

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XIV.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA, SEPT. DEC. 1897.

NO. 7.

REPORT OF THE INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA.

TO THE HONORABLE,
THE COMMISSIONER OF INDIAN AFFAIRS,
WASHINGTON, D. C.

SIR:

I have the honor to transmit herewith my eighteenth annual report for this school. The population and changes for the fiscal year ending June 30th, 1897, were as follows:

| Tribes. | POPULATION. | | | | | 1897. | | | | |
|------------------------|---|-----|--------------------------------------|----|--------------------|---------------------------------------|----|-------|-----|-----------------------------------|
| | Connected with school at date of last report, July 1, 1896. | | New pupils received during the year. | | Total during year. | Returned to Agencies during the year. | | Died. | | Remaining at school July 1, 1897. |
| | M. | F. | M. | F. | | M. | F. | M. | F. | |
| 1. Alaskan..... | 4 | 2 | 3 | 2 | 11 | 7 | 1 | 11 | 6 | 17 |
| 2. Apache..... | 18 | 7 | 7 | 1 | 25 | 2 | 1 | 11 | 6 | 17 |
| 3. Arapahoe..... | 1 | 3 | 7 | 1 | 12 | 2 | 1 | 1 | 4 | 10 |
| 4. Arickaree..... | 12 | 6 | 1 | 1 | 18 | 1 | 1 | 12 | 1 | 18 |
| 5. Assinaboiné..... | 12 | 6 | 1 | 1 | 18 | 1 | 1 | 12 | 1 | 18 |
| 6. Bannock..... | 4 | 3 | 1 | 1 | 9 | 2 | 1 | 2 | 3 | 5 |
| 7. Caddo..... | 4 | 3 | 1 | 1 | 9 | 2 | 1 | 2 | 3 | 5 |
| 8. Catowa..... | 1 | 4 | 1 | 1 | 7 | 1 | 1 | 1 | 4 | 4 |
| 9. Cayugo..... | 23 | 22 | 1 | 1 | 46 | 2 | 1 | 21 | 23 | 44 |
| 11. Cheyenne..... | 18 | 6 | 13 | 6 | 38 | 4 | 1 | 22 | 11 | 33 |
| 12. Chippewa..... | 68 | 81 | 22 | 11 | 127 | 21 | 5 | 64 | 87 | 101 |
| 13. Chittani..... | 1 | 1 | 3 | 4 | 8 | 1 | 1 | 4 | 4 | 8 |
| 14. Coeur d'Alene..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 4 |
| 15. Colville..... | 2 | 2 | 3 | 1 | 8 | 1 | 1 | 3 | 1 | 4 |
| 16. Comanche..... | 2 | 2 | 1 | 4 | 9 | 1 | 1 | 1 | 6 | 7 |
| 17. Cowitz..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 18. Coquell..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 19. Cree..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 20. Crow..... | 11 | 4 | 1 | 1 | 17 | 2 | 1 | 9 | 3 | 12 |
| 21. Copah..... | 3 | 3 | 1 | 1 | 8 | 1 | 1 | 3 | 1 | 4 |
| 22. Digger..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 23. Elnok..... | 1 | 2 | 1 | 1 | 5 | 1 | 1 | 1 | 2 | 3 |
| 24. Flathead..... | 3 | 1 | 1 | 1 | 6 | 1 | 1 | 2 | 1 | 2 |
| 25. Gros Ventre..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 26. Iroquois..... | 2 | 1 | 1 | 1 | 5 | 1 | 1 | 2 | 1 | 3 |
| 27. Kaw..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 28. Kickapoo..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 2 |
| 29. Kiowa..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 31. Klamath..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 31. Kikitat..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 32. Lipan..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 33. Menominee..... | 5 | 2 | 1 | 1 | 9 | 2 | 1 | 3 | 2 | 5 |
| 34. Mission..... | 1 | 1 | 4 | 1 | 7 | 1 | 1 | 4 | 1 | 5 |
| 35. Mohawk..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 36. Navajo..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 37. Nez Perce..... | 8 | 9 | 1 | 1 | 19 | 2 | 3 | 6 | 5 | 11 |
| 38. Okanagan..... | 1 | 1 | 2 | 2 | 6 | 1 | 1 | 1 | 2 | 3 |
| 39. Omaha..... | 8 | 6 | 4 | 1 | 19 | 1 | 1 | 11 | 7 | 18 |
| 40. Onondaga..... | 8 | 1 | 1 | 1 | 11 | 4 | 1 | 4 | 1 | 5 |
| 41. Oneida..... | 49 | 51 | 3 | 1 | 104 | 7 | 2 | 1 | 45 | 94 |
| 42. Osage..... | 14 | 3 | 1 | 1 | 18 | 4 | 2 | 11 | 3 | 14 |
| 43. Ottawa..... | 16 | 7 | 4 | 1 | 28 | 4 | 2 | 16 | 6 | 22 |
| 44. Papago..... | 2 | 6 | 1 | 1 | 10 | 1 | 1 | 2 | 6 | 8 |
| 45. Penobscot..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 46. Piegan..... | 9 | 1 | 1 | 1 | 12 | 4 | 1 | 5 | 1 | 6 |
| 47. Pima..... | 23 | 12 | 1 | 1 | 36 | 1 | 1 | 22 | 11 | 33 |
| 48. Ponca..... | 3 | 2 | 1 | 3 | 9 | 1 | 1 | 1 | 3 | 4 |
| 49. Pottawottamie..... | 3 | 2 | 1 | 1 | 7 | 1 | 1 | 4 | 3 | 7 |
| 50. Pueblo..... | 9 | 11 | 7 | 7 | 34 | 5 | 2 | 11 | 16 | 27 |
| 51. Puyallup..... | 1 | 1 | 4 | 1 | 7 | 1 | 1 | 5 | 2 | 7 |
| 52. Quapaw..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 53. Sac & Fox..... | 3 | 1 | 4 | 1 | 9 | 1 | 1 | 2 | 4 | 6 |
| 54. Seneca..... | 21 | 26 | 1 | 3 | 51 | 1 | 5 | 21 | 24 | 45 |
| 55. Shawnee..... | 4 | 8 | 2 | 1 | 15 | 5 | 9 | 1 | 1 | 1 |
| 56. Shoshone..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 57. Siletz..... | 3 | 3 | 1 | 1 | 8 | 1 | 1 | 2 | 1 | 2 |
| 58. Sioux..... | 38 | 38 | 10 | 8 | 94 | 10 | 6 | 38 | 40 | 78 |
| 59. Skokomish..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 60. Spokane..... | 1 | 1 | 1 | 3 | 6 | 1 | 1 | 1 | 3 | 4 |
| 61. Stockbridge..... | 2 | 3 | 2 | 1 | 8 | 1 | 1 | 4 | 3 | 7 |
| 62. Summie..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 63. Tonawanda..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 64. Tuscarora..... | 11 | 5 | 8 | 5 | 29 | 8 | 2 | 11 | 8 | 19 |
| 65. Winnebago..... | 7 | 5 | 7 | 3 | 22 | 1 | 1 | 13 | 7 | 20 |
| 66. Wishoskan..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| 67. Wyandotte..... | 2 | 1 | 1 | 1 | 5 | 1 | 1 | 1 | 1 | 1 |
| 68. Yakama..... | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 |
| Total..... | 419 | 304 | 117 | 80 | 920 | 111 | 45 | 2 | 425 | 762 |

This table with its sixty-eight names of different tribes, each representing a different language, shows that this school is exceptional, not only for the United States, but for the world. I venture the assertion that in no other institution in existence are there as many different nationalities and languages as are gathered here, with the object of moulding all into one people speaking one language, and with aims and purposes in unison with the civilization of the day and its government. There is no babel of confusion, nor disadvantage, educationally, in such a diverse aggregation. On the contrary, the conditions are most excellent for forwarding the purpose of the school, and giving a common language, a unity and loyalty of thought and effort. All our experience proves that the more individuals from the various tribes can be associated together, and the more immediate the contact of all with the better element of the white race, the more rapidly and thoroughly do our educational and civilizing efforts accomplish their purpose.

OUTING.

The foregoing principles established beyond a peradventure by our eighteen years' experience have led me to urge and extend, so far as I have been allowed, the Carlisle Outing System, which I continue to regard as the best possible means of inducing Indian boys and girls into our civilized family and national life. Through contact only will the prejudice of the Indians against the whites, and the prejudice of the whites against the Indians, be broken up. The practical demonstration that the young Indian is as competent in the field and shop and in household matters as the young Anglo-Saxon, and has the same qualities of head and heart, removes Anglo-Saxon prejudice against the Indians, and living in kindly American homes removes Indian prejudice, proving to both that neither is as bad as the other thought, thus accomplishing fully and at once for each what no amount of long range assertion can effect.

An additional advantage, and one which ought to commend itself at once, is the fact that this system introduces the Indians into the organized

systems of industry of the country at large, and is a sure practical means, if properly and persistently exercised, of relieving the Government of the false, theoretical combinations which insist upon organizing special and separate industries for them. Given the courage and ability to compete in civilized life, the liberty to do that should follow, and the forcing or hiring the young of the Indian race once educated and trained to better things to return to the evils of tribal surroundings, ought to be broken up.

During the fiscal year, 1897, we placed out for longer or shorter periods 401 boys and 319 girls. Of these 104 boys and 101 girls remained out all winter attending district and other Americanizing schools with the young people of the families in which they resided, earning their board by their work out of school hours. They were thus bona fide residents of the district, and were daily imbibing practical American citizenship with all its ambitions and benefits.

While not advocating enlargement of my responsibilities, nor urging that large numbers in one school are an advantage, I have repeatedly stated within the last four years that Carlisle could most economically take care of 1500 children by enlarging its Outing. I have urged this because most schools, from their location, are unable to do anything at Outing. I have always advocated that schools for Indian youth should be so located and conducted as to be the means of getting young Indians into our American life.

A synopsis of our outing shows that the boys and girls have earned for themselves during the year a total of \$20,448 39, of which the boys earned \$13,185 27, and the girls \$7,263 12. Our system enforces the habit of economy and saving. Of these amounts the boys saved \$6,426 03 and the girls \$3,288 21 a total of \$9,714 24. Boys and girls who have been out a number of times have acquired the ability, and generally do earn full wages, while those who are having their first experiences, being less useful, receive less pay.

OF THE 401 BOYS OUT DURING THE FISCAL YEAR

1 earned \$17 00 per month.

| | | | | |
|----|---|-------|---|---|
| 18 | " | 15 00 | " | " |
| 2 | " | 13 50 | " | " |
| 1 | " | 12 50 | " | " |
| 12 | " | 11 00 | " | " |
| 3 | " | 9 75 | " | " |
| 5 | " | 8 50 | " | " |
| 29 | " | 7 00 | " | " |
| 4 | " | 6 50 | " | " |
| 32 | " | 5 00 | " | " |
| 20 | " | 4 00 | " | " |
| 11 | " | 3 00 | " | " |
| 12 | " | | " | " |

2 earned \$16 00 per month.

| | | | | |
|----|---|-------|---|---|
| 20 | " | 14 00 | " | " |
| 10 | " | 13 00 | " | " |
| 50 | " | 12 00 | " | " |
| 60 | " | 10 00 | " | " |
| 20 | " | 9 00 | " | " |
| 44 | " | 8 00 | " | " |
| 1 | " | 7 50 | " | " |
| 26 | " | 6 00 | " | " |
| 4 | " | 4 50 | " | " |
| 4 | " | 3 75 | " | " |
| 10 | " | 2 00 | " | " |

Board at country homes and R. R. fare to and from them.

OF THE 319 GIRLS OUT DURING THE FISCAL YEAR

1 earned \$12 50 per month.

| | | | | |
|----|---|-------|---|---|
| 2 | " | 11 00 | " | " |
| 14 | " | 10 00 | " | " |
| 1 | " | 8 75 | " | " |
| 2 | " | 7 75 | " | " |
| 13 | " | 7 00 | " | " |
| 3 | " | 6 50 | " | " |
| 41 | " | 6 00 | " | " |
| 39 | " | 5 00 | " | " |
| 1 | " | 4 25 | " | " |
| 1 | " | 3 75 | " | " |
| 19 | " | 3 00 | " | " |
| 1 | " | 2 25 | " | " |
| 10 | " | 1 50 | " | " |
| 7 | " | 1 00 | " | " |
| 16 | " | | " | " |

4 earned \$12 00 per month.

| | | | | |
|----|---|-------|---|---|
| 1 | " | 10 50 | " | " |
| 12 | " | 9 00 | " | " |
| 28 | " | 8 00 | " | " |
| 4 | " | 7 50 | " | " |
| 3 | " | 6 75 | " | " |
| 5 | " | 6 25 | " | " |
| 6 | " | 5 50 | " | " |
| 6 | " | 4 50 | " | " |
| 40 | " | 4 00 | " | " |
| 6 | " | 3 50 | " | " |
| 10 | " | 2 50 | " | " |
| 19 | " | 2 00 | " | " |
| 4 | " | 1 25 | " | " |

Board at country homes and R. R. fare to and from them.

We had in all during the fiscal year, 920 different pupils under care, and 720 had Outing experiences. A monthly report comes to me from each pupil, in which the employer states the conduct, health, kind of work performed, wages received, money expended and what for; and other data sufficient to insure full information in regard to the pupil. The conduct report of this Outing at the end of June, 1897, is as follows:

| GIRLS 237. | | | |
|------------|---------|----------|---------|
| | Ability | Industry | Conduct |
| Excellent | 39 | 38 | 71 |
| Good | 137 | 148 | 148 |
| Fair | 61 | 51 | 18 |
| | 237 | 237 | 237 |
| BOYS 263. | | | |
| | Ability | Industry | Conduct |
| Excellent | 26 | 28 | 28 |
| Good | 177 | 178 | 213 |
| Fair | 60 | 57 | 19 |
| Bad | | | 3 |
| | 263 | 263 | 263 |

These gratifying results could easily be multiplied many times so as to increasingly bear upon the of the young Indian race until all were gathered into the public and other schools and industries of the country to the abandonment of purely Indian schools, and the Indians had become woven into the nation.

THE INDUSTRIAL FEATURES.

From the beginning of the school we have endeavored to put aside purely theoretical methods, and to give our boys and girls a practical, productive training. It will readily be seen that in our Outing System we have the farm work for the boys and the housework for the girls in their highest and best types; for how can there be a better method of making a farmer of a boy than by putting him on a farm where the necessity of the situation directs his every thought and effort into the line of practical farming; or of teaching a girl housework than by putting her into a family where the house-mother, having her work to do and requiring additional help, compels practical house-keeping, including cooking. The daily necessity to get the work done accomplishes the purpose, and I venture the assertion that no class of young people in the country have attained a greater degree of skill in the several lines of farming and house-keeping than the young Indians who have experienced these advantages at this school. At the school itself we have two farms. We have also, as reported on former occasions, established shops for the teaching of the various regular trades. Throughout the eighteen years'

history of the School, the clothing required has mostly been manufactured at the School.

The Tailor Shop, with tailor at the head, and boys under his direction, has made the clothing for the boys, while the sewing-room with its several bra-ches, has made the girls' clothing and attended to all the repairing. Advanced students are taught to measure, cut and fit.

Our Carpenter Shop has always taken care of the general repairs in its line at the school, and has been the means of great economy in the erection of buildings, and in connection with any improvements made.

Our Blacksmith and Wagon making Shop attends to the repairs at the school and two farms, and manufactures spring wagons, which are taken by the department for issue to Western Agency schools.

Our Harness Shop manufactures sufficient harness to keep the boys busy and give them instruction in its line.

In like manner the shoe shop, tin-shop, paint-shop and printing office attend to all the school work in their several lines. The output of the various shops has been such articles as are needed in conducting the school, with the exception of the harness wagons, and tinware, which are manufactured with the view of turning all above our own needs over to the Indian Department for use of the Service at its agencies and other schools. It has been no part of our purpose to conduct our shops on factory lines. While it taxes our productive resources to keep up the supply of uniforms, shoes, clothing, etc., for 800 students, we have avoided expensive machinery, and kept closely to the idea of fitting our students for the sphere which they will probably have to fill and within the limits of small capitalists, aiming as far as possible to develop workmen and not machines.

GRADING OF APPRENTICES.

In order to establish a system of recording the progress of apprentices in the various shops, a method of grading analogous to that used in the school rooms has been introduced, so that each student may have a record that will indicate his progress and ability. To this end the following grades were created, viz.: Helper, Apprentice, Efficient Apprentice, Journeyman.

No one can have a rating until he has been four months at a trade, and has demonstrated his aptness and ability. If continued, he is rated as Helper and advanced according to proficiency.

To grade as an Apprentice, a student must have reached a fair degree of skill in the use of the tools of his trade and know the names of the tools, and understand the trade measurements and terms in general use.

To grade as Efficient Apprentice, the student must be able to receive and execute orders by pattern or by dimensions in a satisfactory manner, and know the names and quality of materials used and the approximate value of the same.

To grade as Journeyman the student must be able to do work in a thorough manner from verbal directions, and to estimate the quantity of material required for a job such as would ordinarily come to him, and have both the skill and speed necessary to make an average hand in the labor market.

Whenever in the judgment of the Superintendent of the shop, apprentices have reached the Journeyman grade, he reports them to the Superintendent of the School.

The result of this grading system has been marked improvement. During the year, through the kindness of the Government, we have added one story to the shop building, which has doubled our space and given ample accommodations for present needs and future growth in every department.

A new laundry also has been erected and fitted with the best machinery, so that the drudgery of our large necessities in that direction is reduced to a minimum. The building is one story, 120 x 45 feet, with cement floor, has plenty of light and ventilation, and is a model in its adaptability and equipment.

THE SCHOOL ROOMS.

The Principal Teacher reports a year of unusual progress and all conditions and results especially satisfactory. In the Normal Department twelve advanced girls have been under training, and with more systematized application of principles and practices, have reached better results than in former years. One and a half hours each day have been spent by them in teaching and about the same time in professional training.

The teachers as a whole have been especially faithful in their work and more persistent in their individual efforts to further qualify themselves for their duties. A Reading Club on special subjects and a circle comprising twenty-two members taking the course suggested by the Department have been features of the year. Regular Teachers' Meetings have been held from eight to nine on Saturday mornings, and the least mature teachers have been given one hour's instruction per week in pedagogy. In order to form a taste and habit for reading among the students, one study-hour per week has been devoted to silent reading.

The vertical system of writing was adopted during the year and hereafter will be obligatory in the lower departments.

SLOYD.

About 90 pupils have been at work during the year in the Sloyd Department, and I feel warranted in saying that the results will tell favorably and increase the usefulness of these young people throughout their lives.

DRAWING.

The classes in drawing have had special instruction in charcoal work, and two classes in mechanical drawing have been started. The results show that when opportunity is given, the Indian, as a class, is not inferior in these lines to the more favored Anglo-Saxon.

In order to give proper scope to this class, the Normal Training class, and to science work, more room in the school building has now become a necessity, and I anticipate that from the funds appropriated this year, I shall be able to submit plans for an addition to that building the coming spring.

HIGHER AND SUPPLEMENTARY EDUCATION.

Considerable pressure has been placed upon me at different times by officials and others interested, to give this School the character of an Indian college or institution for the higher education of Indian youth. These propositions I have always opposed, believing such a course to be antagonistic to the best interests of the Indians and the Government. What the Indians need is not Indian Schools, but an entrance into the affairs of the nation and the opportunity to utilize the public and other schools already established where race is not a qualification. Exclusive race schools narrow and dwarf, and no better means of perpetuating tribalism and Indianism can be inaugurated than a system of schools holding the Indians together. The association and competition in the public schools broaden, break up tribalism, and lead out into the general competition and life of the nation. I have always regarded Carlisle as tentative, and have endeavored to use it as a means not to perpetuate exclusive Indian education, but as a place to prepare the young of the Indian race to go out into the district and higher schools of the country. The limit of the Carlisle course has been placed at a point where, if the student stops, he has been educationally equipped for the ordinary avocations of our American life, and where at the same time, if a higher education is desired, the foundation for that has been well laid. I have found no difficulty in placing students in the public and other schools of the country after they have reached the middle of our course or have passed beyond it, and they find a ready welcome in schools of every sort. This fact is so important as to call for the highest consideration in the management of our Indians, and to my mind should lead to the placing of less emphasis on purely Indian and especially tribal schools, and greater emphasis on working the Indian youth out into the general school system of the country, and to limit the erection of future Indian schools to points where this is practicable. I do not fail to impress upon the capable boys and girls the desirability of continuing their education beyond the curriculum of Carlisle, and thus far have been able to place everyone so inclined, in the way of reaching the highest results, and they have generally been able to do this, in large part and sometimes entirely by their own efforts. We are not going to make self-reliant men and women out of Indian youth except we enforce self help.

During the past year five of our students have attended Dickinson College and one Metzger College for women, both in the town of Carlisle. Others

have attended the High School of Carlisle, some have been in the Normal Schools of the State, Drexel Institute of Philadelphia, and the Nurses' Schools of Philadelphia, New Haven and Hartford. One of our pupils after graduating from a New England Normal School, was employed last year in a High School in Connecticut, and taught so acceptably as to be recalled and given a permanent position as teacher.

If our intention is to play upon the Indians as a mass and continue them forever under separate espionage, of course purely Indian schools are the best. But if it is our intention to end Indianism and incorporate the Indians into the citizenship of the country we must resort to the same means used to make American citizens of other races.

Perhaps no one in the country has a more lively experience and conception than I have of the great interest that can be wrought upon the sentimentalism and charity of the country by working race education. But my experience and observation of its results and my conviction against it are such as to lead me to abandon the bringing of Indian education either general or special before the public, for the purpose of securing money. The condition of public sentiment so far as the Indians are concerned, does not require it, and if hereafter the Indians are forced into communities by themselves and into an exclusive Indian system, it will be because that condition has been brought about by the mistaken course in the management of Indian education. I am aware that this course is leading to a seeming loss of prestige for this school among the other Indian schools of the country.

We do not give a Normal diploma like some younger institutions, nor do we have a commercial course aside from the general book keeping and common business forms, but when our students can go into State Normal Schools and into the commercial institutions in Carlisle and elsewhere and take diplomas from them, they get what is far more significant as a means of entering the army of teachers and business men and women of the land than anything that can be given in the best Indian or purely racial school.

EARNINGS AND SAVINGS OF STUDENTS.

The large earnings of the students are carefully looked after by a well regulated system, and they are encouraged to buy only those things that are practical and necessary. Students leaving the School under our Outing, pay their expenses to and from their country homes, and use their savings for the purchase of extra clothing and the payment of such necessary and incidental expenses as may be approved. These earnings and savings have a valuable influence upon the life at school. Students may dress a little better; they can attend entertainments in the town of Carlisle; they can take little trips away from the school; 260 boys attended and marched in the Inaugural Parade on the 4th of March, paying half the expenses of their transportation for that purpose;—it enables them also to contribute their share to the various school societies and entertainments, and to the Churches and Sabbath Schools to which they belong in the town of Carlisle; to send presents to their parents and friends at home, and, as formerly reported, they have contributed thousands of dollars to the erection and improvements of buildings at the School.

HEALTH.

No virulent epidemic has visited us during the year. There were about one hundred cases of measles and several cases of sore throat of a diphtheritic nature, but no fatal results from either. It has been necessary, however, to return to their homes a number of pupils on account of ill-health, an unusual number of whom had been here but a short time, and who never should have been sent to us. Greater care in the examinations by the physicians at the Agencies would obviate these expensive difficulties.

Physical training indoors and out for both boys and girls continues to form a part of the regular daily routine of the school life. Our large gymnasium gives the best of facilities for indoor calisthenics and physical culture, which is under the direction of a skilled instructor. I can repeat my former reports and reaffirm that it has a marked and most valuable influence on the general health of the pupils.

ATHLETICS AND SPORTS.

In this direction the Indian has of late shown decided capacity inasmuch as the Carlisle ball teams have been able to hold their own with the representative athletes of the leading Universities. This helpful a sociation with the students of other institutions is invaluable to the Indian. The boys have been encouraged in these sports because the courage and effort which wins success in a friendly contention on the athletic field is a great aid in the broader and keener contentions of life they are to engage in later.

SOCIAL INTERESTS AND SOCIETIES.

As the Indian pupils develop mentally, the need for other interests than the regular school work grows. This need is in part supplied by the work of the Literary Societies, of which there are two conducted by the boys, and one by the girls, each having its own hall for meeting, with its proper equipment. These societies supplement admirably the lessons of the School-room and lead to a great deal of individual effort and research, as well as friendly rivalry between the societies.

The monthly school societies, the society re-unions and celebrations, serve a useful purpose in varying the routine of School life, and give spur and scope to the resources of the young people in furnishing proper amusement for the occasion.

We are constantly favored with lectures and visits from people of national and even world-wide reputation, who by their interest and counsel, add great inspiration to all the work of the school.

RELIGIOUS.

One result of life at this School, valuable and far reaching in its effect, is incidental to our location. The religious influences that have always attended the work of this School continue in force and grow in effect year by year. At the School the regular Sabbath School services are supplemented by the several Circles of King's Daughters and the Young Men's Christian Association, which have been well supported during the year.

The several pastors of the town churches are also diligent in their work and once a week at the School meet those pupils who are associated with their respective denominations.

A valuable result of this feature of our work is the association fostered with the best people, by attendance at various meetings and conventions of both boys and girls, as invited guests or delegates. One young Nez Perce belonging to the School was sent as delegate to San Francisco to represent the Christian Endeavor Society of the First Presbyterian Church in Carlisle.

For a number of years past several delegates have attended the Young Men's Christian Association Summer School under Mr. Moody at Northfield; the number this year increased to nine. I must commend most highly the good results to the individuals and the School.

In summing up the work of the year there seems nothing remarkable in the way of progress to report. School work is necessarily very much a repetition of the same steps with a different set of pupils, except so far as new features may be introduced. We have numbered an average of 800 pupils, and each and every one has been subjected to the constant operation of influences calculated to instruct and benefit, and I can safely claim that appreciable progress has been made toward the end in view which is, that not only the Carlisle 800 but the whole number of Indian youth may be so trained and instructed that no longer in the woods or on the prairie exclusively, but in the hives of industry of the whites—the cities, the offices, the mills and on the farms shall their dwelling places be; and thus in full possession of the customs and appliances of civilization the Indian vacates his position as ward to be coddled and cared for, and becomes a citizen, meeting in full all the obligations of that condition.

Very respectfully,

CARLISLE, PA., August, 1897.

R. H. PRATT,
Capt. 10th Cavalry, Supt.

For the above report in pamphlet form, with 30 illustrations of the school, address RED MAN. It will be sent free of charge.

CONTINUATION OF FIELD COMMENTS FROM INDIAN AGENTS.

In the last issue of the RED MAN we published as many comments of Indian Agents as we had space for, taking the reports in order as presented in the last Annual Report of the Commissioner of Indian Affairs. We find the reading of these reports interesting, and in this issue continue the extracts.

Civil-Service Examination Not always a Test

Agent GEO. H. NEWMAN, Colville Agency, Wash

Teachers who pass the required civil-service examination are not always those best adapted to fill these positions. They must be thoroughly interested in their work, and must have tact, efficiency, and a capacity for hard labor to insure success.

If They Would Imitate.

Agent THOS. H. SAVAGE, Green Bay Agency, Wisconsin.

If these Indians would imitate their white neighbors who have fine farms adjoining the reservation they could all make a comfortable living. But owing to the complication of their affairs since the new enrollment of the tribe under the law of 1893 the tribe has made no progress, and a large number of those that reside on the reservation are very poor.

I cannot too strongly urge that the affairs of this tribe should at once be straightened out their lands allotted to them in fee simple, and their trust funds paid them. As it is, those who live on the reservation are retrograding instead of progressing. They can all read and write, all talk the English language, and are as fully competent to take care of themselves as the average white man.

Oneidas Prosperous.

Their lands were allotted to them in severalty several years ago, and their principal occupation is farming. A large number of their farms are well cultivated and will compare favorably with their white neighbors. There are many substantial brick and frame houses, well-filled barns and granaries on the reservation, and, with the exception of occasional bickerings between the two factions into which the tribe is divided, they appear to be contented with their lot, and are constantly improving.

They take a great interest in educating their children, and the Oneida Boarding School, located on the reservation, has a capacity to accommodate 120 pupils, all of whom are Oneidas. This school, under the able management of Charles F. Pierce, the bonded superintendent, ranks with the best Indian schools in the country. Besides the boarding school there are five day schools on the reservation that are well attended. A large number of the more advanced pupils are attending various Indian Industrial Schools and quite a large number of the graduates of these schools have been appointed to positions at reservation schools.

Do Not Appreciate.

If the Menominees would imitate their white neighbors in being frugal and industrious, by the aid of what is supplied them by the Government they could be the most prosperous people in the State. But it seems that the more that is given them the less they appreciate the chances they have.

Would be Wise to Teach Gardening.

Agent JOHN C. KEENAN, Neah Bay Agency, Washington.

A lack of clear weather will not permit of the production of any of the hard grains. It has been thoroughly demonstrated in our school garden here that this is the place of all places for the growing not only of an abundance of all garden vegetables, but those conceded by all to be of a superior quality. This would readily commend itself as more than worthy of considerable attention even in the absence of a market for these products if for nothing else than that these people

may be taught to turn their attention at least to this extent to the soil as a means of support. The cultivation of garden vegetables at this time does not engage a sufficient number of these people. They have neglected this because nature has in other ways furnished them support, by which they have with the avails of other industry bought such as they needed. The old Indians know nothing scarcely of gardening; it is only those who have attended school who realize that these things can be produced by their toil more cheaply than they can be bought.

Discouraging Interruptions.

Lieut. W. A. MERCER, Acting Agent, La Pointe Agency, Wisconsin.

In spite of the utmost diligence on the part of the employees the attendance at the day schools is irregular due to the fact that the children are obliged to accompany their parents on their periodical trips into the woods during the season of sugar making, berry picking, etc. These interruptions are discouraging to the teachers and detrimental to the advancement of the pupils, and as a corrective I shall soon make a special report on this subject and recommendations looking to increased facilities for each of the day schools and to the employment of a man and woman at each and a slight increase of the provisions allowed for the noon-day lunch, to the end that I may be enabled to retain many of the children in school while their parents are away and to the increased instruction in domestic matters.

The Main Work.

Capt. RICHARD H. WILSON, Acting U. S. Indian Agent, Shoshone Agency, Wyo.

The main work of the agency this year consisted in inducing the Indians to undertake the pursuit of agriculture. To this everything else has been subordinated and the results attained have been considerable.

The Indians of both tribes have manifested an excellent spirit and seem very desirous of learning to raise crops. They are, however, so extremely ignorant of even the simplest operation of farming that the process of instructing them has been very difficult. All the employees of the agency have given their best efforts to the work, and to them the present gratifying appearance of the crops is due.

Send Them To Carlisle.

Agent L. T. ERWIN, Yakima Agency, Washington.

The contract school at North Yakima, that has educated quite a number of children from this reservation each year, has been abandoned. This is quite a calamity to the children who have been attending this school. We have no room in our agency schools for them, there being more children on the reservation than we can accommodate; therefore they will be compelled to go without an education or their parents will have to pay for it. This was one of the best and most successfully conducted schools I ever saw, and I am sorry the contract was not renewed.

White Man May Have the Lands.

Agent D. C. GOVAN, Tulalip Agency, Washington.

Many of them, especially the old Indians, depend almost entirely upon the never-failing food supply of Puget Sound. With their beautifully fashioned canoes and necessary nets for fishing they are armed and equipped for the battle of life. Such a thing as actual suffering for some thing to eat is to them unknown. They care little for land, and it is only desirable as a refuge when the stormy and inclement weather forces them to forego their favorite pursuit of fishing. In the berry season they gather large quantities which are dried and canned for winter use.

WIVES AND PONIES.

An Indian wife-beater was called to ask by the Agent.

"What," said the coward, "have I not a perfect right to beat my own wife? I paid two ponies for her."

Then the Agent blessed him, but not in the manner of the patriarchs. In a sense the blessing fell to the lot of the unhappy wife, for the husband is no likely to forget the energetic language in which he was made to realize that his wife was more to him than the equivalent of two miserable little ponies.—[Ex.]

KEYNOTES

FROM THE REPORTS OF NON-RESERVATION SCHOOLS.

The Desert made to Bloom.

Supt. JNO. J. MCKOIN, Ft. Mojave, Ariz.

The desert, by the untiring efforts of our very efficient farmer, Mr. Ellison, who teaches by example, not precept, has been made to literally blossom like a rose. He has at this early date cured 70 tons of alfalfa, besides raising numerous vegetables, melons, pumpkins, etc. It is a delightful rest to the eye, after being tired by the ceaseless stretch of waste and barrenness, to rest upon the fields of dark-green alfalfa and vegetables, and to view the school herd grazing in quiet content within this beautiful pasture. Besides the beauty, the instruction given upon the farm is of great value to the pupils, and the fact that enough hay is produced to fatten the beef cattle, thus furnishing the school with beef of good grade, which would otherwise be unfit for use, shows how beneficial this farm is to the school.

It Does not Pay to Let them Go Home.

Supt. EUGENE MEADE, Carson, Nev.

At some time within the vacation period—July and August—the pupils, with few exceptions, were permitted to visit their homes. It has been an established custom of this school to permit this, but during the previous year, however, all the pupils were retained. This caused some dissatisfaction among the Indians, and to such a promise was given that they should have their children the following vacation. Not that we considered the children would be benefited by letting them go to their homes, but as the promise was given and as without compulsory laws of education it was considered for the best interests of the school to let them go, and as we must depend solely upon the inclinations of the Indians for our pupils, we let them go.

But on the pupils' returning we were not long in determining it to be a bad stroke of diplomacy; for ere we were aware the school was exposed to the smallpox.

Changes Necessary—A Happy Home.

Supt. THOS. W. POTTER, Chemawa, Oregon

Where thirty or more persons are employed it is difficult to find perfection in all, and it is necessary for the best interests of the school to make changes at times when employees are really incompetent and inclined to be disloyal and troublesome.

We have tried to make Chemawa a "happy home" for the pupils, knowing that Indian boys and girls learn to love homes that are attractive and interesting and will not run away from them as they would from a prison. Our efforts have been successful, for no runaways have occurred during the past eight months, and but very few of the pupils asked to go home for a vacation when school closed.

The Two-Successive Period Plan; a Success.

Supt. C. F. PEIRCE, Oneida Wis.

The Indian teacher placed in charge of one of the rooms improved with experience, and during the last half of the year made a very creditable showing in her work. The plan of allowing each pupil two successive periods of study, and yet giving one-half of each day for industrial work, was followed as last year and is considered well adapted to the work.

The Most Helpful Religion.

Supt. R. E. L. NEWBERNE, Puyallup, Washington.

The principal and most helpful religion is "Shakerism," founded about sixteen years ago by an Indian named John Slocum, who resides at Mud Bay, near Olympia. John claims to have died in regular orthodox style and gone to heaven. After talking over the situation with God he was sent back to earth to establish a religion that would be suitable for Indians. They do not seek to convert people who claim to understand the "white

man's" religion. These people have done much to discourage intemperance among the Indians. It is the only religion, so far as I know, that will keep an Indian of western Washington sober if he is inclined to get drunk.

English the Language—Proper Combination—Want to go off to school.

Supt. AXEL JACOBSON, Wittenberg, Wis.

To absorb these people into the use of the language of the land it has been and is one of the main principles of the school to have children from different tribes about equally divided, thereby, as it were, forcing the use of the English language into all their games, associations, and schooling. It has proved a marked success, and English is the language used almost exclusively at the school. School work is thus facilitated and progress in all departments promoted.

In Good Condition.

Supt. LESLIE D. DAVIS, Flandreau, S. Dak.

In conclusion I will say that I consider Flandreau school to be in much better condition every way than ever before in its history, and I firmly believe very much greater success awaits our future undertakings.

Worked Without Pay.

Supt. H. D. ARKWRIGHT, Tomah, Wis.

The appropriation for this school was so nearly exhausted by my predecessor that funds were not sufficient to pay fourth quarter's salaries, and employees had the choice of the school closing and being sent elsewhere or continuing on for two months without salary. Every employee voted to continue keeping the school open and did work the two months of May and June, receiving no wages therefor. We trust, however, that the back pay will be provided this next winter.

The Way To Have Health.

Supt. W. P. CAMPBELL, Wind River Boarding School, Shoshone Agency, Wyoming.

I now consider the sanitary condition of the school good, though some attention must yet be given to ventilation and provision made for wash room for our boys out of the basement, where it is at present located. The laundry was moved from the basement of the boys' building; drains were put in; the cesspools were abandoned, and the closets were placed over our large irrigating ditch, which runs about 200 feet to the rear of the building; an abundance of good drinking water supplied; the boys' beds furnished with sheets, the pupils supplied with individual instead of roller towels, which they had been accustomed to use. These things, together with good substantial food, and the care exercised by those in charge, with the vigilant oversight of Dr. Welty, the agency physician, in a large measure accounts for the good health enjoyed by the pupils throughout the entire year.

Must Have Habits of Industry Instilled.

Supt. CALINE ASBURY, Yakima Agency Boarding School, Washington.

What the Indian pupil needs more than a literary education is a knowledge of how to do the common work of a farmer or mechanic and to have habits of industry thoroughly instilled into him. Without this, his ability to read or calculate interest is of no account to him, which fact is sorrowfully demonstrated by many cases on this reservation.

The Interesting Moquis.

Supt. RALPH P. COLLINS, Keams Canyon, Arizona

Returning to the Moquis after an absence of two years, I can notice a very decided growth toward civilization, when comparing their present condition to that of six years ago. The villages and homes where school children are most numerous and which are most frequently visited by white people and which have received the most of the efforts of the field workers are kept very much cleaner than formerly, and the people are much better clothed

(Continued on page 6.)

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

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**SUMMARY OF HAPPENINGS
SINCE THE FALL TERM BEGAN.**

Since the last issue of the RED MAN the printing office has moved into new and more spacious quarters. The present office is in the east wing of the shop building, second floor. The room is 40 x 75 feet with 16 large windows, giving fine light and good means for ventilation. The ceiling is high, the walls are white, and there is plenty of room for the class of 25 Indian boys who are taking instructions in setting and distributing type, making up forms, printing of jobs, running presses folding, wrapping and mailing papers, keeping books, and all business pertaining to a first class country newspaper and job office. Shall the boys ever follow the trade for a living or not, the lessons gained in accuracy and business dispatch will be of priceless value to them.

The transfers from our school to places elsewhere, have been thus far, this year, Miss Cummins to the Indian Office, Washington D. C., and Mrs. Thomas to the Agricultural Department, Washington, D. C., while Mr. Hendren resigned on account of ill health.

A lecture by General O. O. Howard, on Sherman's March to the sea, was a rare treat in the past month, which drew a good house of town-people and Indian students. All appreciated the opportunity of listening to an actual participant in such a famous expedition.

The seating capacity of Assembly Hall has been increased by the erection of a balcony in the rear of the room. An immense iron girder, serving a double purpose of support to the building and front beams to balcony was placed with ends resting on the East and West walls respectively. The balcony is a slightly looking addition, and the room it gives was greatly needed.

Among other new students received recently were seven Alaskan boys and girls from Point Barrow, the most northern mission on the American Continent. The girls, five in number were the youngest, and knowing little or no English are exceedingly interested in their attempts to grasp the meaning of things. They came dressed in native furs and soft shoes, hence move around in leather footgear and so-called civilized dress with less grace than in the native shoes and clothing with fur side inside and skin side outside. They are bright little things using their ears and eyes to good purpose.

A trip to Klondike by means of the stereopticon and Rev. Dr. Sheldon Jackson's descriptive powers, was an enjoyable feature of the past month. The audience was composed of our student body, faculty and town-people. Dr. Jackson's wide experience and extensive travel in Alaska in the interest of Governmental and educational matters made the information presented of special value. We feel that he spoke "as one having authority and not as the scribes," but, we must admit that going to the Klondike at this season of the year possessed no charm at the close of his lecture, notwithstanding the beauties and attractiveness of Alaskan scenery represented upon the screen.

Thanksgiving Day was celebrated at the school by appropriate service, held in Assembly Hall. The platform was decorated with vegetables, fruit and flowers. The responsive reading and singing were entered into with proper zest, Rev. H. W. Wile of the Second Lutheran Church leading. He followed with a talk replete with anecdote and story which was commented upon afterward in terms of high praise. The pupils' dinner, consisting of roast chicken and all the good things which go with such a dinner, was thoroughly enjoyed.

The employees who have come to us this year under Civil Service are Mr. J. D. Sowerby, of North Carolina, Mr. Chas. C. Chadwick, of Morristown, Indiana, Miss Roberta Wilson, of Washington, D. C., and Mr. C. M. Sturm, of West Virginia. Mr. Chauncey Yellow Rob was transferred to us from the Ft. Shaw school, and Miss Barclay from the Winnebago school.

The Invincible and Standard Literary Societies, and the Susan Longstreth Literary Society, which is composed of our advanced young ladies, have held interesting meetings thus far, although the football season interfered somewhat with the two first named clubs. They now, however, have gotten squarely upon a working basis.

The open winter thus far with its spring-like days, changeable with rough blasty weather has brought the usual amount of la grippe that attends sudden changes. There has been no serious illness, but a number have suffered from colds and sore throat, with slight fever.

200 pupils from reservations have entered Carlisle, this fall.

We have been favored with several good entertainments in the last month. Besides Dr. Jackson's, we have heard the Oriental Troubadours, Magician Keene, and Prof. Little, the Chalk Talk man of Washington, D. C.

POPULATION.

| | |
|--|-----|
| Number on the school roll at present: | |
| Girls..... | 397 |
| Boys..... | 453 |
| Total..... | 850 |
| Number out in country homes: | |
| Girls..... | 131 |
| Boys..... | 101 |
| Total..... | 232 |
| The greatest number out during the summer..... | 553 |

The school band of 33 pieces has reached a higher stage of excellence than in former years, which is as it should be. Although the end of each school year carries away some of the best players whose places must be filled with raw material, or as was the case this year, with some who knew the rudiments of music, by dint of practice and perseverance on the part of the members of the band and their leader, Dennison Wheelock, a good grade of music is rendered upon all occasions in which the band participates. No feature of our school is more popular than the band.

The class in Sloyd has numbered over 100 thus far, this year. Fourteen small boys and girls can work at one time, and the teacher, Miss Ericson, has her work benches occupied all the hours of each school day. Small articles, such as flower-sticks, match scratchers, bread-boards, pot-stands, egg-holders, wooden knives, spoons and forks, frames, easels, and all sorts of useful little things are made according to specific directions. The plane, saw, knife, hammer, chisel, draw-knife, try-square, marking-gauge and all the common tools are used until awkwardness disappears and a dexterity in small handiwork so necessary to the growing youth, is attained and the pupil is ready to advance to higher grades of workmanship.

OUR FOOTBALL TEAM.

The scores for 1897:—
Oct. 2, Dickinson at Carlisle; Dickinson 0, Indians 36.
Oct. 9, Normal at Bloomsburg: Normal 0, Indians 26
Oct. 16 Princeton at Princeton: Princeton 18, Indians 0.
Oct. 23, Yale at New York: Yale 24, Indians 9.
Oct. 30 Penn. College at Gettysburg: Penn. 0, Indians 82.
Nov. 6, Univ. of Pa. at Phila: Univ. of Pa. 20, Indians 10.
Nov. 13, Brown at New York: Brown 18, Indians 14.
Nov. 20 Ill Univ. at Chicago: Ill. 6, Indians 23.
Nov. 25, U. of Cin. at Cincinnati: U. of Cin. 0, Indians 10.
Nov. 27 Ohio Med. College at Columbus: Med. 12, Indians 20

THE SEASON'S FOOT BALL.

The Carlisle "Evening Sentinel," on December 3, gave as a re-sumé of the work done by the Indian School team as compared with the Dickinson College team, the following article, which will stand as a fair summary of our own games this season.

Football for 1897 is over, but the records made by Carlisle's two representative teams—the Indians and Dickinson, will linger for some time in the memories of the "Gridiron" followers. The reputation of the Indians has made Carlisle known not only over the entire United States but even across the Atlantic. Dickinson, although not in the same class as her red brethren, can well claim the leadership among the smaller colleges, a record of which she may well feel proud.

The Indian should at last rank next to the "Big Five" notwithstanding she was defeated by Brown in a game in which she showed great superiority over her opponents. They also have the record of making the largest score of the season in a single game being played with Gettysburg. The Dickinson eleven should rank first in Pennsylvania, exclusive of Pennsylvania, Indiana and Lafayette. The game with Lehigh should have been won, as later scores showed Dickinson's far reaching superiority. In proof of this Bucknell badly defeated Lehigh; State College had a walk over with Bucknell, and Dickinson defeated State, leaving no doubt of such a statement.

The two foremost men to whom the teams' success is due are Coaches W. T. Bull and R. N. Sauffer of the Indians and Dickinson respectively. Both gentlemen have labored hard and earnestly to give each institution good teams and their results speak for themselves. Both teams have done well financially and for this the credit lies mainly with Disciplinarian Thompson of the Indian School and manager Ewing of Dickinson.

The following are the scores made by each team during the season.

THE INDIANS.

| | |
|-------------------------------|----|
| Indians 36, vs. Dickinson | 0 |
| " 26 Bloomsburg | 0 |
| " 0 Princeton | 18 |
| " 9 Yale | 24 |
| " 82 Gettysburg | 0 |
| " 10 Pennsylvania | 20 |
| " 14 Brown | 18 |
| " 23 University of Illinois | 6 |
| " 10 University of Cincinnati | 0 |
| " 20 O. Medical University | 12 |
| 230 | 98 |

Games played 10; games won 6; games lost 4.

DICKINSON'S RECORD.

| | |
|-------------------------------|----|
| Dickinson 18, vs. Su-quehanna | 0 |
| " 0 Indians | 36 |
| " 20 Swarthmore | 4 |
| " 6 Haverford | 5 |
| " 0 Lehigh | 5 |
| " 52 Villa Nova | 0 |
| " 0 York Y. M. C. A. | 0 |
| " 0 St. Mary's | 0 |
| " 0 Lafayette | 19 |
| " 42 F. and M. | 0 |
| " 6 State College | 0 |
| 144 | 69 |

Games played 11; games won 6; tie games 2; games lost 3.

**LETTER FROM AN EX-INDIAN
AGENT.**

SAN FRANCISCO, CAL., Dec. 2, 1897.

PUBLISHER RED MAN:

Feeling an interest in the purpose of your publication, and knowing that sympathetic efforts in any good cause may run together into a common stream of influence, I feel impressed to send a few thoughts for your valuable paper, if found to be worthy and appropriate to your line of work.

Among the questions of the day on which public opinion and popular action seem to be divided, is the problem of Indian education, which involves Indian civilization. It is true that many of our people are stolidly indifferent to the Indians, their condition and the present relation to the government of the different tribes, but those who are truly alive to the welfare of the country will consider all the elements which make up the body politic, and will adapt their efforts to some department in which they are best qualified to serve to advantage. While our government has done and is striving to do much under legislation and treaty stipulations to promote the comfort of the Indians, and to stimulate them in the lines of industry, education and self-support, their tribal affinities are so strong, their superstitious custom so long practiced and so firmly established, that it will require speedy, heroic and systematic effort to bring them voluntarily under civilized methods of living and dependence. Among other traits acquired or inherited, is a distrust of their white neighbors and even of the government on account of encroachments upon the territory they have held as sacred to their race, and the loss of their hunting grounds and of their dependence on the chase still sits heavily upon many of our western tribes. With all that has been done for the plains Indians, even on reservations provided with farms, school and artisans by the aid of annuities, they continue wedded to their barbaric customs, their blankets, pipes and wigwams as in the earlier days of their history. I do not assume, however, that there have not been improvements in their condition and prospects. With all discouragements with which our Indian agents and our missionary agencies have had to contend, with all the mistakes made by those in power in controlling and directing the destinies of the race, there is yet room for hope, if we only accept the new light and new incentive to action from successful experiments like Carlisle that have been encouraged or put in force.

As the buffalo has become practically extinct, and as other game can give but a scanty sustenance at best the Indians are reduced to the necessity of cultivating the soil, and bone-labor must be brought into exercise, not by the women alone but by the men of all ages, for support, and this is working a gradual change among many who formerly lived in idleness or by roaming the plains in quest of game or pleasure.

As long as the government continues to feed and clothe the Indian without giving him an incentive to labor, so long may we expect them to continue as dependent wards without making progress in the line of self support and of independent citizenship. Even the schools, the farms and work-shops among them, although well directed and with apparent success on the surface, will fail in their ultimate object, as long as the tribal relations continue, and their leading chiefs and rulers hold sway and control the destinies of their young men, their young women and children, under the domination of tribal supremacy.

If the children of the Reservation school, no matter to what proficiency they may attain, are required or even permitted to lapse into the old wigwam, lodge, or tepee mode of lazy life, with the blanket for their toga and the gambling bout for their employment, with no incentives to self-support, we cannot expect to make

progress in the line of civilizing habits or Christian influences.

The environments of the young Indian at home are not favorable for progress, and much time, labor and money are lost in an effort to overcome barriers by a system of persuasive appeal to the better element of the Indian nature. If you talk to him of barter, of horses or lands or of some material substance of value he can use to advantage, he will comprehend and meet you on business principles, but your civilizing themes he will discard until necessity drives him into acquiescence or submission. The old Indian wishes to live and to die an Indian. Many, however, agree to the education of their children, thinking that such education may be turned to their own benefit in some form, as they may learn to deal or trade with their white brothers through such agency to better advantage.

The greatest hope, however, to which I referred, is the system of education now in vogue in our Indian industrial schools, through which agency the young Indians are not only taught all the elementary branches needed for a good English education, but are practically isolated from their tribes, and separated long enough to become indoctrinated with civilized customs, and given a stimulus to commence their new manhood or womanhood in the line of some honorable and remunerative employment.

I cannot herein elaborate upon this theme, but in such schools as that of yours at Carlisle, I can clearly see the outcome of beneficent results and the eventual solution of the great and much vexed Indian problem—the real solution of the Indian race in our country from the thralldom of time-worn barbaric customs.

I have been much pleased and interested in looking over the recent annual report of Captain Pratt on the Carlisle school, and believe it will exert a beneficial influence upon all intelligent citizens, such as will eventually reach our halls of legislation and result in the triumph of the theory so valiantly advocated by the successful experiments of your Carlisle Institution, and verify the maxim printed on the cover of your report, that "God helps them who help themselves."

FROM THE PRESIDENT'S MESSAGE.

The President in his message, referring to the Indians in Indian Territory, known as the Five Civilized Tribes, and the recent opposition manifested by some of these tribes to the work of the Commission authorized by Congress to effect the extinguishment of Tribal titles to certain lands in that Territory, gives the following information.

The total number of the Five Civilized Tribes, as shown by the last census, is 45,494, and this number has not materially increased; while the white population is estimated at from 200,000 to 250,000 which, by permission of the Indian government, has settled in the Territory. The present area of the Indian Territory contains 25,694,564 acres, much of which is very fertile land.

The United States citizens residing in the Territory, most of whom have gone there by invitation or with the consent of the tribal authorities, have made permanent homes for themselves. Numerous towns have been built in which from 500 to 5000 white people now reside. Valuable residences and business houses have been erected in many of them. Large business enterprises are carried on in which vast sums of money are employed, and yet these people who have invested their capital in the development of the productive resources of the country are without title to the land they occupy and have no voice whatever in the government either of the nations or tribes. Thousands of their children who were born in the Territory are of school age, but the doors of the schools of the nations are shut against them, and what education they get is by private contribution. No provision for the protection of the life or property

of these white citizens is made by the tribal governments and courts.

The Secretary of the Interior reports that leading Indians have absorbed great tracts of land to the exclusion of the common people, and government by an Indian aristocracy has been practically established to the detriment of the people. It has been found impossible for the United States to keep its citizens out of the Territory, and the executory conditions contained in the treaties with these nations have for the most part become impossible of execution. Nor has it been possible for the tribal governments to secure to each individual Indian his full enjoyment in common with other Indians of the common property of the nations. Friends of the Indians have long believed that the best interests of the Indians of the Five Civilized Tribes would be found in American citizenship, with all the rights and privileges which belong to that condition.

INQUIRY.

WASHINGTON, D. C.

DEAR CAPT. PRATT:

During the last thirty years the question has often been asked, why the Government condemned the massacre of Indians at Sand Creek, Colo., in November 1864, and failed to punish its author? The report of a military Commission convened at Denver, Colo., in Feb. 1865, to investigate the conduct of Col. Chivington, in his recent campaign against the Indians, was referred by the Secretary of War to the Bureau of Military Justice for examination, and on the 10th of Oct. 1865, Judge J. Holt, Judge Advocate General, made his report; reviewing the evidence in full, and closing as follows:

The cowardly and cold-blooded slaughter set forth in the foregoing reviews of a peaceful community of Indians—consisting largely of helpless women and children—gathered together by invitation of an officer of the United States Army, and dwelling in confidence under our national faith and flag is, in itself, sufficient to cover its perpetrators with indelible infamy, and the face of Americans with shame and indignation; but when in addition to this, is considered the shocking and demonic barbarities committed on the lifeless bodies of the murdered, by wretches wearing the uniform of the United States, it is the first strong impulse of every true heart and arm to seize the perpetrators, and bring them to condign punishment. This office would not hesitate to recommend their course, but for the fact greatly to be deplored, that by the prevailing rule of law, the principal actor in this disgraceful scene is placed beyond the reach of military trials.

"Col. Chivington's term in the army expired 23rd of Sept. 1864—though he continued in command through the tragic and revolting Indian campaign of November and December, 1864. He was, however, finally 'mustered out' on the 6th January, 1865, and is not now liable to be tried for such crimes as these by a military court."

Yours truly,

S. F. TAPPAN.

INDIAN ABILITY.

Juarez, who defeated Maximilian in Mexico, and made it forever impossible for any European Kingdom to invade an American State, was a full-blooded Indian. Chief Joseph was called by one of the ablest generals "as able a military leader as the world has seen." Sequoyah rose out of barbarism and made a written language.—[Progress.]

PROGRESS OF THE INDIANS.

Osage Tribe the Only One to Make No Advance.

WASHINGTON, Dec. 14.—Commissioner Jones, of the Indian Office, has returned to the city from a trip of investigation of Indian Agencies in Oklahoma and the Indian Territory. Generally speaking he found that in Oklahoma the wards of the nation was making fairly good progress in the steps of civilization. A notable exception is that of the full-blooded Osage

tribe, who, he says, are less advanced than ten years ago.

Those Indians who do not receive annuities, but who have been compelled to work, the Commissioner says, are in the best condition. Concerning the five nations in the Indian Territory he says their condition is improving, though legislation is necessary to bring about a settlement of the vexed questions now pending there.

The laws of Oklahoma are made operative over the Indian Territory on January 1, and a delegation of Indians from the latter place are now here seeking to have the time extended to July 1.

WILL BEAR INDIAN NAMES.

A Press clipping states that Secretary Gage has adopted a plan for naming new vessels of the revenue cutter service. Instead of naming them after Secretaries, Senators or members of the House these vessels will receive the names of tribes of Indians. The cutter launched at Cleveland yesterday has been named the Algonquin and another will be called the Onondaga.

CAPT. WILSON'S WORK.

The Indians of this reserve have accomplished this year what the pessimists up to the last minute, maintained was impossible. They have supplied the entire wood contract for Fort Washakie, the Agency and School, consisting of 2075 cords; they have put in the entire contract of hay at the Fort, amounting to 800,000 pounds; and their oats and wheat is now being harvested so that they will supply the Fort and Agency with 760,000 pounds of oats, and the Agency and School with 585,000 pounds of wheat, and have plenty left for seed and extra rations for themselves. In addition to this they have a good crop of potatoes, sufficient for their needs after supplying the Post contract. The pessimists during the wood hauling, affirmed that they were neglecting their irrigating, but the irrigating was looked after, and now the harvest.

This is the first year in the history of these Indians that they have been able to supply the entire contract and it certainly must be gratifying and complimentary to the able management of Capt. Wilson.

During the season just closed they planted more seed than their entire crop amounted to in 1894 and that year was heralded as a step forward.—[The Indian Guide, Ft. Washakie, Wyo.]

INDIAN TERRITORY A PROBLEM.

The reorganization of the Indian Territory promises to occupy a good deal of the attention of the Congress at this session. The House and Senate Committees on Indian Affairs both have considered the matter.

Failure of the Dawes Commission to secure the consent of all the tribes to any agreement as to what shall be done with the lands not occupied and the 250,000 white people that have settled in the Territory at the request of the Indians, or with their consent, makes it necessary for Congress to do something.

In the Senate Committee the drift of opinion evidently was in favor of action by Congress regardless of so-called treaties, under which the Indians have long since forfeited whatever rights they may have possessed. The House Committee seems to be a good deal of the same opinion. Both Committees will listen to what the members of Dawes Committee have to say on the subject before any action is taken.

BLUE JACKET, THE LAST CHIEF OF THE SHAWNEE INDIANS, IS DEAD.

Charles Blue Jacket, the head chief of the Shawnee Indian tribe, died in the village of Blue Jacket, I. T., after a long and eventful life. He was over 80 years old, and the last chief of his tribe. He has been the foremost diplomat of his nation in treating with the whites and was univer-

sally esteemed for his noble qualities. Blue Jacket was born in Michigan, on the bank of the River Huron, in 1816. His family moved to Ohio, locating Piqua, when he was a child. From there they went to Kansas, in 1832. With his tribe Blue Jacket left Kansas for the Indian Territory in 1871. He was a friend of Lalewas kaw, the great Shawnee prophet, who succeeded his brother, Tecumseh, at the head of the tribe, leading the Indians against General Harrison after Tecumseh's fall at Tippecanoe.

Blue Jacket was the last survivor of those who attended the prophet's funeral near the present site of Wyandotte, Kan. He recently revisited the scene as the guest of the Wyandotte County Historical Society, and a cold contracted on that trip hastened his death. The last of three successive wives, five sons and as many daughters, out of twenty-three children, the youngest of whom was born eight years ago, survive him. He was a Mason and will be buried with Masonic honors.—[Phila. Press.]

Eliot's famous Bible translated into the Algonquin tongue, in 1661-63 was called Mamu-se Wunneetupan-tanwe Un-Biblum God nanee-swe Nukkone Testament Kah wonk Wusku Testament.

"REJECT THE OVERTURES."

The Creek Indians of Indian Territory reject the overtures of the Dawes Commission and wish to organize the five tribes in the Territory as an Indian State. A separate Indian State is not to be thought of. When the so-called five civilized tribes consent to accept all the conditions of civilization, abandon the tribal relation and own their lands in severalty they will be fairly acceptable candidates for citizenship, provided the aboriginal element now diluted by over 200,000 adopted white citizens can be still further subordinated by reuniting Indian Territory with Oklahoma and admitting the whole as one State. This should be done when the time is ripe, and until then Oklahoma and the Indian country should remain Territories.—[Phila. Press.]

THE TALK OF THE DAY.

The hundredth anniversary of the Treaty of Big Tree, which was the beginning of the white settlement of the Genesee Valley was celebrated on last month, in Genesee, N. Y. The big tree, sections of which are still preserved at the Wadsworth mansions, was nine feet in diameter, and stood on the bank of the Genesee River in the valley below the site of the village of Genesee. There was the council house of the Seneca Indians. The tree and council house are gone, but their site is carefully preserved. The treaty conference at Big Tree in 1797, continuing from August 28 to September 15, resulted in the sale of all the Indian lands west of the Genesee River, excepting ten tracts reserved, a total of 337 square miles, to Robert Morris, representing the Holland Land Company.—[New York Tribune.]

INDIAN JAMBORÉE.

Indians from all parts of the Cherokee Strip have been gathering for several days in the Illinois river at a point eight miles southwest of here, for their annual fish poisoning. Each Indian brings a bushel of buck-eye roots, which after pulverizing, they put in sacks and place in the river. The juice formed by the water, kills or intoxicates thousands of fish for miles below, after which they are easily taken with spears and by hand, being thrown into canoes, taken by the squaws, cleaned and cooked. The feast lasts as long as the fish hold out, and the Indians make merry with their queer games and plays, which are always witnessed by large crowds of white citizens.—[Saskatchewan Guide.]

THE AMERICAN BISON.

The American buffalo or bison has been almost exterminated through the greed of hunters; but a herd of twenty owned by the Island Improvement Company is kept on Antelope Island, in the Great Salt Lake, under conditions which it is hoped will lead to their increase. The island is thirty miles long by six wide, and is virtually given up to the wild animals who graze there in a semi-wild state. During the past year four calves were born, and the future progress of this curious animal colony will be watched with great interest. A herd of bison is also kept in Yellowstone Park.

(Continued from page 3)

and have much more of the conveniences of life.

The people are building new houses in the valleys as fast as we can get them roofed and floored. I say "the people are building," because there are white people who let their admiration for the ancient lead them to believe that all efforts to change the life of these people are useless and wasted, whereas the fact is that every one of the eighty new houses which these people have built has been built by the owner wholly of his own volition and he has quarried and packed on his back every stone in the walls, has carried on his back every drop of water with which to make the plaster, and has, by dint of very hard work, occupying his leisure time during a period of from three months to two years, actually built every particle of the walls for his house without any assistance from anyone except, perhaps, his wife and children. His object in doing this is to get a new house where he can be cleaner than in the old village and which is located much nearer to his fields and to the watering places, thus saving himself and wife the never ending toil of climbing up into the villages. After the walls are built and the owner has done all he can toward its completion, the Government steps in and puts a good metal and lumber roof on it, puts in windows, doors, and a good floor.

They appreciate these improvements over the old houses; the roofs do not leak and thus spoil or damage their corn; the windows let in light and air, which are certainly conducive to health as well as convenience; the doors are large enough to admit of passage without stooping and yet close tightly and keep out the cold. They do not move directly into these new houses as soon as completed. The new house generally has but one room and is not large enough to hold all their goods, stores, etc., aside from the family. But they go to using them more or less at once, and gradually use them more as the time goes on until finally the old home is deserted and the new house becomes the real home. There are now a goodly number of families who have all their household goods, their supply of corn and other provisions, their chickens and live stock in and around the new homes, and are really living there all the time, and their condition is very materially improved.

Another feature of this "new house" work is that in nearly every instance the new house is built with the intent that it will ultimately fall to a school girl, and it is usually called her house even though the whole family lives in it. They think that when the girl gets through school she will need a better, larger, and cleaner house, and they wish to provide for her educated and civilized tastes. They often visit the school, keep posted on what she is learning, and try to keep up with her new ideas, and when she returns home the family is ready to adopt her new ways, and has a new house ready for the purpose. There are many instances of this among these people, and while the girl or boy of the family who may have been to school looks just as the other members of the family, yet the whole family shows decided advancement over their condition six years ago.

The Band At Grand Junction.

Supt. THEO. G. LEMON, Grand Junction, Colorado.

Nothing has been done more to render Indian education popular with the citizens of Denver, Salt Lake City, and Colorado Springs than the wonderful success of the band, and nothing makes our school stronger with the boys and with many of their parents who have seen and heard them. Besides making a little bit of money, the band boys have gotten insight into the ways, the pleasures, and the passions of the white people that is a revelation to them and of great educational value. In addition, the boys have been the first-prize band in two cities—Salt Lake City and Colorado Springs—when all competitors were their white brethren, were men pitted against boys, and all were judged by white men.

Their proficiency has been such, and so popular have they become in Colorado and Utah particularly, that now one of the leading band instructors of this section has proposed to instruct the band for a year and make his tuition fees out of the paid work of the boys, notwithstanding the fact that he is now the leader of one of the most widely known bands of the State and also of one of the most successful orchestras of this section and a leader of thirty or thirty-five years' experience.

The Greatest Concern.

Supt. EDGAR A. ALLEN, Indian School, Perris, California.

The life of the pupil at the school apart from that connected with his regular tasks and lessons is the portion of the work that occasions the most concern. Many of us forget that in such institution life our intercourse with the child when we meet him less formally than when we are to see certain definite steps in the curriculum taken is of very great importance. An employee may do his special work apparently in an unexceptionable manner and yet be of little value because during some part of the twenty-four hours he lives at the school each day he fails in his contact with the pupils to make the proper impress.

"The Outing System" at Phoenix.

Supt. HARWOOD HALL, Phoenix, Ariz.

The system of placing pupils with good families, for pay and otherwise, has been pushed. About 200 pupils have had the benefit of such system during the year. Much interest is manifested on the part of the people of Arizona. The demand for pupils is greater than we can fill. Probably 300 applications from southern California for our pupils have been made, and a movement is suggested by which we introduce the system in that locality. I find that placing our pupils with good people is most beneficial in English and civilization, and I consider same a very important department in our school work.

Not the Right Contact.

Supt. McCONVILLE, of the Fort Lapwai, Idaho, School.

By the opening of the reservation the contact with whites has become more intimate, and this finds demonstration in a number of crude gambling devices found about the boys' quarters, and by one or two cases of intoxication. From watching the effect upon this people of these payments, I can not believe otherwise than that the payment to Indians of large sums of money, for land ceded or for any other cause, works upon them a very grave and far-reaching evil. Money should be held in trust until they have grown strong enough to stand up under prosperity.

Departmental Plan.

Supt. J. A. SWETT, Haskell Institute, Lawrence, Kansas.

A radical change was made in the organization of the advanced grades of the school at the beginning of the term. The classes, from third advanced to normal inclusive, were organized for departmental work, reciting mathematics to one teacher, English to another, science to another, etc. Half-hour recitation periods are allowed, at the end of which all pupils pass from one teacher to another. It is the unanimous verdict of teachers and pupils alike that the plan is a decided improvement over the former system, under which the pupils remained in one room during the entire session.

Seamstress a Kindergartner.

Supt. EDWARD N. AMENT, Greenville, California.

The kindergarten training has been a very pleasing and hopeful part of our schoolwork. Miss Coats is our seamstress but, being a graduate from a kindergarten training school, she has given an hour and a half each day to teaching the class of 18 small pupils.

To have the Most Pleasant Grounds in the Service.

Supt. J. E. ROSS, Genoa, Nebraska.

Much improvement has been made about the buildings and grounds in the way of laying out new grounds, walks, and

drives, planting trees, both evergreen and deciduous, and in fact every effort has been made to make the grounds more attractive and convenient with as little expenditure as possible. The campus has been inclosed with a neat board and picket fence and painted, which adds greatly to the appearance, and I wish to add that with the present outlook the Genoa Indian School grounds will be one of the most pleasant in the service, as no effort will be spared to make the grounds attractive and homelike.

Promising Material.

Principal H. B. FRISSELL, Hampton, Va.

The higher standard of the Western schools is strikingly shown as the years go on by their representatives sent to the East.

While there have often been individual pupils as promising perhaps as any now here, we think there never has been a time when the material as a whole has been as good, when it has seemed as thoroughly leavened with a spirit of earnestness, of kindly feeling toward one another, and of obedience to rules.

They are Readers.

Supt. DEWITT S. HARRIS, Pipestone Indian School, Minn.

The pupils have taken great interest in general reading, and we have difficulty in keeping them supplied with reading matter, the daily papers, agricultural papers, magazines, all being in demand.

Thinking for Themselves.

Supt. W. H. WINSLOW, Fort Shaw, Montana.

Our pupils have been doing better thinking for themselves. They have asked to be allowed to do certain kinds of work because they would need the knowledge after going home. Large boys have come and recounted the different things they could do on pieces of farm machinery they understood, and then asked to be allowed to handle other machines so as to learn their use. Girls have come and asked to join the cooking class, or wanted to be detailed to the kitchen to learn to cook certain things, or asked to go to the sewing room to learn something not well enough understood, because they would need to know these things at home.

Telegraphy at Ft. Lewis.

Supt. THOS. H. BREEN, Ft. Lewis, Colo.

Through the kindness of Capt. W. A. Glassford, chief signal officer, department of Colorado, who loaned us a few telegraphic instruments, batteries, etc., a class in telegraphy was organized. The advanced pupils alone became members of this class, and both boys and girls learned quite readily.

Artesian Luxury.

Supt. CROSLY G. DAVIS, Pierre, S. Dak.

Our artesian well furnishing as it does an abundant supply of warm, soft water, affords us a most excellent opportunity for a good plunge bath, which should at once be seized upon. I know of nothing likely to prove more enjoyable to the pupils, or more beneficial physically, than this. We are also in need of another storehouse, our present accommodations being insufficient. I think the appropriation for the present fiscal year will allow the construction of both these buildings, and at the proper time I will recommend their erection.

Vigorous Enforcement of English—Children in Camp During Vacation.

Supt. JOHN H. SEGER, Cheyenne and Arapahoe Agency, Colony, Okla.

There have been the same pleasant relations between the Indian parents and the school that have existed ever since the school started. We made a special effort to induce the children to talk English, trying every feature of moral suasion we could conceive of. Not accomplishing satisfactory results at first, I detailed the maïron, Miss Dittes, to visit the schools of the Kiowa and Comanche Reservations to gain by inquiry and observation their methods to induce English speaking. Miss Dittes visited five schools. After returning and making her report and

after counselling with the Indian school committee we began very vigorously to enforce the rules I thought best calculated to accomplish the result, and the effect was very satisfactory and encouraging. While there is no doubt that Indian children retrograde to some small extent in the two months usually allowed yet I do not believe that a short vacation is as detrimental to them as claimed by some writers upon the subject. It is true their clothes which they leave school with get soiled and worn out and their parents are not able to supply them, thus in a short time they look very much like those children who never have been in school. They may forget some of their English, but we have found by taking in new children that they have during vacation taught their younger brothers and sisters many English words and in some instances the alphabet. Thus while they have taken on some Indian ways, by doing in Rome as the Romans do, they have diffused a little civilization in the midst of their environments.

Physical Examination Important.

Supt. S. M. McCOWAN, Albuquerque, New Mex.

In June twenty of the Apaches and Maricopas were sent home, most of them on account of sickness. This is not argument conclusive against bringing Arizona Indians to this school, but a very strong argument against accepting them without careful previous examination by a competent physician.

A Way to Abolish the Guardhouse.

Supt. PHILENA EVERETT JOHNSON, Ramona, Santa Fe, N. M.

I would have every boy and girl encouraged to have a pet of his own and care for it. Were this done and humane education made a specialty in the primary schools, the rod and guardhouse might soon be abolished in the advanced schools.

Better Satisfied Out During Vacation.

Supt. THOMAS M. JONES, Santa Fe, New Mexico.

There are quite a number of boys out working for citizens and give satisfaction, and are better satisfied when they can make some pocket money during their vacation.

Compulsory Education Advised.

Supt. WM. F. CANFIELD, Ft. Totten, N. Dak.

These people are not sufficiently advanced in civilization to judge whether or not their children should be in school. In my opinion they should be compelled, either by national legislation or State laws, to place their children in school and allow them to remain there.

A Most Excellent Showing.

Supt. BEN F. TAYLOR, Chillicothe, Okla.

By referring to my list of employees for the year just closed, you will find almost as many Indians as white employees borne thereon, and it is gratifying to me to know and feel that they have given me their earnest support and are creditable to the Department.

The nursery and orchard this year have been more than successful, and under the supervision of a skilled nurseryman I have been enabled to ship the following list of nursery stock to various schools and agencies, viz., Mesquero Agency, N. Mex., Grand Junction, Colo., Albuquerque, N. Mex., Mount Pleasant, Mich., Cheyenne and Arapahoe Agency, Fort Sill, and Kiowa and Comanche Agency, Okla., and Tallequah, Ind. T:

| | | | |
|----------------------|-------|------------------------|-------|
| Apple trees..... | 2,568 | Catalpa trees..... | 30 |
| Peach trees..... | 815 | Grape vines..... | 1,219 |
| Apricot trees..... | 160 | Rhubarb plants..... | 148 |
| Plum trees..... | 185 | Gooseberry plants..... | 24 |
| Pear trees..... | 340 | Raspberry plants..... | 149 |
| Cherry trees..... | 150 | Blackberry plants..... | 24 |
| Maple trees..... | 30 | | |
| Crab trees..... | 4 | Total..... | 5,876 |
| Box Elder trees..... | 70 | | |

In addition to the above list of nursery stock shipped from this school, I have delivered over 6,000 trees and shrubs of various kinds to Indians on the reservations south, east, and west of us whose children were in school at Chillicothe and desired to improve their places. This class of stock was eagerly sought for by the Indians, and their evident satisfaction when they would load up their wagons and start for home with trees enough for a young

orchard was well worth the trouble necessary to keep this part of the industrial work at Chilocco up to the present standard. The shipment of nursery stock to different schools and agencies with the stock delivered to Indians here on their wagons shows a total of 11,906 trees and shrubs gone out from this school for the purpose of beautifying and improving Indian homes.

The orchard under cultivation now embraces 65 acres. It has never been my pleasure to see a more beautiful sight than that presented by the orchard from the time the trees begin to bud until the luscious fruit is ready to be gathered. The fruit crop was the finest ever produced in this section of the country, and I can truly say, the children had ripe, wholesome fruit from morn till eve, and still there seemed to be no diminution in the supply.

Different from the Usual.

Supt. ANDREW KEERSHAW, Grande Ronde Boarding School, Oregon.

I have had no trouble with runaways; on the contrary, one of Miss Egeler's pupils, being granted permission to go home for a short time on account of sickness in the family, remained but a day or two and then ran away from home and came back to school.

CIVILIZING THE INDIANS.

The civilization of the American Indian has seemed almost an impossibility. Stolid, sullen, dirty and lazy, desirous of nothing but to be let alone, he has persistently frustrated every plan for his betterment. Every attempt to find a lever which would raise him to a higher plane has failed. The education of the children and their complete separation from their tribes was a promising measure, but even this has been but partially successful. Many of the children were no sooner free from the discipline of the school than their wild nature reasserted itself and they returned to their families and resumed their old life, as lazy and ambitionless as though they had never caught a glimpse of better things.

The race has been rapidly going the way of all conquered peoples.

Just as philanthropists are almost despairing of any radical improvement in their condition, comes a new experiment which seems to have worked wonders. V. E. Stottler, the United States Indian agent at Mescalero, New Mexico, has adopted a system which has transformed the reservation into a civilized settlement. Force was the means employed. He abandoned moral suasion, and established strict discipline on the basis of "no work, no rations." He held that the situation had been handled from a so-called humanitarian and not from a business standpoint, and that the only way to improve conditions was to make the Indians understand that the United States would no longer maintain them in idleness and barbarism, and that where a policy was adopted for their good they would be forced to co-operate with it. Accordingly the head of every family was ordered to fence in his land and build a cabin upon it, and they were also set to making public improvements and building an irrigation ditch. Any man who refused to obey orders received no rations. The manufacture of liquor was stopped and after a fierce struggle every man was forced to cut his hair, in which the Indians boast, lies their wildness, and to adopt civilized attire. They were warned that confinement at hard labor awaited any backslider, and the warning proved sufficient. The chiefs were no longer recognized as spokesmen, but each individual was treated as such. Every child over 5 years was forced into school in spite of all manner of evasions, which were punished by confinement of the parents.

Rigorous measures they were, indeed, but the result seems to justify them. Instead of blanketed savages living in filthy tepees and brush shelters, and bitterly opposing their agent in everything, they have been in two years' time transformed into decent citizens, each family with land under cultivation and a cabin with stove

and cooking utensils. Drunkenness and barbarous dances have been abolished; the children are in school twelve months in the year and their elders have learned to raise crops, and have acquired habits of industry. They have become so nearly self-supporting that on the first of July the giving of clothing and rations was discontinued with the exception of beef, which will be cut off as soon as their flocks furnish sufficient mutton. And all this has been accomplished through the absolute necessity of working or starving.

The experiment is a great revelation. We have been flattering ourselves that we have been very liberal with the Indians and have deceived the public conscience with the idea that they were hopeless barbarians for whom nothing could be done. Yet in point of fact they have never had a chance to become civilized. Helpless as children in the face of our complicated social machinery they have been simply set aside, herded together like animals, and kept from mutiny with gifts, which did them more harm than good. No general, consistent and rational system of educating them and drawing them into civilization has ever been devised, nor even the possibility of such a system conceived. Any effort made for their improvement has been of the mission nature, spasmodic and isolated. In general they have been left to their own untutored devices and the somewhat uncertain whims of their agents.

The government has in reality been guilty of gross neglect, injustice and tyranny toward the Indians, and it is time that wise and concerted action was begun to lift them into civilization if the nation would not suffer the reproach of wanton annihilation of the race.—[Minneapolis Times.]

GOOD BYE GHOST DANCE.

A western exchange says:

The supreme court of the Kiowa tribe has been in session at Anadarko with Quanah Parker, Ahpeatoine and White Bread on the bench. They were trying fifteen members of the tribe for indulging in the ghost dance against the order of the Indian agent and the rule of the tribe that dances are only to be held in the winter season.

IS ALTRUISM INJURIOUS?

In discussion the very first thing is definition. Without definition discussion is idle and perhaps harmful. The "Spectator" (London) argues that altruism if generally adopted would be an injury to the human race, leading everybody to depend upon everybody else rather than upon himself. "Universal altruism means in practice a universe of spoiled children, a wilderness of men tended, protected, watched over and cosseted, until there is nothing in them but a constant expectation of favor and defense from all above and around them." But what is altruism? Herbert Spencer defines it as "all action which in the normal course of things benefits others instead of benefiting self." Thus defined altruism includes all truly benevolent action. It is more than simple, shortsighted good nature.

If A is really an altruist his object in helping B is not to relieve his own mind from the painful sight of one in distress; it is to afford permanent benefit to B. It is a very superficial and shallow altruism which would help B when the help is going to unnerve him and make him dependent. The altruism against which the "Spectator" argues is not in the highest sense altruism; rather it is that weak, soft selfishness which has done immeasurable harm to the human race. The "Spectator" justly cites as the grand law of Christian charity the splendid formula in the Sermon on the Mount, "Whatsoever ye would that men should do to you do ye even so to them." A says to himself, "If the situations were reversed I should wish that B would give me not a mouthful of bread but a chance to earn my own bread, and along with this a

word of cheer, counsel and inspiration."

We must distinguish between a wise altruism and an unwise, an altruism that cuts the sinews and an altruism that reinforces them, an altruism that multiplies beggars and one that changes beggars into self-respecting because self-supporting members of society.—[The Phila. Press.]

Our comment on the above, and, especially as to Indians is Amen! Amen!

AN ALASKAN CHIEF.

Perhaps nothing better serves to deepen interest in the cause of home missions than a knowledge of the good which has been wrought, not only on communities, but especially in individual instances.

The following is condensed from a sketch in the "Banner" by Rev. M. D. McClelland:

Hoko the Chief, or a Ray of Northern Light.

Hoko was a native Alaskan in the Indian village named Howcan, now called Jackson, in honor of Dr. Sheldon Jackson, who founded the Presbyterian mission here. Hoko, though not the highest chief, was leader of a strong family or clan, and ranked second in the tribe in honor and influence. When Rev. J. L. Gould took charge of their mission fifteen years ago, Hoko became one of the first adherents, and was always a staunch friend of the mission and missionaries. He was anxious to learn both the religion and the habits of white men. He became one of the most active Christians, and considering his opportunities and development, lived as consistent a life as the great majority of professing Christians in any land. He rarely missed a religious service, until within the last two or three years, when sickness hindered. And he was always ready to speak a word or lead in prayer when opportunity offered. When absent with the natives on their annual hunting and fishing excursions, he would never look after his traps, or "break camp" on the Sabbath. God's day must be kept as carefully there as in the village under the eyes of the missionary. His life was not without great struggles to overcome his natural disposition and early training.

When Mr. Gould came, the chiefs considered all work, unless it were hunting or steering a canoe, as degrading to their dignity. But when they saw the "white chief" work, they wanted to learn to work, too. Hoko was one of the first chiefs to come to Mr. Gould for work. The latter employed him for a dollar a day, and parceled out what he thought even an inexperienced man could accomplish in considerable less than a day.

At the noon hour he said to Hoko,

"Did you get half done?"

"Don't know; perhaps."

At the evening hour he said, "Did you complete that work?"

"No."

"But you should have done that in less than a day. If I give you a dollar, you must do a dollar's worth of work."

"But, what would I do to-morrow?"

Evidently, Hoko did not need to learn that which is the inherent vice of some white men—to secure most money for the least work. But to his credit be it said that he learned to become one of the most faithful of workmen. We arrived at Jackson about two weeks before Hoko's death, and it was our privilege to visit him several times. He used only a few words of English, and I used only a few words of Chinook, so that it was impossible for me to carry on a conversation with him. But he seemed like one waiting. The Jesus in whom he trusted did not forsake him in his dying hour. To Mr. Gould he would express his confidence and peace, and he always wanted us to pray with him. He loved to have Mrs. Gould sing for him the songs that they used in church. The day before he died I went alone to visit him. I saw that he was rapidly growing weaker. He recognized me at once, and looking at me would shake his head, as much as to say,

"This life is nearly gone for me."

But there was no terror depicted in that countenance, only peace. It was a Chris-

tian who was dying. His aged wife would only attempt to say to me, "Halo muckamuck," meaning no food, or he has eaten nothing.

I knelt by the bedside and prayed. When I departed I took his hand and said,

"Good-bye, Hoko."

He grasped mine firmly, and being able to speak a few words of English, replied: "Good-bye, good-bye."

We both felt that it might be our last meeting on earth, and such it proved. That night we heard the booming of a cannon, with which the natives always announced the death of a chief. The soul of Hoko had passed away from earth.

The natives used to keep the body of a chief for days, that they might make, in honor of the departed, a great feast and demonstration. But the next day the body of Hoko was laid away in the grave.

A boat and a canoe carried us over the half-mile to the little island cemetery in the channel. And there, under the drooping branches of hemlock and cedar were laid to rest the remains of the Christian chief, Hoko.—[Home Mission Monthly.]

ENCOURAGING IN ONE SENSE.

"Like the buffalo, the Indian language will soon be lost forever," explained a gentleman who, under the auspices of the Smithsonian, has devoted a number of years to the study and preservation of the Indian language.

"It was thought that the Indian language could be preserved by the aid of the phonograph and graphophone, and parties were sent out to many Indian tribes to have them talk into the apparatus and thus secure a record of the Indian tongue.

It was found, however, that but few Indians of the pre-ent day, and they were the older ones, could talk a pure tongue.

More than one-half of the Indians now on the reservations, and this is the case with all the younger Indians, converse in English. It is not good English, but it is the kind they speak, a kind of pigeon English. I had the work of securing some Cherokee talk, and in doing so talked with a dozen or more leading Cherokees.

They admitted to me that they did not know one Cherokee who could speak pure Cherokee. They said it was with the greatest difficulty that they could get the boys and girls to speak in their native tongue at all, or to learn even the commonest words or phrase.—[Washington Star.]

NOT ALWAYS SAFE TO ACCEPT A PRESENT.

Not long ago, the missionary at Porcupine had a present. One day White Horse entered the house, and with a very pompous air made the announcement "I have come to give you something".

He then sat down with every appearance of being satisfied that he had done a cute thing.

So he had.

There was no possibility of refusing to accept the gift, unless one wished to make an enemy of the man.

So the missionary took the tobacco pouch and pipe, expressing his thanks for the same.

Then he handed White Horse a dollar, and said he would give him a half dollar some other day.

Presently some apples and a piece of pie were offered the visitor, which were soon disposed of, and after a long stay, he took his departure.

The next day, however, he came again, and asked for bread and milk for his grandchild.

The next day the visit was repeated, and he stayed so long that supper was given him into the bargain.

Again he came for milk and bread, and anything else handy, this time receiving the promised fifty cents. But still he kept on making calls, at the mission home, and one day made a request for a pair of pantaloons, which were not refused him.

How much longer the man would have kept on asking for things, on the strength of the gift he had made, had the missionary not gone away, it would take a wiser person than myself, to tell.—[The Word Carrier.]

INDIAN FOES AND ALLIES.

Reference has been made to the principal Indian races of Canada as being the Algonquins and Hurons, together with the less powerful Micmacs of the extreme East. When Champlain entered into an alliance with the two more important races, the territory of the Algonquins stretched from Lake Superior to Hudson Bay, and south to the St. Lawrence, scattered tribes roving as far as the Atlantic. The Hurons, who were less numerous (twenty or thirty thousand in all), occupied the peninsula between Lake Simcoe and the inland sea which perpetuates their name. To the south of these were the Tobacco Indians, their kin and confederates. On the north shore of Lake Erie, reaching past Niagara, was the Neutral Nation. This was an exceedingly cruel tribe, who generally kept a position of "armed neutrality" between the Hurons and the Iroquois, which latter race occupied a large part of what is now New York State. This was really a confederation of five nations—the Seneca, Cayuga, Onondaga, Oneida, and Mohawk tribes. The five lakes that marked off their several territories still bear these names.

At one time the Hurons and the Iroquois are said to have been allies. Indeed tradition tells us that centuries ago, near the present site of Montreal, there was a settlement of Hurons, and upon the other side of the mountain a village of the Seneca Iroquois. Although marriage between the two communities was forbidden, a certain Huron maid became the wife of an Iroquois chief. The marriage was an unhappy one, resulting in the husband killing his wife, so that before long both tribes unearthed the hatchet and went on the warpath. The Iroquois were victorious, and their weaker foes left the region of the St. Lawrence and settled upon the shores of Lake Huron. Thus, according to story, began the deadly feud which ended in the final disappearance of the Huron nation.

The part taken by Champlain in aiding the Canadian tribes against their southern foes necessarily determined the future Indian policy of the French. The memory of past losses was long cherished by succeeding generations among the Five Nations. In 1642, Father Jolles, with three other Frenchmen and a party of Hurons, was traveling from Quebec to one of the St. Lawrence missions. The party was attacked by a band of Iroquois, and three Frenchmen with several Indians were captured. All were treated with the utmost cruelty. The whites had their hands barbarously slit between the fingers, from which the nails had been already torn. One Frenchman was finally adopted into the tribe, another was cruelly murdered; the priest was at last ransomed by some Dutch traders and sent to France. Jolles' bravery and devotion to his belief is shown at a time when his own suffering was most intense. Clinging to an ear of corn which had been thrown him for food, he discovered a few rain drops. With these he immediately sprinkled two of the Huron prisoners, rejoiced amid his agony by the thought that he had secured by this baptism, as he regarded it, salvation for their souls.

About two years before this the Iroquois had begun to display signs of active enmity against the French and their allies. They were now the more formidable adversaries on account of being supplied with fire-arms by the Dutch traders upon the Hudson. Soon after the capture of Jolles and his companions, the Governor Montmagny, was attacked and nearly captured by Iroquois. Upon his return from France, the intrepid Jolles volunteered to go among his former persecutors and treat for peace, but in so doing he soon fell a victim to Iroquois treachery.

After this the work of exterminating was to be without check. On July 4, 1648, the mission town of St. Joseph, fifteen miles from St. Marie, was attacked while the natives were attending mass. The priest, although urging his flock to save themselves by flight, himself calmly faced the ferocious Iroquois. Daunted

for only a moment by his commanding figure in its sacred vestments, the savages directed their deadly shower of arrows and bullets upon him. Seven hundred of the Hurons were taken prisoners and the town reduced to ashes. A similar fate befell the other settlements, though upon one occasion the attacked resisted so bravely that only by annihilation could the outnumbering Iroquois defeat them.

The doom of the vanquished race was sealed. Towns were abandoned and most of the scattered inhabitants entered other tribes. Some even sought adoption into the hated race which had so cruelly destroyed their own.

The Iroquois now grew bolder, and renewed their attempts to exterminate the French. The governor of Three Rivers was killed in a skirmish, and at different times many Jesuits and others were either slain or made captive. In the fall of 1653, a truce was formally declared and a missionary sent among the Onondaga tribe. Father Le Moyne's negotiations seemed so successful that the Governor, De Lauzon, decided to establish a garrisoned trading post among the Iroquois. But though apparently at peace with one tribe of the confederacy, the colony was now menaced by another, the Mohawks. After two years those in the Onondaga colony were glad to escape from virtual captivity and rejoin their compatriots at Quebec.

It was discovered early in the spring of 1660 that over a thousand Iroquois were gathering for an organized attack upon all the settlements. At this juncture the colony was saved by a little band of volunteers known in Canadian history as the "Heroes of the Long Sault." Sixteen brave Frenchmen, led by Adam Daulac, set out from Montreal to intercept the invading hordes of savages. In an old circular enclosure of logs on the banks of the Ottawa, near the rapids of the Long Sault, the heroes of this "forlorn hope" stationed themselves. Day after day these kept at bay hundreds of wily savages, although deserted by all but five of the band of Indian allies who had reinforced the garrison. At last, in a general assault, Daulac was killed and the little fort taken. Three of the surviving Frenchmen were instantly burned, and the other reserved for torture. Amazed at the courage of the whites, the Iroquois abandoned their immediate plans for attack upon the colony.

Brave Daulac called upon his volunteers to sacrifice themselves for New France. Neither Greek nor Roman annals contain a story of sustained courage surpassing that of this noble little band. Not for a few hours, but through weary, starving days and anxious, sleepless nights, the heroes of the Long Sault kept at bay the human wolves that threatened all that life and honor held dear.—[STAMBURY R. TARR, M. A. in Our Young People.]

UNRECOGNIZED INFLUENCES OF CHRISTIANITY.

If one who had been brought up to enjoy the conveniences of city civilization were transported to the middle of an Arizona desert and should then and there proclaim to the miserable inhabitants that all that was needed to give them the comforts of city life was to order gas burners, electric buttons and water faucets, oblivious of the water mains and reservoirs, the gas pipes and generators, the electric wires and dynamos that should be behind all these superficial appurtenances, he would not be more daft than one who fails to recognize the hidden forces of Christianity lying back of and making possible our modern civilization.

Every little while we run across the utterances of some such oracle, saying that "little progress can be made in the religious improvement of the Indian until a substantial foundation has been laid in civilization, some correct ideas of living, a little altruism and the fading away of barbarous ideas and notions." But whence comes the "altruism" except by the gospel that proclaims that One God has made all of one blood and that all are brethren. Or how are barbarous ideas

made to fade away except by the revelation of the requirements and privileges of a higher birthright that is opened to them as well as to their white brother through the knowledge of the son of Man.

No, Christianity is the nerve and blood of our life, and the essential difference between us and our Indian brother is a difference of fundamental religious ideas. Moral responsibility, conscience, sacrifice for the sake of humanity, need other ideas concerning God and man and their relations than the heathen Indian has. We would have no deeper sense of moral responsibility than he if our god was merely a Universally Diffused Mystery. Nor would we have even the little altruism that is deemed desirable were our relations to mankind limited by the circle of our grandfather's descendants. What Christianity is doing for us beneath our superficial formalism we cannot measure. Nor can we have any conception of it until we come to realize the minus quantities in an Indian's life.

These deficiencies in fundamental religious ideas are also the explanation of the slowness of their christian development. We wonder that the christianity they have received does not at once bring them up to our standard, and that they are so long controlled by the old ideas. The reason is that christianity has not yet had time to enter into their history. Its influences are not yet to any great extent hereditary influences. Its ideas are not yet running in their blood.

There are many who are now brought into contact with Indians through government educational work who have enough discernment to see that there can be no redemption of Indian character without christianity. But they do not comprehend the gravity of the situation. Their own religious obligations sit lightly upon them, and failing to recognize the great debt they owe to a more earnest faith than theirs, they know not what is needed to give moral fibre to the pupils under their charge. Far more is needed than singing Moody and Sankey hymns on a Sunday night. Let us discover what christianity really does for us, then may we know its relation to the life of the race we would redeem.—[THE WORD CARRIER.]

FOR THE YOUNG INDIAN TO READ

Part of the Indians received their annuity money on Wednesday. The amount of the whole payment is \$47,000 and will be made in three installments, as agent Sharp's bond will not cover so large a sum. The greater portion of the Skeede band were paid off, each person receiving \$65.20. We are informed that \$35,000 will pay all the debts of the tribe, which will leave them about \$12,000 cash in their hands.—[Times-Democrat.]

The same paper says in another place: "The merchants have been busy this week with the Indians who are anxious to dispose of the balance of their money. The average Indian don't keep a dollar long."

Then here is another thing for the young Indians who are in school to learn, and teach to the older ones by precept and example. Learn to save your money. Don't spend it foolishly. Watermelons, peaches and grapes are sweet to the taste but don't yield to the temptation of spending all of your money for things to eat. Last month the small boys loaned each other halves of watermelons. Perhaps they paid the debt in the same way, or perhaps gave candy or grapes instead. One boy got a five-dollar bill changed just in time to patronize the watermelon man and patronized him on other days till the greater part of his money was eaten up. You perhaps do not realize that you are eating money, but that is really what you are doing. The ambition of many is to finish school and be able to earn money, but this will amount to little unless you learn to save what you earn. That does not mean that you should be misers but it means, spend money wisely and not foolishly. Do not spend it for unnecessary things. Lay it away until you have enough to buy something worth having. That is the way to prosper. Most of the wealthy men of our land accumulated their wealth in this way. Now, read this over several times so that you will be sure to remember it and let us see how many will put money in the bank this year.—[The Indian Leader, Haskell Institute, Lawrence, Kan.]

ADOBE HOUSES.

Some one who has been making a study of adobe houses in Mexico, Arizona, and Nevada, says that "architecture in this

region is the gentle art of making mud pies." He says that the architect and engineer in these regions spends no time on calculating the resisting power of different materials, but that he rolls up his trousers and digs in a ditch or pond until he strikes what he calls "dough mud." When he has found this, part of his battle is over. The mud is made into bricks—a very simple operation. The mud is dug from the pond and mixed with water until it becomes a stiff consistency, then hay cut into short pieces is mixed with the clay. On the ground a framework is placed and the mud is stamped into this by the feet of the brickmakers. When the frame is packed full of mud the surplus is scraped off with a stick, making the top surface level. The frame is then lifted, and the brick, which is about twice as large as the bricks that we use, is placed on one side to be dried in the sun. This drying process requires from three to four days. These bricks are laid together in adobe mud. The walls of an adobe house are very thick, varying from two to three feet. The roof is supported by wooden beams laid on the walls. The ends of these beams or timbers are left exposed. The roof has a slight slant, and this too is made of the bricks. One curious thing is that these roofs do not leak until the rain is over, and then the water drips slowly down inside. When this begins to take place the family moves out until the roof is dry, and then they move back again. A gentleman writing of these houses says that in the country where they abound they have about one hundred and eighty-five days of unclouded sky in the year, about one hundred and thirty-nine days when the sun does not shine all day, and about thirty days of clouds; in a climate where there was much rain, this writer says, the adobe houses melt away. They cost to build about one hundred dollars a room but recently, with the accession of wealthy people from the North into New Mexico and the surrounding states, the houses have grown more expensive, and now contracts are given for the building of houses of adobe to cost thirty thousand dollars. Houses built of adobe brick have been known to stand in New Mexico two hundred years.

SENECA SNAKE-ROOT.

Though this plant is more common in the western parts of the United States, it grows in some places in New England. From a light-colored, woody, perennial root, which is about half an inch thick, rise several smooth, leafy stems to the height of a foot or more.

The leaves, which come out alternately on the stems, are narrow and almost lance-shaped, and they taper at each end. They are from one to three inches long and have no stems, or petioles, of their own. On the tips of the stems grow the greenish-white flowers, in spike-shaped racemes, about three inches in length. The sepals of the calyx are larger than the petals of the flower and are somewhat blunt. And the little blossoms are furnished with small crests.

The root stock of the Seneca snake-root is hard and knotty. It has a slight sweet taste at first, but it soon becomes very hot and pungent. The author of "Medicinal Plants" gives an account of this snake-root, telling the way in which it received its name. It happened something after this wise:

Many years ago, in 1735, John Tennent, a Scotch physician, discovered that the Seneca Indians used a certain plant as a cure for the bite of a rattlesnake, and that they were very successful with it.

He was obliged to bribe the Indians before he could persuade them to show him the root, but he finally succeeded in his undertaking. And Millsap says further about this: "Noting then that the symptoms of the bite were similar in some respects to those of pleurisy and the latter stages of peripneumonia, he conceived the idea of using this root also in those diseases. His success was such that he wrote to Dr. Mead of London the result of his experiments. The new drug was favorably received throughout Europe, and cultivated in England in 1739. It was found to be useful in croup and rheumatism."

What a wonderful knowledge of plants and of their different uses was possessed by the Indians, and how much the white people have learned from this persecuted race!

The above clipping was printed by request.