon. The Commissioner of Indian Affairs, in his report for 1895, warmly espoused the cause of the Bannocks and Shoshones. He argued, and to the lay mind convincingly, that these Indians know nothing about what is known in the statutes of various states as a close season; that their treaty contract with the United States should be so construed as to give them the right to hunt on unoccupied lands of the United States whereon game could be found, and at any season. The Supreme Court cases cited by the Commissioner to sustain his friendly attitude toward the Indians declared that a treaty made with Indians is tantamount to a treaty with a foreign country, and if a State law contravenes such a treaty it is void. The opinion of the Commissioner is, however, set aside by the latest decision of the Supreme Court, which has made its ruling, of course, not upon sentimental considerations, but according to strict legal rules of construction and interpretation.

It is eminently proper that the right of the Bannocks and all other Indians to hunt on unoccupied lands now within State jurisdictions should be subjected to clear definition, but the red men will not comprehend the refinements of construction by which their treaty rights are now limited. These ignorant, uncivilized people are nothing to them that the State of Wyoming has made a law which contravenes their treaty with the United States, and they will fail to understand the reasoning State at the expense of the Union. All that they can be expected to see is that the Government made a treaty with them by which they were promised certain things, and that the promise has been broken without their consent.—(*Public Ledger*.)

WHAT GOD HATH WROUGHT.

Memorable words these of the first message flashed over the first telegraph line fifty-two years ago from the mind of the man who thus revealed to the world that time and space defying principle of electric current communication and practically applied it—"What God hath wrought." Memorable, yes, immortal message! It will always recall the first great stride in the electrical era. Handed down from generation to generation, couched in the school-books, it will always shine out in the minds of men as a historic landmark in the world's growth whenever the present or future uses of electricity are considered.

Events of the past week have drawn the world's attention to the present marvelous development of the very branch of electric industry which the great Morse initiated in those four words. In our news columns an account is given of the long-distance telegraphic tests made at the Electrical Exposition in New York. Morse ticked his words over forty miles of wire from the city by Chesapeake's shores here to the national capital on the banks of the Potomac. Thus he overcame the two hours or thereabouts which those early trains required to carry mails the same distance. This week, under existing facilities, we have seen a message sent twice across this continent and twice across the Atlantic Ocean, on a circuit of 15,000 miles, in the space of four minutes, while the Dr. Depew message was transmitted clear to Yokohama and return, over 25,000 miles of telegraph lines, in fifty minutes. Harressed Niagara helped to supply that current. And from that single forty-mile line vast telegraph systems have grown up until there is scarcely a hamlet in the whole civilized world that is not in telegraphic touch with every other community. It takes now about forty-two days for a letter to be conveyed to Japan and back. Edison and the other electric experts who handled these test messages are older than the science of which they are masters.

Finite mind had made a new acquaintance of infinite nature when Morse telegraphed in sublime humility—"What God hath wrought." We can only pause in mute wonder to-day when we contemplate the advance made in half a century along the path blazed by Morse. And our wonder is mainly reserved for the possible things yet to be through new applications of known agencies and the use of powers now unknown. It is our privilege and duty to question all things alike, to look forward and upward. For from the realization of "What God hath wrought" arises whatever faith man may possess.

From the knowledge of what has been caused we reason toward things that may be caused if we seek and strive. So we do seek and strive—if we are true to ourselves.—(*The Pathfinder*.)

BISHOP WHIPPLE'S IDEAS ON INDIAN TREATIES, THIRTY YEARS AGO.

In an appeal to reform the then Indian system, the good Bishop says concerning treaties:

The Indians who sell us their hunting grounds must *either become civilized or perish*. The treaties ought to be framed to secure their civilization. Justice, humanity, fear of God, love of self, every motive pleads that they who are sent on this errand should be men who have hearts, who believe in God and are ashamed to steal. It sickens one to think of what does take place when treaties are made. The parties to them are a Christian nation and a heathen people. An Indian treaty usually has but one end, and end is to put money in some white man's pocket. The Indian is told of his great Father's pity and love for red man, of his desire to see them made like their white brothers, that he has no houses, fire canoes, or fire horses, that he knows not how to cultivate the soil, that he has no

schools, nor books, nor teachers, nor knowledge of God, that all these and many more blessings will come to him and his children if he will not turn a deaf ear to his great father's words. He believes the lying fable. He knows not how this is to be accomplished, but he trusts the smooth words. He cannot read and so supposes all this is in the bond. Often there are lying codicils added or false interpretations given to absorb large sums of money for special claims, always provided such claimants will pay a liberal commission to secure them.

The treaty is ratified. Then comes deferred hopes, the irritation of the pilfering of annuity goods, the squandering of money by fraudulent contracts, the theft of annuities, then diseases which follow victims begin to hold a carnival in every village; there is no government or law to protect persons, property or life. The deadly fire-water changes the savage to a devil. When he has only a choice of deaths, these long pent up passions burst out in the horrors of a massacre.

The Indian treaty is now the surest way to the public treasury. The traders and the chiefs whom they can bribe, ask for it; the Agents and Department find it in their interest, and cunning politicians who never act unless their palms are crossed with silver, know how to use all these for personal ends. There should be no offers made or inducements used to the Indians except such as the government will see faithfully and honestly fulfilled. The policy of bribing chiefs must be stopped. The treaty should not recognize a wandering savage tribe as an independent nation, it must be no more and no less than the simple clear statement of the pledged faith of a Christian nation to its Indian wards.

Indians Faithful and True Under Most Trying Tests.

In the same appeal Bishop Whipple gives a touching description of the fidelity of the Indians. He says:

I cannot close this appeal without calling public attention to the sad condition of the friendly Sioux and Winnebagoes.

During the late massacre there were Indians who proved faithful to us, at the risk of life. Taopi, a chief who is here in Fairbault, has a certificate from General Sibley, commending him for his fidelity, and certifying that he was the means of rescuing our white captives. He was living as a civilized man on his farm, at the Agency. He lost everything. He has no resource for himself or family but charity; and there are many others, both of the upper and lower Sioux, equally faithful, in the same sad case. They have no means to live as civilized men, and they dare not hunt, for fear of being killed by some white man who is ignorant of their character. Of those removed to the upper Missouri, there is not one who was not acquitted by the Military Commission, and many of them were faithful and true. Every motive of gratitude demanded for these men proper protection. They were taken to the Upper Missouri, placed in a country so poor that it is impossible for them to live, unless the government feeds them. Many of these friendly Sioux were Christians. They proved their faithfulness to their holy religion, under the most trying circumstances. They had the right to our protection and care. The Winnebagoes lived within our borders. The justly excited state of our people, and the eminent danger which grew out of our Indian System made it prudent that these men should be removed. But as no justice was fastened on them, it was due to justice and humanity that we should not drive them from a reservation pledged to them by the good faith of the government. These questions, growing out of the necessity of their removal, could have readily been arranged by negotiation. They should have received a home equally valuable, and as well adapted to their support. They had no option. They were forcibly removed, with the Sioux, to a country which all who have seen agree is so poor that it is only a question of time when they shall sink into a grave.

GRATITUDE OF THE HEART.

As an illustration that the Indian often feels more gratitude than he is willing to express in the usual way, a little incident is related by an Agency physician as follows:

"Quil-quil-toch-in, a few years since, while hunting deer in the mountains, was pierced in the right eye by a sharp thorn, from which he suffered greatly, and finally lost the eye entirely. Last August, while he was again hunting deer, he was pierced in his left eye by a thorn. While on one of my trips through the mountains I came upon a small tent. I stopped and entering found this man suffering from the most intense agony. He related the circumstances to me. I examined the eye carefully, finding it in a terrible condition. The eye had the appearance of a mass of blood. He could see nothing, and was very despondent, saying he would much rather die than lose his sight. I wanted to take him home with me, promising to do all I could for him. But no, he said he had no money to pay me. I went to his friends and talked two days with him and them, but it was always the same answer. He could not pay for the services rendered. I tried all means of persuasion I could think of, even threatening to arrest him, but to no avail. Finally I promised to use my own medicine, and persuaded him he could pay me when he got well by acting as guide in the mountains, which would be the same to me as money. Finally he consented to this. I took him to my office, where for two weeks I watched over him both night and day. We were fortunate enough to have a supply of ioe, and I had from my own medicines a supply of pure hydrochlorate of cocaine. It was a hard fight for two weeks. During this period all I could possibly do was to keep the inflammation from increasing. At the expiration of this time improvement set in, and from that time on he gained rapidly. The eye finally got well with a cloudy appearance, which has gradually been disappearing, and a short time since he borrowed my gun, saying he thought his sight was restored enough to shoot. He went to the mountains, and the next day returned with two fine deer. I think the happiest man I ever saw. Since that time these people have called on me a number of times." E. H. LATHAM, M. D.

INDIANS WERE FEW.

In a series of articles for the *Golden Rule* on "What Columbus Discovered," Rev. Edward Everett Hale, D. D., says:

But what is more curious regarding the seven million square miles of territory called the United States is that, while there were so few Europeans here, there were so few other people here.

It is supposed that in this whole region there did not live three hundred thousand Indians at that time.

It is said, for instance, that in the whole state of Vermont, of which the present population is nearly four hundred thousand persons, there was not a single Indian village.

In all the territory now called New England there were not more than forty thousand people, not four-fifths of the number that live in the city of New Haven to-day.

When La Salle sailed to the mouth of the Mississippi River, he started from the upper waters of the Illinois in his canoes, and before he had reached the mouth of the Arkansas he had seen but one party of natives.

Thirty years later, the French governor of Louisiana made a rough estimate of the number of Indians in the valleys of the Mississippi and the Ohio, and reported that there were about one hundred thousand.

Coronado, with a party of Spanish horsemen, had ridden east from the Pueblos of the Zuni as far as the Missouri and the Mississippi, and returned without seeing a single inhabitant on his journey of three thousand miles.

A UNIQUE MEMORY SKETCH.

A composition published in the *May Southern Workman* and written by a Hampton Indian student of one of the lower grades is as unique as it is interesting in its statements of misunderstandings. The subject of a certain history lesson was "Sir Walter Raleigh" and the memory sketch by an eastern Cherokee boy was as follows:

Sir Walter Raleigh.

About three hundred years ago, a little boy was born in South of England he was named Walter Raleigh.

He grew up smart looks fine man good thoughts, and a brave man. Therefore the people loved very much because he was always handsome and polite.

He went to see his half brother all the time. Sir Humphrey Gilbert, and told them stories about the oceans and all about great war on the land. Some times he went on the English Channel and talked with sailors, who told him about all over the New World, so far across the Atlantic Ocean.

When Sir Walter Raleigh hear about these stories, he made him eager to go see New World himself.

Some time he would go to fight in a great war, and sailing the boat on the sea.

When he was fifteen years old he went to college, but when he heard that they were fighting in France he could not stay at home, he would go to war and he went to fight. When after that he went to fight Ireland, and he fort, commanded so well.

That time Elizabeth was Queen in the England. When Queen heard of him was very much pleased, and she was want to see him. The Queen Elizabeth she was not married therefore she was called Virginia Queen. One day the Queen went out the Street with her ladies, and gentlemen, the Queen walked near muddy place in the path and she stopped a few minutes before any one to think. Walter Raleigh, who had come from where he had been fought at Ireland, Walter Raleigh looked on the street he saw the Queen, walked over near muddy place, then Raleigh pulled off his beautiful clerk, and threw it over the muddy place, then the Queen walked over the muddy place without wet her shoes. This what became pleased the Queen and Raleigh became a great favorite with her.

This time the people in England they were talking about the gold in America and they will try to find out.

Raleigh sailed across the Atlantic Ocean to come over here in the New World. He went to coast of North Carolina, which we call Roanoke Island now. They went there, that time was a good weather clear, blue sky. An Indians were there, and the country soon good place to live. Then they went back to England, and told then the Queen all about the good land. The Queen was much pleased and she named Virginia honor of herself. Then she also gave Raleigh the right away Sir before his name to be a great honor.

Sir Walter Raleigh then sent some people to live in North Carolina. On the Roanoke Island. This was first English colony in the North Carolina. Virginia Dare who was first born English child in the America. And then some time governor went back to England they took some Indian corn, potato and tobacco. The people in England had never seen these things before.

One day Raleigh sat in his room, after awhile servant came in Raleigh was smoking. When smoke come out of his nose-stems their servant thought it was his Master's get fire on his body. He ran rushed after a bucket of water which poured in Raleigh's body.

When governor returned to Virginia they never find the people which he was left of the colony and nobody ever know what was the matter.

After Queen she died King James ruled over England and he treated Raleigh very bad. He put him prison and ready cut off his head with an ax, but he asked of slight feel the ax he said, "It is a sharp medicine but it cure all diseases."

WHAT THE WHITE MAN HAS GAINED FROM THE INDIAN.

Delivered by Sam'l Haskin, of Santee, Nebraska, on Indian Day, at the Hampton Institute, Va.

We all know that what has brought us to be what we are and where we are, is the spirit of American civilization, and it is constantly blotting out our Indian manner of living and in place of it, has given us American rights, homes, citizenship. So we come together this afternoon to show our appreciation to our friends and to our God. But we must also look back to our old time Indians and thank them too for what little they have given toward building up this great nation of ours.

Let us go back to our first acquaintance with the white people and see what lessons they have learned from our fathers. The red man, as you all know, was found in this country a wild man, but there is one thing about him, he was very active in his own country. I mean he knew the waters, the hills, the woods, and the forces of nature, such as the rain, and the snow, the sun and the stars of the heavens and he respected them for they were his school masters.

He made his canoe from a log, or a birch bark, in which he navigated the waters. He made his snow shoes on which he could travel and hunt in time of winter and not be shut in to starve. He made his sugar from the maple by boiling the sap. He cleared the woods not with such tools as we have to-day, but by burning down the trees, for his tools were made of chipped or finely polished stones; yet with these he was able to plant his corn, tomatoes, squashes, beans and tobacco. I suppose tobacco is a thing I ought not to count, but in the time of Capt. John Smith, it was one of the chief products of cultivation and since then has been a profitable trade to the world.

The Indians method of planting, hunting, cooking and fighting was imitated by the early settlers and so saved them from starvation and enabled them to gain a foothold in this country. These are some of the lessons that white man learned when he first came to this country. We might say we were the first instructors of this country and afterwards we received the white man's method of living. The knowledge of nature and the knowledge of books, these two elements have combined and have made America what it is to-day.

INDIAN Y. M. C. A. WORK.

Dr. Charles A. Eastman of St. Paul, the industrial secretary of the Y. M. C. A., who has charge of the Indian department of the association, was in the city yesterday to make arrangements to place a young man from the Kiowa tribe in the Moody Institute in September. This young man is to be educated to take hold, with another young man from the Sioux now being educated at Northfield, Mass., of the work that was started by Dr. Eastman a few years ago, and to which he has devoted so much of his time.

Dr. Eastman is probably the highest-educated Indian in the world. He is a graduate of Dartmouth College, and also holds a diploma from the medical school of Boston University. He is a man who stands high in the medical profession, and has a big practice among the best people of the city, in which he has resided for the past three years. Five years ago he was married to Miss Elaine Goodale, the New England child poetess, and they have two bright little girls, Elaine and Dora. One is named for the mother and the other for an aunt, Dora Goodale Goodale, a writer for the *Cornopolitan* and other magazines of note. Mrs. Elaine Goodale Eastman still contributes now and then.

In speaking of his work Dr. Eastman shows plainly that his heart is in it. He comes from the Sioux, and was taken to Boston by a missionary and placed in the public schools of that city, and later made his way through college, where he stood at the head of his class. He has been engaged in the active practice of medicine for six years. As soon as he had completed his college course he be-

gan to work for the elevation of his own people in the Pine Ridge country, and was soon enabled to extend the work through the Y. M. C. A. He conceived the idea of organizing an association among the tribes and later these were combined into a general association, which is now the Indian department of the Y. M. C. A. There are forty-three of these tribal associations scattered from Texas to Elkhorn and Manitoba, with a membership of 2,000.—(*Chicago Inter-Ocean*).

WHERE THE KIOAWS GO WHEN THEY DIE.

Thomas C. Battey in his "Life and Adventures of a Quaker among the Indians," gives this little note of the Kiowas' belief in the hereafter. He was talking with Kicking Bird, the great Kiowa chief of his time, and asked:

"What becomes of us when we die?"

The Kiowa answered that he did not know what became of white people, as they were not made by the same being that made the Indians. But when Kiowas die, the spirit travels a great way towards the sunset, and crossing a high mountain ridge, it comes at length to a wide water, which it has to cross. Upon arriving at the opposite shore, it is met by former loved friends, who have gone before to this happy land, and who now rejoice to meet it again. There the game is always fat and plenty, the grass is always green, the horses large, swift, and beautiful. The inhabitants are never sick, nor feel pain. Parting and tears are unknown—joy fills every heart. A high mountain stands near the boundaries of this land, and watchers are set upon it, who are continually looking along the road leading from this country, watching for the spirits of the dying and newly dead,—whether they die naturally, in battle, or by accident; and when they discover any coming along the road, they immediately call to the friends of the coming spirits, who go forth with rejoicings to them, and conduct them to the lodges they have prepared for them.

WHITE MAN'S LAW.

If the Sitka Indians were familiar with Bret Harte they would be likely to express the prevailing opinion among them about thus: For ways that are dark and tricks that are vain, the white man's law is peculiar. In their inimitable manner, however, they tersely express this sentiment by saying, "White man law no good." "Indian kill somebody he get punish, white man kill Indian he no get punish, he go free."

A few months ago a young man, a native, was foully murdered in a drunken brawl in one of the low dives of Sitka. The perpetrators of the crime were arrested for murder, the preliminary trial brought out sufficient evidence and they were duly bound over to be tried at the April term of the District Court. In the District court at Juneau the jury acquitted them, and all who were in any way implicated in the murder are now at large, acquitted. The writer was not present at the trial and can not say where the blame of their acquittal lies, whether in a prejudiced jury or in the failure on the part of the prosecution to bring out sufficient evidence to convict. At any rate, the whole matter proves conclusively that the poor Indian's chances for justice in this country are very slim. There is an Indian in jail here now sentenced to be hanged for murder but the white men that murdered an Indian are free. No wonder that poor Lo thinks "White man's law no good." It seems a little that way to some others who are not Indians.—(*The North Star*, Sitka).

SHORT BIGGER.

"We had pretty hard game playing base ball on the decoration day afternoon. We play with keystone club. They are pretty good play but we been him anyhow, Indian boys side; we are all pretty short bigger but we too slick for him."—FROM A BUCKS COUNTY INDIAN BOY'S LETTER.

CRAZY FOR HERRING ROE.

The *North Star* of Sitka, Alaska, says: Just now the Indians are all excited and busy gathering and drying cod fish-eggs. Herring roe constitutes an important article of food for the natives.

As soon as these fish begin to spawn hemlock branches are cut and placed in the water and upon these green branches the millions of roe are deposited. Then at low tide the branches are gathered and hung up to dry. It is a wonderful sight when the bushes and trees about the camp are covered with these egg laden branches. It gives an appearance not unlike a heavy fall of snow upon the trees.

The natives eat the roe just as they are taken from the water, but appear to like them best boiled. Indian boys and girls are crazy for the herring roe, and eat them with as much relish as white children would the most luscious fruit.

DARKENED UNDERSTANDING.

An Indian on one of our western reserves, recently, received a letter from his daughter, who is a pupil in an Industrial school. In this letter, the daughter spoke to him of God's plan of salvation, through the atonement made by Jesus Christ. She told him that she had taken Christ to be her saviour, and earnestly urged him to do the same, urging him to attend the meeting of the missionary, who was there to explain these things to him. The father seemed touched by his daughter's words, but after a long silence he said,—"Tell my daughter I have heard her words, but that just now I am not in good health, and so my heart is not very good (kind.) I think I will perhaps, die before spring, and if that is to be, there would be no use of thinking of what she says. But if I live till spring, and if my heart gets good, I will think of doing what she has asked."

UNIQUE ENGLISH EXPRESSIONS.

The English of an aspiring Indian youth who has had just enough years in school to fall in love with his dictionary, sometimes is remarkable as a concoction of ideas, dictionary terms and original spelling. A letter recently received from one of our boys in the west contains the following unique expressions:

"DEAR FRIEND: Your epistolae of the recent date came providentially safe to its happy destination, and was very much pleased to hear from you. I am always so anxious to know all about that grand Indian Institution of Carlisle. I am glad that it has so existed in this generation for the benefit of the Indians, because it gives enlightenment to the Indians. It realizes them what they ought to be in connection with this life from their old degraded life."

THE BEAR.

Very generally among the Indians the bear has the first rank among beasts and is supposed to possess supernatural powers.

It is said that the Navajo would only attack a bear when it had killed a Navajo. Then he would apologize at the cave by chanting the praises of the king of beasts.

The bear is prayed to and sacrificed. The same people will not touch a snake and have punished a person for imitating the rattle-snake in making a bracelet.

The Hupi Indians say the rattler was one of their earliest ancestors.

The Shoshone and Arapahoe tribes of this reserve have entered into an agreement with the United States through Col. James McLaughlin, U. S. Inspector, to sell the Hot Springs to the Government. It only needs the ratification of Congress to make the sale complete. Col. McLaughlin deserves unstinted praise for the promptness and adroitness in making an agreement by which all parties will be benefited. The Indians are pleased with their bargain with the people of Wyoming. On account of their medicinal properties these springs are destined to become very popular at no distant day.—(*The Indian Guide*).