

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XIV.

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Associating and competing with champion football players. makes champion football players out of theretofore inexperienced Indians. Witness: the exploits of the Carlisle team last Fall.

Associating and competing with champion farmers makes champion farmers out of theretofore inexperienced Indian boys. Witness: 17 years' and thousands of experiences of the Carlisle boys among farmers of Pennsylvania under our Outing System.

Associating and competing with champion housekeepers, cooks, seamstresses and nurses, makes champion housekeepers, cooks, seamstresses and nurses out of theretofore inexperienced Indian girls. Witness: 17 years and hundreds of cases of successful experience of Carlisle Indian girls under our Outing System.

Only through these experiences do we get the best and quickest results, and few are the failures.

Therefore, if we want to make champion, industrious citizens out of Indians, the best and quickest way is to bring them into continued association and competition with champion, industrious citizens.

The reason we have not had champion, industrious Indian citizens long ago, and many of them, is because we have not let the Indians get out from competition and association with their lazy, pauperizing reservations and tribes into association and competition with champion, industrious citizens.

Capt. Pratt is a Civil Service reformer, believing in the merit system and that the Government should have the very best officials and employees without reference to politics. When he established the Carlisle School, pursuing these principles and without any suggestion to him from Congressmen or other officials, he sought out and nominated, and they were approved without question, competent persons not regarding parties, so that for a long time, without any design on his part or on the part of anybody, he had as many democratic as republican voters in employ under the republican administrations. These facts were well known, and no criticism, suggestion or order to the contrary came to Capt. Pratt from his official superiors in consequence. The best evidences of success are the continuance of these same employees in service through all the years of the school, and the allegation of the Civil Service Reformers that the acknowledged great work of the school is due to them. But these efficient subordinates were selected by Capt. Pratt, and not by Civil Service.

An old railroad man told us several years ago that just before the battle of Gettysburg, when Lee was marching into Pennsylvania and the military were straining every resource to put troops before him, using every available car on the Pennsylvania and Cumberland Valley Railroads, that the passing of long trains of cars loaded with troops going to the front, by the equally long, empty trains returning, on side tracks not as long as the trains, was a problem, and the railroads became gorged with cars. This condition arose mostly because certain officials at head quarters insisted on minutely directing the passing of the trains, by sending long telegrams and specifically instructing the conductors just how the trains were to be broken up and the passings completed. The military commanders were exasperated at the delays, and the subordinate conductors and trainmen were confused and indignant at the assumptions and unnecessary interference with the details of their duties by the management at the head quarters. At this juncture Tom Scott, President of the Pennsylvania Railroad, ran down the coterie of confusing directors and broke it up, ordering that the proper official should simply direct the conductors of the trains where to pass each other, and leave the details of how to do it to them, telling the officials "The conductors know a great deal better how to do it than you do"; and forthwith the tangle was ended, and the trains moved along.

When our good friend, and the Indians' good friend, Prof. Painter, died, and the way was open for Mr. Herbert Welsh and his Association to apply their intellectual-competition, Civil Service system of selection, why did Mr. Welsh resort to the old spoils system to fill Prof. Painter's place? Mr. Leupp was as purely a spoils system selection as any ever made under the Government. Mr. Leupp was not, to be sure, a "ward-heeler," but he was one of those other equally horrid things, a "henchman" of the politician Herbert Welsh and his combined Indian Rights and Civil Service political parties, using his place as a correspondent of the New York Evening Post, to whitewash Indian Rights and Civil Service political schemes and daub mud on every body and everything not supporting these political parties. Thus he earned his political advancement, and got it without the endangering formality of Civil Service Examination. Nobody ever hears of a "Civil Service reformer" applying the Civil Service principle anywhere in his own business; nor can we hear of any great business or college management making use of the peculiar system. Those who adore Civil Service and egg it on are beyond the pale of its operations, and have no official responsibilities under it.

In addition to his salary as correspondent of the New York Evening Post, Mr. Francis E. Leupp gets \$2000 00 a year and his traveling expenses from the charity sustained Indian Rights Association, for hunting up, manufacturing and throwing mud at United States Senators and Representatives and other public men, in sufficient quantities to tickle donors into continued contributions to pay for keeping him at it.

On another page we print in full the replies we have been expecting in answer to our last month's RED MAN. These are from Mr. Herbert Welsh and Mr. Francis E. Leupp, who are really the Indian Rights Association and the persons to be held responsible, and from Dr. W. H. Ward, editor of the "Independent". We invite attention to the Omnipotency with which they all, especially Mr. Welsh, analyze and dissect character, methods and other human qualifications, and the genius of their assuming our culpability, and then attempting to goad their instructive suggestions into our superior officers, also to the fact that they do not at all meet anything we said. We ask those who had our RED MAN articles to go over them and compare these replies.

Mr. Leupp says:

1. That Dr. Hailmann did *not* violate the Postal Laws.

But we have the penalty envelopes with the official letters and the copies of "City and State" newspaper enclosed therein, just as Dr. Hailmann sent them to us, and the Postal Law provides that Dr. Hailmann may only "transmit through the mails, free of postage, any letters, packages or other matters relating exclusively to the business of the Government of the United States."

As we said, there is nothing whatever in the newspaper "City and State" relating exclusively or otherwise to the business of the Government of the United States. The other "nots" of Mr. Leupp have just as little to sustain them.

We are in receipt from different parts of the Indian field of quite a number of approving expressions about our last RED MAN. The following is from one who has been a good many years at work for the Indians, and has both a wide and wise appreciation of the influences that help and hinder:

"The last issue of the RED MAN received yesterday, has given me so much satisfaction that I must tell you how exactly every word seems to me to be straight to the point. I have been especially wrought up over the Indian Rights Association of late, finding one of the most prominent members, who, in spite of all his TALK, has never given a day's work to an Indian, though he keeps eight men employed constantly, and often many more. The boys are trained here" (a western Indian school) "to do such work, yet the superintendent of the school has appealed to him in vain to give the boys work. The management of the Association in \_\_\_\_\_" (a western State) "is a signal failure in spite of the reports to the contrary of those employed in it.

"I want to say, too, with what enthusiasm I have read of the football games, in which Carlisle has engaged this Fall. They have scored more than their games."

The experience of our correspondent is fully confirmed here at Carlisle. Ours has been with the head of the Indian Rights Association. In the early years of that Association, Mr. Herbert Welsh used to ask us to let bright young Indians come to his meetings to help draw a crowd and to show a reason for what he was at; and we did, until we found it meant no real help to the Indian cause and that he only wanted to use us and our work to further his own schemes, and there his interest ended. That was years ago; then we quit. Neither he nor his society, ever in our knowledge, helped or attempted to help any one of the young Indians he made

use of, or any others. During all the years of the Indian Rights Association, hundreds of our students have shown themselves brave and self-helpful under our outing, at work near Philadelphia, and they pass to and fro through that city constantly, and we have yet to experience that Mr. Herbert Welsh and his society have the slightest interest in their welfare.

From letters of other experienced Indian workers we quote the following:

"I have read with much interest the article on 'The Uncivility of So-called Civil Service Reform' in the RED MAN. These are my sentiments, and you have hit the nail on the head. The practical working of the system (beautiful in theory) makes me tired."

"Congratulations on the burning article 'The Uncivility of So called Civil Service Reform in January RED MAN. I beg to thank you for the particular pleasure its perusal afforded me. I deeply appreciate its scathing truths. Of course, no outsider can fully comprehend it, though even such should see that it is *unanswerable*, and should be fatal to the continuance of Civil Service. And yet, 'The half has not been told.'"

"Permit me to say that I heartily endorse the position you take in regard to the effect of Civil Service on Schools."

"Allow me to say that I fully agree with you as to Civil Service as it applies to the Indian School Service."

"Ever since I received and read the last issue of the RED MAN, I have wanted to write you to say how much I enjoyed it. You struck the nail square on the head. The utter nonsense of holding a man responsible for large trusts and then not allowing him to choose his subordinates, is apparent to any reflecting mind. The further nonsense of constant change in the personnel of Indian schools is evident."

We have a number of other indorsements of like character together with full letters exposing this so-called Reform. In time the wrong of it all, and its baneful influence on the Indian School Service will be understood, and it will kill itself.

We are entirely responsible for the truth of what we said and what we say, and it is only a blind to say there is "official", personal or any other "courtesy" in the way of holding us responsible. We have a commission in the Army and are amenable to the rules and articles of War. Let our offences be specified in charges, and we will join those who make the charges in demanding a full hearing and conclusion before a Court Martial of the most experienced and honorable officers.

The Indian Rights Association has in its membership many who are among the best people in this country, some of them among the best friends we have, but they have neither voice nor responsibility in its management, leaving everything to Mr. Herbert Welsh and Mr. Francis E. Leupp. When these good people understand us and our position, we feel assured they will in the main support us and not materially criticise our views and acts.

In part reply to what Mr. Herbert Welsh terms a full answer in the "New York Evening Post" to our Civil Service article in the last RED MAN and following the author's allegation as to the personal character of THE RED MAN, we believe it

will be well for us to say by way of prologue:

That Mr. Francis E. Leupp, who writes, the alleged reply article, is the paid "Washington Agent" of the Indian Rights Association, to hunt up and manufacture dirty rumor, artificial and exparté in statement and extravagant in adjectives, to forward the establishment of his Association as a second Tammany, irresponsible for any real work.

That Capt. R. H. Pratt first served his country throughout the four years of the Civil War, and afterwards, receiving a commission in the Regular Army, was immediately placed in command of Indian scouts and continued on duty in charge of Indian tribes and of Indian prisoners, performing sometimes dangerous and often hard service throughout the eight years he was with his regiment among the Indians in the west. He was then sent to St. Augustine, Florida, with 74 of the worst of the prisoners captured during the Indian outbreak of '74 and '75, and there, instead of keeping them under guard of the soldiers and in confinement, as was designed, he had them guard themselves, perform what work he could get for them from and about the town, and Mrs. Pratt and other ladies taught them to read and write in the casemates of the old fort; and after the term of three years' exile was ended, he, through interested friends, found the means to send 22 of the younger men north for further education. He took 17 to Hampton, where he was detailed without suggestion or desire on his part to remain and establish the Indian branch of that school. Realizing that association of the Indian and Negro in education was not for the highest interests of the Indian, and being detailed by special Act of Congress for Indian school work, he suggested and founded the School at Carlisle, and has built it up through the 17½ years of its existence. These events, covering over 35 years, represent in their character and length a service in vital issues and involving responsibilities to the country, which at once disclaim the insinuations of Mr. Leupp; and, we might add, they probably represent in years a longer period than Mr. Leupp has lived.

The article in the RED MAN, which Mr. Leupp attempts to answer, is but a statement of facts. These facts, Mr. Welsh and Mr. Leupp question, and it remains only for truth to assert itself.

Carlisle is the largest Indian School in the country. It is in the heart of civilization, and has been under the searchlight of constant visitation, official and non-official. It is the only real exponent of the principle upon which it was founded, and, notwithstanding the many plans manufactured by inexperienced societies and individuals and put forward as "the emancipation of the Indians," Carlisle has been faithful to this first principle, which is: "to civilize the Indian, get him into civilization; to keep him so, let him stay." It has exemplified that America, which is big enough to deal with over 500,000 emigrants each year, is also big enough to see that 250,000 Indians make no great "problem" when considered from a commonsense standpoint.

This paper, THE RED MAN, has for 17 years voiced these sentiments, and has regularly been sent to legislators, officials and those interested in the Indians, so that it, too, has been constantly subject to the public oversight. It seems to us strange that though the RED MAN has been thus ever before the Indian Rights Association throughout the 14 years existence of that Association, it requires this young official of the Association to assume to discover at this late day that the information and inferences in the paper are not true and honest.

Mr. Leupp begins his criticism of the article in the last RED MAN by quoting but half of its title. We beg to replace the words "So-called" before "Civil Ser-

vice Reform," for we do not accept it as a "Reform." It is only dubbed so by its champions who thus seek to favorably introduce it to the general public, which is not brought into any acquaintance with it through association. Mr. Leupp's object in leaving out these words signifies his habits.

Our article on "The Uncivility of the So-Called Civil Service Reform," in giving facts to the public for consideration, which facts Mr. Welsh and Mr. Leupp question, because they reflect upon a hobby of theirs, also gives the high source of our information. In the article we invited the attention of the Association (and the reader) to the Official Indian Office Reports, which can easily be obtained, and we can but reiterate this invitation.

We called attention to the facts that throughout the whole operation of the Civil Service in the Indian School Service, the Indian Rights Association has placed it before the public as a millenium dawn for the Indians, and that the Association has had the full benefit of having as the officers, responsible men who have been highly endorsed by the Association, especially for their enforcement of Civil Service. The figures we gave in our article, as stated therein, covered the whole period of the operation of Civil Service in the Indian School Service up to the time of the last report issued, for the enforcing of which first General Morgan and then Dr. Hailmann have been responsible. In Mr. Leupp's article he, being unable to deny the figures given for the whole period, shirks the responsibility assumed by and belonging to his Association, and, in an attempted contradiction, quotes figures covering only the time during Dr. Hailmann's reign, as though in dealing with shorter time and with smaller numbers the aspect is changed. We suggested that Dr. Hailmann had been particularly fortunate, from the Indian Rights' Association standpoint, to have had the Civil Service established for him by such a highly endorsed (by Indian Rights) official as his predecessor. Mr. Leupp does not recognize the suggestion, but wordily disclaims that Dr. Hailmann is not responsible for the record previous to his entering upon office. We did not say that Dr. Hailmann was responsible for that period, but that the Civil Service and Indian Rights Association advocates are, because they selected the management.

In shirking the record, Mr. Leupp assumes to translate the law in a way not verified by practice or by the claims of the Civil Service champions whose great cry is "tenure of office."

#### We Parallel Authorities.

"If Capt. Pratt would take the trouble to read the law against which he rails, he would discover that only the way into the public service is guarded, but that the heads of departments are left as free as ever to discharge any one who does not do his work well, or who makes himself personally offensive, and that dismissals for partisan reasons are the only ones subject to investigation and punishment."—(Mr. F. E. LEUPP, in answer to us in Evening Post. (See another page.)

"No one can be appointed in the Indian service, hereafter, except through the usual channels of civil service. \* \* \* Dismissals of under employees cannot be made without vital cause. You are now a body of workers who are no longer in danger. \* \* \* Allow me to congratulate you upon the fact that you are safe from dismissal."—(Dr. W. N. HAILMANN, Superintendent of Indian Schools, to the Convention of Indian School Employees, at San Francisco, California, August 3rd, 1896.

It seems if "the way into the public service is guarded" the character of employees thus obtained would hardly justify the extraordinary number of changes recorded. We invite attention to the fact that all changes among superintendents, teachers and matrons, whether by transfer or promotion, ARE accounted for in our article, and that in quoting the figures given in our article, these promotions and transfers, which he thinks we have slighted, were taken into our account: though during the three years, a considerable number of the employees mentioned, all being under Civil Service, had been transferred, and some several times. Some of the cause for resignations is also suggestively revealed in these transfers, which involve large personal expense of travel, etc.

The cases of the Seamstress and Laundresses at this school are as follows:

The system always carried out at Carlisle is that the heads of the different de-

partments are responsible for the work of their departments. Having put in competent heads, experience shows that their anxiety for the success of their work will make them careful to select competent help to assist. Under this system, the Head Seamstress and Head Laundress sought for and selected their helpers, the particular cases sighted being of this order, and after trial they were approved by the superintendent. Carlisle has always held that the best test of ability is the practical demonstration of it.

The Assistant Seamstress was in the employ of the school at different emergency times, and, latterly, since the demands in the growth of the School required, she was employed regularly for about a year and a half before the position was put under Civil Service, during which time she was paid on the irregular roll. It was the full intention to have her appointed regularly, because of her tried and good service, but the position unexpectedly came under Civil Service before this was done. The record of her past service and capabilities was placed before the Department and request was made that she be continued. No opportunity was given her to show that even by rules of the competitive literary Civil Service examination she was entitled to the appointment, but a person from New York City entirely unknown and untested at Carlisle is appointed and she removed.

The Assistant Laundresses did not have so long a record of service for the school, having served only a few months, before their positions were placed under Civil Service, when they were also paid on the irregular roll. They had also proved themselves desirable employees. They, with the Seamstress, came from the town of Carlisle each day, through all weather, and were no burden upon the School for quarters. They would have undertaken the literary test of the Civil Service to have tried to prove themselves entitled by that standard to retain their positions, but no such opportunity was given, and all their past record and their present proof of worth are set aside, and those very principles which they represent and which would best serve the Government, are, we thus learn, no part of the Civil Service consideration; and we are now notified of one appointment from Tiffin, Ohio, to supplant one of them.

The Civil Service as applied to the Indian School Service is a scheme, which in its inception and throughout all its principles and management declares it has no respect for the superintendents of Indian Schools, who are the men that must do the work. In practice, it says to them, "You can not have the help you do want and you must take the help you do not want." It is, therefore, in no sense entitled to the respect of such superintendents.

We have made a further examination into the continuity of service of superintendents of 80 Indian Schools in the years of the Civil Service period, '92, '93, '94, and '95, and find that only 16 schools had one superintendent throughout the whole period. 32 had 2 each; 24 had 3, and 8 had 4.

Because Dr. W. Hayes Ward, without investigation, chooses to denounce us as "whimsical"; and Mr. Herbert Welsh to assert that our qualifications are "great peculiarities," "dangerous," "unsettled judgment," "spirit not unlike Saul," "more and more antagonistic," "unjust," "bellicose attitude," "jealous temper," "willing to think well of no work and no person," "virulent," "unveracious," "violent," "unguarded," "extravagant, unjust, misleading assertion," "grossest disrespect," "insubordination;" and Mr. Francis E. Leupp, from exparté, semi-officially directed examinations asserts that we are only a "spared monument," "positive detriment of the service," and "have not stated the truth," and a whole lot of other bad things, will not, we are sure, in the judgment of fair minded people, serve in any degree to meet our statements.

## REPORT ON THE BILL

To Abolish the Office of Commissioner of Indian Affairs, and the Office of Assistant Commissioner of Indian Affairs; and to Create in Lieu Thereof, a Board of Indian Commissioners.

On January 5th, 1897, Honorable James S. Sherman, of New York, Chairman of the House Committee of Indian Affairs, submitted to the Committee of the Whole House on the State of the Union the following report, which is an historical resumé of the Indian Department, and which will therefore be interesting to many of our subscribers:

The Committee on Indian Affairs, to whom was referred the bill (H. R. 9644) to abolish the office of Commissioner of Indian Affairs and the office of Assistant Commissioner of Indian Affairs and to create in lieu thereof a board of Indian commissioners, have considered the same and submit the following report:

The present organization of the Indian Department is the result of the growth of dealings with the Indians extending over a period of more than a century.

During the Revolutionary period Indian affairs seem to have been under the immediate control of the Continental Congress. Under the Articles of Confederation, also, Congress had direct control until 1786, when, by an act, the Indian Department was divided into two districts: One, the northern, to include all Indians north of the Ohio and west of the Hudson; the other, the southern, all tribes living south of the Ohio. Each district was placed under the supervision of a superintendent, who, in turn, was placed under the order of the Secretary of War, through whom all correspondence relating to the Indians was to be made to Congress.

Upon the establishment of the present system of government in 1789, the Indians were left under the jurisdiction of the Secretary of War, who continued to manage all Indian affairs for a long period thereafter.

In 1832 Congress, by the act of July 9, created the office of Commissioner of Indian Affairs, and in 1834, by the act of June 30, organized the Department of Indian Affairs. Under the former act it became the duty of the Commissioner of Indian Affairs, under the direction of the President and Secretary of War, to have the management of all Indian affairs and of all matters arising out of Indian relations. The latter is the organic act under which the Department of Indian Affairs is in existence to-day.

In the early history of the service the country seems to have been divided geographically, with relation to Indians, into several divisions, called superintendencies, and each division or superintendency placed under a superintendent and the several tribes in these superintendencies placed under the respective superintendents. For a time each tribe in a superintendency, or in some cases two or more tribes associated together, were placed in charge of a separate person or agent, whose jurisdiction was known as a subagency, who reported to the superintendent, who in turn reported to the Commissioner of Indian Affairs.

These superintendents and agents or subagents continued until 1877, when Congress discontinued the appropriations for superintendents, appropriating only for agents, and since that time the various Indian tribes have been in charge of agents and all dealings of the Department with the tribes have been through these agents direct, without the intervention of a superintendent.

Upon the creation of the Interior Department, in 1849, by the act of March 3 of that year, the Bureau, as well as the Department of Indian Affairs, was transferred to the Department of the Interior and the Indians passed from military to civil control. By the act of July 11, 1888, the office of Assistant Commissioner of Indian Affairs was created, who should also act as chief clerk.

While it was perhaps entirely within the ability of the Commissioner of Indian

Affairs to manage, single handed, Indian relations in the beginning, the changed condition of things, especially in later years, has increased his duties both in extent and variety, so that now the efficient administration of the service is almost beyond the individual capacity of a single commissioner. This will be at once apparent upon even a comparatively superficial study of the history of the service.

Formerly the Indians were chiefly hunters, subsisting themselves by means of the chase, and were almost entirely self-supporting. The aid received from the Government was only that called for by treaty stipulations, and was limited generally to a few necessary articles, such as blankets, clothing, and agricultural implements. Very little, if anything, more was done toward their civilization, but when game became extinct and the Indians were no longer able to obtain a livelihood by the hunt, and as their lands began to be opened for settlement and they themselves to be allotted, with the attendant responsibilities, their surroundings and conditions changed. The Government was compelled, on the one hand, by the very force of circumstances, to assume the responsibility for their care, support, and education, while the Indians themselves were compelled, on the other, to begin, from necessity, if not from choice, to practice the arts of civilized life for a living. As they advance in civilization their wants increase in proportion, with a consequent increase upon the time and intelligence of the administrative office.

The increase in the number of Government schools and the development of the Indian school system has contributed very largely, perhaps more than anything else, to increase the duties of the Commissioner of Indian Affairs. Without going into a history of school work among the Indians, it may be sufficient to show the growth of Indian schools in a single decade. Ten years ago there were 5 large training schools; to-day there are 32. In 1886 there were 214 Indian schools of all descriptions; in 1896 there were 293. For the fiscal year 1886 the amount appropriated for Indian education, outside of treaty provisions, was in round numbers \$1,211,000; in 1896 it had swelled to \$2,517,000. In the year to come, if the policy indicated by the last Congress is to be carried out with respect to educating Indian pupils under contract, there will be a still further increase in Government schools and consequently a still greater demand upon the Commissioner and his Office.

The allotment of lands which practically began under the act of 1887 and has been carried on quite extensively ever since, has brought to the Commissioner additional care and responsibility which were hardly contemplated in 1832. The most difficult and intricate questions growing out of this are constantly arising, requiring much time, patience, and legal skill to determine. Indeed, the whole question of Indian lands, since so many of them have been thrown open for settlement, has assumed an importance of no slight magnitude.

The responsibility arising out of financial transactions are heavy and increasing, and the questions arising therefrom are important and often perplexing. The total expenditure for the Indian service for 1882 was in round numbers \$1,350,000; that for 1895 aggregated nearly \$10,000,000. The expenditure for the current fiscal year will, it is estimated, reach \$12,000,000. The responsibility for this large expenditure rests almost wholly upon the Commissioner of Indian Affairs, as it is, as a rule, upon his recommendation and under his direction that it is made.

It will thus be seen that the duties of the Commissioner of Indian Affairs are important and multifarious and are on the increase, and while the President and the Secretary of the Interior bear strong testimony to the efficiency with which they are at present discharged, in which opinion I fully concur, it would seem that these duties were growing too onerous to be placed upon a single individual.

The object of the accompanying bill, and which it is believed it will accom-

plish, is to effect a still further efficient administration of Indian affairs and secure more permanency in the service. A more efficient administration can, it is believed, be obtained by apportioning the details of the different branches of Indian work among three individuals, letting each one, as a general rule, attend to a particular portion, thus relieving a single individual of the sole responsibility. By this means the work could be more quickly and efficiently done, as more time could be given to the consideration of the various questions presented. The general policy of the Bureau, as well as all important matters connected with it, would, of course, be considered by the Commission as a whole, and the conclusions reached would thus be the judgment of three instead of one.

That which is of more importance, however, is that a greater permanence in the service will result, and consequently a more uniform and systematic method of dealing with the Indians and prosecuting the work of their civilization. In the very nature of things, under a condition of constant change, all attempts to lift the Indian up from his natural state and fit him for the ways and duties of civilized life must be more or less sporadic. A new Commissioner just entering upon duty, may, and probably does, have different ideas from those of his predecessor as to the policy to be pursued in dealing with Indian tribes, and consequently adopts different methods and follows different plans. The result is that one plan is hardly understood and begun before another follows. It is not so much which is the best plan as that it shall be a continuing one. With a commission of three members, all of whom would not be subject to change at the same time, this idea could be better carried out. There would be a continuity of service in the head of a bureau, and consequently a permanency and continuity of any system adopted for the education and elevation of the Indian race.

There is another and important consideration. The extent of the Indian Department is not generally appreciated. While the Bureau in Washington is small, the outside Department is almost coextensive with the country itself, extending, as it does, from the Gulf of California to the Great Lakes, and from Florida to Puget Sound, and even beyond. It embraces territory greater in extent, if taken together, than all the New England States, New York, New Jersey, Delaware, and Maryland combined, and an Indian population of nearly, if not quite, 250,000. The condition, character, and habits of the Indians occupying this territory are almost as various as the tribes themselves. The occupations of those in one part of the country are entirely dissimilar to the occupations of those in another, depending largely upon their surroundings. In some sections they excel as fishermen; in others, stock raising; in others, agriculture.

To administer the variety of affairs growing out of this condition of things to the greatest advantage requires not only a theoretical but a practical knowledge of the Department in all its workings. The theoretical part can be gotten by study, but the practical can only be obtained by observation and experience. Under the present régime, the latter is difficult to get, as the constant demands upon the time of the head of the Bureau confine him so closely to his desk that he has little, if any, opportunity to go abroad and visit the various tribes and schools. If there were three commissioners instead of one this could be remedied. Each in turn could devote some of his time to visiting the various branches of the service, and thus become, by personal observation, familiar with their condition and needs, and better able to discharge the duties imposed upon him.

The plan embraced in the accompanying bill has the sanction of the President and two Secretaries of the Interior. Secretary Smith, in his annual report for 1895, after discussing the work of the Indian Bureau and its importance, says:

To secure this requisite permanence of the Service I submit the following recommendation: First. That instead of a single commissioner the Indian Service be placed in charge of three com-

missioners, two of them to be civilians appointed from different political parties, and one to be a detailed army officer.

Secretary Francis, in his Report for 1896 indorses the recommendation of his predecessor, and says:

The policy of those now in control of and those connected with, the Indian Bureau, has been humane, just, and elevating, and the Indians themselves have come to realize that the Government is sincerely desirous of promoting their welfare.

Experience in dealing with such a people is the best if not the only training one can undergo to become qualified to protect their interests and guide their development. The delay in their progress, consequent upon a complete change in the personnel of those whose duty it is to care for them, has been greatly diminished by placing most of the subordinates of the Department in the classified service, but the head of a Bureau determines largely the policy of the Government in the line that Bureau represents, and if every change of administration means a change of policy in the Indian Bureau, the Indians will advance very slowly toward civilization.

In his last annual message to Congress the President devotes space to this subject as follows:

It may be said in general terms that in every particular the improvement of the Indians under Government care has been most marked and encouraging.

I indorse the recommendation made by the present Secretary of the Interior, as well as his predecessor, that a permanent commission consisting of three members, one of whom shall be an army officer, be created to perform the duties now devolving upon the Commissioner and Assistant Commissioner of Indian Affairs. The management of the Bureau involves such numerous and diverse details, and the advantages of an uninterrupted policy are so apparent, that I hope the change suggested will meet the approval of Congress.

The plan proposed contemplates very little if any additional expenditure. The present Commissioner gets \$4,000 a year and the Assistant Commissioner \$3,000. The bill offered provides for two civilians at \$5,000 per annum each, an increase of \$3,000 over the present law, but this increase can and will be more than overcome by reductions in the personnel of the Department.

The committee respectfully recommend that the bill be passed.

BUT FOOTBALL WILL GO ON.

Bills making it a misdemeanor to play football or to back a football team financially have been introduced into the Nebraska and Indiana Legislatures and will probably pass both bodies. The member who introduced the Indiana bill is a physician and he supported the measure in a speech in which he reiterated the familiar saying that more people have been killed by football than by pugilism. His argument to quote the dispatches, "made a profound impression," and still football will go on. As long as we have the University of Pennsylvania, Princeton, Harvard, Yale, Carlisle and other Eastern teams, it doesn't really matter what they do in Indiana or Nebraska.—[Phila. Inquirer.]

A FRIENDLY FRIEND SPEAKS.

A prominent member of the Society of Friends in Philadelphia says in relation to the Abram Vail-Capt. Pratt football correspondence published last month:

"I have read with much interest the remarks of Abram R. Vail in the last issue of the RED MAN and my reply to the same. It is a courteous answer, full of good sense and convincing argument. I am gratified that the manly students of Carlisle can compete successfully with the long trained athletes of well known colleges, without any resort to trickery or brutality.

The remark of Mr. Edward Marsden of Lane Seminary is very appropriate at the present time, viz: "If the Indians can win in a football contest, I do not see any reason we should not give them a chance in the higher contests of life, as are found in science, politics, law, religion and education."

The tide of public opinion, will be turned in their favor, and the correct ideas and principles on which the Carlisle Indian School is based, will commend themselves more and more to the serious consideration of our statesmen and legislators."

THE DEATH DRAUGHT.

Like a caged eagle, he (the Reservation Indian) beats out his life against the bars that hem him in.

Idleness begets ennui; ennui begets vice; vice begets excess, and excess brings on destruction. The greatest drain that is to-day being made upon the now feeble stamina of this once brave and rugged race is through intemperance. The fiery chalice which the white man presses to the lips of his red brother contains the death draught of many nations.—[New York Mail and Express.]

HEATHENISM IN THE HEART OF IOWA.

And They Have had Schools Among Them for Generations.

No stronger evidence against the policy of educating the Indian as tribes by keeping up tribal schools, is needed, than the following picture of desolation and death portrayed in the Indian number of the "Home Mission Monthly" for February:

In the midst of the fair State of Iowa, with its intelligent and cultured population, dwell the Sac and Fox Indians. Having received funds from the sale of their lands to the Government, a remnant of this once powerful tribe, purchased, years ago, a goodly number of square miles of land near the central part of the state. Though seemingly in the heart of civilization, with stubborn resistance they cling, with but few exceptions, to their old beliefs and customs. Unwilling that these heathen should dwell in their midst without an earnest effort toward their enlightenment, the Presbyterian women of the Synod of Iowa have for some years sustained mission work among them under the auspices of the Woman's Executive Committee, patiently striving to win the young people, at least, to Christian citizenship.

In response to our inquiries concerning burial and other customs among these Indians, Mr. Reugh says "that they always dig a grave and usually place the body in a box, though it is sometimes wrapped in blankets. They place at least a part of the belongings of the deceased in the coffin together with food and water, and not infrequently add some tobacco and calico. A dog is always killed and laid at the foot of the mound with head toward the west—their Happy Hunting Gound or Heaven, being always located in the west. Formerly, and even yet occasionally, it was customary for some friend of the deceased to take a dog and tying him some four feet from the ground, head up, and back to a tree, bind him fast, there to remain until he should die, decay, and fall to the ground. There are four trees we know of that have piles of bones and skeletons still hanging. The idea seems to be that the spirit of the dog may be with the departed. It is their custom to have an adoption service, adopting some one in place of the dead. If it be a child, parents adopt some other child; if it be a parent some other parent is adopted for the child or children left. Presents are given to the adopted and there is also a feast and a ceremonial rite.

"In summer the Indians live in rough common board houses. In the winter they build small wickiups, as they call them, in the timber; these are made of reeds sewed together, stretched about poles and pulled in to an oval shape.

"They live mostly virtuous, and true to their marriage relations. Some are cleanly, some not. They have no chairs or tables or bedsteads, except five or six families, who live in better houses, have stoves and some modern improvements. Many of them cultivate a few acres, raising corn, oats, potatoes, beans, squash and some other vegetables. They have many good wagons—open buggies and spring wagons.

"There is a great deal of dancing from May to November. Harvest dance, Fox dance, Bear dance, Wolf dance, are some of the many dances. Men dance alone, women alone, and then again men, women, and children, from the cradle to those eighty years old, dance together. Nearly all these dances are some sort of religious observance."

From a Nomad To a Drunken Loafer.

William H. Brinker, United States attorney for the district of Washington, in a communication to the Commissioner of Indian Affairs, says:

Unless this liquor traffic is prohibited by legislation, the policy of the Government to civilize the Indian will be defeated, and he will be converted from a wandering nomad into a drunken loafer.

# "DAWES BILL DAY," FEBRUARY EIGHTH, CELEBRATED.

## The Dawes Act Discussed by the Officials and Pupils of the Carlisle Indian School.

On Monday evening, February 8th, 1897, the school gathered in Assembly Hall to discuss the import and results of the act of Congress which made citizens of the Indian population of the United States holding lands in severalty. Honorable H. L. DAWES, the author of the Bill was duly honored, and the following program was carried out:

Speakers on the platform were, Capt. Pratt, Mr Standing, Prof. Bakeless, and six Indian boys, Capt. Pratt presiding:

CAPT. PRATT:

This is what is called in the Indian Department "Dawes Bill Day," and it has been set aside by an order of the Department to be observed as a holiday throughout the Indian School service, so we are gathered here tonight to, in some measure commemorate it. We will now join in singing America.

Overture by the Band—Tancredi,  
(Rossini.)

CAPT. PRATT:

We will now be addressed by Mr. Standing.

ASSIST. SUPT., A. J. STANDING:

MR. CHAIRMAN, LADIES AND GENTLEMEN:

It is quite an unexpected call on me to be the first speaker tonight; but our gathering here celebrates a birthday—the tenth birthday—of that law having special reference to the Indians, known as the Dawes Bill, a law that has been much criticised; some of the criticisms being just, perhaps, so far as regards the original law, and much being unjust. It is not possible for all to be agreed on the advisability of a certain law or course of action when their interests are different, one from the other. Neither do we look upon anything that is the product of the human brain or hand as being absolutely perfect. We allow for imperfections, because perfection is seldom or never attained. Therefore, having to accept that which is imperfect of necessity, we do so and make the best of it.

The circumstances that gave rise to this law and made something of the kind a necessity are familiar to all conversant with Indian affairs ten or twenty years ago, when the tribes were absolute, and large tracts of land, called Indian reservations, were held in common, with no better success in the case of the Indians than in other instances where community of property has been tried. The result is never satisfactory. It was not in the case of the Indians. Therefore, as new agreements and treaties were made with them, beginning about the year 1866, '67 and '68, the idea was embodied in these agreements or treaties that this land should be subject to individual settlement or allotment; that each Indian should have the opportunity of choosing 160 acres of this land to be his individual property.

Under that act or agreement some land was allotted. In the course of a few years those who had received these allotments, and certificates that were given with them, began showing these certificates to lawyers and found out that they had no value; that the certificate was not a deed to the land and did not constitute individual possession. Something else was needed. In 1882, a special law was made applying to the Omaha tribe in which they received allotments with a certificate that was a deed. Some progress was made under that law. Later, in 1887, they were included under the provisions of the Dawes' Bill that we are to talk about to-night.

The Omaha tribe with the Nez Perce, perhaps, represent the fullest development of that law that we have had up to the present time. I said it was ten years old. Yet, to be carried out in its entirety, the time would be too short to say whether it is a failure, or a success. The time to

say that has not yet come. Perhaps it will be neither a total failure, nor a complete success, but will accomplish to a great extent that which it was intended to, which was to end the tribe and create the individual. Whatever else it may do or not do, it marks the division line between the tribe and the man, and that man to-day, ten years old.

There had to be a beginning some way or another. A great many people had thought about it, and when the Bill was brought before Congress, it was talked over and thought to be the best means to accomplish the end, so that the Indians might begin to consider themselves, not as belonging to any particular tribe, but as individuals, having an individual possession, not merely a right in a great piece of land which no one owned really, but all owned together. The conditions then existing were not satisfactory. Where is the man who will go to work, make a farm, put up a house and other good improvements without knowing that it is his absolute property?

There was no encouragement to progress, but this law gives it. It gives individual possession to individual effort and accumulation, so that if any particular man wanted to live comfortably and go ahead, he could do it, and enjoy the fruits of his labor.

Then again, the position of the Indian in the tribe, before the law, was undefined. He was not counted a citizen, he was merely an Indian. This law says that, having received his allotment he becomes a citizen of the United States. Then in addition to this, it gives him the privilege, or really does not give it to him because he had it before, but rather reminds him that he can have the same privilege as other settlers, to take public land not on reservations, but better land, by paying the fees at the land office.

In the carrying out of this law, defects were found, which had to be remedied by later legislation.

There are instances where it has been tried or said to have been tried and does not work well. Notably, in the Indian Territory among the Cheyenne and Arapahoe tribes and some adjoining. In these instances the allotments are not made under this bill, but under a special law which says that allotments shall be made within three months or six months, whereas the Dawes Bill allows four or five years for the selection of allotments, and it stands to reason that the work cannot be as well done in three months as in four years. So those failures, if failures they are, are not failures of the Dawes Bill, but of some other law.

Another feature of the Dawes Bill legislation which has come in for a good deal of criticism, is that which relates to the renting of land. We know something about it. We know that it has been abused and can be abused, and yet I am not prepared to say that the abuses of it and its disadvantages are greater than the advantages. It has many advantages if properly conducted, chiefest among them I consider this: that it produces among the Indians and the Whites a condition of living together and associating as one people, breaking down any controversy between them because of their being associated together with the one object of improving the country. And I can see, further, how it can be operated so that district schools

can be started among them and the two people made one.

I spoke of citizenship among the Indians as regards the men. Now there is a law which relates to the women, which reads:

"An act in relation to marriage between white men and Indian women."

Sec. 2. That every Indian woman, member of any such tribe of Indians, who may hereafter be married to any citizen of the United States, is hereby declared to become by such marriage a citizen of the United States, with all the rights, privileges, and immunities of any such citizen, being a married woman: provided, that nothing in this act contained shall impair or in any way affect the right or title of such married woman to any tribal property or any interest therein."

I will leave to others the particular discussion of this Bill, and close with just this feature for the ladies, which does not claim to be the Dawes Bill, but relates to it and is very important in its bearing and outcome.

EDWARD ROGERS, Chippewa tribe:

### Import of the Dawes Bill.

The Dawes Bill which became a law on February 8, 1887, allows the Indians to take land in severalty, and after the taking of such land and he has adopted the habits of civilization he is declared to be a citizen of the United States, to be subject to the laws of the State or territory in which he may reside; and in no territory shall any law be passed or enforced denying him the equal protection of the law.

To each head of a family is allowed 160 acres; to each single person over 18 years of age 80 acres; to each orphan child 80 acres; and to every other person under 18 years of age 40 acres. It also provides that if the land is only suitable for grazing the number of acres shall be doubled; and if the reservation is not large enough so as to give each Indian the number of acres this Bill provides for, it shall be allotted in proportionate quantities.

If an Indian living off from a reservation or if he has no reservation, and he wants to settle on public land, he may do so. He shall be entitled to a deed, the same as those on the reservation are, and the fees for entry shall be paid out of the United States treasury.

Upon the approval of allotments, the Secretary of the Interior shall cause patents to be issued for the land, which will be good titles to the land, but will be held in trust by the Government for 25 years, after which they shall be given to the allottees or their heirs, but the President may prolong the period beyond 25 years if it appears to be to the interest of the Indian.

All the lands not required for the settlement by the Indians, may be sold to the Government and thrown open to white settlers.

CAPT. PRATT: We will now have

### The Result of The Dawes Bill.

FRANK JONES, Sac & Fox tribe.

When we speak of the results of any law, we should consider both the good and bad results. Perhaps we do not favor the Dawes Bill in every respect and we can not, because it does not meet all the requirements which it was intended to meet. It does not do for the Indian what its acknowledged author and those who favored its passage through Congress, intended and expected it should do. But acknowledging this, we must admit that it is a step in the right direction, for we, the Indians could not be expected always to live in ignorance and idleness on the reservation. It was high time that some thing was done.

Now the logic of events shows clearly that the opening of a way for the Indians to take allotments and to accept the duties and responsibilities of citizenship, only made worse their already degraded condition, for we know that under the Reservation system the Indians have been kept from those influences which are the most wholesome and elevating. These can be made to operate only as the Indians are brought into individual contact with civilized life.

Now as to the process of citizenizing the Indian. Some one has well said, an Indian may retire at night a true Indian, donned in full savage costume, with paint, feathers and blanket, and the next morning arise a citizen of the United States. This is to illustrate the fact, that this citizenship is merely a name, for the man cannot be changed in so short a time.

The Dawes Bill makes the Indians citizens under certain conditions.

What are some of these conditions?

The Indians are citizens of the United States and are supposed to be subject to and under the protection of the laws of the States in which they live. But when Indians have sought protection from the State, they were told that since they do not pay taxes the State would not protect them. And so they are governed by the rules and regulations of the Department at Washington.

To illustrate the effect of this restraint: An Indian went to a certain town in the west and saw some of his white neighbors selling wood. Upon inquiry, he found that at the market he could get the same price for his wood. He went home with the intention of making an effort to support himself, which met with the approval of the Agent. But when the Department heard of his intentions the Indian was cut short. He was not allowed to sell any timber, which was to be used only for purposes on the farm.

And why?

Simply because his land was held in trust by the Government.

Another Indian had a large tract of land unimproved. From some of his friends, he learned that he could get a white man to improve his farm by giving him the use of it for a number of years. This he purposed doing. He entered into a contract with a white man. This contract was to hold both to their agreement, and it was approved by the Agent, but when presented before the Department for approval, it was forbidden.

Now in this case the Indian learned from his white neighbor some thing new, and which, if he could have accomplished it, would have brought him good results, but he was not allowed to be independent.

What does this citizenship amount to?

Is the condition of the Indians any better than that of the Irishman's volunteers?

This Irishman told the recruiting officer that he had some volunteers.

The officer asked where they were.

He answered, "They are tied up in the stable."

This picture may be painted in colors too bright. We should look forward with more hope, though this Bill does not meet all requirements. It might be said that even the Dawes Bill was passed and put into operation too late. Perhaps it does not go far enough in that it does not free the Indian entirely, but it has been a protection from utter ruin to some of the more ignorant, for they are those who would have been cheated out of their lands long ago, had it not been for the clause which gives the Government the power to hold them in trust for twenty-five years or longer.

Among some of the Indians in Oklahoma Territory, the treaty which gave them lands in severalty, also gave them a right to sell eighty acres or one half, after five years. Many have taken advantage of this, but what was their fate?

They came under the influence of their more shrewd white brothers, who bought the land and paid them a price which suited the buyer.

BRIGMAN CORNELIUS, Oneida tribe:

Wherein the Dawes Bill has Been a Disappointment to its Advocates.

The Dawes Bill fails to satisfy those who are upholding it, in several ways. The most noticeable of these are as follows:

It is the intention of the Bill that, after allotment, the Indians are to be taught self-support and to become more industrious. In the first place, this provision is not enforced, or acted upon, among those who are not already industrious. Thus its ad-

vocates are not satisfied, for it was their intention that it should be enforced among all Indians, especially among those who have not yet acquired the customs of civilized life. We notice this chiefly among those who are now receiving large sums of money, for support from the Government.

These ought to come under the Bill as soon as possible, so as to avoid the large annual expenses of the Government in keeping them. But we notice this more closely among the Omahas and Winnebagoes. These Indians were once very industrious, but of late years their farms have been occupied and cultivated, and it has benefited the white people, or properly speaking the renters, who use nearly all of the products of their farms. So long as the Bill fails among the more dependent Indians, it shall fail to satisfy its advocates and shall, also, fail to save the expenses of the Government, which is a principle basis of the Bill.

It fails to improve the land of a special class of Indians, who care not for improvements, and who have been careless of their farms, if they had any before allotment; and who do not care now to make improvements. Those who have been taking care of their lands, before allotment need no caution as to their duties, for they have been progressing steadily. Now, when the Indians are about to receive their allotment, a Government official comes among them, who calls the Indians together and gives them instruction as to what the future is to them. He tells them that they need to improve in the management of their farms. But, as he knows nothing of how their farms are managed he makes his instructions general. Therefore, those who need his instructions the most, receive no benefit, for they simply watch those who have been taking good care of their lands. and as these do not change their management, the others simply say to themselves: "Well that man did not change his management, I guess I need not change."

And the result is that those who have not been taking care of their land, before allotment, never learn afterwards, to take care of their lands.

The Bill provides that, after allotment, the Indians are entitled to the protection of the laws in the State in which they reside. This is not always carried out. The courts do not want to take up a case in which an Indian is concerned, for it is known that in general, they are not able to pay the expenses of the court. Therefore such payments would have to come from the State fund, and in order to avoid this loss, it lays the case to one side. In some instances where an Indian has succeeded in bringing a case before the court, he is not given justice.

The prejudice of the jury is so strong against the Indian, that, whether he succeeds or not, he is made a victim.

Here the band played—"Sounds from the Sunny South," Isenman.

WILLIAM SHERRILL, Cherokee tribe:  
Indian Citizenship—Its Import.

The rights and duties of citizenship is no light treasure. Men have died since the world began, and are still eager to die to secure these rights and privileges. But we are free born. Other men have left home and friends and with a great price have secured this freedom.

We believe that the best ruled nation is by the decision of the people themselves, and wherein the Government made by the people decides what part of the people are not competent to assist in these decisions.

The right of voting is nothing but the duty of deciding how the Government shall be managed. It does not belong to everybody as soon as they are born, but to such persons as it seems best the people to trust with such authority. It is a great privilege and opportunity and one which a man should prize too highly to neglect or treat carelessly.

In this country three things must be true of every voter. These things being true he may be rich or poor, wise or simple, President or laborer. He stands on the same political level and shares

equally with his fellows the decisions of the political affairs. He must be a citizen of the United States either by birth or naturalization, and he must be twenty-one years old before he can vote.

It does not matter how ignorant a person may be he has the same rights. He may be a citizen and yet not a good and independent citizen, and if you are a citizen of the United States you may always bear in mind that you are under its protection wherever you may be.

According to the Dawes Bill we are citizens and yet not self-supporting or tax payers. Though some of us belong to the tribes that are tax payers. The Indians are given citizenship without any education. The Indians that are not civilized do not know what it is to be citizens. He will never become citizenized through the influence of the Dawes Bill as long as he is compelled to remain on the reservation. The Indians must not have any support from the Government if they want to become good self-supporting and independent citizens.

I will compare the Cheyenne and Arapahoe tribes of Oklahoma Territory, with the Cherokees of North Carolina. You will see the difference between a dependent and independent citizen.

The Cheyenne and Arapahoe tribes of Oklahoma Territory are probably in the worst state than of any other tribe in the country. You may ask why; because they are dependent Indians. They look to the Government for the support of their existence. In 1890, they were not satisfied with what the Government was doing for them and so they asked for more. This has ruined the tribes. If they ever expect to become civilized they must work out their own salvation. The Indians are citizens without any education.

Now the Indians of North Carolina are good and independent citizens; they are not receiving any rations from the Government for their existence, but they work for their own salvation. Though the Dawes Bill made them citizens in 1887 and again in 1890 the State gave them the full rights and duties of citizens, and they stand on the same political level as any white man of the State, and they are not considered as reservation Indians. Citizens have freedom of religion, of speech, of mails, and it is their duty to vote as well as to have such privileges.

CAPT. PRATT: Now if there are any good results to be shown anywhere from the operations of this Land in Severalty Act, it should be from the Omahas, and we have here a representative of that tribe, who will tell us about

#### Citizenship of the Omaha Indians.

MITCHEL BARADA, Omaha.

The Omahas were among the first Indians to have their lands allotted to them in severalty. Before this time they had occupied the land in common, following the customs of their fore-fathers which consisted in hunting, feasting and dancing.

The tribe was divided in classes or clans according to the merits of each man. They had their head chiefs or councilmen who were the rulers of the tribe.

It was the aspiration of every young man to become of some importance in the tribe. This aspiring after a higher position with the time taken for hunting gave the men very little time for idleness.

One thing that troubled the Omahas very much was the fear of being removed to Indian Territory, as were the Iowas and other tribes. This fear hung like a shadow over their homes. But even with these drawbacks, I think the Omahas were better off before their land was allotted to them in severalty, for this reason: They knew nothing about citizenship, but as Mr. Jones just said, they went to bed as Indians and woke up as citizens of the United States.

They knew nothing of what was expected, but had to learn it from the whites who flocked to their reservation in great numbers as soon as it was known that their land had been allotted, so it could be leased. It was not the good class of whites who went there, but men who

thought they saw a good chance of making something off the Indians and cared little or nothing for the uplifting of them, consequently, instead of learning anything the Indians followed the example given, such as gambling drinking whiskey and other mean things practised by this class of whites.

The Omahas have never recovered from this bad start toward civilization, and I doubt if they ever will. However, their land is being broken up and put under cultivation, but it is doing the Indians very little good, for few of them farm the land themselves. The few who do are doing fairly well, while the rest lease out their land for what they can get. The money thus obtained is soon gone, and they are left in an almost starving condition.

This has bred laziness as well as drunkenness among the Indians, for as long as they can lease their land and get any thing in return they'll not work it themselves. This is no fancy picture. I speak from what I saw last summer.

#### Sketch of Senator Dawes.

FRANK CAJUNE, Chippewa tribe.

Hon. Henry Lauren Dawes, of Pittsfield, Massachusetts, was born in Connington, Massachusetts, October 30, 1816. He graduated at Yale College in 1839. He then became a school teacher and edited the "Greenfield Gazette" and "Adams Transcript."

He studied and practised law and received the degree of Doctor of Laws from Williams College and Yale University. In 1842 he was admitted to the Massachusetts bar. He then entered public life as a politician.

He was a member of the House of Representatives of Massachusetts in 1848, '49, and '52, and a member of the State Senate in 1850, and a member of the State Constitutional Convention in 1853.

He was District Attorney of the western district of Massachusetts from 1853 to '57.

He represented the western district of Massachusetts in the United States House of Representatives nine successive terms from 1857 to 1873, and declined being a candidate for the 10th term. While a member of the House he was chairman of the Appropriation Committee six years.

He was elected to the United States Senate as a Republican to succeed Charles Sumner. He took his seat in the Senate on March 4th 1875. He was re-elected in 1881 and 1887, and declined being a candidate in 1892. While a member of the Senate, he was chairman of the committee of Indian Affairs for twelve years. He took an active part in all Indian questions that were brought up in Congress while he was a member, fighting for what he thought the welfare of the Indian race, and thereby gaining many good results.

He has brought before and pushed through Congress sixteen different Bills pertaining to the Indian cause. One of the most important Bills that he introduced and pushed through Congress is the one that we are commemorating to-day, the one that bears his name.

The Haskell Institute, Lawrence, Kans., owes its birth to Senator Dawes, for it was he who pushed the appropriation bill through Congress, from which that institution was built.

After his last senatorial term expired on March 4th 1893, he expressed his desire to retire from active service, yet he was not at ease. His love for the Indian inspired him on to work for the Indian cause, so he was appointed chairman of the Cherokee Commission, and is now in the field.

Next to William Penn, Henry L. Dawes should be called the great father of the Indian race, for certainly there has never been any man in the national House or Senate who has fought harder and is still fighting for what he thinks is the welfare of the Indian.

Now, fellow students, can we, day after day, pass that portrait hanging on the wall there, which is a likeness of Senator Dawes, and not get a lesson from it? It reveals so many noble traits of character.

Let us show our appreciation to his services by following in his foot steps.

CAPT. PRATT. And the name of the next speaker is Capt. Pratt. (Applause).

It is too late for me to begin to talk to you on so large a subject. Let me correct history a little. The last speaker attributes the establishment of Haskell Institute to Senator Dawes; but that school is not one of the great works that we can credit him with. He assisted, but the father, the man who thought of it, who worked for it unceasingly, and who got the Bill first through the House of Representatives, which is the difficult place, was a member of the House of Representatives from Kansas, by the name of Haskell; for that reason the institution was named for him. Senator Dawes, the chairman of the Senate committee, and chairman of the sub-committee in the Senate, having charge of the Indian Bill, seconded the efforts of Mr. Haskell when the Bill came over there, and loyally supported the appropriation to establish that school. In order to get the consent of Congress for the establishment of the school, Mr. Haskell, who lived in Lawrence, secured a large contribution from the citizens of that community, with which 300 acres of land were purchased and given to the Government of the United States if it would establish a school there.

Mr. Standing suggests that we are always to consider the intentions of a person. That is right. There is no one in the United States who knows better the weaknesses of the Dawes Bill than Senator Dawes himself; and had he his work to do over again, he would, undoubtedly, make very great changes; but he did the best he could, and was guided by the highest motives, the loftiest patriotism, and the grandest philanthropy, when he originated the Bill and secured its passage through Congress.

I do not look upon lands in severalty as a very large contribution to the freedom, to the civilization or to the development of the Indian. It has many very great and objectionable features; but if it will have this purpose, that, after giving the Indians their lands in severalty and being bound helplessly as they are to these lands for 25 years, they become rebellious, and so, seeing the difficulties under which they labor as peculiar property holders, not owners in full and from a realization of the hindering influences under which they are held they are led to flee away and to say "I will none of it because it ties me to conditions that are unbearable", then I say that lands in severalty will have accomplished the greatest thing possible for the Indians of America.

The man who can take 160 acres of our productive soil and make a living out of it, the man who can do that, can, under conditions that exist everywhere in this country, earn enough to buy himself 160 acres of land wherever he will, and so can free himself from those 160 acres which bind him to savagery, drunkenness and debauchery, and his children to influences that are destroying. He can go away from that condition and be a man elsewhere under more favorable conditions.

My greatest objection to lands in severalty is that it has compelled the whole people, Indians and whites, to wait and wait and wait to see what would be the result of this thing that was announced to be the emancipation act for the Indian, and in the waiting we have lost thousands of young men and thousands of young women who might, under other influences that could and would, perhaps, have been brought to bear, have been led out into the great American life and become prosperous in it, had they not been held back, and enticed back by the land. It is now half-past eight and we have been here an hour and a half. The band may give us one more piece, and then we will close.

The Band played a closing piece, "American Dance" (Characteristic) by Bendix.

Will it not pay to take THE RED MAN regularly, if you do not already subscribe?

## EXTRACTS FROM THE RECENT DISCUSSION

—OF THE—

## INDIAN APPROPRIATION BILL

IN THE HOUSE OF REPRESENTATIVES.

## The Sioux Well Treated by the Government.

When an increase of \$85,000 for the pay of additional employees at the several agencies in Nebraska and Dakota, was asked for by the Indian Committee, although Chairman SHERMAN explained that it was really not an increase but a transfer of amounts that was requested, Representative CANNON, of Illinois, showed up the status of the Sioux Indians in the following expressive language:

Mr. CANNON:

We have made treaties with the Sioux Indians pretty much at their demand. Of all of the Indians in this country, they have had their way about it, solely because they have been gamy and because it was cheaper to treat with them, to feed them, and to clothe them than it was to fight them.

There are some poor Indians in the United States without reservations, without lands, without property, vagabonds upon the face of the earth, and from the standpoint of humanity I suppose we ought to make it from the National Treasury in their behalf. But these are not the Indians.

The Sioux Indians are not in need. I undertake to say that they, under the provisions of the treaty, in the way of appropriations and allowances given to them by the Government for clothing and subsistence, have received such allowances in greater amount than a like number of the average white population receives anywhere in the United States.

All I claim is that we ought not to make this gift to these wealthy Indians that have the most magnificent provision made for them of any Indians in the United States.

\* \* \* We ought not to make this gift, which we are not compelled to make under the treaty. Mind you, this is a gratuity. When we keep the treaty with them we provide for them magnificently. I do not want to increase the gratuity.

## Mendicants Without Manhood.

Mr. CANNON also said these remarkable words.

\* \* \* IN MY JUDGMENT IF A POLICY SIMILAR TO THE INDIAN POLICY OF THE UNITED STATES TOWARDS THESE PEOPLE WHO ARE SAVAGE OR SEMI-SAVAGE, A POLICY OF PROVISION FOR THEM WHEN THEY DO NOT TOIL, WAS PURSUED TOWARD AN EQUAL BLOCK OF THE MOST MAGNIFICENT OF OUR AMERICAN POPULATION IT WOULD, IN A QUARTER OF A CENTURY, DEMORALIZE OUR AMERICAN POPULATION SO THAT THEY WOULD BECOME PAUPERS AND MENDICANTS, WITHOUT MANHOOD AND WITHOUT THE POWER OF SELF-SUPPORT.

Mr. HARTMAN, of Montana. That is true, and the whole system is wrong.

## A Question.

Mr. McCORMICK, of New York. It has been a question for years as to whether the Indian schools would pay the Government for its great outlay in supporting them. If these schools are producing satisfactory results, I would be the last man on this floor to oppose increased appropriations for them; but if, on the contrary there is not that marked progress which has been sometimes reported, I think the House ought to know it.

Mr. SHERMAN. Mr. Chairman, I think there has been marked progress each year for more than two years—for the last half dozen years—in the development of the Indians in all the schools of the country, a progress most marked, perhaps, in the non-reservation industrial schools. The development and progress

of the Indians is shown to a greater degree, in my judgment, in these non-reservation industrial schools than anywhere else. The educational advance of the Indians during the last twenty years has been remarkable. The result has been of inestimable value in elevating the entire Indian race. I think that the expenditure of the Government in this direction has shown remarkable fruit, and is showing fruit every day.

Mr. MURPHY, of Arizona. To elevate these Indians to a condition of civilization and then return them to their tribes, making no provision for maintaining them, is a refinement of cruelty infinitely worse than to have allowed them to remain in their original condition.

## Turn Out Good Citizens.

Mr. MAHON, of Pennsylvania. I simply want to say a word in reply to the statement of the gentleman from Arizona [Mr. MURPHY] as to the results of the Indian industrial schools in the East, and with reference to his suggestion that these Indian people are worse off when they go back to the reservation than before.

We have kept a tab on all of the boys and girls who have been taught in the school at Carlisle since it was instituted; and let me tell the gentleman that 98 per cent of the Indian pupils turned out from that school are among the very best citizens of the land today. They are teachers, they are bankers, farmers, mechanics; they have been educated away from their tribal relations, not only in the education of the books, but in communities where they can see bankers, merchants, business men, agriculturists, and others engaged in their work, and they have become civilized.

## Have Them Learn to Work.

Mr. CANNON, of Illinois. Education is not what you get out of books. It does not help a great deal in the race of life, except as it gives you good tools to work with. Now, we are not appropriating any great amount to educate the colored people; yet there are eight or nine millions of them, and they are making pretty fair progress. Why? Because on the whole they will work before they will steal or starve. There is hope for that race. They progress. They are accumulating property. Now, if it were possible for us to pursue a policy by which we could have the Indian population of the United States learn to live in the sweat of their faces, even if they did not live very well—if we could have them learn to work one month in the year or one day or two days in the week—I would rather see that done. But I do not see any advancement along that line.

If I had the power to amend the law, I would not allow any Indian child who is educated at the public expense away beyond the tribe to return, but would furnish him employment among the people who had educated him.

## Manual Training.

Mr. MONDELL, of Wyoming. I believe that the Indian schools—both the reservation and the non-reservation schools—in this country are doing a vast amount of good in elevating the individual Indians taught. In the past, in the history of the human race, there have only been two methods by which nations have been civilized. One has been by slavery; the other by war. Nations have been civilized by being enslaved and compelled to work, by being compelled by their masters to learn that the only way in which a people rise is by labor, by exertion. "No good ever comes without labor," some one has said; or else by wars, by which peoples have been driven, in self-defense, to agriculture and manufacture.

I believe that in the civilization of the Indian, schools are absolutely necessary; but many of them do not go far enough in teaching the Indians how to work and how to do those things necessary to make them self-supporting members of society. In the State in which I live is a splendidly equipped school, largely attended by the children of both sexes of the Shoshone and Arapahoe tribes; and it is certainly very interesting and very encouraging to note the progress made by these young Indians. The difficulty in that school, as in many other schools all over the country, is that the Indians are not being taught those things which are the most essential in the practical education of a people. They have not been taught to work; they are not being taught that it is necessary to labor in order to gain a livelihood. They are taught reading, writing, and spelling; and then, when so taught, they go out into the reservation among their people without having been instructed in those arts which they must practice in order to gain a livelihood and in order to elevate their people.

The practical lessons which white boys and girls learn by contact with their fellows, these Indians have no opportunity to learn. That is one of the disadvantages of the agency school. They are surrounded by barbarism and savagery, and they do not and can not by intercourse and by observation learn to work and learn how work is done in a civilized community.

## Surprised.

Mr. CURTIS of Kansas:

I am a little surprised at the statement of the two gentlemen who have just spoken. I do not deny the statement of the gentleman from Arizona [Mr. MURPHY], because it is very unfortunate that some of the Indians of Arizona are compelled to return to their reservation. They are kept upon reservations in that Territory of which it is said, gentlemen, that "if a crow should fly over he would take his dinner with him," and yet the Indians are supposed to go back to that region and continue to advance in civilization.

Many of the Arizona Indians beg at the various railroad stations; and while there is now no inducement to them to continue to develop and educate the tribe, yet the skill displayed in the manufacture of trinkets plainly shows that if they had an opportunity they would make great advancement. If you go to the part of the country where they have good lands to till, you would find the Indians who have been educated at Haskell, at Carlisle, at Hampton, and the other schools, have built nice homes and are setting a good example for the Indians who have stayed on the reservations.

On some of the reservations to-day you can find boys and girls who when babies had their ears pierced, who wore the blanket and breech clout when taken to Carlisle, to Haskell, to Hampton, and Chillico, who have returned to their tribes and are to-day wearing the dress of civilized men and women, and they are setting a good example for the Indians at their homes.

Mr. GROSVENOR, of Ohio. Will the gentleman allow a question?

Mr. CURTIS of Kansas. Certainly.

Mr. GROSVENOR. There is another test of civilization and education in this country to which none of you gentlemen seem to have referred, and I should like to have your statement in regard to that. That is, whether these Indians have learned to play football successfully? [Laughter.]

Mr. CURTIS of Kansas. I understand one of the best football teams in the United States is up at Carlisle.

Mr. GROSVENOR. Is not that considered the highest development of our educational system? [Laughter.]

Mr. CURTIS of Kansas. I do not know; but I want to say that a few years ago the law was modified so that the boys and girls who were educated at these schools might be employed as teachers;

and here is what the Commissioner of Indian Affairs says in reference to that:

This modification has enabled me to secure excellent teachers who otherwise would have been debarred from entering the service. The corps of teachers now numbers many graduates of training schools, who have proven themselves worthy employees, well qualified for their work. Many other positions in the school service are filled by Indians, and for all unclassified positions agents and superintendents are instructed to give preference to Indians.

## More Truth in it Than There Appears to be.

When the question was being considered regarding the Quapaws leasing their allotments, and the point came out that they as individuals had been transacting their own business for a considerable time and were perfectly able to take care of themselves, Representative STEEL, of Indiana asked:

Why not move to dispense with the agents?

Mr. CURTIS, of Kansas. The gentleman from Missouri suggests to me that such a provision would "knock out" at least ten men of his district who want to be Indian agents.

Mr. STEEL. I did not think of that. [Laughter.]

Mr. CURTIS, of Kansas. Really, these Indians, or most of them, do not need an agent.

Mr. STEEL. So I understand. They have already applied to be annexed to Oklahoma. They are above the average in intelligence. They occupy a very small tract of territory—about the extent of this Capitol.

## AN ORATION

DELIVERED BEFORE THE SCHOOL

BY

HAWLEY PIERCE.

Printed by Request.

WHAT INTEMPERANCE DOES.

ROBERT G. INGERSOLL.

[The Colonel was lately employed in a case which involved the manufacture of ardent spirits, and in his speech to the jury he used the following language:]

I am aware there is a prejudice against any man engaged in the manufacture of alcohol. I believe, from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, that it is demoralizing to every body that touches it, from the source to where it ends. I do not believe that anybody can contemplate the subject without being prejudiced against the crime. All they have to do is to think of the wrecks on either side of the stream of death, of the suicides, of the insanity, of the poverty, of the destruction, of the little children tugging at the breast, of weeping and despairing wives asking for bread, of the man struggling with imaginary serpents produced by the devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the prisons, and of the scaffolds, on either bank, I do not wonder that every thoughtful man is prejudiced against this vile stuff called alcohol.

Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness, poverty, disease, and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes the victims for your scaffolds. It is the life-blood of the gambler, the aliment of the counterfeiter, the prop of the highwayman, and the support of the midnight incendiary. It countenances the

liar, respects the thief, and esteems the blasphemer. It violates obligation, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and aids the child to grind the parricidal axe. It burns up man and consumes woman, detests life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine. It bribes voters, disqualifies votes, corrupts elections, pollutes our institutions, and endangers our government. It degrades the citizen, debases the legislator, dishonors the state-man, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, it calmly surveys its frightful desolations; and, insatiated with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor, then curses the world and laughs at its ruin.

It does all that and more. It murders the soul. It is the sum of all villainies; the father of crimes; the mother of all abominations; the curse of curses; the devil's best friend, and God's worst enemy.

## AN ORATION

DELIVERED BEFORE THE SCHOOL

BY

EDWARD ROGERS.

Printed by Request.

GETTING THE RIGHT START.

JOSEPH GILBERT HOLLAND.

THE first great lesson a young man should learn is that he knows nothing and is nothing. Bred at home, he cannot readily understand that every one else can be his equal in talent and acquisition. This is a critical period of his history. If he bow to the conviction that his mind and person are but ciphers, and that whatever he is to be and is to win, must be achieved by hard work, there is abundant hope for him. If a huge self-conceit hold possession of him, or he sink discouraged upon the threshold of fierce competition and more manly emulations, he might as well be a dead man. The world has no use for such a man, and he has only to retire or be trodden upon.

The next thing for him to learn is that the world cares nothing for him, and that he must take care of himself. He will not be noticed till he does something to prove that he has an absolute value in society. No letter of recommendation will give him this, or ought to give him this. Society demands that a young man shall be somebody, and prove his right to the title, but will not take this upon trust, at least for a long time: it has been cheated too frequently. There is no surer sign of an unmanly spirit than a wish to lean upon somebody and enjoy the fruits of the industry of others. When a young man becomes aware that only by his own exertions can he rise into companionship and competition with the sharp, strong, and well-drilled minds around him, he is ready for work, and not before.

The next lesson is patience, thorough preparation, and contentment with the regular channels of business-effort and enterprise. This is one of the most difficult to learn, of all the lessons of life. It is natural for the mind to reach out eagerly for immediate results. Beginning at the very foot of the hill, and working slowly to the top, seems a very discouraging process; and precisely at this point have thousands of young men made shipwreck of their lives. Let this be understood, then at starting, that the patient conquest of difficulties is not only essential to the successes, which you seek, but to that preparation of mind which is requisite for the enjoyment of your successes, and for retaining them when gained. It is the general rule of Providence, the world

over, and in all time, that unearned success is a curse. It is the process of earning success that shall be the preparation for its conservation and enjoyment.

So, day by day, and week by week, month after month, and year after year, work on, and in that process gain strength and symmetry, and nerve and knowledge, that when success patiently and bravely worked for shall come, it may find you prepared to receive and keep it. The development which you will get in this brave and patient labor will prove itself in the end the most valuable of your successes. It will make a man of you. It will give you power and self-reliance. It will give you not only self-respect, but the respect of your fellows and the public.

### "INDIAN SCHOOL MANAGEMENT.

Reply to Attacks by Capt. Pratt Upon the Introduction of Civil-Service Reform Methods.

WASHINGTON, January 29.

Capt. R. H. Pratt, the army officer who for some years has been detailed as Superintendent of the Government Indian School at Carlisle, Pa., publishes a monthly paper called the RED MAN ostensibly for the purpose of supplying information of interest to the white friends of the Indian. This would not be a subject of complaint if the information he supplied were truth, or if the inferences he drew from his pretended facts were honest. The little paper, however, has degenerated into a mere vehicle for Capt. Pratt's personal fault-finding. One article in the last number calls for notice. It is entitled "The Uncivility of Civil-Service Reform," and it begins with the statement that:

Civil service (sic) in the Indian School service, in March next, will have had five years to demonstrate its worth. During that time civil service in the Indian service has been absolutely under the imperious control of two persons—Gen. T. J. Morgan, late Commissioner of Indian Affairs, who inaugurated it, and Dr. W. N. Hailmann, for more than three years past Superintendent of Indian Schools, who has elaborated and enforced it.

The article then goes on to show how hollow have been the virtuous pretensions of Dr. Hailmann, by taking the statistics of the school officers and employees in 1892—nearly a year before Commissioner Morgan went out—comparing them with a corresponding roster made up in 1895, and indicating the number of changes which have occurred under an administration outwardly committed to civil-service reform. He shows, for instance, that of 103 Superintendents in 1893, only 32 remained in 1895; of 368 teachers receiving salaries of \$600 a year and upward, only 116; and of 83 matrons receiving like salaries only 19. "All the people in these three positions," is his closing fling, "were all this time under the protection of this so-called civil service."

Here is the spoilsman's old familiar argument, based either on ignorance of the law or on wilful misstatement of it, that the civil-service law pretends to "protect" anybody. If Capt. Pratt would take the trouble to read the law against which he rails, he would discover that only the way into the public service is guarded, but that the heads of departments are left as free as ever to discharge any one who does not do his work well, or who makes himself personally offensive, and that dismissals for partisan reasons are the only ones subject to investigation and punishment. Neither is there any bar put upon voluntary resignation, and Capt. Pratt has not taken pains to inquire how many resignations, transfers, and promotions are included in the changes made.

Until last spring the civil-service rules were not extended to cover any of the persons in the Indian school service except the classes just mentioned and the physicians. Capt. Pratt's figures concerning what he would call the "unprotected" classes of employees are cunningly put forth, and in a manner calculated to deceive readers who are not accustomed to dealing with civil-service matters. He exultantly declares that "a greater showing of the want of protection and utter violation of the promises made by the civil service may be found" by comparing the general lists of employees at any school in 1892 with the lists at the same school in 1895; and he cites four illustrations, all of them extreme cases and widely separated. At the Albuquerque school, he says, of 61 employees listed in 1892—in classified and in spoils places both, of course—only 4 remained in 1895; at Chillico, of 51, only 4 remained; at Genoa, of 42, only 3; and at Salem, of 40, none. And all this record is charged, as a cause of offence, against Dr. W. N. Hailmann, the present efficient and excellent Superintendent of Indian Schools.

Now let us compare Capt. Pratt's statements with the facts. In the first place, Dr. Hailmann did not take office till January 1, 1894. With anything prior to that date he had absolutely nothing to do. In

1894 there were on the list of school employees 89 superintendents. Of these 63 remained on the list of superintendents in 1895, 2 had been transferred to the position of principal teacher with promotion, 5 had resigned voluntarily, and 19, or nearly 22 per cent., had been relieved for cause. In 1896 there remained 51 of the original number in 1894; 1 had died, 1 had been transferred to the position of principal teacher, 4 had resigned, and 6 had been relieved for cause. In 1895 there were on the list of superintendents 86 names. Of these there remained 71 names in 1896; 6, or nearly 7 per cent., had been relieved, 4 had resigned voluntarily, 4 had been transferred to the position of principal teacher, and 1 had died.

In 1894 there were in the matron's service 90 persons receiving a yearly salary of \$600 or more. Of these, in 1895, 62 remained in the service, 5 had been transferred to the position of teacher, 2 had been transferred to the position of assistant matron, 10 had resigned voluntarily, and 11—or 12 per cent. of the entire number—had been relieved. In 1895 there were 85 matrons receiving \$600 or more a year. Of these, in 1896, 57 remained in the matron's service under the same name; 2 having married, remarried under different names and 1 as field matron; 5 had been transferred to teacher's positions, 10 had resigned voluntarily, and 10—or 12 per cent. of the whole number—had been relieved for cause.

According to the Indian Office report of 1894, there were at Albuquerque twenty-one employees receiving \$500 or more a year; of these, in 1895, 8 still remained in the service at Albuquerque, 8 had been promoted or transferred for climatic reasons, 2 had resigned, and 3 had been relieved. In 1895 there were at this school twenty-one employees of the same class; of these, 15 remained in the school in 1896, 5 had been promoted or transferred for climatic reasons, and 1 had resigned.

In the report for 1894 Chillico is credited with 26 employees of this class; of these, in 1895, there remained at the school 12. 5 had been promoted, 2 had been transferred, 4 had resigned, and 3 had been relieved. In 1895, there were 30, of whom 24 remained at the close of 1896, while 1 had been promoted, 4 transferred, and 1 relieved.

In the report for 1894 Genoa is credited with 22 employees of the \$500 class; only 8 remained, it is true, at the close of 1895; but only one of the changes was a dismissal. Of the rest, 6 had been transferred and 3 promoted; 2 had resigned, and 2 positions had been discontinued. In 1895 there were 18 of this class; 10 of them remained at the close of 1896, 3 having been transferred and 1 promoted, 3 having resigned and 1 having been relieved.

In the report for 1894 Salem is credited with 18 employees of the \$500 class. Of these, at the end of 1895, 8 remained; 2 had been promoted and 1 transferred, 3 had resigned, and 3 had been relieved. In 1895 this school was credited with 18 of the same class; in 1896, 7 remained; 1 had been promoted and 3 transferred, 2 had resigned, 4 had been relieved, and 1 position had been discontinued.

So much for the schools mentioned by name in Capt. Pratt's article. But how is it with some of the larger schools of the same class which he omits with the insinuation that they are no better situated? Fort Shaw in 1894 had 19 employees of the \$500 class. At the end of 1895, 10 remained, 5 had resigned, 2 had been promoted, and 2 relieved. In 1895 there were 20, of whom 17 remained at the close of 1896, 3 having resigned. In 1894 Phoenix had 16; 12 remained through 1895, 1 having been transferred, and 3 having resigned. In 1895 there were 12, of whom 11 remained through 1896, 1 having been transferred. In 1894 Santa Fé had 11 employees receiving \$480 or more a year; 5 remained through 1895, 1 had been promoted, 2 transferred, and 3 had resigned. In 1895 there were 13 of the \$480 class, of whom 10 remained through 1896, 3 positions having been discontinued, and 3 employees transferred, and 2 employees having resigned. In 1894 Haskell had 34 employees of the \$500 class, of whom 27 remained through 1895, 1 position having been discontinued, while 3 employees had been promoted, 2 had resigned, and 1 had been relieved. In 1895 there were 38, of whom 29 remained through 1896, 2 positions having been discontinued, while 2 employees had been transferred, 3 had resigned, and 2 had been relieved.

Every "resignation" here mentioned was a voluntary resignation. All the persons whose resignations were requested have been classed in these statistics as "relieved." The reason for choosing the higher classes of employees for comparison is that these filled the more important places in the schools, and were therefore more directly under the supervision of Dr. Hailmann in his capacity as an educator. The servants and lesser employees have under all administrations, until the larger part of them were brought under the civil-service rules by the President's orders of last year, been the prey of spoilsmen and patronage-mongers. Every one who knows Dr. Hailmann can answer for it that, had he been empower-

ed by law with the regulation of the entire school service, he would have done all that could be done to make the tenure of every class of employees permanent during useful service and good behavior. Nobody knows this better than Capt. Pratt.

In the one illustration which the Captain draws from his own experience to prove the evils of the merit system in the civil service, he asserts that:

Within a few days he has been informed by the Office of Indian Affairs that the civil service (i. e., the Superintendent of Indian Schools) will select and send to him such petty employees as one assistant seamstress and two assistant laundresses; these to replace employees who have been months in the service of the school and who have been endorsed to the Indian Office as proving satisfactory, but who have not passed the curriculum of the civil service examinations.

Another artful trick of words. The whole cause of Capt. Pratt's disgruntlement in this case is that, after he had employed certain persons of his own choosing in the positions named, he was reminded by the Indian office that emergency appointees of this sort could be carried on the rolls, under the civil-service rules, only ninety days in any one year, and that he would have to fill their places with eligibles from the registers of the Civil-Service Commission. Other schools are subject to precisely the same rule, yet from none of them come these doleful complaints. On the contrary, the general testimony of the most successful schoolmen in the service is that the average efficiency of employees appointed under the competitive merit system so far exceeds that of the persons appointed under the old feudal plan as to render comparisons absurd. Pratt's preference as to the manner of choosing employees is shown in the bid he makes for favor after the 4th of March. After describing the way Republican administrations have turned out Democratic employees to make places for Republicans, and Democratic administrations have turned out Republican employees to make places for Democrats, he adds:

Now in carrying out the expressed will of the people it seems to us equally necessary and proper that the Republicans should have the aid of officials and employees who are in sympathy with the plans of the party, and not be forced to use those who were selected and put in place to carry out a reverse policy.

No, it is not "Tom" Platt who speaks, or "Dick" Croker, or "Abe" Gruber; it is Capt. Pratt, a spared monument of the mercy of an administration whose motives he has persistently assailed with misrepresentation. Because a few persons who do not know what he or his school is really doing have been misled by his methods of self advertisement, and have glorified him individually for the work of efficient subordinates, he has been kept where he is, to the positive detriment of the service.—F. E. L.—[N. Y. Evening Post.

HERBERT WESLH.

Captain R. H. Pratt, the well-known head of the Carlisle School, is an officer of the regular army who has for many years been detailed from his usual duties to serve the public at the head of a great institution devoted to the work of Indian education. There is, perhaps, no single man in the country who has rendered a more unique and conspicuous service in the cause of the red man than he. From the day when he first was ordered, in the course of military duty, to take a handful of wild Arapahoes and Cheyennes red-handed from raids in Texas to confinement in Fort Marion, St. Augustine, to the present time when he superintends the practical training of 600 odd Indian youth at Carlisle, Pennsylvania, his work in the field of Indian civilization has testified to his great powers as an educator. He has shown marvelous insight into Indian character, great energy, perseverance, and a natural leadership; which latter quality has impressed itself vividly, not only upon the young people of both sexes committed to his sturdy care, but upon hundreds of the most intelligent minds of the country, who have given him enthusiastic support. His individuality has been so striking, his methods so unique and so successful as to stamp him as a genius in his particular line of endeavor. In that line of Indian work he stands *facile princeps*. But Capt. Pratt, like many another man of individual genius and great achievements, has developed great peculiarities, which his recent conduct has at last forced us to consider publicly, since otherwise harm may result to important public interests for which we are, to some extent, representatives.

Notwithstanding the limitations of early opportunity, his individual genius and the force of circumstances carried him to a position of great prominence and influence. This eminence, so dangerous to many men, has, in our opinion—an opinion based on long and close experience—unsettled Captain Pratt's judgment where it is brought to bear upon workers in the Indian field outside his individual sphere. For several years past a spirit in its nature not unlike that which took

possession of Saul has taken hold of him, and has rendered him more and more antagonistic and unjust in his treatment, not of one only, but of the greater number of those who are working as sincerely and devotedly as himself, if with less ability, to promote the welfare of the Indian. These friends of Captain Pratt have tried to act generously and fairly toward him in spite of his continued determination to occupy a bellicose attitude toward them. They have had the truth of their statements denied and their views ridiculed when invited to speak on the same platform with him, while they personally have been treated with marked evidences of suspicion and distrust. Such feelings which have been wholly without any just foundation, they have endeavored to remove by generous treatment. This seems only to have aggravated the jealous temper from which it sprang. Captain Pratt seems willing to think well of no work and no person in the Indian field who is not wholly subjected to his authority and to his views. This we regard as a plain but moderate statement of the truth, the publication of which is necessary to explain the virulent and largely unverified attack by Captain Pratt in the January number of his organ, THE RED MAN on civil service reform, the Indian Rights Association, his superior in the Indian Service, Dr. Hailmann, and on the editor of this paper. The very violent and unguarded nature of much of this assault on the Indian Rights Association will cause it, in the minds of most sensible people who know the facts, to recoil upon its author. Such persons will easily read between the lines and divine the temper which dictated many of its extravagant, unjust, and misleading assertions.

Regarding that part of Captain Pratt's assault which convicts him of the grossest disrespect and insubordination toward his superiors, we shall only say here that it will indeed be strange if such conduct, especially in an army officer, draws down no rebuke from the administration under which he serves. His attack on the Indian Rights Association we shall leave that body to respond to so far as its Executive Committee determines response is necessary. Captain Pratt's arraignment of civil service reform is the one serious part of his whole course, not because it is a just or logical argument against the reform, but because it presents many statements in detail which require a more or less extended reply and which, coming from a source supposed to be so trustworthy, may mislead those who are ignorant of the reform methods or who are hostile to it. These statements have been fully answered in the "New York Evening Post," February 1st.

The Superintendent of an Indian School in the Northwest writes us on receipt of a marked copy of THE RED MAN: "What is getting to be the matter with the Captain? He has done a great work for the Indian youth, and this the country recognizes, but I greatly fear it may be said of a truth concerning him as he coolly asserts of the Indian Rights Association, 'He has outlived his usefulness.' Truly it will be said if he continues to wage war on the friends of the service.—[City and State.]

#### A SLUR ON CONGRESS.

##### "Washington Letter.

The annual Indian Appropriation Bill was passed by the House last week. The House played its old familiar trick of cutting down everything in the way of specific appropriations, which there was any excuse for reducing; and disappointed champions of the various objects thus treated were consolingly assured that they could get their items put back upon the bill in the Senate.

To habitués of Congress this is a well worn story. Only the inexperienced marvel at it. They always ask: "How am I to obtain my appropriation if public opinion is so strong against it, as would be indicated by the refusal of the House to pass it?" Bless their innocent hearts, the House will pass it. The House is merely resorting to one of the little arts of indirection. The House likes to spend money just as much as the Senate does, but as it is elected all afresh every two years, it prefers to play economy.

The Senate, two-thirds of whose members are always hold-overs, can afford to be less wary of public opinion, and spend money with more candor. So, when the House takes up a bill which, as reported from committee, carries a total of \$10,000,000, and, by chopping off \$25,000 here, and \$50,000 there, and \$100,000 in another place, passes it in such shape that it carries only \$8,000,000, it advertises to the world, and puts down in its permanent record, that it has "saved" \$2,000,000, and sent a

thoroughly well-shaved and frugal measure to the Senate. Then the Senate carefully puts back the \$2,000,000 cut off by the House, possibly adds another \$2,000,000 of its own, and sends the bill to a committee of conference composed of members of both Houses, who agree between them to knock off about \$1,000,000 for form's sake.

In this condition the bill passes both chambers a second time. The House still insists to its tax-ridden constituents that it was not to blame for the extravagance of the bill in its final shape—that was all due to the wicked Senate. The wicked Senate does not consider itself under obligation to explain to anybody. And there you are!

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"Speaking of Indian schools, the articles which appeared in the last number of THE RED MAN, published at Carlisle, have not created the sensation in Washington which their author intended they should. Captain Pratt's most conspicuous moral failing is perhaps better understood here than in some other places where he has been less frequently tempted to expose it. When a bit of his characteristic literary handiwork is brought to light here most of the readers simply smile and say, "Oh that's only Pratt," and pass on to something else. As long as the President and the Secretary of the Interior, who have the disciplinary remedy in their own hands, are willing to sit tamely in their places and let a subordinate wantonly spatter them with mud, perhaps it is nobody's business to meddle with their affairs. But there are other officers of the Government who are prevented by the canons of official etiquette from meeting the attacks of their irresponsible critic directly; and, lest some one who does not know Capt. Pratt might suppose that his articles were founded on fact, it is but right to say:

1. That Dr. Hailmann did *not* violate the postal laws

2. That Dr. Hailmann did *not* violate, or help to violate, or wink at violations of the civil service laws.

3. That the civil service laws are *not* ineffective.

4. That the Civil Service Commission does *not* manage its business in a partisan fashion.

5. That the incident of drawing nine certifications for the sake of getting hold of a candidate did *not* occur.

6. That Captain Pratt has *not* been persecuted in any way by anybody in this administration or the one which preceded it, but has, on the contrary, received a degree of consideration, on account of his peculiar mental and moral make-up, which would not have been extended to any normal person in the service.

Every one of these statements can be verified by any reader who will examine the records and correspondence of the Government for himself, as the present writer has done.—F. E. L.—[City and State.]

A good many NOTS, but they are only LEUPP knots.

#### CAPT. PRATT'S MISCHIEVOUS ATTACK.

"One of the most mischievous attacks on the Civil Service Reform, one that might do more hurt than Governor Black's slighting references to it in his inaugural message, is that by Captain Pratt, of the Carlisle Indian School, in a long article in his organ, THE RED MAN. That article has been summarized, without any reply, in the press of the country. Those who know what a born fighter Captain Pratt is understand that his love for the Indians is consistent with his differing belligerently from all their other friends. In this article he attacks indiscriminately General Morgan, Dr. Hailmann and Herbert Welsh, men whose services are quite as great as his, and their judgment vastly better. We fear that the long patience of some of them with him will be exhausted. Captain Pratt tells how many changes of employees have taken place in Indian schools during the time the reform has been in partial operation. This is no argument whatever so long as appointments have been made with no political purpose. But his chief grievance seems to be that his own power of removal and appointment is limited. He says he will be compelled to accept from the Civil Service registers

such petty employees as one assistant seamstress

and two assistant laundresses, these to replace employees selected by Captain Pratt, who have been months in the service of the school, and who have been indorsed by the Indian Office as proving satisfactory, but who have not passed the curriculum of the civil service examination."

Then let them pass it. They have the right of way, and can easily pass it. We do not propose to break down a good system because it interferes with Captain Pratt's whims.—[N Y Independent.]

#### THE WAY TO DISPEL THE INDIAN PROBLEM.

J. Evarts Greene says in his pamphlet entitled "Our Dealings with the Indians," taken from the proceedings of the American Antiquarian Society last April:

It is not an undertaking so great as to strain the resources of our Government to take the thirty thousand or thereabout Indian children of school age and scatter them among the schools of the United States, thus freeing them from the tribal relations and influences, and, having provided for their education, let them shift for themselves as laborers, craftsmen, or in other walks of life according to their tastes and opportunities. The experiment of the Indian school at Carlisle, Pennsylvania, under the charge of Captain Pratt, whose humanity and sense of justice and honor are unquestionable, but not more so than his practical wisdom and the success which has rewarded his efforts within the scope of his authority and opportunity,—is conclusive evidence that this policy is practicable. Any one who has seen a group of Apache children as they arrived at Carlisle, with all the characteristics of the savage, not only in their dress and manner, but visibly stamped upon their features in hard lines of craft, ferocity, suspicion and sullen obduracy, and has also seen a year later the same children neatly dressed, with their frank intelligent faces, not noticeably unlike in expression those of wholesome and happy boys and girls of our own race, must be convinced that education under suitable conditions is the true solution of the Indian problem, and that if all the Indian children could be placed under the same influences as the few hundreds at Carlisle, that problem would disappear within ten years.

#### THE SPIRIT OF FREEDOM GROWING.

The following letter is one of many received from time to time covering the same state of things. The foreign influence dominating in some localities, which insists on keeping the Indians together as tribes will in time be broken by the Indians themselves rebelling against it:

January 31, 1897.

CAPT. R. H. PRATT,

CARLISLE, PENNA.

DEAR SIR:

You remember I wished to come to your school last fall but didn't have my father's permission. He is advised by the Rev. ——— to keep me from your school and I am very sorry that I feel that I can not obey them, because I think it is my duty while I am of age to prepare for my future life a more valuable and useful vocation than common labor for a mere living. Do you not think it would be foolish for me to lose the chance of an education just to obey this PRIEST?

I have come to this place to get away from him and have a chance to come to your school and not have him know anything about my going, but our work has suddenly come to a close and I am obliged to return home to ———. I wish to have you do me a favor. Will you please find me a place to work near your school for three or four months and then let me enter your school. I wish to have money when in school for use now and then. I can give very good references if asked for.

This will be a great help to me. My father needs help in his old age in building our home, but I would prefer to aid him by dividing my earnings with him and I be among the white people and learn their ways and language than to help him drive nails and talk Indian and get stuck to Indian ways. Any kind of work you can find me, I will be glad to do, only enough wages that I can save a little money. Thanking you and expecting a favorable answer I am,

Respectfully,

P. S. If you can find me a place to work I wish you would be so kind and send me a ticket and I can pay for it by work.

#### WIT AND HUMOR OF THE INDIANS

From one who Works with them at Carlisle.

The casual visitor to the school who remains with us for a few hours cannot form an idea of the inner nature of the Indian. Stolidity of countenance and a proud reserve toward strangers serve as a covering for the livelier feelings of the race. Even those who have resided near the school from its inception have no clue to the true inwardness of the Indian character, for like precocious children they refuse to "show off."

Their fondness for fun and quickness in catching the point in a joke, and the keenness with which they read character can not but be unknown to the erstwhile stranger.

Could the visitor be the proverbial mouse in the corner when the boys and girls return to quarters from the shops and schoolrooms, and hear the ready thrusts of wit at each other—even to the use of the coldest irony, and the good natured playfulness with which they uncover each others faults, they would appreciate then, as in no other way, the thoroughness with which Indians have studied the open book of human nature.

Gracious words are said to each other with a tact that might cast in the shade the compliments of the most accomplished society habitué, but when the talks are reversed the arrow is sent with an accuracy that always finds the joint in the harness.

A keen thrust by a "paleface" at the expense of the Indians is received with a remarkable good nature, if they know that the one who gives it has their best interest at heart. A good joke told to them is enjoyed and remembered for some time, and applied in ways without number.

Readiness of repartee is another characteristic of the Indian pupils.

Recently one girl was heard to ask where the *branch* of the society to which she belonged, held its meeting.

"In the trees, of course," was the quick reply.

One of the school "mothers" recently donned a new gown, the back of the collar of which had the flaring flaps now dictated by fashion. This was noted by one of the girls who immediately saw in it a likeness to something she was accustomed to handle.

"That collar," she observed "looks like the rim of a jar with a piece broken off in front."

"Well, Jennie," said the mother, "you know jars hold preserves and sweet things."

"But in this case it is a pickle jar," was the reply.

Indians in an American history class have been known to describe a native with a mechanical accuracy that would seem to indicate that they knew nothing of their race, save the information in the book—even speaking of them as savages.

Such are a few hints to indicate what the American Indian could be as a humorist if only induced to come out of the shell that surrounds him.

While the Scotch and Irish humor is proverbial and has been preserved in newspaper paragraph and in story, the cooler wit of the Indian will never be heard of outside of the few who know him intimately. X.

#### HELPING THE INDIAN TO HELP HIMSELF.

During last July and August these Carlisle Indian School students who went out to work earned almost \$20,000. They saved almost \$9,000, the money they spent going for useful things. If this is not helping the Indian to help himself, what is it? The good that Capt. Pratt and his able assistants do is never fully understood until one runs across a few figures of the above character.—[Lock Haven Express.]

#### CARLISLE AN ARGUMENT AGAINST.

Some people aver the belief that there are no good Indians except dead ones. Captain Pratt's charges would seem to be furnishing the best kind of argument to show that this harsh belief is not well founded.—[South Bethlehem Star.]