

The Red Man.

— HIS PRESENT AND FUTURE. —

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THE FUTURE OF THE RED MAN.

SIMON POKAGON, IN AUGUST "FORUM."

Often in the stillness of the night, when all nature seems asleep about me, there comes a gentle rapping at the door of my heart. I open it; and a voice inquires, "Pokagon, what of your people? What will their future be?" My answer is: "Mortal man has not the power to draw aside the veil of unborn time to tell the future of his race. That gift belongs to the Divine alone. But it is given to him to closely judge the future by the present and the past." Hence, in order to approximate the future of our race, we must consider our natural capabilities and our environments, as connected with the dominant race which outnumbers us—three hundred to one—in this land of our fathers.

First, then, let us carefully consider if Mis-ko-au-ne-ne-og (the red man) possesses, or is devoid of, loyalty, sympathy, benevolence, and gratitude,—those heaven-born virtues requisite for Christian character and civilization. But, in doing so, let us constantly bear in mind that the character of our people has always been published to the world by the dominant race, and that human nature is now the same as when Solomon declared that, "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." In our case we have ever stood as dumb to the charges brought against us as did the Divine Master before His false accusers; hence all charges alleged against us in history should be cautiously considered, with Christian charity. There have been, and still are, too many writers who, although they have never seen an Indian in their lives, have published tragical stories of their treachery and cruelty. Mothers, for generations past, have frightened their children into obedience with that dreaded scarecrow, "Look out, or the Injuns will get you!"; creating in the infant mind a false prejudice against our race, which has given birth to that base slander, "There is no good Injun but a dead one." It is therefore no wonder that we are hated by some worse than Satan hates the salvation of human souls.

Let us glance backward to the year 1492. Columbus and his officers and crew are spending their first Christmas on the border-islands of the New World. It is not a merry, but a sad, Christmas to them. They stand crowded on the deck of the tiny ship "Nina." Four weeks since, Pinson, with the "Pinta" and her crew, deserted the squadron; and last night the flagship, "Santa Maria," that had safely borne the Admiral across an unknown sea to a strange land, was driven before the gale and stranded near the shore of Hispaniola. Deserted by her crew and left

to the mercy of the breakers, she lies prostrate on the perilous sands, shivering and screaming in the wind like a wounded creature of life responsive to every wave that smites her.

It is early morning. Columbus sends Diego de Arna and Pedro Guthene to the great Chief of the Island, telling him of their sad disaster, and requesting that he come and help to save their goods from being swept into the sea. The Chief listens with all attention to the sad news; his heart is touched; he answers with his tears; and orders his people to go at once, with their canoes well manned, and help to save the stranger's goods. He also sends one of his servants to the Admiral with a message of sincere regrets for his misfortunes, offering all the aid in his power. Columbus receives the servant on shipboard; and while he listens with gratitude to the cheering message delivered in signs and broken words, he rejoices to see coming to his relief along the shore a hundred boats manned by a thousand men, mostly naked, bearing down upon the wrecked "Santa Maria," and swarming about her like bees around their hive. The goods disappear from the ship as by magic, are rowed ashore, and safely secured. Not one native takes advantage of the disaster for his own profit. Spanish history declares that in no part of the civilized world could Columbus have received warmer or more cordial hospitality.

Touched by such tender treatment, Columbus, writing to the King and Queen of Spain, pays this beautiful tribute to the native Carib race:—

"They are a loving, uncovetous people, so docile in all things that I swear to your Majesties there is not in all the world a better race, or more delightful country. They love their neighbors as themselves; their talk is ever sweet and gentle, accompanied with smiles; and though they be naked yet their manners are decorous and praiseworthy."

Peter Martyr, a reliable historian, has left on record the following:—

"It is certain the land among these people is as common as the sun and water, and that 'mine and thine,' the seed of all misery, have no place with them. They are content with so little that in so large a country they have rather a superfluity than a scarceness, so that they seem to live in the golden world, without toil, living in open gardens not intrenched or defended with walls. They deal justly one with another without books, without laws, without judges. They take him for an evil and mischievous man who taketh pleasure in doing hurt to another; and although they delight not in superfluities, yet they make provision for the increase of such roots whereof they make bread content with such simple diet wherewith health is preserved and disease avoided."—(PETER MARTYR, Decade. Book 3.)

Does not this quotation most emphatically show that the red men of the New World did originally possess every virtue necessary for Christian civilization and enlightenment?

The question is often asked, What became of the numerous Caribs of those islands? They seem to have vanished like leaves in autumn; for within a few years we find them supplanted by foreign slaves. The noble Bishop Las Casas tells us, in pity, "With mine own eyes, I saw Kingdoms as full of people as hives are of bees; and now where are they? Almost all, he says, have perished by the sword and under the lash of cruel Spanish taskmasters, in the greedy thirst for gold.

Certain it is that in those days, which tried the souls of the Carib race, some fled from the lust and lash of their oppressors by sea to the coast of Florida, and reported to the natives there that Wau-be-au-ne-og (white men), who fought with Awsh-kon-tay Au-ne-me-kee (thunder and lightning), who were cruel, vindictive,

and without love, except a thirsty greed for gold, had come from the other side of Kons-ke-tchi-saw-me (the ocean) and made slaves of Mis-ko-au-ne-ne-og (the red man) of the islands, which was reported from tribe to tribe across the continent.

Scarcely a quarter-century passes since the enslavement of the Carib race, and Ponce de Leon, a Spanish adventurer, is landing from his squadron a large number of persons to colonize the coast of Florida. A few years previously, while in pursuit of the fountain of youth, he had been here for the first time, on the day of the "Feast of Flowers." Then, he was kindly received and welcomed by the sons of the forest. Now, as then, the air is perfumed with the odor of fruits and flowers; and all on shore appears pleasing and inviting. The Spaniards land, and slowly climb the terrace that bounds the sea. Here they pause, planting side by side the Spanish standard and the cross. But hark! War-whoops are heard close by. And there they come,—long lines of savages from the surrounding woods, who, with slings and darts, with clubs and stones, fall upon the dreaded Spaniards. The onslaught is terrible. Many are killed; and Ponce de Leon is mortally wounded. He now begins to realize that among the savage hosts are Caribs who have escaped from slavery and death. He well knows the bitter story of their wrong, and that this bloody chastisement is but the returning boomerang of Spanish cruelty. They flee from the avengers of blood to the ships. The report they give of the savage attack, on their return to Spain, is so terrible that years pass before another attempt is made to colonize the land of fruits and flowers.

I deem it unnecessary to explain why these peaceful natives so soon became so warlike and vindictive. Suffice it to say; "Enslave a good man and, like a wasp which stings the hand that holds it fast, he will make use of all the means which nature has placed in his power to regain his liberty." During the first century of American history, many adventurers from different European countries sailed along the eastern coast of North America,—all reporting the natives peaceable and kind when not misused.

There was a tradition among our fathers that, before the colonization of North America, an armed band of Wau-be-au-ne-og (white men), gorgeously clad, came on the war-path from the East, reaching the Dakotas, which then extended south as far as the mouth of the Arkansas River; that they were vindictive and cruel, destroying the natives wherever they went with Awsh-kon-tay Au-ne-me-kee (thunder and lightning). They were looking for gold, their Man-i-to (god), and, not finding him, went down Mi-che-se-pe (the great river) and were seen no more. Those cruel adventurers, who came among us by sea and land, must have awakened hatred and revenge in the hearts of our fathers, which may have been transmitted to their children.

It should be borne in mind that several European Powers colonized this continent about the same period, among whom the English and French took the lead. Settlements were mostly made along the Atlantic coast, which was then occupied by the Algonquin family, to which my tribe—the Pottawattamies—belong: they seem to have had a common origin and common language. (It is estimated that at the beginning of the seventeenth century the Algonquins numbered at least 250,000. Their survivors number probably not more than 30,000. Originally they occu-

pled nearly all that portion of Canada and the United States lying west of the Mississippi River. They suffered more from advancing civilization than all the other tribes.) For a time the two races lived in peace. The French in Canada seemed naturally to assimilate with our people many of whom received the Catholic faith.

In course of time there were many marriages between the two races; and we began to look upon the great King of France as our invincible sovereign: for we were taught that he was king of all kings except the King of Waukwing (heaven). Their priests were devoted to their work; visiting all the tribes of the south and west, followed by French traders, planting the cross, the lilies, and the shield side by side. The tribes firmly believed that the land belonged to their great king who loved them and would, if necessary, fight their battles for them. With the exception of William Penn, who settled Pennsylvania, the English who colonized the United States did not seem to have the tact of the French in their dealings with us. They were less liberal with presents, and apparently less united in their religious belief. They were not so successful as the French in obtaining native converts; although some good ministers, like Roger Williams, did much to unite the races in brotherhood, and thereby delayed the final struggle.

It is said that the treaty made by William Penn with the Indians was the only treaty never sworn to and never broken, and that during seventy years not a war-whoop was sounded in Pennsylvania.

Inroads were being continually made into Taw-naw-ke-win (our native land); in seeking new homes we found ourselves invading the hunting-grounds of other tribes. The warlike Iroquois of New York would not even allow the eastern tribes to pass through their country,—as a result, our forefathers seemed compelled to make a stand against the advance of the incoming race. In doing so, our villages were laid waste with fire, our people slaughtered and burned by white warriors who seemed without number for multitude. Our fathers finally gave up the contest. Some, to avoid the Iroquois, went West through Canada. Others went West through Pennsylvania, meeting in Indiana Michigan, and Wisconsin, then known as Indian Territory, where we found French priests and traders, who gave us a hearty welcome, assuring us that we should remain safe with them. In course of time the English, finding the French traders posted along the western frontier, gave them to understand that the land they occupied belonged to the English, as well as the right to buy fur from the natives. Hence the so-called French and Indian War was inaugurated, in the course of which many outrages were committed on the frontiers,—all of them being charged to the Indians. During this war a manifold tin box of curious make was found in a large village called Wa-gaw-naw-keezee, which lay along Lake Michigan, between Little Travers Bay and the Straits of Mackinaw. The unsuspecting Indians opened it, and in the innermost box found a mouldy substance. Soon after, the smallpox—a disease unknown to our fathers—broke out among them; and Odaw-yo-e-waw Da-dodse-ses (their medicine men) all died. In fact every one taking the disease died. Lodge after lodge was filled with unburied dead. The great village was entirely depopulated. Our fathers thought the disease was sent among them by the English because the Indians had helped the French during

that war. I have passed over the ancient site of this village. Its bounds are clearly marked by second-growth forests, which now cover it. It is fifteen miles long and from one to two miles wide.

Almost on the heels of this war, after France had ceded her rights to the English, came the Revolutionary war. Our people had just begun to learn that they owed allegiance to the British, who conquered our invincible French King. They had seen the Bourbon flag taken down from the western forts, and replaced by the red cross of St. George; and they were compelled to shout, "Long live the King,—King George who rules from the Arctic Ocean to the Gulf of Mexico.

We now began selling furs to our new masters; receiving in exchange dry-goods and Awsh-kon-tay Ne-besh (fire-water), when we were called upon again to take the war-path, to aid our new king in subduing his rebellious colonies. We could not serve two masters at the same time; hence remained loyal to our new king, while the Iroquois of New York and Canada were divided. And so it was that all the dirty, cruel work of war between the revolutionists and the mother country was laid at the door of our people, whose mouths were dumb to defend or justify themselves in respect of the outrages charged against them. These outrages were generally planned, and frequently executed, by white men, as was, in after years, the Mountain Meadow Massacre, of Mormon notoriety, for which also we were persecuted and suffered untold disgrace.

I always think of my people in those days as the dog kept by the schoolmaster to be whipped whenever a child disobeyed. During the war of 1812 we were again incited through the English influence to take the war-path. Proctor, the English general of the Northwest, said to our heroic Tecumseh, "Assemble all your warriors together, join forces with us, and we will drive the Americans beyond the Ohio River, and Michigan shall be yours forever." Such a promise, from so high an authority, awakened all the native energies of our being to regain our liberty and homes, for which we had been contending against over-powering forces.

The Ottawas and Chippeways of the north, the Pottawattamies and Miamies of the south, and other tribes gathered themselves together to make the last desperate effort to regain the promised land. In this war our cause was far more sacred to us than was the Americans to them. They had drawn the sword in defence of one of their rights; we, for *all of ours*; for our very existence, for our native land, and for the graves of our fathers, most sacred to our race.

The last engagement in which the confederated Algonquin tribes fought the Americans was at the battle of the Thames in Canada, on October 5, 1813, where we and the English were defeated by General Harrison, and General Tecumseh, our brave leader, was killed.

At the time of this battle, Tecumseh was a brigadier-general in the English army, with Proctor. I have seen in United States histories pictures of Tecumseh, tomahawk in hand about to strike a soldier named Johnson, who claimed that he shot the dreaded chief with his pistol. But I have repeatedly heard old Indian warriors say: "After the British infantry gave way, they came to an open or clear spot in the woods, and here Tecumseh ordered his men to halt and fight the Americans once more. Just then the open space was swept by American musketry; Tecumseh fell, saying, 'Me-daw-yo-em o-kawd' (My leg is shot off). Hand me two loaded guns. I will have the last shot. Maw-tchawn we-wib (Be quick and go). These were the last words of Tecumseh." Our fathers believed that neither the Americans nor the Indians knew who fired the fatal shot.

My father, Leopold Pokagon, had been a Pottawattamie chief thirteen years before this battle, and so remained until his death, twenty-seven years after. Most of his band were sent West in 1837. He and some five hundred of his people having embraced Christianity, were permitted to remain in Michigan. In 1866, they numbered three hundred and fifty; nearly all were pure Indian blood. At the present time, they number two hundred and seventy-one; nearly one-half are of mixed blood.

After this battle our fathers became fully convinced that the small remnant of their tribes must either accept extermination, or such terms as their enemy saw fit to give. So they sued for peace; and the American warriors, uplifted by vic-

tory, and our Algonquin fathers, bowed down by defeat, stood around the grave of the hatchet—buried forever—and smoked the pipe of peace together.

At one time I felt that our race was doomed to extermination. There was an awful unrest among the western tribes who had been pushed by the cruel march of civilization into desert places, where subsistence was impossible. Starvation drove many to steal cattle from adjacent ranches; and when some of our people were killed by the cow-boys, their friends were determined to take the war-path. I never failed on such occasions to declare most emphatically, "You might as well march your warriors into the jaws of an active volcano, expecting to shut off its fire and smoke, as to attempt to beat back the westward trend of civilization. You must teach your sons everywhere that the war-path will lead them to the grave.

Having briefly reviewed some of our past history, the fact must be admitted that, when the white men first visited our shores, we were kind and confiding; standing before them like a block of marble before the sculptor, ready to be shaped into noble manhood. Instead of this, we were oftener hacked to pieces and destroyed. We further find in our brief review that the contending Powers of the Old World, striving for the mastery in the New, took advantage of our trustful, confiding natures, placing savage weapons of warfare in our hands to aid us in butchering one another.

It is useless to deny the charge, that at times we have been goaded to vindictive and cruel acts. Some of my own tribe, however, were soldiers in the Northern army during the civil war. Some of them were taken, and held prisoners in the rebel prisons, and the cruelty which, according to the tales they tell, was witnessed there was never outdone in border warfare with the scalping-knife and tomahawk. And yet I believe that, had the Northern people been placed in the South under like circumstances, their prisoners of war would have been treated with similar cruelty. It was the result of a desperate effort to save an expiring cause. I believe there is no reasonable person, well grounded in United States history, who will not admit that there were ten times as many who perished miserably in Southern prisons as have been killed by our people since the discovery of America. I recall these facts not to censure, but to show that cruelty and revenge are the offspring of war, not of race, and that nature has placed no impassable gulf between us and civilization.

It is claimed that the United States have paid out five hundred million dollars in trying to subdue the red man by military force. But now—thank Heaven!—through the influence of good men and women who have thrown the search-light of the golden rule into the great heart of the nation, her policy is changed. Where hundreds of thousands of dollars were paid out annually to fight him, like sums are now being paid yearly to educate him in citizenship and self-support; that his children may not grow up a race of savages to be again fought and again cared for at the expense of the nation. I rejoice in the policy now being pursued. If not perfect, it is certainly on the right trail to success.

While a guest at Chicago, during the World's Fair, I spent much time at the United States Indian School. There I met many delegations from different governmental schools. I was particularly interested in the delegation from Albuquerque, New Mexico, composed of Navajos, Pimas, Mojaves, Pueblos, and others. With pride I examined the articles which they had made, their clean, well-kept writing books, and listened to their sweet vocal and instrumental music. I then and there said, in my heart: "Thanks to the Great Spirit, I do believe the remnant of our race will yet live and learn to compete with the dominant race; proving themselves worthy of the highest offices in the gift of a free people."

The Indian school at Carlisle, Pennsylvania, has done wonders in showing

what can be effected for the education of our children. The test there made is a reliable one, inasmuch as that school is made up of pupils from more than sixty different tribes, from all parts of the United States. I was highly gratified a few months ago to learn that the football team from that school was able to defeat the champion Wisconsin team at Chicago, receiving many compliments from the immense crowd for their tact and self-control as well as for their physical development,—showing conclusively that our race is not, as some claim, becoming enfeebled and running out.

While I most heartily indorse the present policy of the Government in dealing with our people, I must admit—to be true to my own convictions—that I am worried over the ration system, under which so many of our people are being fed on the reservations. I greatly fear it may eventually vagabondize many of them beyond redemption. It permits the gathering of lazy, immoral white men of the worst stamp, who spend their time in idleness and in corrupting Indian morality. I do hope the Government will provide something for them to do for their own good, although it should pay her little or nothing. Again: I fear for the outcome of the Indian nations. Our people in their native state were not avaricious. They were on a common level; and, like the osprey that divides her last fish with her young, so they acted toward each other. But I find, to my sorrow, that, when you associate them with squaw men, and place them in power, they develop the wolfish greed of civilization, disregarding the rights of their less fortunate brothers. I must admit that it staggers my native brain to understand what reason, equity, or justice there is in allowing independent powers to exist within the bounds of this republic. If the "Monroe doctrine," which has been so much petted of late years, should be enforced anywhere, it would certainly be in the line of good statesmanship to carry it out, at least in principle, at home.

Lastly, Pokagon must admit that he feels very deeply the ravages made among his people by the "intoxicating cup." Were it an open enemy outside our lines, we might meet it with success. But alas! it is a traitor within our camp, cunning as Wagoosh (the fox). It embraces and kisses but to poison like the snake—without the warning rattle. Before I associated with white men, I had supposed that they were not such slaves to that soulless tyrant as the red man. But I have learned that the cruel curse enslaves alike the white man in his palace and the red man in his hut; alike the chieftain and the king; the savage and the sage. I am indeed puzzled to understand how it is that the white race, whose works seem almost divine, should not be able to destroy this great devil-fish, which their own hands have fashioned and launched upon the sea of human life; whose tentacles reach out into the halls of legislature and courts of law, into colleges and churches,—doing everywhere its wicked work.

As to the future of our race, it seems to me almost certain that in time it will lose its identity by amalgamation with the dominant race. No matter how distasteful it may seem to us, we are compelled to consider it as a probable result. Sensitive white people can console themselves, however, with the fact, that there are today in the United States thousands of men and women of high social standing whose forefathers on one side were full-blooded so-called savages; and yet the society in which they move, and in many cases they themselves, are ignorant of the fact. All white people are not ashamed of Indian blood; in fact, a few are proud of it.

At the World's Fair on Chicago Day, after ringing the new Liberty Bell, and speaking in behalf of my people, I presented Mayor Harrison, according to the programme of the day, with a duplicate of the treaty by which my father, a Pottawattamie chief, in 1833, conveyed Chicago—embracing the fair grounds and surrounding country—to the United States for about three cents an acre. In accept-

ing the treaty, the venerable Mayor said: "Grateful to the spirit of the past, I am happy to receive this gift from the hand of one who is able to bestow it. Chicago is proving that it recognizes the benefits conferred through this treaty. I receive this from an Indian all the more gratefully because in my own veins courses the blood of an Indian. Before the days of Pokagon, I had my origin in the blood that ran through Pocahontas. I stand today as a living witness that the Indian is worth something in the world."

Certain it is that the families of Harrison, Rollings, Rogers, and many others tinged with the Indian blood of Pocahontas are superior in health to, and fully as strong intellectually and morally as, those families from the same branch of pure white blood. John Randolph of Roanoke, a near descendant of this Indian woman, and strongly marked with our race lines, was several times Congressman from Virginia, once United States Senator, and minister to Russia. In his time his speeches were more read than any others. His masterly arguments were the pride of his party and the terror of his opponents.

I have made diligent inquiries of the headmen of different tribes as to what estimate they place on the half-breeds among them. Their general reply has been, "They are certainly an improvement on the pale face, but not on the red man." Which no doubt is the case; for it is a lamentable fact that criminals, outlaws, and vagabonds are generally the first who seek homes among us, bringing with them nearly all the vices and diseases, and but few of the virtues, of civilization. Yet, notwithstanding such an unfortunate mixture, we find some grand characters who have been able to rise high above the sins of parentage. I have further found, by close observation, that those tinged with our blood are far less subject to nervous diseases; but whether at the expense of intellectual force or otherwise, I am not so certain. Be that as it may, we cannot safely ignore the fact, that it is the physical development of the people of a nation that gives it strength and stability; that physical decay brings loss of executive ability, and has proved the overthrow of ancient kingdoms. I do not wish it to be understood that I advocate or desire the amalgamation of our people with the white race. But I speak of it as an event that is almost certain; and we had much better rock with the boat that oars us on than fight against the inevitable. I am frequently asked, "Pokagon, do you believe that the white man and red man were originally of one blood?" My reply has been: "I do not know. But from the present outlook, they surely will be."

The index-finger of the past and present is pointing to the future, showing most conclusively that by the middle of the next century all Indian reservations and tribal relations will have passed away. Then our people will begin to scatter; and the result will be a general mixing up of the races. Through intermarriage the blood of our people, like the waters that flow into the great ocean, will be forever lost in the dominant race; and generations yet unborn will read in history of the red men of the forest, and inquire, "Where are they?"

THE LIFE STORY OF ONE INDIAN.

"I am a real American," declares Dr. Carlos Montezuma proudly, wishing to thereby declare his origin clearly and unmistakably. As a matter of fact he is a full-blooded Apache Indian and an instructor in the Chicago Medical Post-Graduate School as well. And the way in which he has attained to his present position reads like a fairy tale.

Twenty-five years ago, when Dr. Montezuma was an Arizona baby of five, and immediately before his tribe, always the fiercest and least manageable of the Indian peoples, capitulated to the government, they knew nothing of white men or reservations. Their initial experience in this line came simultaneously with the Indian physician's first distinct memory of anything. A band of friendly Indians, visiting the camp in which the Apaches were sojourning while gathering the

annual crop of wild sunflower seed which served them largely for winter food, showed to the wilder braves the wonderful articles given them by the officers at the nearest fort, and promised them a similar bounty if they would make a treaty of peace with the government. A tribal consultation followed, and at its close the Apache braves departed for the fort, promising to return in ten days and leaving the women, the children and the aged in camp. Several nights later a band of Pimo or Pema Indians swept down upon them, leaving devastation and death in their wake, and when they went away, after burning up the grass huts and killing many of the inmates, they carried all the Apache children with them to sell as slaves.

Dr. Montezuma, or, to give him his original name, "Wassajah," was among those captured, and he well remembers even now the terror inspired within him by these strange people, looking like his own tribe, but speaking in a different language, as well as his first experience with a horse, a mirror, and a white man. His two sisters were taken into captivity with him, but he lost sight of them after the first day's journey, and never saw any member of his family again.

Wassajah was finally sold for the sum of \$30 to Carlos Gentile, a photographer traveling in Mexico, who soon afterward came to Chicago, bringing the little Indian with him, and who was for many years before his death a member of the Chicago Press Club. Mr. Gentile cared tenderly for the child, naming him Carlos Montezuma after himself and an old Aztec fort near which he purchased the boy. Young Carlos, who entered the boundaries of civilization in 1872, entered the public schools of Chicago, attending the Tilden, Oakland, and several other schools of the city, and was afterwards sent, at the age of eleven, to Boston, to receive the balance of the education planned by his foster father.

Soon after this time Mr. Gentile failed in business and became no longer able to care for his Indian charge. From that time the boy looked after himself, with occasional assistances from kindly disposed friends. Assistance of this nature sent him back on his way to Chicago, but he got no further than Urbana, the seat of the State University of Illinois. Here by the kindness of Rev. W. H. Steadman and others, he remained until he had worked his way through the public school and a four years' course at the University. Finishing this course which gave him the degree of bachelor of science, he returned to Chicago, bringing with him letters of introduction to prominent men, and these letters, together with the friendly interest of William Fuller, John Hollister, and others who had known him during his childhood in Chicago, procured for him a scholarship in the Chicago Medical College.

Here, working and studying upon alternate half days, he completed the required course in five years and became a properly qualified physician in 1889, and immediately took up his practice in this city.

Up to this time he proudly states, he had had no assistance from or dealings with the government. Shortly after his graduation, however, he was offered the appointment of physician and surgeon to the Carlisle Indian Industrial School, and served the government in this and other capacities for five years. Disapproving of the reservation idea, and, thinking to do more for his people by living like a white man, he returned to Chicago at the end of this period, and has since devoted himself exclusively to his practice, which is large and absorbing, and lies entirely among white people. The main distress of his life at the present time is the frequency with which he is mistaken for a Chinaman. In all other respects he has found the life of a Chicago physician exceedingly pleasant.

In person Dr. Montezuma is attractive and handsome, with fine, although rather heavy features of the purely Indian type, a short but well-made figure, and wonderfully fine, dark eyes. He is an entertain-

ing conversationalist, and numbers his friends by the score, although he makes no efforts to push himself into the society of white people.

"It is my belief that it is better to stay in the place which one has found," he says quaintly, when speaking on the subject, "and if one is needed out of it he will be sought for. My sole interest in life, outside of my profession, is the welfare of my people, and I shall do what I can for them."

In pursuance of this idea, Dr. Montezuma writes much and often, and always upon the Indian question. His views in regard to the future of his people are strong and unique.

"I would abolish the reservation schools," he says earnestly, his dark eyes glowing and lighting with his interest in the subject, "and I would replace them with the ordinary public schools. As long as the Indians are shut up on the reservations they will grow up children, remain children, die children, and worse yet—thieves, paupers and gamblers. Let them associate with white people while still young, precisely as do the children of foreign emigrants, and they will learn to be civilized and self-supporting. Under present conditions they will make very little progress, and will be children for ever."—[Chicago Times-Herald.]

A FEW CUSTOMS AND BELIEFS OF THE MOJAVES.

Superintendent and Special Disbursing Agent, John J. McKoin, Fort Mojave, Arizona, in his letter of transmittal of the following interesting story says:

"I enclose a copy of a paper written and read by HERB KENNAWA, a full-blooded Mojave Indian boy at the closing exercises of this school. Believing that it might be of interest to Indian workers, and that it contains some quaint information, I herein enclose it for publication—if you deem it of sufficient interest."

The Story.

There are many practices among our people which I do not fully understand; therefore I will not attempt to give reasons for all beliefs or why we follow certain customs.

I will confine myself to our medicine men; their treatment of the sick; how we dispose of our dead and what we believe in regard to the future.

The power of healing comes to the Mojave doctor as a special gift from the Great Spirit. No training or instruction is necessary. They are born to do that work and there is no escape from it.

In addition to the power of healing, the medicine men command the wind and the rain with the assurance that their commands will be obeyed.

They handle rattlesnakes with safety and make money from leaves.

The Mojave doctor never visits the sick but the patient is brought to him. He questions the sick man in regard to his dreams, and locates the disease from that. A dream of being in the water shows his legs are not strong. A dream of wishing to drink blood or kill some one shows a sickness in the stomach.

The doctor cures the patient by singing songs, blowing upon the naked body and sometimes kneading it. No medicine or herbs are used. Each sickness requires a different song. In case of snake bite the patient is not allowed to drink water. In some other kind of sickness he is not allowed to eat corn or food containing salt. We ask the doctor when he begins his treatment if the patient will live or die. As long as he tells the truth we honor and respect him. If many of his patients die it is because he is a bad doctor. So we think he should be killed, because he might bring sickness among the Mojaves. At the present time, out of respect to the opinions of the Superintendent, we do not kill the doctor altho' he is unsuccessful. The medicine man is paid from five to ten dollars for his services.

The Mojaves burn their dead. A hole about 4 feet long, 2 feet wide and 2 feet deep, is dug, over which the fire is made

and in which the ashes are buried after the burning. The body is always placed on the wood with the head to the south. As the body burns the dead man's garments are thrown into the fire, while the friends take off their own clothes and burn them too, as an expression of sorrow and for the spirit to wear in the next world. Horses are killed for its use in the spirit land. The flesh of the horse is roasted and eaten by the tribe.

The Mojaves believe that burning the body liberates the spirit which rises in the smoke. After floating a little distance in the air, it comes back. It sees the sadness of the living friends and becoming sad itself it goes away again. So it hovers near its old home and friends, sees all without being seen, cries with the friends without being heard. For four days it lingers. During this time the friends continue to mourn. They eat no food containing salt. This continued sadness is more than the spirit can bear and at the end of four days, with the horses and clothes it starts for the spirit land which is south of here.

At the pass between here and the spirit land it is met by the Great Spirit who makes for it a new body like ours and conducts it to its new home. There it wears the clothes given by its friends, uses the horses killed for its use, toils and struggles for a living the same as here. The crops, however, are never planted but once, the roots of which never die.

After a certain time, the spirit again dies and passes to another land and so on until it has died four times, and then it is no more. There is neither reward nor punishment, for a good or a bad life here. All go to the same place, live together and are subject to the same trials.

Sometimes in the burning the body is seen to sit upright in the fire. This is a sign it will become an owl and fly about at night.

ECHOES FROM THE SOUTH WEST.

Commencement at the Santa Fe, Indian Training School, June 22, 1897.

It is too much the style with many people to ignore the fact of Indian progress, and, to simply take for granted they are at a stand-still; even when proofs are brought it is almost impossible to convince our friends that the Indian of today is a very different, and more advanced being than the Indian of twenty years ago. The first annual graduating exercises of the Normal Training Department of the Santa Fe Indian School, would make an object lesson well worthy of their contemplation.

Commencement week has been well filled; the splendid, stirring words of the Baccalaureate Sermon were a fitting beginning for the less earnest exercises which followed, it was delivered by Rev. Mr. Craig of the Presbyterian Church of Santa Fe. Nothing could have been more appropriate than the beautiful sermon delivered by a man who meant all he said to the letter, and who could beg these young men and women to pause and well consider the step before them and to think that none can walk the path in uprightness unless they have the whole armour of Christ to defend them. His text was 2. Peter, Chapter I. Verses 5, 6, and 7. Monday the Dress Parade, Drill, and field sports took place and were carried through with vim and enthusiasm. The winner of the most events in the field sports received a very pretty silver medal.

Monday evening the Juniors entertained the Seniors in a very dainty Game Party and refreshments; but it was on Tuesday evening that the real earnest exercises of graduation took place. Shortly after eight o'clock, the guests having previously been seated, the Class entered. Col. Jones, the superintendent, came first; next, Chief Justice Smith of New Mexico; Mr. Craig; and Mr. C. H. Lamar Principal Teacher; then the seven graduates, the boys in their school uniforms of army blue, the girls in regulation white.

These took their positions on the stage as, did also Governor Otero who entered a few minutes later.

Five young men and two young women faced a select audience of Santa Fe's most cultured people; and with a dignity and earnestness, their white brothers might well imitate went through their parts as one of the speakers exhorted them to, "In doing well your part therein lies all the glory."

The exercises began with an overture by the Class Quartette of horns. An invocation by the Rev. Mr. Craig followed. A male quartette of the class assisted by Mr. George Crawford was then given.

Miss Addie Beaver gave an oration on "Kindergarten in the United States." She made a very pretty picture as she stood before the audience in her pure white organdie dress, white ribbons and filmy lace ruffles. She handled her subject well and proved her hearty sympathy in this great aid to Child Culture.

Mr. Block stood before us next—an Indian he is truly, in looks, and an Indian (of the future) in actions; his ringing voice; his earnest deep arguments made us feel the truth that "Compulsory Education for Indians" is the only solution of the great, and to America's Government, vital question of Indian civilization.

He said in part:

"To compel the Indians to educate their children to the point where they may be worthy to receive the protection of 'Old Glory's' Stars and Stripes is the duty and right of every American citizen, and that not many years would pass ere every Indian would stand a citizen under its ample folds." This speaker received a most flattering encore.

Miss Mary Winnie now rendered a very pretty and effective piano solo. An oration on "The Allotment of Indian Lands" given by Mr. Choteau, with a grace and ease that was no disgrace to his French name. The "Class in 1920" rendered by the class "Profit" Mr. John L. Profit was very good. Giving each one an imaginary picture of himself or herself at that far distant period. It was extremely amusing to see the personal take-offs effect each one in turn and how they were on the alert to see who would be the next one to be pictured. A piano solo by Miss Addie Beaver, rendering with variations that sweetest of all songs, "Kathleen Mavourneen" followed. An oration on "Music" by Miss Mary Winnie was artistically handled. She told us "Of all the arts Music is nearer that of the soul. Sculpture may render the outward form; Painting the varied color; Acting the motion and life; but Music the soul." In her pretty white dress, the tip of her white slipper showing beneath the folds of her filmy skirt she begged us "not to consider us—the Indians—as barbarians, but as your brothers and sisters," and surely any who could do otherwise, looking at this picture must indeed be blinded.

Mr. Hugh Sousea now delivered his oration on "This the Golden Age."

He said:

"Standing on the pinnacle of the nineteenth century and gazing on its wonderful achievements we may well name this the Golden Age of Progress.

Telling us in glowing periods, made more effective by a defect in his English which his own language renders especially difficult, he said:

"Standing side by side with the great kingdoms of the Orient, greater than all the Empires of old was the grand new republic of the West to which he claimed allegiance when the glorious banner of the cross was raised on San Salvador the foundation of a nation greater than all that had gone before was laid."

After the close of this oration the program was varied by a solo and chorus, by the male voices of the class led by Mr. John W. Block in a high clear tenor. Mr. Reid Winnie had the last oration "The Indian Citizen." Natural is it as for the birds to sing, for Reid Winnie to speak. Gifted with an orator's voice, with a certain ease of expression that is not acquired by training his oration was very impressive, and at times deeply pathetic. He said:

The time of bloodshed between my race

and yours is past, we have no more hunting grounds to battle for; the sound of the tom-tom and the swing of the tomahawk has forever gone. But from the north, from the south, from the west, from the ancient Pueblos along the Rio Grande, come the children of a race that is fast passing away; pushed from the shores of the mighty Atlantic across the Great Father of Waters out toward the Mighty Waters of the Sunset, it is now either citizenship or extermination: may we be worthy recipients of the former."

The effective presentation of diplomas was next most gracefully accomplished by Chief Justice Thomas Smith. Of his address the verdict was that it was, appropriate, cultured and beautiful, and he gave a pleasant personal remark with each ribbon-tied sheep-skin.

A piano duet by two young ladies closed the program and congratulations were showered upon the *Graduated* class as thickly as flowers had been a few minutes before. The guests dispersed to the inspiring strains of the school band playing as they had never played before. The space after final examination and before graduation was the time of a very jolly picnic; and a supper to the graduated ones was given after Commencement.

A. C. J.

AN INTERESTING COMPILATION.

For an excellent description of the Indian schools of the South West, with their creditable showing, see the issue of March 20th of the "Wichita Mirror," published at Wichita, Kansas.

Beginning with the Seger school it takes them in order—the Arapahoe, Cheyenne, Chilocco, Kiowa, Riverside, Comanche, Otoe, Pawnee, Ponca, and Shawnee, covering with descriptions of agencies some thirty-four pages, in which 64 fine half-tone pictures appear, giving one a fair idea of just how these schools look.

We quoted from this issue of the "Mirror" last month, but give a few more extracts which space forbade then:

Historians not to be Relied Upon.

Early historians have depicted the Indian in very different colors from what his friends find him to be at the present time. He is depicted as taciturn, gloomy, blood-thirsty and treacherous. Possibly the history of the early Indians is true, but, the general and almost universal character of the thousands of children gathered in the schools, cause us to doubt the truthfulness of those early pictures of the Indians, for a more loving, happy and peaceable lot can no where be found. No trace of revengefulness or vindictiveness has ever been recorded. Indian children are as fun-loving as white children, and not near as quarrelsome.

It is common to speak of the Indian as lazy, but experience proves that when there is an incentive, or an object to be gained that the Indian youth will work as well as the white. It is a part of the present system of Indian education that all children must be taught to work as well as to read. The children all work and work cheerfully. Again, the standard of honesty among Indians, old and young, will compare favorably with that of his white brother; and petty thieving is an almost unknown vice. Nearly all Indians are improvident about contracting debts, but nearly all are ready to pay whenever they have anything to pay with.

When the older generation, with its superstition and socialism passes away, these virtues will be strong enough to control the rising generation, and with the excellent education and training that the government is wisely giving the Indian he will become an intelligent and respectable citizen.

The Lie, Most Emphatically.

After a full, complete and flattering description of the Cheyenne school, the author goes on to say:

It will be seen by the illustration that a

large number of the employees are Indians. These are nearly all graduates of the Indian Training Schools. Their record in their work and conduct give the lie most emphatically to the oft repeated charge that the educated Indian goes back to the blanket. There is not the slightest room to doubt but that these young people acquit themselves fully as well in their positions as white people of the same age would do, and several of them sustain well, a degree of responsibility that would be remarkable in young men of our own race. Were it not by so doing I would violate my promise to the authorities of this school not to mention any particular name, I would gladly write up the work and care that devolves upon some of these young men and women. Enough to say is, were the writer of this expected to do all the work and carry all the responsibility that several of these young Indians do, he would expect at least to receive from his employers more than \$20 per month.

The three boys shown in the vignette are fair samples of the entire lot. The one sitting came from camp as wild as a coyote not six months before the photograph was taken. This boy's career shows something of the scope of the school's culture when the student has natural ability and an ardent desire to learn. He came into this school in all the finery of a young swell; blanket, beads, moccasins, long hair, paint and feathers without a single idea derived from the white man; in six months from that time he sat for this photograph, in twenty-four months he was competent to travel by himself without an escort to Carlisle, Penn., and now twenty-seven months from his coming here from camp he writes well worded and comprehensive letters to his friends and is able to express himself readily in English. He is also as competent a farmer as is the average white boy of his age, 17, and much more trusty. This is not, by any means a solitary instance, but cases equal to this have been cited to me by the dozen.

The Chilocco School.

The pictures and descriptions of Chilocco are very complete and give one an excellent idea of the plant and of the work that institution is doing for the Indian. The writer of the article says:

It is a matter of pride with Supt. Taylor, that out of the sixty four employees at Chilocco training school that more than one half of that number are Indians who are doing most efficient and acceptable service.

The Indian Employees of the Pawnee School

Among the Indian employees we might mention Miss Rose Howell, a Pawnee, ex-student of Carlisle, who has been here for four years doing faithful service. There are also four other young ladies employees, all Haskell students, who are performing their respective duties as assistants in a very satisfactory manner.

MRS. CUSTER

is a level-headed woman, says the Philadelphia "American," and then in an editorial squib concerning the so-called Indian uprising of the Northwest, recently goes on to say:

In some remarks to an interviewer touching the Indian disturbances in the west, Mrs. Custer said that the Indian must be made to work as a means of livelihood; that he must be given an occupation; and, moreover, that in dealing with the Indians the government must fulfil its every promise. All this appears sensible, and is sensible. The Indians should be given lands in severalty, and as speedily as may be the reservation system should be abolished. The Indian should be eligible to citizenship, under proper regulations. Meantime, this outbreak is seized upon to assail the system of education in operation at Carlisle and elsewhere. Stanton, who killed the herder is mentioned as a graduate of the Carlisle School, and the system of education is discredited, or attempted to be discredited. We are not informed that Stanton's crime grew out of his education, or that education demoralizes the Indian. But the inference intended is about that. If only educated red men murdered people, perhaps some color would be given to warrant the inference.

THE APACHE.

If United States Indian Agencies must be, and they must, so long as the Indians are taught to remain Indians through the present system of keeping them together and educating the youth in purely Indian schools, since, then, United States Indian Agencies must be, the worthy example set by Capt. V. E. Stottler, Acting Agent as shown in his article in, "The Outlook" is the one for agents generally to emulate. We cannot see, however, that the Indian is different from his white brother in the line described. If the white man has become so civilized as to labor without pressure of one kind or another, the writer of these headnotes has failed to become acquainted with such. Acting Agent Stottler served the back-sliding, long-haired school boys just right. Indian Agents show business enterprise, the right kind of interest and fitness for their places in proportion as they use pressure to force such miscreants into line and in proportion as they use pressure to wipe out every influence that hinders progress in the direction of civilization and self-support:

PRESSURE AS A CIVILIZER OF WILD INDIANS.

BY V. E. STOTTLER, UNITED STATES ARMY, ACTING INDIAN AGENT, IN "THE OUTLOOK."

The Apache is a thorn in our side. Ignorant, cruel, superstitious, cunning, filthy, lazy, stubborn, treacherous, immoral, intemperate, mendacious, and an inveterate beggar besides, what greater combination of vices could one imagine to stand opposed to civilization and self-support? To the fore-going add twenty years of maintenance in idleness by the gratuitous issue of rations and clothing on the part of a too generous Government, and a determination on the part of the Apache to maintain the *status quo* at all hazards, and the outlook for a would-be Moses was simply appalling. My experience dates from December, 1894, at which time I assumed charge of 455 Mescalero Apaches occupying a reservation of 700 square miles in southern New Mexico. At that time they were in tepees and brush shelters on the side-hills in filth and squalor, contented to be fed and clothed, determined not to work, and bitterly opposed to any suggestion from their Agent looking to a betterment of their condition. Long hair, paint, the breech-clout and blanket, were their principal adornments. Thousands of dollars' worth of wagons, plows, harness, utensils, and clothing, the use of all of which they despised, had been sold by them to the hangers-on of the reservation for a mere song. The situation had evidently been handled from the beginning from a so-called humanitarian and not from a business standpoint. Moral suasion had been tried for years with small result. The Indian hates and despises anything savoring of white man's ways, and the more he is coaxed the surer he is that the white man is afraid of him, and that he and his are the superior race. It was soon clear that some other method must be employed, and I adopted the motto, "No work, no rations," and, with the intention of lavishly using force or pressure, started in to accomplish something. To get sufficient water to supply the school farm, every adult Indian was summoned to work six days on a two-miles long, four-feet wide ditch, and it was not until the running water in the ditch actually demonstrated to them that the transit really "made the water run up hill" that they commenced to have any confidence in me. Tribal relations and influences were strong. There were four bands dominated by as many chiefs, who were always and ever the spokesmen and go-betweens. These chiefs were under pay as judges, farmer and chief of police. Usually their appearance at the agency induced such trepidation as to cause the storehouses to be hastily opened up, and, loaded down with

resents, they were hustled back to their bands to use their pay and goods to maintain their influence with their following, which influence was invariably cast against the policy of the Government. In order to break up these bands the pay was taken away from the chiefs, no presents were given them, they were not permitted to act as spokesmen, and each individual soon saw that he had as much "pull" at the agency as his former chief. Every male Indian was directed to select a piece of land and fence it; and in order to stimulate him, rations were cut off from him and all his relations in thorough cold blood, until the pangs of hunger compelled him to move. In six months fourteen miles of oak posts had been put in place, and the Indians were busy breaking and planting the land inclosed. Nearly all the post-holes were dug with knives, aided by their hands to scoop the dirt.

Like all Indians, their besetting curse was liquor. The old women manufactured a drink called "tiswin" that experts claim is the most maddening in its effects of any known intoxicant. They made this at a dozen camps, under the eye of the Agent, with impunity. Drunken brawls were frequent, deaths were common, and wounds many. No effort had been made to break up this practise other than to knock a hole in the vessels containing the liquor when found, the employees performing this duty preventing injury to themselves only by keeping the drunken mob at bay with drawn revolvers, the Indian police often being found as drunk as any others of the mob. In six months the last tiswin camp was broken up, but it took a free use of the guard-house, and necessitated making a bonfire of everything in sight, and incarcerating the offenders at hard labor for several months. Habitual drunkenness and progress are no more compatible in the Apache than in the white man. Opposition was met with from the start, but the guard-house yawned for recalcitrants, and open defiance was not attempted. An Indian is deficient in reasoning faculty, due I presume, to his bump of stubbornness being so highly developed. Hence he must be treated more or less as a machine, which, once in motion, must be kept on the move by the Agent, who does all his thinking for him. So, once having selected land, orders were issued to at once erect a cabin on his selection, and to cut and haul to the saw-mill all the logs necessary for roofs and floors. This was done, and, once completed, a cook-stove and utensils were issued to each house. Chimneys with fireplaces were not permitted, as this invited a continuance of the camp cooking.

As with Samson of old, the Indians' wildness lay in their long hair, which the returned educated Indians wore because, as they boasted, "it made them wild." All energies were bent to compel the adult males to cut their hair and adopt civilized attire in vain. Even the police would not wear their uniforms. A proposition to cut their hair, from a former Agent, resulted in a mutiny. The duties of the police are to arrest offenders and to herd the beef-cattle purchased for their own consumption. Rations were considerably increased to the police to make it worth their while to think twice before leaving the force, and they were informed that when there were no police to herd the beeves the tribe would go without. That was a different proposition. Two members who had been to school were discharged for wearing long hair. One old fellow, as a special favor, cut his hair, but it cost me five dollars. His wife made his life a burden, and he in turn appealed to me to hasten with the rest. By using rations and other supplies as a lever, I induced a few more to cut, and then I directed the police to cut theirs or leave the force. They reluctantly complied, but once accomplished they were only too eager to compel the rest, and they cheerfully, under orders, arrested and brought to me every educated Indian on the Reservation. There were twenty of these, gorgeous in paint, feathers, long hair, breech-clouts, and blankets, educated at

an expense of thousands of dollars, living in their brush shelters wilder than any uneducated Indian on the Reservation, and fully as lazy and ambitionless. The "leaven" had failed to work. The mass absorbed them, and compelled them to backslide. They soon had a hair-cut and a suit of clothes put on them. The Indian Office, at my request, issued a peremptory order for all to cut their hair and adopt civilized attire; and in six weeks from the start every male Indian had been changed into the semblance of a decent man, with the warning that confinement at hard labor awaited any backsliders. There had been none; and the task of moving them upwards has been perceptibly easier from the time scissors clipped off their wildness.

As the Indian dances kept up their barbarous customs, they were prohibited. These dances had been used principally to advertise the grown girls for sale to the highest bidder. Paint and feathers were likewise placed on the taboored list. With the possession of a piece of land, a house, cook-stove and utensils, wagon, harness, and plow, here was a good start. Several hundred dollars was spent annually in seed, most of which was fed to stock or sold, but none of which was saved. In 1895 \$500 worth was issued to them, with the warning that thereafter they must bring in seed to be saved for them for the next year. They brought in 24,000 pounds that autumn to me to keep for them. The farmer encouraged them to till, and in 1895 they raised 150,000 pounds of grain, besides potatoes, cabbage, and other vegetables. A white employee superintends the work at the sawmill, but all the labor, even to firing the boiler, is performed by the Indians themselves. The railroad station is distant 110 miles across the desert, and the Indians haul all the supplies, about 200,000 pounds, from that point to the Agency, to my entire satisfaction. The "no work, no ration" policy has been a wonderful incentive. They have learned to appreciate the value of money, and the traders say that few trinkets are bought now, and that they drive hard bargains for coffee, flour, and sugar. Many of them save their hard-earned money and spend it little by little as they need supplies. All this is encouraging.

The determined opposition to the education of their children was overcome by the same policy of repression and force. Every possible expedient was resorted to by them to keep their children from school. They would brazenly deny having children, despite the evidence of the accurate census-roll and the ticket on which they had for years drawn the child's rations. Children were hidden out in the brush; drugs were given them to unfit them for the school; bodily infirmities were simulated; and some parents absolutely refused to bring their children in. The deprivation of supplies and the arrest of the old women soon worked a change. Runaways were speedily stopped by the confinement of the parents and relations who encouraged that sort of thing, and they soon realized that opposition to education did not pay. Willing or unwilling, every child five years of age was forced into school. No attention was paid to the prejudices or whims of their old relations. The latter have been made to understand that the United States has for years footed the bills that maintained them in idleness, filth, immorality, and barbarism, and that where a policy for their good has been adopted they will not be consulted, but that they will be required, *notens volens* to aid in carrying this policy to a successful termination. Once understood by them that their day of dictating terms to a higher and stronger power than themselves has passed, they have acquiesced in the new order of things, and slowly but surely started on the uphill road. The Indian Office, following out the policy of the present Commissioner to help every Indian displaying a disposition to help himself, has given ten head of sheep to every man, woman, and child on the reservation. The latter is a fine grazing country, and with a small patch of land to each family and a flock of sheep the ques-

tion of self-support is easy of solution. To enable them to use their sheep to the best advantage, a number of Navajos were brought to the Agency in December, and the Mescalero women were ordered in to learn to card, spin, and dye wool, and to make blankets.

Already a number of them are as expert as their Navajo instructors. Has it paid to take the blanket Indian in hand and force him into self-support? The situation must speak for itself. From absolute dependency on the Government these Indians have in two years attained to such a condition that all rations (except beef) and clothing will be cut off July 1, 1897. Beef will be taken away as soon as their flocks furnish sufficient mutton for their use, probably in two years more. Every family has a piece of land fenced and under cultivation. Many have comfortable cabins, with cook-stoves and utensils for decent cooking. All the others have their framework in place, and logs cut and hauled to the sawmill, and are waiting for the lumber. Every male Indian is in short hair and civilized clothing. Paint and feathers have been abolished, along with their barbarous dances. The use of liquor, so frequent two years ago, is entirely eliminated, and there has not been a drunken Indian on the reservation for eighteen months, and the manufacture of tiwin has been broken up. They have learned to raise oats, corn, potatoes, cabbage, pumpkins, and other vegetables. And valuable habits of industry have been inculcated by the absolute necessity of working or starving. Every child five years of age and upward is in school, and these Indians can point to 116 children in school twelve months every year out of a total of 450—one hundred per cent of attendance; a record shown by no other tribe. They yield to the inevitable, when once they understand that the inevitable will not yield to them. There is an eagerness displayed to earn money, and a disposition to spend it properly once earned. Applications are made in advance for permission to haul freight from the railroad 110 miles away, and if labor is offered them under pay they are glad to get it. With such a condition of affairs it is but a short step to throwing open the reservation, putting the children in the public schools, requiring white, red, black, and mixed to associate and grow up together, and attain that mutual respect for each other that a reservation line prevents. I cannot foresee for these Indians anything but a prosperous future and an independent self-support if the wise and generous help given the Agent heretofore by the Indian Office be continued but a short time longer.

MESCALERO, NEW MEXICO.

BLAMING IT ON CARLISLE

It is asserted that the Indian who first stirred up trouble among the Cheyennes recently and put them on the war path was a graduate of the Carlisle school, and lest there be comment on this among the newspapers of the State, it should be stated, and the statement comes from a high source, that whenever there is trouble among the Indians out West, there is always somebody to send the news East that a graduate of the Carlisle Indian School started it and was at the bottom of the devilry. No matter if the originator were never within ten thousand miles of Carlisle Indian School, he is credited to that institution, and it is blamed for having turned out that sort of graduates. These stories are started by the enemies of the Carlisle school who would break up that worthy institution and take the scholars to the sectarian schools at and near the reservations. The authors of the ever recurring lie are known, and their assaults fall harmless, and the Carlisle Indian School goes on doing a world of good in its way, and it is the right way. And even if it were a Carlisle Indian who started the mischief among the Cheyennes, why blame the whole school for the shortcomings of one graduate? Surely, it would be more than strange if among the thousands of scholars turned out at the Carlisle school there should not be some who are

as bad as the worst white man. Think of the many graduates of the Carlisle school who are now doing good in various fields, who are good and useful citizens, and who have done a great deal more to solve the Indian question than all of the powder and bullets that were ever made. And do not blame the school if in all of those who have attended it there are some who go back to their wild ways when they again go West.—[Harrisburg Telegraph.

Mr. Oberly, Ex-Commissioner of Indian Affairs, Ex-Superintendent of Indian Schools, and Ex-United States Civil Service Commissioner Still on the Rampage Against Carlisle.

Out in the wild and woolly West it is accepted as a truism that the worst Indians are to be found among the alumni of Capt. Pratt's Carlisle Indian School. It is interesting in this connection to note that the present Indian outbreak in Montana was deliberately brought on by one of the Carlisle graduates, a Mr. David Stanley, who committed an atrocious murder with the sole object of precipitating hostilities. Another flagrant case of jingoism!—Washington Times, June 2.

INDIAN AGENTS AND SCHOOL SUPERINTENDENTS IN THE FIELD.

WHAT THEY SAY OF THEIR CHARGES.

ITEMS OF INTEREST AND COMMENTS TAKEN FROM THE LAST ANNUAL REPORT.

Hot Weather—Hungry.

Agent CHARLES E. DAVIS, Colorado River Agency, Arizona:

During the month of May the Government thermometer registered as high as "117" F. in the shade, and during the month of June as high as "126" F. in the shade, making it most disagreeable for both whites and Indians. During July and August the heat is almost unbearable for white people; during the hot weather the drinking water in the ollas registers from "76" to "80" F.

Undoubtedly very many old Indians of the Mohave tribe never had what a white man would call a "square meal" in their lives.

The school is in a healthy and flourishing condition, and considering the disadvantages and surroundings will, I feel sure, compare favorably with any agency school in the service.

Supt. WORLIN B. BACON, of the Agency Boarding School.

I learn that it has been the custom in the past to allow camp Indians to loiter about the school grounds and buildings at all times, and to allow regular weekly visits of pupils at their homes. Believing that to secure the best results, pupils should be kept as much as possible from the influence of camp life, I have forbidden Indians coming on the school grounds without permission except to attend Sabbath school, after which they are required to go directly home.

Unalterably Prejudiced.

[Such statements as are made in the following extract from Industrial Teacher Henry P. Ewing's annual report are misleading, and in proportion as the author in considered authority they do injury to the cause of Indian education. We know nothing of Mr. Ewing, but judge from his report that he is an earnest, honest, hard-working servant of the Government. He may have lived among the Indians for years, but evidently has not yet learned that what seems one moment to be true with a band of semi-savage people, under different and more enlightened influences changes to the contrary. There is no doubt in the mind of the writ-

er, who has had over twenty years' experience with Indians both on and off the reservation, that with proper encouragement the Hualapai people could as readily be led out into the light of day as other tribes have been, who at first refused to allow their children to go away to school. Unreasonable and prejudicial complaints on the part of ignorance can best be met by not hearing it, while to magnify unwholesome conditions through reports but adds to the inertia, and yet the very people who do the harm are for the most part large-hearted Christians who do so unconsciously, feeling all the while that they are performing the Lord's own work in sympathizing with the "sick man" and thus preventing him from seeing the necessity of accepting nature's own remedy].

HENRY P. EWING, Industrial Teacher.

The Hualapais positively refuse to send their children to distant schools, they having sent some 12 or 15 to the Fort Mohave school during its first session, and these children were taken to a distant school (at Albuquerque) and a colder climate without the knowledge or consent of their parents, where all but 3 died in a short time. This occurrence has had the effect of unalterably prejudicing these Indians against allowing their children to attend school at a distance. They say: "We want our children to learn to read and write and be like white people, but we will not again sacrifice their lives for the privilege of an education. If the Government will give the Hualapais a school where all our children may learn and be fed, clothed, and be taken care of, and still be near us, we pledge our word to the Great Father that every child of school age shall go to school and stay there; but to a distant school they shall not go." I believe the Indians are entirely sincere in what they say, and that they will keep their word.

The Navajos.

Captain CONSTANT WILLIAMS, U. S. A., Acting Agent, Navajo Agency, Ariz.

The condition of these Indians has greatly improved during the past year, owing to good harvests and to better pastureage for their flocks of sheep, and they are now fairly prosperous. The growing crops generally look well and there is every indication of a good yield.

Profoundly Practical.

Agent J. ROE YOUNG, Pima Agency:

For several months past I have been using my earnest endeavors with the officials of the Southern Pacific Railroad to employ Indians on their railroad and have at last succeeded in inducing them to give the Indians a trial. Up to the close of the fiscal year 1896 I had placed 200 men, who are employed balasting the road and are giving excellent satisfaction. They are very apt (apt to quit, for instance), but considering that it is not an Indian's nature to be industrious and diligent, these men show a great willingness and satisfaction at being able to secure employment. If I can keep 200 men employed it means about \$50,000 per year to the Indians of this agency, and goes far toward supporting them.

Road-building by Indians.

Capt. ALBERT L. MYERS, U. S. A. San Carlos Agency:

"Considerable work has been done on the roads over the reservation during the year, probably amounting to over a thousand days' work. The merchants and mining companies of Globe sent me \$250 last fall to expend in Indian labor on the road in worst places, from San Carlos, 12 miles north. With the help of agency team \$500 worth of work was done with this money, furnishing work for Indians and benefit to all in improvement of the road. It is proposed by the same parties to do as much more work this year.

Ideal Conditions.

Capt. WILLIAM E. DOUGHETY, U. S. A., Hoopa Valley Agency, Calif.

"The white and Indian people mingle

freely both on and off the reservation, and race incompatibility on either side does not appear to exist. Considered all round the social and industrial condition of the people and the prosperous aspect of the reservation are most satisfactory."

Land in Variety.

Agent FRANCISCO ESTUDILLO, Mission-Tule River Agency, San Jacinto, Calif.

I have every variety of land on the 32 reservations in my care—covering, as they do here and there, a space of country in extent larger than several of our small states. For example, from Campo Reservation, next to the Mexican line, to Tule River Reservation, on the extreme north, is a distance of 450 miles in nearly an air line, while by the way of travel it is nearly 600 miles. From east to west it is quite 250 miles. Therefore I say that upon these reservations, scattered as they are over such a space of territory, I have such land as would support an orange grove, while I have other lands that would not support a horned toad, let alone supporting an Indian—a human being endowed with thoughts, feelings, and a soul as immortal as our own.

Getting His Eyes Open.

Lieut. THOMAS CONNOLLY, U. S. A., Acting Agent at Round Valley, Calif.

"One intelligent half-breed told me recently that formerly he liked to travel and visit relatives in neighboring counties, etc., but now he has too much at stake, his crops requiring all his attention."

Encouraging Prospects.

Agent THOMAS B. TETER, Ft. Hall Agency, Idaho.

The certainty of obtaining an abundant supply of water on the reservation in the near future promises the early emancipation of these Indians from the position of dependents, as the reservation lands, with water, will yield abundant crops of alfalfa, grain, vegetables, etc., thereby insuring a certain livelihood.

However, the foregoing statements apply mainly to the Shoshones, the Bannocks opposing every step toward progress and refusing to farm, depending solely upon the sale of hay cut by them and the natural food products of the reservation for sustenance outside of Government rations.

Allotment Praised—Indian Agents Hounded.

Agent DAVID F. DAY, Southern Ute Agency, Ignacio, Colo.:

The renewed activity is due almost absolutely to the pride of ownership conferred by allotment; they now feel that the land is theirs and they are no longer to be subjected to the assaults of Congress or manipulation of land pirates. As Chief Charley puts it, "all time home now." Allotment, patience, and a knowledge of what to do, how to do it, and the essentials to do it with, will breed industry among what are seemingly the most worthless of the nation's wards. Every Indian should be allotted, and every agent who is without a practical knowledge of agriculture, irrigation, and care of stock and machinery, if in an arid country, should be discharged.

The task of an Indian agent is a thankless one; he is labeled as a "thief" when his bond is filed, and no matter how earnest his efforts, how sincere his aims, he is hounded and defamed in his immediate section from start to finish, and by a class whom hades would experience more or less trouble in duplicating.

A Good Thing.

Agent J. A. ANDREWS, Lemhi Agency, Idaho.

The various dances that were usually held for several days and nights in succession have ceased. These dances usually resulted in feuds between male and female, to be adjusted by the agent. Many deaths among the older class of Indians and infants may be attributed to these dances, from over exertion and exposure while in a nude condition. The ball play indulged in by the females has also ceased. The results from a discontinuance of

these amusements have no doubt prevented many disturbances.

While many of these Indians have advanced in the modes and customs of civilization, adopting the wearing apparel and habits of the white race, there are a great many that continue the blanket costume, painting their faces red, adorning themselves with beads and shells, roaming over the reservation, devoting their time to games of chance and idleness.

Trials of Home Schools.

MACK JOHNSON, Acting Supt. at Quapaw Agency school.

It is rather difficult to make the average greater than 95, as the school is located about the center of the reservation in which our children live. Twelve miles is the longest distance any child would have to walk to get home. Therefore they take advantage of many opportunities and run away. When the police or school employees go after them they can easily slip out from their homes and hide, making it impossible to get them back promptly. The agent has taken quite an interest in this line, and has given valuable assistance by the aid of his police in keeping the children in school.

Duties of the Police—Citizens and yet not Citizens.

Agent S. G. FISHER, Nez Perce Agency, Idaho.

Their duties consist principally in assisting in bringing school children into school, carrying mail for the agency, and looking after the landed interests of the Indians. They have been very busy in the discharge of their duties, and for the prompt and faithful performance of the same they are deserving of much praise.

Allotments Create Interest in Agriculture. Agent GEO. S. DOANE, Quapaw Agency, Ind. T.

It is a fact patent to all that the Indians of this agency are taking more interest in cultivating the lands than heretofore, talk more about their crops growing and the probable results, everything being favorable. With the Indians, as well as the white man, industry and thrift have their foundation in ownership of the land. The patenting of the lands in severalty creates individual interests which are absolutely necessary to teach the benefits of labor and induce the following of civilized pursuits.

Whites Pay to go to Indian Schools.

[In some localities in this country the Indian pays to attend white schools but in the Cherokee Nation, the table is turned, for it is the white or negro child who pays to attend the Indian school. The charges, according to Agent Wisdom's report, are \$1.00 a month for each such pupil, and the money goes toward school house repairs or toward increasing the salaries of the teachers.]

Agent M. WISDOM, Union Agency, Muscogee, Ind. Ter.

The Creek Nation alone permits children of noncitizens to attend their schools; and this concession on their part is not only to be commended for its liberality, but it exhibits a grasp of the situation that must lead to favorable results in the growth and development of the Indian country. Heretofore I have presented in my annual reports the necessity that some provision should be made by the tribes themselves, or by Congress, for the education of the large number of children (I mean children of noncitizens) who are growing up in ignorance and with no school facilities whatever. If it is true that ignorance is the source of crime, then much of the lawlessness prevalent in the Indian country can be easily accounted for, and finds its solution in the paucity of schools for noncitizens' children whose lot is cast among the Five Civilized Tribes. Their condition calls for appropriate legislation by Congress. It is of great importance to all classes of our people that the condition of these children should be investigated, and that proper mental training should be given them; and the presence of the schoolmaster abroad in the land is rather to be desired than the statesman howling on the line how to "solve the Indian problem."

Indian Hod Carriers.

Agent HORACE M. REBOK, Sac and Fox Agency, Toledo, Iowa.

Our Indians are no exception to the characteristic Indian who enjoys basking in the sunshine rather than sweating in fields. Nevertheless many of our men take hold of farm work with considerable zeal, and accomplish good results for the opportunities they have. During the past summer three young men did manual labor with the masons on a brick building in Toledo, one of them carrying the hod for over a week. I believe this is the most striking example of industrial energy on record in the tribe.

Opposed To Female Superintendents.

Agent L. F. PEARSON, Pottawatomie and Great Nemaha Agency, Kan.

The employees of the several schools, save a few minor exceptions, have given general satisfaction, each in their respective lines, wherever it was possible; but I desire to be recorded as being unalterably opposed to female superintendents at reservation schools where there is farming and stock raising, and all the other outside duties incident to same, to be performed and managed. It is freely admitted that they excel where their duties are strictly confined to "inside" work, but from the very nature of things it is obvious that in the sphere of "outside" work, and the management of multitudinous matters pertaining to same on a reservation school farm, they are distinctly and unavoidably "out of their sphere," and consequently not a success in the manner as stated. This is not intended as a reflection on any female superintendent, here or elsewhere, but I assume it to be a fact that they will be the first to admit the truth of the above assertion.

Rank High.

Agent ROBERT M. ALLEN, White Earth Agency, Minn.

Even with the disadvantage of insufficient buildings all of the schools have done good work. The superintendents in charge are all competent, and are supported by faithful and efficient employees. With the erection of new school buildings the schools at this agency will rank with the best in the Indian service.

Anxious For Education.

Agent GEORGE STEEL, Blackfeet Agency, Montana.

"Prior to 1890 only a few of the children of this reservation attended school. There was a small school here capable of caring for about 40 scholars, and 40 had been sent to Carlisle. September 1, 1890, the Catholic Mission Contract School was opened here and immediately filled with 100 scholars. February 1, 1892, the Willow Creek Government Boarding School commenced with 90 scholars; 120 are now there. In January, 1893, 60 children were sent to Fort Shaw School, and at the present time there are 90 attending it from here. The enrollment of Piegan scholars at all the schools is now about 350."

Indians As Workers.

J. W. WATSON First Lieut., 10th Cav'y., Acting Agent, Crow Agency, Mont.

Agriculture is, and I think will continue to be, the principal source of self support for these Indians, and I have this year made greater efforts (if possible) than ever to assure the success of their farming operations, and the result, when the remarkably dry season is considered, is very satisfactory indeed. The Indians have never been more willing to labor than they are to-day. Among them are many really bright, thoughtful men and women. They recognize fully the inevitable, and are not only willing but are anxious to work for fair compensation.

At the county fair held at Billings last year the exhibit of the products grown by the Crows won not only very pleasing comment, but were in some instances accorded prizes, and I hope to make another exhibit this season. These valleys are as fertile as any in the State, and with favorable seasons the yield will bear comparison with any section. The Indians are showing some interest in such matters, and I wish to encourage them.

Advises Compulsory Education.

Agent JOSEPH T. CARTER, Flathead Agency, Mont.

The great difficulty is to keep the boys at school after they become 12 or 13 years of age, for as soon as they can ride a horse the average Indian father thinks he needs the boy to care for his ponies or work about home. There seems to be less objection to girls remaining, and as a result the girls outnumber the boys at school, and as a rule the girls are the better educated, and after leaving the school are far less likely to relapse into Indian ways and customs. I would recommend that attendance at school between the ages of 6 and 16 years be made compulsory upon this reservation.

Outgrowth Of Reservation Life.

Agent LUKE C. HAYS, Ft. Belknap Agency, Montana.

"The Indians of this reservation are kindly disposed, and seem anxious to learn and adopt the ways of the whites. Like all other Indians, however, they lack individuality, energy, and tenacity, of purpose; they lack that snap and push which is so essential for success in securing a support and competency in this life. Many of them display commendable efforts in their work and care of their property.

The Diseases Most Prevalent Among Indians.

Capt. H. W. SPROLE, 8th Cav'y., Acting Agent, Ft. Peck Agency, Mont.

The doctor reports during the year: Treated, 1,346 cases; 299 cases treated in hospital. Two-thirds were conjunctivitis, tuberculosis, and kindred complaints, principally due to the poison of syphilis inherited by these people through different generations. He also recommends that instead of heating stoves they be made to build chimneys with open fireplaces in their houses for ventilation purposes; and he recommends that they be furnished bedsteads; if impracticable to furnish them the iron bedstead issued, that they have wooden bunks, made for them: in all of which that is practicable I concur.

Same Number of Whites Would Cause Trouble.

Capt. GEO. W. H. STOUCH, 3rd Infantry, Acting Agent, Tongue River Agency, Mont.

I think it remarkable that so little mischief has been done when we take into consideration that 1,300 people, who but a few years ago were leading the wild, roaming life their fathers had led for centuries, are now living within the radius of a few miles and not permitted to use their own pleasure as to whether they would like to come or go, but instead are compelled to live there in enforced idleness. I venture the assertion that the same number of whites, with their vaunted civilization and Christian influences, would, under similar circumstances, cause a great deal more trouble.

Some of the Drawbacks to Indian Farming—Dancing.

Capt. WILLIAM B. BECK, 10th Cav'y., Acting Agent, Omaha and Winnebago Agency, Nebr.

One of the drawbacks to farming successfully by the Omahas is the fact that as soon as one of them succeeds in surrounding himself with comforts and has a surplus he is immediately visited by relatives to the furthest generations and his friends less well to do, and literally eaten out of house and home. The visiting, also, by members of other tribes, from Oklahoma and the Sioux country, consumes the store which may have been laid by, and the junketings during such visits cost him who entertains that which would serve to keep his family a long time. When all is gone, he runs in debt for the necessities or suffers for the want of them.

DANCING.

There is too much among the Omahas—too much "counseling" and "feasting." Time which could be occupied profitably is thrown away. Some habitually go on long visits to other tribes at times when they should be at home. Altogether they do not avail themselves of their opportunities. They claim that they have a right to their religious observances, which are

in fact the barbaric customs of their progenitors. If there could be some way to prevent their indulgence in the manner alluded to, a great advance in civilization would be made. Persuasion is not very efficacious. At least, the results are not quickly apparent.

Miss Lindsay's Work.

Agent JOS. CLEMENTS, Santee Agency, Nebr.

Through the inspiring influence of Miss Lindsay, the efficient field matron at this agency, ten or a dozen of our bright young Indians are preparing to go to the Carlisle School this year.

Whiskey and Payments the Demoralizing Forces.

JOSEPH W. COOK, Missionary Among the Santees.

To save our semicivilized or barbarous Indians from utter destruction by this vice there is needed not less but more uncompromising enforcement of the laws of the Government with reference to the sale of spirituous liquors to them. In their more or less isolated condition they are much less influenced by the sentiment and moral influence of the better part of the people than is the case in a white community where the moral and temperate are the greater number. Hence, the Indians need especially the protection and help of the laws vigorously enforced to save them from themselves. The prevalence of drunkenness and its attendant ills is one of the greatest drawbacks to progress in self-help, civilization, and Christian work among the Santees.

Another great demoralizer to this people is the periodical payment to them of money and the distribution to them of horses, cattle, wagons, and other implements for which they have not labored and earned. It has taken nearly all manliness out of them. Many make little or no effort to help themselves, and only look to Washington for another slice. Most if not all of what they expect is disposed of by credit at the stores long before it is received, and much is spent in rioting and drunkenness when obtained. An enlightened Government ought to be able to devise some better way of helping its wards than one which is ruinous to manliness and self-respect.

Indians Trustworthy

Agent I. J. WOOTEN, Nevada Agency.

The Indians at this agency do all the Government hauling of supplies from Wadsworth to the two reserves. They make careful and trustworthy freighters and are always glad to have hauling to do.

Indian Help Plentiful.

Agent WM. L. HARGROVE, Western Shoshone Agency, Nev.

These are kind, and gentle people, and disturbances are not as frequent among them as they would be among an equal number of white people dwelling together. They are willing workers, and whenever there is any work to be done that they are capable of doing they are desirous and anxious to do it. They have done all the work on the irrigating ditches, dams, etc., as well as freighting of all supplies from the railroad, a distance of about 125 miles. No trouble whatever has been experienced from the lack of sufficient Indian help.

The work of education in the boarding school has progressed rapidly, and the year has been a successful one. The pupils are bright and apt to learn, and set an excellent example for the emulation of the Indian residents of the reservation.

Made To Come Up To The Mark.

Lt. V. E. STOTTLER, 10th Infantry, Acting Agent Mesalero Agency, N. Mex.

One of my hardest working Indians asked for a wagon, which I refused to give until he cut his hair. He did not comply, but three other candidates for wagons came in and without any solicitation requested to have their hair cut. With two other soldier Indians with short hair, these three, and the three short-haired police, I saw I could have a leverage on the police, and on the return of the chief from El Paso I issued peremptory orders for all the police to cut their hair or be discharged without any rations, clothing,

or further help from the Government. All at once complied, with one exception, who was summarily discharged. I then sent the police, who were ripe for it, to bring in every male Indian who had ever been to school and I compelled them to cut off their hair and abandon breech clout and blanket and put on hat, coat, vest, shirt, pants, and shoes. In ten days I had one-third of the males in this condition. The Department then at my request sent me a letter calling on the old ones to cut their hair and put on civilized clothing, and in three weeks 100 per cent had been transformed. Some demurred, but a little force and a judicious use of the guardhouse accomplished the end desired. They will be kept up to this mark."

The Jicarilla Apaches.

Capt. JOHN L. BULLIS, Acting, Agent Pueblo and Jicarilla, Santa Fe, N. M.

This tribe of Indians is becoming proficient in a number of minor industrial arts, such as wicker basket making, buckskin beadwork, clay pottery, and bow and arrow making. While gathering statistics and taking the annual census, it was ascertained that between 1,500 and 1,600 wicker baskets had been manufactured by the Indians and disposed of at prices ranging from 50 cents to \$7 and \$8 each. The baskets are well put together, and some are of very artistic design. Some of the designs used are original, while others are taken from baskets seen by them, or from patterns given them by tourists.

The New York Indians.

Agent J. R. JEWELL.

THE SENECA.

The Indians on the Alleghany Reservation, as a rule, pay but little attention to farming. There are a few good farmers among them, but the majority farm just enough to get a scanty subsistence, and the most of that is obtained from labor among their white neighbors.

Quite a majority of the Indians are ignorant and have no knowledge whatever of business or business transactions, and have but little, if any appreciation or knowledge of the way and manner in which the affairs of the nation are conducted.

CATTARAUGUS.

Many of the Cattaraugus Indians are good farmers, and have good well tilled farms, good stock and comfortable buildings; the majority, however, cultivate only small patches of land.

If these lands were properly cultivated and improved every Indian on the reservation could be independent and have all the comforts of a civilized life.

CONTROVERSIES—INDIAN COURTS.

In all controversies between the Indians the Indian is practically without remedy at law. The peacemakers are men unlearned in the law and are entirely without the knowledge of the rules of practice in any court. They have not the least notion whatever of equity, and no knowledge of the rules of evidence. In fact they do not know what is or is not legal evidence of a fact. They are captious, arbitrary, and frequently mercenary, and many times arbitrarily refuse to issue process or entertain an application for process, and in cases where important rights are involved.

The incompetency of the Indian courts and the mercenary character of the same is so notorious among the Indians that, although the decisions of these Indian courts is made conclusive, few of them in any important matter will submit to the decision of the court but will apply to the Department for relief.

TONAWANDAS.

There are a few good farmers among the Tonawandas. A large part of the 2,000 acres under cultivation is tilled by whites under leases authorized by a State law. The government of the Tonawanda band is by chiefs who are elected for life according to the Indian customs. They are elected by popular vote each year a president, clerk, treasurer, a marshal, and three peacemakers.

TUSCARORAS.

The Tuscaroras are good farmers; their farms, fences, and buildings will compare

favorably with those of the white farmers in their neighborhood.

There are but few pagans among the Tuscaroras. On all of the other reservations the pagans are in the majority.

ONONDAGAS.

There are several Onondagas who are good, thrifty farmers and have homes as comfortable as the average white man.

The government of the Onondagas is by chiefs chosen for life according to Indian customs. Nearly all the chiefs are pagans who are antagonistic to any innovations upon their ancient Indian customs and religious observations, and are also antagonistic to any progression which interferes with their Indian customs.

ST. REGIS.

The St. Regis have of late years neglected farming to engage in basket making. They are adepts at the work, and the product aggregates a considerable sum each year.

ONEIDAS.

This tribe has no reservation. Most of the Oneidas removed to Wisconsin in 1846. Those who remained retained 350 acres of land near the village of Oneida, in the county of Madison. This land was divided in severalty and the Indians are citizens.

Although the Oneidas are citizens and entitled to the elective franchise, a large majority of them refuse to exercise it.

SCHOOLS, etc.

The schools on the several reservations are supported by the State. The State builds and maintains the schoolhouses, pays the salaries of the teachers, and in some instances, buys the fuel. The Indians do not seem to properly appreciate what the State is doing for them in the matter of education and do not require such regularity of attendance on the part of their children as is needed to produce good results.

I am glad to state, however, that there has been within the last year among the better class of Indians a desire manifested to have those Indian children who have already received a common-school education receive opportunities for higher education.

A large majority of the Indians on all reservations are opposed to citizenship and a division of their lands in severalty.

It is apparent to any interested observer that the Indians are not prepared to become citizens; and without a home and a place of refuge a large majority of them would very soon become paupers. A large majority of them are shiftless and indolent, and will work only when necessity compels them to do so.

STRONG DRINK.

The propensity for strong drink among the Indians continues to be one great obstacle in the way of their moral and material improvement. The law is ample and sufficient to protect the Indians from this vice, and to punish the whites who surround the reservations and openly sell intoxicants to the Indians. The difficulty is with the police department.

Labor Compares With White.

Agent RALPH HALL, Devils Lake Agency S. Dak.

There are about 5,550 acres under cultivation on the reservation the present season, being an increase of about 800 acres over last season. This, when taken in connection with the fact that it was so dry that but little ground could be prepared for crop last fall, hence most of it having to be prepared in the spring, speaks well for the Indian and compares favorably with the amount of labor performed during the same time by white people in this locality.

Doesn't Believe in Giving Indian Pupils a Chance outside—"IF."

Agent F. GLENN MATTOON, Ft. Berthold Agency, N. Dak.

The superintendent here, Mr. O. H. Gates, is a man of experience, ability, and energy, the teachers competent, the instruction thorough and comprehensive. If the pupils choose to profit by these advantages, and pass successfully through the different courses, they will acquire an education amply sufficient for the perform-

ance of their duties in after life, and not need any further training at Eastern schools. The argument in my experience has ever been in favor of reservation schools, and I have always opposed any transfer until satisfied that for certain reasons the pupil had ceased to benefit by the home institution.

Field Matrons.

Agent JOHN W. CRAMSIE, Standing Rock Agency, N. D.

"The opportunities of the matron for usefulness and good to the service are many other than those specifically pertaining to her office. As a visitor to the sick, and understanding and speaking the Indian language, she is able to give proper sanitary instructions, to explain the proper care to be given to invalids, and to give proper directions for taking and using the remedies prescribed by the agency physician. Especially is she valuable to the agency physician in explaining the symptoms of a disease, thereby enabling him to prescribe the proper medicines and treatment; and many other ways of usefulness offer for the field matrons."

The Public School at Home not Favored.

Capt. A. E. WOODSON, Cheyenne and Arapahoe Agency, Ind. Ter.

During the year the attendance of 25 pupils was reported in the public schools. The policy of the Department is to encourage the education of Indian children in such schools, as a better means for the adoption of civilized habits by constant contact with white children, for which the Government pays \$10 per quarter for each pupil. If the Indian children were regular in their attendance no doubt the good results expected would follow; but unfortunately they are not, and the superintendents of such schools have no means of enforcing regular attendance. The parents of pupils keep them out of school on slight pretexts, while the children are largely permitted to exercise their own option in going to school or remaining at home.

Attendance at such schools, however, does not otherwise benefit the pupils, since no instruction is given in industrial training. Pupils do not learn to work as they do in Government and nonreservation schools, and thus an important requirement is omitted. Again, they are not removed from the evil influences of camp life, but are left in daily contact with the debasing elements that prevail among those with whom they are associated in their homes. It were better that they were kept aloof from such retarding associations, and hence no place tends to that end more than the boarding school.

Allotment did Not Break up the Tribe.

Tribal government still prevails among these people and is just as much recognized and submitted to by these allotted Indians as it ever was. The chiefs hold undisputed sway, and their mandates have the effect of law upon individual Indians, who accept no departure from well-established customs unless approved by the recognized chiefs. All efforts on the part of the Government, exercised through its agent to initiate newer and better methods for their advancement are first passed upon in council and accepted or rejected as the chiefs may dictate. Their decision on all matters is accepted as conclusive and final, and ready acquiescence therein is observed by the members of the tribe.

A Convention of Children and Parents.

Capt. FRANK D. BALDWIN, 5th Cav'y., Acting Agent, Kiowa Agency, Okla.

That the children and employees of the several schools might come together, thus enabling the one to see what the other was doing, a convention was held at the agency, and all the employees and the children of each school on the reservation were invited to attend, and were present on the 28th, 29th, and 30th of May, each school having a certain period of time assigned them, during which they went through such exercises as they saw fit. There were present over 500 children, and as the parents of these children had been invited to attend there was in the neigh-

borhood of 1,500 relatives of the children present. This was the first opportunity that has ever been given to the parents and relatives to see their children in their school exercises. It was very amusing as well as impressive in many cases to watch the expression of the father or mother as their child was called out, and as they almost invariably did well, to observe the look of gratification which was as strongly expressed as it could possibly have been by a white mother or father.

And now, instead of having to force children into school, we find no one who has a child of school age that is not presenting it for attendance in school.

The Richest Tribe in the World, Yet Always in Debt—Remarkable Decrease.

Lieut. COL. H. B. FREEMAN, Acting-Agent, Osage Agency, Okla.

The Osages came to this reservation in the spring of 1872, and at that time numbered about 4,000 souls. Their cash annuity amounted to about \$2 50 per capita; in addition they were given clothing, rations, and farming implements. From the sale of their surrendered lands in Kansas the cash annuity gradually increased, and in 1876 or 1877 the issue of rations and clothing ceased, and payments were made thereafter entirely in cash, the annuity at that time being \$40 per capita. By accumulation of funds from the sale of their Kansas lands, the annuity has increased until it is \$220 per capita.

From various causes difficult to ascertain, the Osages steadily decreased in numbers until in 1890, when the agent reported them at 1,500.

The large amount paid to the Osages (about \$90,000 quarterly) attracts a swarm of persons who seek by hook or crook to divert this money into their own pockets.

The legitimate wants of the Indians are supplied by licensed traders, whose prices are regulated by law, and who treat the Indians fairly. From them the Indians purchase nearly all the necessities of life, including provisions, clothing, farming implements, fencing wire, etc. The licensed traders have built nearly all the Indian houses on the reservation, from the commodious, well-arranged house of the wealthy half-breed to the less expensive ones occupied by the full-bloods. All of this business is done on credit, and as the accumulated cost is much larger than the amount of the annuity, the Indians are in debt to the traders from small amounts up to \$800.

It seems impossible to keep the Indians out of debt.

Tribal Visiting.

Agent J. P. WOOLSEY, Ponca, Pawnee, Otoe and Oakland Agency.

This demoralizing custom has been quite successfully discouraged the past year, and I find it a good thing to make the Indians stay at home, confining their visits to neighboring tribes to perhaps one a year, and make that as a reward for industry and application to home duties. I find this tends very much toward breaking them of their nomadic ways and gets them to thinking more of home and their work, and less of dancing, smoking, giving and receiving gifts, and feasting on eatables bought with money that should be put to far better use.

Advancing Backward.

Agent JOS. EMERY, Klamath Agency, Oregon.

Civilization and morality go hand in hand. If this postulate be true, then the advance of these Indians outside of the schools, has been backward toward barbarism and the bestial practices of their forefathers, the Indians themselves being judges. Immorality of all kinds has been prevalent among them. Gambling, drinking, horse racing, profanity, and licentiousness abound.

Cause of Less Success.

Agent BEAL GAITHER, Siletz Agency, Oregon.

I feel that our success has not equaled the previous year. The main cause of less success has been the opposition of the Indian parents to the school, or, rather, their opposition to sending their children to this or any other school. Some of

them have encouraged their children to run away, and have concealed them from us to prevent their return to school. To this and the frequent changes in employees can be attributed our failure to reach the standard of the previous year.

Transfers Opposed.

Agent GEORGE W. HARPER, Umatilla Agency, Oregon.

I find from experience that the greatest drawback to schools arises from transfers made by the Department. I respectfully submit that Indian agents who are familiar with their agencies are best qualified to judge of this matter, and teachers as well as other employees whom the agent nominates, if the agent has the good of the Indians at heart, in nine cases in ten ought not to be transferred.

Good Roads The Exception.

Agent P. GALLAGHER, Warm Springs Agency, Oregon.

I could not use language too strong in commendation of these tribes in this regard. They make, have made, and work all roads within the confines of the reservation, one thoroughfare being more used by the public than by themselves and running some 30 miles north and south. The roads will compare favorably with those in civilized communities and in some cases are far superior.

How They Live.

Agent PETER COUCHMAN, Cheyenne River Agency, S. Dak.

Many of them continue to live in camps along the various streams and near the wooded portions of the reserve and are comfortably located in fairly good log houses, while some of the more thrifty have substantial and commodious frame buildings, with good log stables and sheds for their stock, which latter, however, are used only in extreme cold weather, and then only for their horses.

Prosperity Will Come When Rations Stop.

Agent FRED TREON, Crow Creek Agency, S. Dak.

Nothing could be more degrading than the issuing of rations, and I again earnestly urge that the same be commuted into cash payments, to be made quarterly. It can not be best to be always dealing out rations to able-bodied men. There are old people here who will need to be helped, but they are few. If the issuing of rations is stopped it will, I am confident, begin an era of prosperity at this Agency.

Day Schools More Valuable than Non-Reservation Schools—It is Against Returned Students to Loathe the Filth of the Camp.

Day School Students are Content, Hence Day Schools are a Success.

Capt. W. H. CLAPP, 16th Infantry, Acting Agent, Pine Ridge, S. Dak.

Although advancement in these schools is less rapid than in nonreservation schools, such advancement as is made is more lasting and therefore more valuable.

Children there instructed daily take to their homes some small portion of what they have learned from their teachers, and the result is plainly apparent. They remain more contented amid the conditions under which they inevitably must live; they make better men and women than had they been educated at nonreservation schools and then had been returned to the reservation, because, among other things, they avoid the load of disappointment the others bear. They have not been taught, like them, to believe that having learned to speak and write English, with some imperfect knowledge of a few other things, they are competent to fill all positions at an agency, even the highest; which teaching is in most cases the extreme of cruelty, because there are few positions to be filled, and for the important of these, few returned students are qualified.

These nonreservation students, with educated tastes and an appreciation of proper living gained by some years of life at distant schools, return to their friends and the squalid life of these people with a sense of loathing, which, when

once the joy of home coming is satiated, grows into despair and causes retrogression.

I am convinced that in the uplifting and civilizing of the Indian, each dollar wisely spent on reservation day schools does more good than three expended at any nonreservation school, no matter how or by whom conducted.

Rosebud Thrift.

Agent CHAS. E. MCCHESENEY, Rosebud Agency, S. Dak.

During the year the Indians have transported with their own teams 4,887,623 pounds of freight, for which they have been paid \$20,582.90, and they have furnished the Government 1,199,075 pounds gross of beef, for which they have received \$35,534.01. In addition to the amount of beef supplied to the agency quite a large number of cattle have been shipped to Eastern markets.

Citizenship Not Desirable.

Agent ANTON M. KELLER, Sisseton Agency, S. Dak.

The Sisseton and Wahpeton bands of Sioux Indians located on this reservation have since 1892 exercised the franchise of American citizenship. Their progress under this freedom and independence has not been of a commendable character. Close observers who have the interest and welfare of the Indian people at heart express their opinion that citizenship is not desirable for our Indian people until at such time when they can more fully understand and realize the responsibilities which rest upon them as freemen.

PROSPECT OF BECOMING SELF-SUPPORTING.

Agent J. A. SMITH, Yankton Agency, S. Dak.

Though there are instances to the contrary among older ones, they manifest more interest in the education of their children. The same difficulty in getting the children in school and keeping them there is not encountered as in former years. The old-time heathen dances are gradually losing their popularity and are now participated in by but few. I am satisfied that before the expiration of their treaty with the Government twelve years hence, by which they are assisted, they will become self-supporting.

Space forbids giving more extracts this issue, but will finish the list, taken in order, next month.

PROMPT ACTION SAVED BLOOD-SHED.

The chief points in the story of the trouble at Tongue River Agency, Montana, last May and the early part of June are given in the synopsis below as published in the New York "Times." But for the prompt and wise action of Capt. Stouch, the United States Indian Agent, blood-shed and probable massacre would have resulted. The story is as follows:

WASHINGTON, June 13.—The Indian Office has received from Capt. Stouch of the Tongue River (Mon.) Agency a detailed report of the recent trouble there arising from the murder of Settler John Hoover by David Stanley, a Cheyenne brave. After much diplomacy on the part of the agent, Stanley and his two accomplices, Sam Crow and Yellow Hair, are now lodged in jail at Miles City and will be tried by the civil courts.

The report says that soon after Hoover's body was found on May 23, Capt. Stouch sent for White Bull and some of the head men, being satisfied that it was his band which committed the murder. The old chief came in response to the summons and expressed his regret at the occurrence. Capt. Stouch told him to tell the head men that the band would be held responsible for the murder unless they discovered the real culprit and brought him to the post. This they promised to do, and an old Indian named Badger made the prophetic remark: "I promise the agent that if I find out, and I will try to find out, I will tell him if it is my own son." It turned out to be the son of the old brave who killed Hoover.

On the same day Sheriff Gibb of Custer County and a band of twenty-five armed men rode up to the agency and informed Capt. Stouch that they wanted the murderers. The agent replied that he was

doing everything possible to discover and arrest the guilty Indians, and if not interfered with, was confident that he would succeed. The Sheriff left four deputies and departed.

The Murderer Defiant.

That evening Capt. Reed with two troops of cavalry also arrived. Soon after this White Bull came into the agency and told Capt. Stouch that Stanley had confessed to the murder, but would not surrender, having sent word that he would fight at 3 o'clock. To this the agent replied that he would not allow the fight, but that the chiefs must compel Stanley to give himself up. A courier was sent to recall the cavalry which had started for the scene of the killing. By this time the news that Stanley was to fight had spread and the Indians became very restless. The squaws and children took to the hills away from the agency, while the bucks rode in and stationed themselves on the hilltops near the post buildings. They were all heavily armed and had their horses. They informed the agent that they had come to see Stanley fight.

Capt. Stouch then says: "Capt. Reed returned to the agency with his command at about 3:30 in the afternoon. At this time Stanley was on a high hill in the rear of the agency and not a great distance from it; he had his horse and squaw with him, was in his war dress and paint, and was heavily armed. It was the desire of Capt. Reed to charge and capture or kill him. At this juncture a greatly excited Indian on horseback approached with the information that Stanley did not want to fight the soldiers but did want to fight the citizens, meaning the Deputy Sheriffs who were here. I told him to go back and tell Stanley I would not allow any one to fight him and for him to come in and surrender."

Deputed Sheriff Smith told me he would attempt his capture if I would guarantee his safety from the other Indians; I told him I could not so guarantee.

"Stanley was anxious to die as a hero and follow in the footsteps of Head Chief and Crazy Mule, of whose heroic deaths stories are told around the fires, making every young man anxious for a similar death. To prevent the repetition of this incident I forbade any fighting."

Why a Fight Was Not Permitted.

"I did not think it wise and prudent to make the attempt with but two troops of cavalry here; while I believed the Indians are not disposed to resist the capture of Stanley, still there was no telling what they would do when one of their people was being fired upon; had they made resistance there is no telling where it would have ended. They can muster almost 500 warriors, and knowing of their disposition to resist in 1891 when much weaker than now, I thought two troops of cavalry would not stand much show of overcoming these warriors whose fierceness was noted."

"About this time, from remarks made to me by the Indians and by their actions I became convinced that the Indians were afraid of the Deputy Sheriffs."

As the presence of the Deputy Sheriffs interfered with his investigation, Capt. Stouch asserted his authority and ordered the deputies off the reservation.

By that time Stanley had disappeared. After much trouble he was found at Black Eagle's camp. Capt. Stouch immediately started for the camp, and there found the braves fully armed and disinclined to surrender without a fight.

Finally Stanley consented to accompany the Agent back to the post, still refusing to give up his arms. He was then persuaded to give up his rifle, and when the agency was reached he was promptly locked up.

Sheriff Arrests the Agent.

In the mean time Sheriff Gibb returned and presented Capt. Stouch with a warrant for his arrest for violating the State laws in interfering with the Sheriff in his attempt to arrest the Indian. Then the Sheriff demanded the person of Stanley, but the Agent positively refused to deliver him up, feeling that it would defeat the ends of justice, as he hoped to secure from the prisoner evidence which would lead to the apprehension of his accomplices. The Sheriff departed, but again left his deputies. Finally, after much parleying Capt. Stouch became convinced that it was useless to hold the murderer longer and turned him over to the Sheriff, sending an escort of cavalry with him to the railroad.

The report deals with the difficulties thrown around him by the interference of the State officials at great length, and concludes by recommending that in view of the disturbed condition of the settlers two troops of cavalry be stationed at Tongue River.

Yellow Hair and Sam Crow were arrested by Capt. Stouch after his report had been mailed. The tone of the report throughout indicates that it was the presence of the Sheriffs posse that aroused the Indians. They are unable to distinguish their hereditary enemy, the cowboy, from the same individual clothed with a Sheriff's powers, and it was these men and not the soldiers that Stanley wanted to fight.