

The Red Man.

— HIS PRESENT AND FUTURE. —

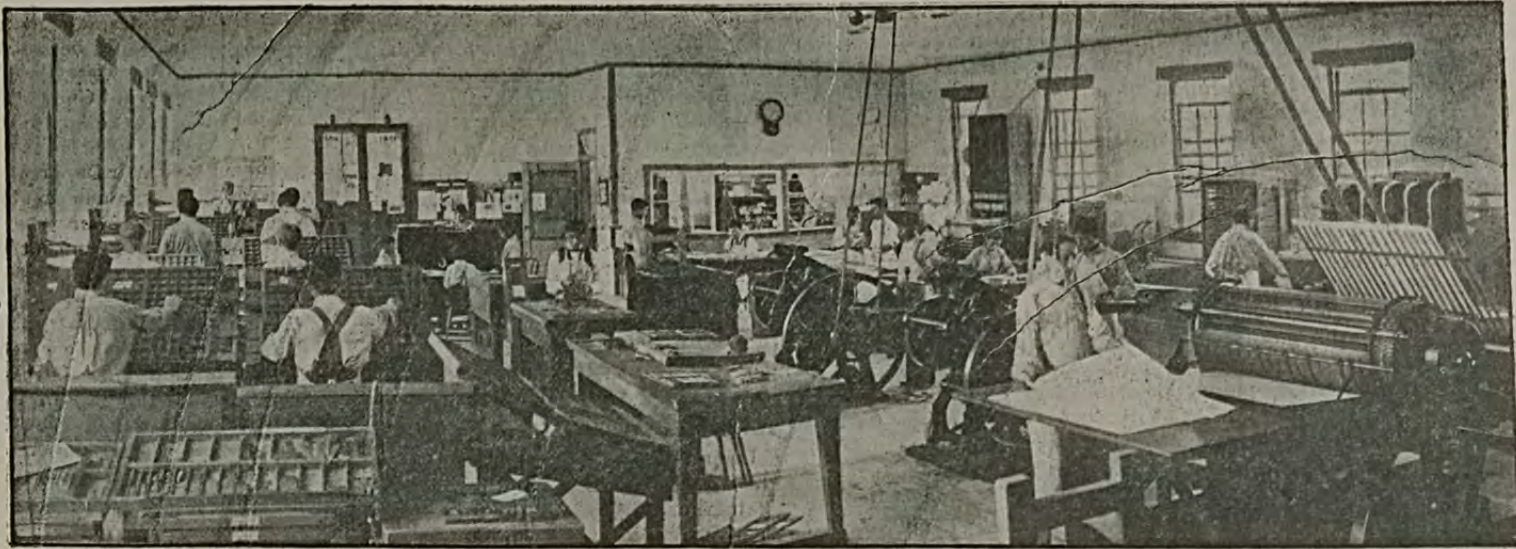
"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XIV.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., APRIL & MAY, '98.

NO 11

INTERIOR VIEW OF OUR PRINTING OFFICE.



Our School of Printing this year has numbered 28 students, divided into four classes.

The pupils of the A class—8 boys, grade as "Efficient Apprentices." They have learned to set type from fair copy, proof and correct galleys, make ready forms for the presses, run the presses, set up plain jobs, and make estimates of the cost of material for given jobs.

The boys of the B class, 6 in number, grade as "Apprentices," and do the same kind of work as the A class, but are not so skilful and accurate.

Those of the C class, 3 in all, grade as "Helpers," who are not able to do independent work.

The remaining 11 are in the "Ungraded Class." These are the beginners who have not been in the office four months continuously.

When a boy enters the printing-office, his first lesson is generally at the case. He is placed in the hands of one in a higher class, and is taught the names of the first tools he is to use, learning the boxes by setting up in type a small article. From this on, he progresses by regular stages, learning the names of all the common utensils, feeds the presses and gains each day new lessons, making for himself promotions to classes higher as rapidly as his capabilities allow.

Each printer, as in the other industries of the school, works half days only, so that a four years' course at the school means less than two years of actual work at printing. Hence, we turn out few printers with more than half knowledge of how to do the work of an ordinary country office.

But the object of our School of Printing is not so much to make printers of the Indians as it is to give our boys and girls the opportunity to work with words and letters in a language which they are struggling to acquire. Their experience in the printing-office gives them speed in the handling of business papers, and makes them accurate copyists.

The necessity of each learner making all his language-work absolutely accurate; the painstaking care and skill required in correcting errors made through carelessness; the incessant drill in the line of work THAT MUST BE ACTUALLY TURNED OUT for the inspection of the public removes all THEORY in the teaching and gives a PRACTICAL TRAINING, the benefits of which to the learner cannot be estimated.

The Mailing Department of the printing-office is a school in itself. The labor of promptly attending to the demands of business letters, keeping thousands of names and credits on books and galleys, and in routes arranged according to United States Postal Department Schedules, and the mailing of the papers, which must be speedily wrapped and addressed, is work that trains to skill, accuracy and business dispatch, the entire charge of which is in the hands of a Winnebago Indian, trained in our own office. Hence, our School of Printing is a School of Language and of Business, preparing Indian youth for business operations, whatever their calling.

AT THIS writing we are just in receipt of the first news from our fleet at the Philippine Islands, where our Navy under Admiral Dewey won a great victory. The Spanish fleet is destroyed and the Forts reduced by our Men of War.

We are continually importuned by the young Indian men now under our care, and those who have been with us in past years, for an opportunity to go into the army or navy and serve the Government. One of the very best of those, who, since his graduation seven years ago, has been doing excellent service for the Government in the West, begs us to get him a chance, and especially desires to go into the Navy because he believes that will be the most active field. We have held all these in abeyance, and have placed matters before the authorities in Washington, both at the War and Indian Departments. Our latest information, from a high source, is that the subject of an Indian regiment is being seriously considered.

It does appear as though the Indians should have a chance to prove their loy-

alty. There are several ways in which the Indian could be taken into the Army. We think the best way of all would be for individual Indians to enlist in the regular companies with other men. This breaks down all differences, and places the Indian just where he ought to be as a soldier. He should be a man, the equal of other men, and fill his place without any regard to his Indian blood, and this from our long experience, we are certain he can be, whenever he has the same chances to equip and use himself that other men have. The young men who have been educated by the Government at Indian schools, and can speak English, have been trained somewhat in military movements and are about as well prepared as most of our militia. We feel sure that if they will simply move forward and signify their desires by asking to enlist, in most if not all cases they will be accepted, and side by side with the other troops in the same company they will demonstrate the courageous fibre that is in them. Next to this method, we think that companies of Indians would be best, each company to be made up from representatives of

many different tribes and only those Indians who can speak English to be accepted in such companies, and these companies to be one of the companies in our regular regiments. This would be the next best way of showing what the Indian can do and how to make him a true soldier. He would then be under close and constant observation of many officers, and himself, in small numbers, would have the opportunity of seeing real military movements, and participating in action with old soldiers, and he would have opportunity of learning what is expected of him if he fills the full measure of a soldier's duty.

If an Indian regiment is enlisted, it would be best that only those who can speak English were taken, and that there be no tribal conditions recognized in the organization of the regiment; that is, each company should be made up of representatives from as many tribes as possible.

The very poorest plan would be the old one upon which the Indians were taken into the regular Army, that of making full companies from different tribes, and filling such companies with those who do not speak English.

Recognize the Indian as a man and use him in all the lines of life, as other men! This is his right and our duty.

The Indian was a self-supporting man, with great range, before the white man had anything to do with him. If he is a pauper now, we have made him so. His original lines of self-support are gone. Duty demands that we teach him and make available to him our lines of self-support. The idleness we force upon him is more fatal to him than our bullets ever have been.

A mere smattering of education invites and produces all the failures and retrogressions we meet in the Indian work. One, three or even five years in the best school is not education for an Indian, any more than it is for the whites.

The rising Indian who has received the benefit of the Carlisle training to the point of graduation, should thereafter look out for himself and keep out of the Government poorhouse.

To really civilize the Indians we must train them in all sorts of industries, and educate in them the desire to get out among our own people.

The education and training of Indians for future usefulness should be lifted far above the desires of children and parents to be with each other.

CHARACTERISTICS PECULIAR TO INDIANS WHICH DEFER CIVILIZATION.

The following contents of a second paper on the above subject, printed in The Word Carrier, which is the official organ of the Dakota Missions, printed at the Santee Normal Training School, Nebraska, comes to us with peculiar force, emanating as it does from one of long missionary experience among the Dakotas:

III. The Indian's standards of conduct and guides to action are not right.

We may see this in a very common practice among them and one quite common among white people. Painting the face is common to both races. But a white person uses cosmetics for the purpose of imitating the clearest skin and fairest complexion, and to eradicate any blemishes. The standard is beauty and regularity. The Indian does not have this standard, so his face decoration takes on the hideous and loathsome, and the best painted man is the one who has the most hideous combinations. In high art the nude is painted or sculptured not from any vulgar purpose but because regularity, symmetry, proportion, cannot be idealized in any other way. But the Indian is nude in his dance for the very purpose of representing the vulgar and arousing vulgar ideas.

In the same way the common talk of the Indian is low and vulgar for the very purpose of vulgarity and obscenity. Purity in speech and life is not acknowledged as the standard. Hence we often see the Indian teaching vulgarity to the child, while the white parent, even if indulging in low talk, is generally prompt to rebuke and check it in the child.

Then truth and honesty are to the Indian matters of policy and he does not admit that "Honesty is the best policy." For if falsehood get for him what he wants it is as good as truth and he has not violated any principle. If caught in a lie he considers it no disgrace to admit it.

An Indian once came to the house of a missionary for some sugar and coffee. A little Indian girl was living at the house and the missionary told her to tell the Indian they only had a little and could not give any away. The little girl went straight to the man and told him they had not had any for three days. When asked why she gave that answer she said, "If I told him we only had a little he would not believe me, so I told him we had none." Her mind seemed to act somewhat in this line, "If I tell the truth he will not believe me, so I must lie so that he will believe that I am telling the truth."

So justice to the Indian is nothing more than favoritism. If by lying or getting some kind of influence or a pull of any kind he can obtain a wagon, the fact that he had one only two years ago does not make him feel that he has no right to one now. And justice has not been violated. He does not recognize social rights. His ideas of rights are individual, personal and selfish. Selfishness and favoritism are his standards of action rather than justice.

IV. Duty, responsibility, obligation.

These words or the ideas they present seem to be gone. They are not in the Indian's make up. He talks and lives without the annoyance of this "conscience that makes cowards of us all."

He has an exalted idea of his rights, and harps on the violation of his rights by others but he never talks of duties. He plans large councils. He is always counseling with some one, but ever on the question of his rights.

A treaty has only one side for him to consider, that is his rights. He begs and begs for a school because it is promised in a treaty and when it is built he does all he can to keep his children out of it. That the right idea of duty is largely lacking, is often seen in our most progressive and best Indian people and pupils.

Among the older and best pupils in a school, and often among our best church members, when something goes wrong,

homesickness, discouragement, death of a friend, or anger from any cause, they will throw away every principle of right and break every rule they know and insult every friend they have, and neglect every duty. They seem to act on the principle of the Indian taking down his house when a death occurs in it. They want some escape for the evil spirit and find it in a moral let down.

V. Going on to perfection. The Indian does not seem to apprehend the necessity of going on. He thinks he has satisfied himself and that the teacher or agent or missionary ought to be satisfied if his children have been to school six years, or if he has a large (?) house 16x30, or if he has planted a field 50 steps wide and 150 steps long.

He feels that he has met the requirements and fulfilled his duty if he has been baptized and partaken of the sacrament. The church is satisfied if it has paid half on an organ one year. They tell of it for "seven poor years."

It is because they do not apprehend the largeness of life, that they neglect so many of the small things which make life perfect and complete. Language is complete and beautiful when the small words are used properly. And the house is complete and cheerful when the small things in it are furnished and appropriate. The Indian does not seek these small things. He plants no shade trees, he plans for no yard, he digs no well if water can be obtained in any other way, no matter how vile it may be.

His apprehension of civilization is frequently only of the external and showy. And the spirit and life are entirely lacking, or come only in slow degrees. Hence the motto for all workers must be:

"Precept upon precept.

Precept upon precept.

Line upon line.

Line upon line.

Here a little, there a little, that they might go, and fall backward and be broken, and snared and taken." J. F. CROSS.

CHANCES OF THE WHITE BOY AND INDIAN COMPARED.

The Indian of today, who has been trained for his life work in one of our training schools, has more than a fighting chance among his pale-face brethren.

In order to receive the much coveted diploma of graduation he must pass a thorough examination in a common school course (which by the way is more thorough and embraces higher studies than the public school course of this state) and he must also be thoroughly competent in the trade or profession of his selection.

During his school life he has kept good hours, formed habits of industry and precision, and has been constantly under the supervision of careful and painstaking employees who have at all times shaped the course of his life toward the goal of a well-developed manhood.

The physical, mental, moral and spiritual sides of his nature have all received their proper quota of attention and cultivation.

Thus the day after the Commencement we find him ready and competent to go immediately to work.

Now let us turn for a moment to the white boy and consider the advantages and disadvantages of his position.

We cannot feel that, as so many contend, he has any advantage in color or race. Taking them as a whole we find that they are not one whit brighter or smarter than the Indian boys of our schools.

They are started to school generally at a more tender age than our boys, and are taken through the hardest of school-work at the most unimpressionable age. As a rule also, they have better, brighter and more cheerful home surroundings than our dusky sons of the forest.

But on the other hand, they are exposed to the temptations of this gay but sinful world at a time when many of them are unable to resist. Having nothing to do outside of school hours, habits of indolence and sloth are often formed and it is no strange thing that we have in this

country that element of society known as the "hobo."

However, let us take a young man who has passed successfully over these temptations of youth. A young man who perhaps is a college graduate.

Naturally the highly ambitious youth turns from the door of his alma mater toward a profession. He would not think for a moment of a college-bred young man working with his hands.

Already the professions are overcrowded and his struggle for an existence is hard.

Thus it transpires that the workshops and farms of our land are often times filled with those to whom a good education, through early surroundings has been denied.

So you will see that the Indian boy of today, whose race has only been civilized for the last fifty years has at least caught up with his white brother if he has not actually outstripped him.

Boys—a kind and benevolent Government has provided you with the means of becoming useful and intelligent citizens, faithful and painstaking employees have given you every help in their power.

Now you can do no better than to go out into the world leading manly, upright lives, a blessing to yourself and a credit to the school from which you have graduated.—[Chemawa, (Oregon) American.

AN EXPENSIVE LUXURY.

The View of a Western Paper.

The Indian is not poor, but, like the poor, he is always with us, and is always costing us money. In fact, the red man, though steadily diminishing in number is constantly growing more expensive. In 1870 there were 300,000 Indians in the country. In 1890 there were only 249,273. Today there are hardly 230,000. Seventeen years ago—in 1881—the Indian appropriations were \$4,535,538. Nine years ago, in 1889, they were \$5,401,330. For 1898 they are to be \$7,527,204.

The white people of the country, who foot these bills, are willing that the Indian shall be treated fairly. They recognize that he has a claim on the Government for reasonable protection, but they do not desire to squander money on him. They have no money to waste. There are Indians in the Indian Territory who have grown rich on the government's bounty and are still drawing it regularly. The treaties that have been made with some of the tribes will have to be honored of course, and these call for annual payments of money; but the appropriations should be kept down to the lowest limit.

The truth is that the people—the Western people especially—are growing tired of supporting the redskin in idleness. They want the Government to break up his tribal relations and put him to work for his living. They do not maintain the healthy and strong of their own color in thriftlessness, and the burden of supporting the lazy, filthy Indians as public charges is becoming irksome. Many of them have become sufficiently civilized to earn good livings if they would, but they will not do so as long as they are permitted to live on the Government. Instead of growing larger, the appropriations for their support should become gradually but steadily smaller.

The Indian is a nuisance any way you take him, and the less expensive a nuisance is made to be the more satisfactory the method of dealing with it. There has been too much sentiment and too little practical sense in the Government's treatment of its red charges. It is high time that the expensive nonsense should stop.—[Kansas City Journal.

DROPPED OUT OF SIGHT.

Poor Lo has dropped out of sight because the Cubans must be free and have not only autonomy but sovereignty. When the war is over and all these things are given to Cuba, Uncle Sam will proceed with the work of divesting the Five Tribes of the sovereignty and autonomy he has bestowed upon the stranger. Truly "all men are born free and equal" but they don't all grow up that way.—[The Indian Journal.

PROS AND CONS REGARDING INDIANS AS SOLDIERS.

In these days when war is in the air, the question is sometimes asked: What sort of soldiers would the Indians make? The experiment of enlisting companies of Indians to serve as soldiers, failed. The project of organizing such companies, to be attached to existing regiments of Cavalry and infantry was begun under Secretary Proctor. Gen Schofield, then commanding the army, considered, after a trial of the plan for a time, that it had been successful in its principal object, that of furnishing a safe outlet for the natural military bent of as many as practicable of the Indian youth, who might otherwise become hostile from the lack of such an outlet. Besides, it was desired to see how far Indians could be relied upon to do a share of military service in need, although, as to that, said Gen. Schofield, "it is yet too early to reach a final conclusion."

"But probably the War Department now knows very well how much could be expected," says the N. Y. Sun.

"The red men have shown that they are amenable to discipline, are excellent skirmishers and scouts when properly commanded, have a natural aptitude to military service, and can be well drilled. Thus they might, in times of stress, when the country wanted to put in the field every available man, do good service even when organized as companies."

"On the other hand, the drawbacks to so employing them, instead of as scouts, have been more and more manifest with experience. When the novelty of military life wears away, some of the red men find it irksome. An objection of the greatest moment is that the proportion of them allowed to have their wives and children with them is far below what they desire. Then absence not only from their tribes but from the region in which they were born is a trial to them. Some of the habits of life required of soldiers, such as living in houses instead of tepees, and the inflexible routine of service, including its labors, contrast unfavorably, in their view, with the lounging freedom of reservation life."

All of these objections are weak.

The failure came, not because military life was irksome; not because they were denied their families; not because of the inflexible routine, but because they were kept as Indians in Indian companies. Had they been enlisted as other men, regardless of tribe or nation, and taken their places in the existing companies, ten or so in a company, not reserved into separate companies to be attached as Indians to regiments, it is altogether likely the project would have proven a pronounced success.

In the present war with Spain, the rising Indian as a MAN, (not as an Indian, consigned to an Indian company,) will take his place by the side of other men to fight for the honor of our country's flag.

X.

"POT" HUNTERS ARRESTED AND QUAIL TURNED LOOSE.

The Holdenville Times says:

Deputy N. Jones of the Seminole country last Tuesday arrested some "pot" hunters who were trapping and netting quail for shipment. He turned loose about 300 quail when the arrest was made, and two crates containing eight dozen he brought here intending to ship them to the marshal's office together with the prisoner, but the railroad company did not want to handle the stuff and Marshal Jones turned loose the eight dozen quail at the depot. The birds were bewildered and scattered about over town, getting into the cars, under houses and in all kinds of places where one would not expect to find quail. Some of them were caught and found their way into the kitchen. Several covies are still wandering aimlessly about the streets and are becoming familiar vagabonds.

THE WAY DETACHMENT IS VIEWED BY THE OSAGE JOURNAL.

Perhaps the uppermost questions now in the minds of the people of the Osage reservation, citizens and non-citizens alike, is that of getting detached from Oklahoma, with her environments and oppression, and becoming a part of the Indian Territory, with her freedom and promise of the future. The present agitation is brought about by the recent U. S. Supreme Court tax decision and the attempt on the part of the Pawnee County Commissioners to filch from the non-citizens thousands of dollars in addition to what had already been wrongfully taken from them. Yet, this is not a momentary flash. The question of getting freed from Oklahoma has long been a vital one with all. The full bloods have long wanted to be with the five tribes and the mixed bloods, until of late, were about equally divided. Now it is hard to find anyone who does not favor detachment.

The fact that the non-citizens are paying into the Pawnee County Treasury full county and territorial tax, without it being possible for them to receive even the slightest benefit therefrom, is of itself sufficient reason why they should want to get out lose from Oklahoma. To the citizens there are other and greater reasons.

At present the Osages are the only tribe in Oklahoma that have not either been allotted or provisions made for allotment.

The most of them have been allotted without their consent and have received from 80 to 160 acres of land per capita.

The remainder of their reservations were sold to settlers. What chances the Osages would have for favorable treatment at the hands of the government is a matter of conjecture with the already allotted tribes as precedents. This should serve as a warning. On the other hand the dealing of the government with the five tribes, as shown by propositions from the Dawes Commission and bills introduced in congress show that not a foot of land or dollar or money will ever be taken from them without their consent.

Should the Osages be in the Indian Territory they will fare no worse, probably better. They will have the opportunity of faring better, at least.

It is not denied, not even by the most ignorant full blood, that at some not far distant day, tribal governments will be dissolved and the members thereof become citizens of the United States, and help bear the burdens of a municipal government. A comparison of the territories will show that in material resources and in the opportunities to become a powerful and wealthy state, the Indian Territory is far ahead of Oklahoma. It will the easier support the burdens of government and there will be no opportunity for taxation without benefits or representation. There will be no seven per cent taxes to pay and no building of court houses for your neighbor. A comparison of the two peoples will show that we have more in common with the Indian Territory people than Oklahoma; that our neighbors on the east are friendly toward us while our neighbors on the west are seeking to rob us of all we have.

These reasons are sufficient to cause a desire for detachment. There is no answer to them. This country belongs to the Osage people and their desires and wishes ought to receive recognition. If they ask to be released from a people who have outraged and robbed them, their request ought to be granted.

Let the battle be fast and furious.

WHAT WAS THE MATTER?

One night recently in the Battleford, Saskatchewan Indian school, the officer on duty heard some terrible yells in the boys' dormitory; he rushed in at once to ascertain the cause; going up to the bed, taking hold of the little boy, rousing him up from his dreams, and asking what was wrong, were but the work of a moment or two, and the little yeller simply answered: "Too much pudding."—[The Guide.

CALIFORNIA INDIANS.

The following information is being circulated among people interested in Indian Affairs, by a friend who resides in California:

The census of this State reports 11,517 Indians, most of them self-supporting—so called—and taxed.

They are of various tribes, scattered in small bands, living in nearly every county.

Children have the legal right to attend public schools, but the doors are practically closed to them. A portion of these children are taught in day schools established near them by the Government.

In some cases the school house and teacher's salary is all that is provided, in others, school supplies are added, and in a few places a simple lunch is furnished.

All the teachers spend their own money, more or less, to meet the pressing needs.

Most of them conduct services on Sunday with little or no outside help, besides giving much time and strength to assisting the aged and sick.

Many kindly disposed persons, in the cities or immediate neighborhood of the schools, would gladly lend a helping hand to the overtaxed teachers if they knew just how.

All can be reached by mail,—sixteen cents on one pound of merchandise, four cents on a pound of papers or magazines; postal orders and postage stamps are desirable. Freight is cheap on boxes and barrels to all points, charges prepaid. Many of the schools are located near Wells, Fargo & Co's offices, convenient for medium size packages.

Nearly every sort of material can be used during the school term and at holiday season. Almost every household can spare something for the work, sewing materials, school supplies, fruit, crackers, etc. for lunches, Sunday school papers and song books, a new magazine or interesting paper for the isolated teacher.

The following is a list of some of the earnest workers, many of them thousands of miles from their homes:

Miss F. Alice Swasey, Upper Lake Day School, Upper Lake, Cal.
Mrs. Peters, Big Pine, Inyo Co.
Mrs. M. C. Barrows, Bishop, Inyo Co.
Mrs. S. M. Cole, Ukiah, Mendocino Co.
Mr. Patrick, Covelo, " "
Miss Ella S. Brown, Manchester, "
Mrs. Chamberlain, Potter Valley, Mendocino Co.
Mrs. N. J. Salsberry, Caluilla, Riverside Co.
Miss Belle Dean, Pechanga, Riverside Co.
W. H. Winship, Porterville, Tulare Co.
Miss Ora M. Salmons, Valley Center, Rincon, Cal.

SOCIAL LIFE OF INDIAN SCHOOL TEACHERS.

While the RED MAN cannot subscribe to all of the following, the main statements contained therein are true and are worthy of thoughtful consideration:

It is a sad fact that, as a rule, the best school for Indian children is the one where the employees live almost wholly for the pupils, and have the least leisure to devote to their own mental or social improvement. It would be otherwise if it were not for the frequent changes, caused by transfer, resignation, discharge, promotion, abolishment of certain positions, and creation of others. In these ways, tired, worn-out, overworked and mentally dulled teachers and workers are renewed often enough to keep pupils from suffering any ill effects, except such harm as must always come from constant change in methods and discipline.

The other harm, the harm of hard-worked, unenthusiastic slaves of routine for guides, associates and directors, is felt by the employees much earlier, and far more forcibly than by the Indian pupils; for Indians, and to some extent the mixed blood, who now constitute the larger share of the pupils, love routine and scorn innovation. Whatever they learn must come more slowly for being in a language that most of them were not born to.

Hence, it takes a long time for either knowledge, manner, or methods to become stale to them; and before this happens somebody usually "gets a transfer."

The frequent transferring of employees doubtless has some good, and not a few evil effects on the service as a whole; but it is almost the only diversion for the employees of an Indian school.

Laughter, conversation, and music are apt to be prohibited after nine o'clock in the evening, for fear of disturbing the children. News of the day seldom has any direct bearing on the Indian work.

No conversation flourishes, except, as one bright Scotchwoman put it, "what this girl said, and what that boy did."

If a new comer is expected—and they usually are expected for some time before they arrive—it furnishes at least one topic for an otherwise silent meal-time.

Some Indian schools have an employees' building where more freedom can be allowed. But this is a luxury, and seldom found, unless a crowded state of other buildings force it into existence. Most schools have a parlor, or reception-room, where all employees have equal rights, and any general conversation may be carried on, provided those who drop in are not more in need of absolute rest than of mental stimulus.

The employees' mess, a sort of co-operative boarding-club, gives some opportunity for a friendly chat; but when the cooking and eating are done in the same rooms used for the pupils' meals, and at the same hours, sociability is beset with difficulties.

Means for out-of-door exercise is limited to feet and bicycles, as horses owned by employees cannot be stabled in government stables, and any private use of a government conveyance is against the rules of the service.

Recently an attempt has been made to establish a reading circle among Indian school employees. It seems to have been a success in many schools. In one school the scheme failed, on account of the absolute lack of any one time when all were at liberty to assemble for such a purpose.

A few non-reservation schools are so near to some town that its social opportunities are open to employees. Other schools are at agencies where the agency employees, with their families, constitute a social circle.

Families connected with an isolated Indian school often respond nobly to the silent appeal of their more forlorn associates. This is but right, as "quarters" furnished by the government seldom means more than a single room, and it is a privilege for married employees to be allowed to keep house. In a certain school, not long ago, there were four married employees beside the superintendent. The latter had, as is usually the case, a pretty cottage, provided by the government, but only one of the other four couples could keep house on the school grounds.

Social life for the teachers of an Indian school must, then, consist of a few unpaid obligations, and some mere crumbs and scraps of what constitutes society under ordinary circumstances.

Teachers might well be selected with reference to their independence of the outward forms of society and their capacity for self-recreation from natural surroundings. To which might be added this advice to those who enter the Indian work: Resolve to be a newcomer whose advent shall be a boon to the Indian's weary preceptors.—[The School Journal.

THE OLD INDIAN'S REBUKE.

John Trumbull, the celebrated American painter, when a boy, resided with his father, Governor Trumbull, at his residence in Lebanon, Conn., in the neighborhood of the Mohegans.

The Governor of this tribe was hereditary in the family of the celebrated Uncas.

Among the heirs to the chieftainship was an Indian named Zachary, who though a brave man and an excellent hunter was as drunken and worthless an Indian as could well be found.

By the death of the intervening heirs, Zachary found himself entitled to the royal power. In this moment the better genius of Zachary assumed sway and he reflected seriously:

"How can such a drunken wretch as I aspire to be chief of this noble tribe? What will my people say? How will the shades of my glorious ancestors look

down indignant upon such a successor? Can I succeed to the great Uncas? I WILL DRINK NO MORE!"

And he solemnly resolved that henceforth he would drink nothing stronger than water; and he kept his resolution.

Zachary succeeded to the rule of his tribe.

It was usual for the governor to attend the annual election in Hartford; and it was customary for the Mohegan chief also to attend, and on his way to stop and dine with the governor.

John, the governor's son, was a boy, and on one of these occasions a scene occurred, which we will give in Trumbull's own words:

"One day the mischievous thought struck me to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed ale on the table. I thus addressed the old chief:

'Zachary, this beer is very fine; will you not taste it?'

The old man dropped his knife, and leaned forward, with a stern intensity of expression, and his fervid eyes, sparkling with indignation, were fixed upon me.

'John,' said he, 'you don't know what you are doing. You are serving the devil, boy! Do you know that I am an Indian? If I should taste your beer, I should not stop till I got rum, and I should become again the same drunken, contemptible wretch your father remembers me to have been. JOHN, NEVER AGAIN WHILE YOU LIVE TEMPT A MAN TO BREAK A GOOD RESOLUTION.'

I was thunder struck.

My parents were deeply affected.

They looked at me, and then turned their gaze upon the venerable chieftain with awe and respect.

They afterward frequently reminded me of the scene and charged me never to forget it."—[Ex.

CANADA AND HER INDIANS.

It is said that the Canadian Indians are fish-eaters, and consequently not as savage as the meat-eating Indians of the States; but their is a large proportion of the Dominion Indians who do eat meat. Buffaloes and cattle roam in the Northwest Territory and afford the same kind of living to many of the savages in that region. Yet there is no tribal outbreak. The reason is to be found in the just attitude of the Canadian Government.

"In the United States," says a correspondent to the N. Y. Sun, "where he is dealt with dishonestly, there always has been trouble, and there always will be as long as the American system continues. Canada has an admirable Indian system. Look at the handful of mounted police who do the work of civil and military authorities in the Northwest Territory. A few hundred men keep the peace among 120,000 Indians. The police are empowered to act as justices, and can hold a court and sentence any offender, white or red, as soon as he is caught. An Indian thief sees a white thief working beside him in the chain gang, and he knows that justice has been evenhanded.

"The Dominion Government invariably keeps faith with its Indians—something the United States Government often has failed to do. If annuities are promised they are on hand when the time comes. Treaties are not broken, and infringements by the settlers on the rights of the Indians are punished. Indian marauders also pay the penalty. Sometimes they are hunted for ten years, but unless they die in the meantime they can't escape punishment."

INDIANS MAKE A LIVING EASIER NOW.

A man of the Northwest in conversation recently with one of the Head Men of that section, who in times gone by had hunted the buffalo, and lived altogether by the chase, says that the Indian unhesitatingly gave it as his experience that it is much easier for them to make a living now than in the days of the buffalo; that the hardships are not nearly so great and that in every way the Indian has profited by the coming of the white man.

INDIAN PROBLEMS.

The problems presented by the effort to educate young Indians are interesting and in some respects difficult. To educate such semi-savages is not a mere matter of building school houses and sending the boys and girls to school. They might learn to read and write English in a school situated within the limits of a reservation and yet make little advance in civilization.

As a matter of fact, it is a great mistake to establish schools on the reservations. Probably many persons think this an erroneous view, for at first thought it would seem that no more desirable place for an Indian school could be found than one in close proximity to the homes of the pupils. This view would be strengthened by the fact that the parents of young Indians sometimes make serious objection to sending them to a distance to attend school.

Nevertheless there is a radical objection to all reservation schools, and it springs from the fact that to give Indian children the rudiments of an English education is by no means all that should be done. The object is to train them in civilization. This should at all times be kept in view. In order to accomplish this object effectively, it is necessary to remove the boys and girls to surroundings entirely different from those of a reservation. In the case of children attending a reservation school the influence of home surroundings more than overbalances all that may be done for them in the school room.

Capt. Pratt of the Carlisle school has the correct idea. It is in fact he who has given it publicity. He proceeds upon the principle that the way to civilize young Indians is to steep them, as it were in civilization. This is to be done by surrounding them with civilizing influences. He sends as many as possible of them into the country surrounding Carlisle, where they are received into the homes of white people. Of course he is careful to keep them from entering homes where the influence to which they would be subjected is injurious. Subjected to this training, they are made to see the superiority of white civilization to the conditions under which their parents live on the reservation.

The Indian boys and girls who are thus taught the advantages of civilization learn at the same time to work. Many of the former acquire trades, and the girls learn to take care of a house. The result is that such young people find life on a reservation unsatisfactory, and although some of them may sink back into the indolent ways of the uncivilized Indians, many others leave the reservations or else exert an influence to improve the condition of the tribes to which they belong.

It might require a long time to civilize all the Indians in this way with but two or three such schools as Carlisle. But admitting that to be true, it merely follows that more schools should be established and conducted on the Carlisle principle.

Every effort should be made to bring Indians, old and young, under good white influence. This should be observed in setting Indian lands apart in severalty. The lands should be reserved in a way which would lead to the occupation by white people of tracts between those occupied by Indians. Nothing is to be gained by dividing up a reservation, if, after all, the Indians remain a compact body. They should be thrown among the whites. So true is this, that, if it were practicable, it would be a good thing for the Indians if they should be scattered all over the United States amidst white communities. If that were done, it would require but a little while to civilize them, provided they were able to maintain themselves. —[Denver Republican.

The further away a correspondent is from the scene, the more glibly details he can give about Indian affairs.

—[Indian Journal.

The Dallas News discredits the story that the Indian race is fast disappearing and uses as an argument the fact that they have Indians to burn in Oklahoma.

THE INDIANS AT CARLISLE.

While at Hampton, there are educated a number of Indian wards of the Government, together with negro boys and girls, another school, for Indians alone, is maintained at the charge of the Government at Carlisle in Pennsylvania, under the intelligent supervision of Capt. Pratt of the army. Many of our readers saw an intelligent delegation at the World's Fair at Chicago.

It has recently had its annual Commencement, an occasion at which five thousand people from the neighborhood, met, to witness and join in the ceremonies. It is interesting to see such a token of local interest in what is a national affair.

This interest illustrates the system which, from the beginning, Capt. Pratt has avowed. He does not believe in maintaining the division into septa, clans, or tribes, which now separate the Indians from the whites, and from each other. Sentiment and feudalism would persuade us that a Cherokee must remain a Cherokee, and a Winnebago a Winnebago, to the end of time. But the truth is that, if these people are to be American citizens, they had better be American citizens from the beginning.

When a lad from Wisconsin goes to Yale College, we do not say to him, "Now you must keep the accent of Wisconsin, and study the special history of Wisconsin, and adapt yourself to the climate of Wisconsin, and go back and practise law in Wisconsin all your life." On the other hand, we give him an all-round education. If he wants to practise law in New York or Florida or Maine, he goes there. He does not carry the totem of Wisconsin, whatever that is, in his button-hole. He is an American citizen, wherever he goes, and is proud to be and glad to say so.

Acting on the principle here contained, Capt. Pratt sends his pupils out every spring among the farmers, the mechanics, the manufacturers of the land, that civilization may soak into them. This is a much simpler process than that by which you teach civilization by a catechism. When the boy's schooling is ended,—or the girl's,—if either of them have made friends in the village or town where they have worked, why, they may stay with those friends if they want to. And, if a Cheyenne lad wants to marry a Cherokee lass, there is no act of Parliament, nor twelfth commandment, nor joint resolution of Congress, nor edict of Mrs. Grundy, to interfere.

There was once a nation of Sullivans in Ireland. There are enough of the Sullivans in the United States now to make a respectable State of the size of a German principality. But we do not make a principality of Sullivans. They live in ninety-nine thousand different towns, in forty-six different States of America. In which single fact there is a moral which may be considered in the solution of the Indian problem.—[EDWARD E. HALE, in the The Christian Register.

OLD STRIKES, A FRIEND TO THE WHITE MAN.

The following interesting story of Old Strikes is told by missionary J. P. Williamson in the Home Mission Monthly:

When Lewis and Clark made their exploring tour of the vast wilderness that Uncle Sam purchased from Spain, they anchored their boats one summer eve, in 1803, at an Indian village on the present site of the city of Yankton, S. Dakota, and being hospitably treated, they spent the night with the wild aborigines. They found them to be a branch of the Sioux called Yanktons.

In the morning before embarking they were informed that a son had that night been born to the head man of the village. The explorers begged to see the young prince.

On being presented they took him out of the buffalo calf-skin which covered him, and, washing him with their own hands, they wrapped him in soft flannels, and placed at his side a little coat and other goods, saying:

"We have made this boy one of us;

when he grows up he will be the white man's friend."

Such is the story that Padaniapapi, translated, Strike the Ree, or, as he was called in his old age, Old Strike, used to tell of his early days.

From 1840 to 1880 there was no Indian on the upper Missouri River more widely known than Old Strike.

His name struck terror to the Rees and Crows, who were at war with the Sioux, and his presence was a tower of strength and comfort to his friends.

Whatever stand others took as they came in contact with the Pale Faces, he was always the white man's friend. And more than once, when the cry of the people was for war with the whites, he withstood the tide and saved the day for peace.

Perhaps the most noted instance was in 1862, when the Sioux broke out in the Minnesota massacre.

The Yankton Sioux, of which he was then head chief, were captured in a body on the Missouri River sixty miles above Yankton, which was then a small town.

One evening three messengers arrived from Minnesota with a pipe and package of tobacco; which they handed Old Strike, saying:

"Little Crow sends you this pipe with this message: I have raised my tomahawk against the whites; join me and let us drive them from the land they are stealing from us."

Immediately the council of braves convened.

The messengers recited other incidents of the war and its success.

The blood of the braves began to boil, and they called upon the old chief, who had thus far sat in dignified silence, to arise and make medicine for the war.

Arising and deliberately tightening his girdle, he let his robe fall off his shoulders so he could have full play for gesticulating with his long bare arms, whose length was increased by finger-nails as long as eagles' talons.

First in low, rumbling tones, then with increasing power, till his heavy voice came down like claps of thunder, he told of the weak, defenseless condition of the Indians, and the God-like power of the whites, whose thundering irons it was vain to withstand.

Long he talked, and long the hot-headed braves sought to subvert his wise counsels.

The rosy darts from the coming morn were streaking the eastern sky when the vote of the Council decided against war, and southeastern Dakota, with the border settlements of Iowa and Nebraska, were saved the horrors of an Indian massacre.

UPS AND DOWNS IN ALASKA.

Under this heading, M. D. McClelland of Jackson, Alaska, has written some interesting experiences, for the March, North Star. We take a few.

He says:

The missionary's life in Alaska has certainly as many ups and downs as anywhere in this world. If he travels by water, the almost universal way, it is up and down with waves and tides. If he travels by land, it is up and down almost precipitous mountains. And his work for the master, with its encouragements and discouragements, presents an ever varying panorama of ups and downs. It is up and down in an extreme degree as regards attendance at church service. At Christmas time, we are told, every family in his congregation may be entertaining one or more families of their "tillicums" (friends) from neighboring villages; and every one must be sought out and remembered in the distribution of Christmas gifts. During the summer months the missionary does not take a vacation, but every member of his congregation will, perhaps, do so; and if the pastor wishes to find the members of his flock, he must journey up and down this wonderful land of islands and peninsulas, channels, bays, lakes and rivers. At this season the dwelling place of the native is usually a hut near one of the canneries or fishing stations on the salmon streams. He loves to build his house so near the sea-shore that at high

tide he can step from his front porch into his canoe.

A party of missionaries from Jackson of whom the writer was one, recently made a tour for pastoral and evangelistic work among songs of the canneries and fishing stations on the western shore of Prince of Wales island. The people whom we met form a curious mixture of tribes and races. Of the native tribes there are Auk, Kakes, Hanneyahs, Sakons, speaking the Thlingit dialect; Hydahs, speaking the Hydah dialect; Chinese Japanese, together with white men from almost every part of Europe and America. It can readily be imagined how evil influences would be increased, and a consistent life made more difficult, especially for the native Christian, in such a community. The forces of evil are strong. The Sabbath is scarcely known. Liquor is manufactured on a small scale; some is smuggled and sold. The lowest vices are practiced, and gambling is fearfully prevalent. Yet, although religion is scoffed at, and the missionary derided in his absence both white men and natives treated us most courteously, and some put themselves to great inconvenience to do us kindnesses.

Once, when crossing Hunter's Bay, there came from out the shadows, of the forest, on the waters of a beautiful inlet, the strains of delightful music. We dropped our oars and listened. Over the gently rippling waves came, clear and distinct the words of that song. "Are you washed in the blood of the Lamb?" the singers sustaining the different parts in perfect harmony. We cannot say, for we do not know, that it was like the music of angels; but it suggested to us the angels' song. As it came nearer we saw that it proceeded from a canoe load of Indian girls, whose craft was gliding along in the shadows close to the shore. Oh, when will every island of the sea ring with such a song?

WE HAVE THE SOAP.

The Rev. Sherman Coolidge, native missionary at Shoshone, Wyoming, takes issue with the often-expressed opinion that the Indian is naturally and incorrigibly dirty, lazy and good for nothing.

He thinks that these conditions are more frequently due to force of circumstances than the expression of inherent qualities.

I have seen the neatest and best of white people camping out, says Mr. Coolidge, and I notice that after two or three weeks of tent life they do not emerge as fresh and immaculate as they went in.

Tent life is not conducive to cleanliness, and white people are in advance of the Indians in having soap.

WHILE WE ARE GROWING.

"As straight as an Indian" is an old time comparison. But after years of school life, the rising Indian might read the following with profit:

Growing girls and boys do not always appreciate that it is while they are growing that they are forming their figures for after-life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks more than the other all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage and an erect, straight figure, are a pleasure to behold and a possession, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall and see that your toes, chest, and nose touch it at once; then in that attitude walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A Southern school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.—[New York Times.

A WORD TO THE GRADUATES.

"Amicus" in a series of letters to intending graduates, published in Regina, Assa., Progress has said some very pointed things full of truth. In his last letter of the series we find these words:

Evils, like wolves, love to run in packs, and in the same bunch with idleness, dancing, and feasting are found horse-racing, drinking, gambling and immorality.

I do not imply that the reserves are wholly given up to these evils, but it is sadly true, that on nearly every reserve they are terribly prevalent.

I am not going to take time here to discuss horse-racing either to defend, or to condemn it, only to say, I have found on all the reserves I have visited, that the men who go in for horse-racing and keeping fast horses are men of impure lives, and who are altogether untrustworthy.

It is said the Indian has a natural craving for ardent spirits.

If this be a fact or no I cannot say, but it is too true, that, rarely is an Indian found, who can resist temptation to drink if the opportunity presents itself; and if it be a fact that you have inherited a predisposition to the use of strong drink, how much more need have you to be on your guard against it. You know, as your people have never had the opportunity of knowing the dreadful evils that attend the indulgence of this vice. You know although they do not know that alcohol destroys both body and soul. You know how many thousands of graves, even in this fair Dominion are dug by king Alcohol every year, how many souls eternally lost, through this curse. I ask you therefore, what stand you are going to take on the liquor question when you return to the reserve. Here is an opportunity for doing true mission work. Will you by word, and example,—and especially by example, preach total abstinence from the accursed thing? And be assured of this, that just as you decide or fail to decide, so shall your own prosperity or ruin be.

"Be not among wine-bibbers, among riotous eaters of flesh; For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

If you are resolved to be true men and women, true to yourselves, true to the institution where you have received your training, and true to the God you have been taught to trust in; then I say you will not look on these things lightly. You will ponder them well, and you will remember that, any stand you are resolved to take MUST be taken at the very beginning.

A BRAVE INDIAN HONORED.

A very interesting ceremony is reported to have taken place at the Government House, Winnipeg, recently when an Indian by the name of Joseph Kassawa, of St. Annes, was presented with the Royal Humane Society's medal for saving the lives of six children during a prairie fire which ran over the district last fall.

The children were penned up in a house and had it not been for the Indian's bravery all would have perished.

The presentation was made by his Honor's Secretary, owing to the Lieutenant-governor being confined to his room by illness.

INDIAN LANGUAGES FAST DISAPPEARING.

A correspondent of the Washington Star makes this interesting observation:

"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 present 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 phrases. I arranged with a half dozen Cherokees, however, and secured their services to talk into the machines, and have thus got some pretty good Cherokee, but I know enough about the language myself to know that it is very imperfect Indian language. A few of the Sioux Indians talk pretty well, but it is a mixture. In less than twenty years I do not think there will be an Indian in this country who can talk his native tongue pure. As far as the Indian children are concerned, they use six English words where they use one Indian word. The machines of the day will record the language if it is talked into them, but the difficulty is to get Indians who can talk with the necessary degree of accuracy."

MILITARY TRAINING.

What C. T. N; '99, of the Holyoke High School, in an article published in the February number of the School Herald says, applies to military and semi-military training in all schools. He claims that the advantages of the system are so self-evident that only an outline needs to be here given. First, the physical benefits. The form of drill suggested includes not only the manual of arms and marching, but a thorough 'setting up' exercise, which makes a boy erect, active, and alert. A free and graceful carriage of the body and the proper position of arms and shoulders, and the use of the limbs in motion and repose are among the things that are thoroughly taught. Instead of slouching carriage, awkward gait, and careless appearance, the drill inculcates neatness in person and clothing, a firm step, and a straight and graceful figure. Still more important are the mental and moral lessons, directly or indirectly given in the course of military instruction. A boy is taught to be brave, honorable, and manly; that he must be obedient and respectful; that he must protect the weak, be helpful to his comrades, and, above all else, be truthful and patriotic.

GOOD THUNDER.

The following pathetic story is accredited to Bishop Whipple:

At my first visit to the Dakota Indians, writes Bishop Whipple, Wa-kean-washte, Good Thunder, told me that he had a little daughter whom he wanted to be educated like a white woman.

I took the child to my home, and placed her in our Indian schools.

She was baptized and named after our gentle poetess Lydia Sigourney.

She became ill.

I wrote to Good Thunder, and when he told his Indian friends of Lydia's illness they said:

"It is all your fault: you gave your daughter to the white man, and he placed her in a school with the children of the Ojibways who are enemies; they have poisoned her, she will die."

Poor Good Thunder came to my home, and sadly told me what the Indians had said.

When Lydia heard the story she said:

Father, there are no enemies among Christ's children. The Ojibway girls love me as I love them. They bring me flowers and berries every day. We are sisters, father. We love Jesus."

Wa-kean-washte desired to take his child home, and, knowing the prejudice against Indians, I wrote this letter:

To all white people: Wa-kean-washte is taking his child home to die. She is a lamb of Jesus. Will you be kind to her

for His sake who said, "Inasmuch as you did it to the least of these, you did it unto me?"

And signed my name.

When I met Good Thunder, he told me with deep feeling how kind white people were to his child.

I was permitted to be present at Lydia's death.

She told her father she was going to the home of her Saviour, and asked him to become a Christian and meet her there.

It won the father to Christ.

"A little child shall lead them."

Little did I think that this child's death was to make of an heathen man a Christian hero.

When the outbreak of 1862 came, he was the protector of helpless women and children.

I have known many brave disciples, but none whom I love more than old Wa-kean-washte, who was the first Dakota baptized into the Church of our Lord.

CONTACT WITH CIVILIZATION.

In speaking of life producing life, the Rev. Dr. Lyman Abbott once said:

This is not a mere individual fact, it is a race fact. No race ever developed itself without a higher element coming into the race and moving upon it.

We have tried the experiment of self-development in this country.

The North American Indians had noble blood in them and qualities of a noble manhood. We put them into reservations, forbade the railroad to bring enterprise, the telegraph to give intelligence, the post-office to bring mails.

With the light of the 19th century shut out from them, in our New York reservations, the Indians are today substantially as Pagan as they were a hundred and fifty years ago."

A WORTHY INDIAN.

Invitations to the Commencement Exercises of the Lane Theological Seminary, Cincinnati, have been received by several at our school, from Mr. Edward Marsden, who graduate from that celebrated school of learning on the 5th of May. The career of Mr. Marsden is well known to our readers; he is a notable example of what may be achieved by the Indian when he leaves his tribe to pursue those studies and gain that experience which make useful men to the world. Three years ago, Mr. Marsden graduated from Marietta College, Ohio. He has worked his way mainly by his own exertions, and suffered no little hardship and struggle to attain the high mark he has reached.

We believe his first call in the ministerial field is to preach to his own people in New Metlakathla, Alaska. Mr. Marsden deserves the highest success attainable, and if he maintains the same steady purpose and invincible determination evinced throughout his College and Seminary life, not only New Metlakathla but the world will hear his quiet eloquence in the cause of right and the uplifting of humanity, and will do him honor as a citizen of ability, manly courage, and true worth.

WHAT MAKES THE DIFFERENCE?

Will some one answer this query? Why should the august and honorable United States Government discriminate in favor of "Buffalo Bill," and against the Kickapoo Medicine Company, and others of the same sort? The men who follow the latter companies are put in "durance vile," when they venture to return to their homes, while Buffalo Bill has every opportunity to recruit his ranks from the long haired braves of the Ogallala tribe. What makes the difference? Is Buffalo Bill a public benefactor?—(M. R. M., in Word Carrier.

CHIEFS TO BE PRESERVED.

The more noted Indian chiefs of Western Pennsylvania and Logan, the eloquent Indian orator, are to be preserved in marble in the museum of the Carnegie Library building, of this city. Mr. Mills, of Washington, D. C., the celebrated sculptor, has been here making models.—(Presbyterian Banner, Pittsburg.

POOR LO! POOR JEW!

The following found in the Pittsburg News, no doubt, emanated in the brain of some young reporter. The idea regarding the Jew may be an old one, but the comparison of Jew with Indians is new. The writer says:

The establishment of a school in Pennsylvania for the purpose of inculcating a desire among Jews to return to farm life will probably be a failure. The commercial instinct is all powerful in the Hebrew race in Europe and America, no matter what the Jews of ancient history may have been, observes the Louisville Times. It is said that the Indians who are educated at Carlisle are more lawless and fiercer when they return to the western reservations than those who have not been civilized. So will it be with the young Hebrews who graduate at the school for making farmers. They will return to the mercantile world only to excel their fellows whose minds have not been turned in another channel.

THE SYSTEM DENOUNCED

The outrageous taxation of personal property on the Osage reservation by the Oklahoma authorities without the right of the people residing there exercising the right of franchise, or enjoying any of the benefits derived from such taxation is one of the strongest arguments why the Osage country should be attached to the Indian Territory for judicial purposes. It would be just as equitable for Arkansas authorities to tax the personal property in the Indian Territory for the support of their institutions and then deny our residents the rights of their free schools and other privileges, as is the system that is in vogue on the Osage reservation.—(Claremore Progress.

LEARNING NEW WAYS.

A teacher brought several Indian children from California to a school in an eastern State. One tiny girl had lived in a region where there were often slight earthquakes, but she knew they were not very dangerous, and she was not easily frightened. But when she got into the steam cars for the first time, and the train started, it was a little more than she could bear. She took one look out of the window, saw how the houses and trees seemed to fly past, and then clung to the teacher, crying, "I don't like this earthquake!"—(Progress.

CHOCTAW TEACHERS HAVING A HARD TIME.

The teachers of the Choctaw nation are making every effort to secure relief from what they term a great hardship. They are paid in warrants, and are not able to draw money out of the Choctaw treasury on them, being forced to sell them at a ruinous discount.

They have prepared a detailed statement of their grievances specifying the manner in which they are imposed upon by speculators. This statement was sent to a prominent member of the Indian committee and by him filed with the request that the Secretary of the Interior, with the department look into the matter and grant such relief, if any, as may be in the power of the government.—(Indian Journal.

IT IS INTERESTING TO NOTE

That the red man does not smoke after the manner of his white brother. In the whole circuit which the pipe makes, its mouthpiece is never wet. The Indian merely lays the end of the stem against his lower lip and, with his mouth partly open, draws a deep breath. Removing the pipe, he exhales this smoke, and then perhaps lays the stem to his lip for a second puff, but never does he put the mouthpiece into his mouth, in the common white man's fashion. If asked to smoke a peace pipe after a white man he first wipes off the end of the pipestem where it has been in the previous smoker's mouth.

COMMENTS OF THE PUBLIC PRESS.

EDITORIALLY AND THROUGH CORRESPONDENTS.

Unique of its Kind.

The Carlisle Indian School Commencement is unique of its kind, and if you are at all skeptical about the education of Indians, attend a Commencement and see how dead the old Indian in them is and how alive the American Citizen.—[M. in Gettysburg Compiler.

Ought to Broaden its Scope.

The work which this institution is accomplishing cannot be too highly commended, though even at its best it is a small recompense to the Indians for the wrongs which have been done them by the nation. But that is of the past. The Indian, as a race, is fast dwindling away, and the effort to instruct such as remain in the ways of civilization is noble in conception and practical in its execution. What the Carlisle school is doing in a small way ought to be greatly enlarged upon. An appropriation of \$111,000 for the purposes of the school is entirely too small and ought to be liberally increased by Congress. Under the capable management of Captain Pratt it has been demonstrated that the institution is no longer an experiment, and we ought now to broaden the scope of the school and enlarge it in every department.—[Philadelphia North American.

Successful, and yet—

The Carlisle Indian school continues to maintain its reputation as one of the most successful educational institutions in the state, and yet there were some congressmen who thought the school should be abolished.—[Williamsport Sun.

Grip and Grit Congratulated.

This is a proud week at the Carlisle Indian school, and Captain Pratt and his assistants have certainly good reasons to be proud of the exercises and exhibitions which are in a certain sense the crowning event of the school year. They have had a holy ambition to work out salvation for the Indian through lines of education and civilization, and as year after year they see more clearly the certain results of their work, they can well be filled with proud satisfaction. We congratulate them on their grip and grit.—[Carlisle Evening Sentinel.

Maintains its Reputation.

The Carlisle Indian school maintains its reputation as one of the best educational institutions in the country. That is why every attack upon it in congress fails.—[Harrisburg Patriot.

Not Bad Looking.

A glance at a picture of the twenty-four young men and women who graduate gives the impression that they are intelligent, far from bad-looking, and certainly a healthy-looking lot, who will be a credit to the half-dozen or so tribes which they represent.—[Johnstown Tribune.

An Ex-Indian Agent Pleased With Results.

Sir:—I was pleased with your editorial comment, the 27th inst., on the silly argument of Mr. Smith, of Arizona, on the Indian appropriation bill, especially in his reference to the Carlisle School. I simply wish to add my testimony to your position, having been a close observer of the progress of Indian civilization, and the bearing of the different methods in use to promote education among the several tribes. Having visited many of the agency schools in Kansas, Nebraska and Indian Territory, among those partially civilized. I have been pleased with the efforts made, and with many apparent good results, but I have seen many of these best efforts frustrated on account of the proximity of the several tribes, and the tendency of the Indian pupils to relapse to the Indian life, as their tribal relations and peculiar

methods of living would in too many cases absorb the good influence that had been exerted in the several schools, and the same facts are more strongly illustrated among the more remote or isolated tribes on the plains of the West.

Under treaty stipulations and Congressional action, very liberal appropriations have been made for the agency schools, and much good has no doubt resulted, while the general conditions were unfavorable to continued progress. It has been my pleasure also to have visited some of the Government industrial schools situated remote from the tribes, and while recently on a visit to Carlisle, Pa., I had an opportunity on several occasions, in company with others, to inspect the Indian school there, under the charge of Captain Pratt, and a better regulated school in every department, in all its details, I never witnessed anywhere, in city or country, between the two oceans.—[E. A., in Phila. Press.

The Line Becoming Obliterated.

With the young Indians going to school and the old ones acquiring and cultivating farms of their own, the line between savagery and civilization seems to be in process of obliteration so far as the Indians are concerned, and it looks now as though all the assertions so stoutly made by those with whom the wish was father to the thought, that the Indian was incapable of civilization, were about to be disproved.

The Philadelphia "Times" thinks that the Indian, when treated as a plain, ordinary human being should be, seems to be about as human as the rest of us. Education and the force of a good example civilize him as rapidly as could be expected.—[Trenton, N. J. Gazette.

The United States Government can Afford to be Broad.

This Government can afford to be broad and liberal to its weaker subjects, yielding, compromising and legislating to this end. It is not too late to save the best qualities of the Indians, while maintaining the best interests of the white man, and molding the Indian, who must be his associate, into a higher form of citizenship.—[Dallas, Texas, News.

Government Doing Good Work.

The Indian school at Carlisle has had a very creditable and successful record since it was opened in 1879.

No better work is being done by the Government anywhere to-day than the work it is doing for the wards of the Nation at Carlisle and other Indian schools. It is teaching them to be self-supporting, it is making good Americans of them.—[Syracuse Post.

Indian College Not Wanted.

We hope the Captain may successfully resist the effort to change the character of the Carlisle School into an "Indian College." In our judgment the pupils at Carlisle are getting the instruction they need, civilizing knowledge that will fit them to become citizens and fill their appropriate niches in the affairs of life. The course pursued is a correct one to change young savages into civilized men and women.—[Doylestown Democrat.

Better Times are Coming.

Made desperate by cruelties on the part of the whites, scarcely equalled even by his own people; made faithless by numerous promises, to last "as long as grass grows and water flows"—given only to be broken by individuals and government, supposed by him to be Christian; hunted and starved by those to whom he should naturally look for protection and aid; cheated and betrayed by men sent to make him industrious and happy—it is little wonder that the Indian has looked upon civilization with suspicion, if not with bitter hatred. Nor is it strange that he has met fire with fire until his name has become a synonym for laziness, treachery and barbarism. The Government has endeavored to atone for its false treatment of the Red Man, directly or through its repre-

sentatives, by giving him a reservation, until it was wanted for other purposes, making him a ward of the Nation, and then throwing about him every inducement to become a pauper, instead of a man and a citizen. * * * But better times are coming for the Red Man and his white brother. The latter has begun to see that the best way to civilize the Indian is to get him into civilization, and the best way to keep him civilized is to give him a chance with white men to show what he can do; the former is learning that he has rights which he can maintain, if he ceases to be a pauper, breaks away from his mocassins, feathers and blankets, and becomes in spirit and in fact a citizen, asking no favor of the Government because he is an Indian, and accepting none which is not given to his white neighbor.—[New York Observer.

The Chance is all that is Needed

Last year the Indian school at Carlisle made a clear profit of \$7,000 out of its football games, which goes to show that the red man is capable of supporting himself if given half a chance.—[Little Rock, Arkansas Gazette.

The Task Must be Persevered in

We have either got to educate the Indian or exterminate him. We pursued the plan of extermination for a long time, but, as he no longer offers us any excuse to shoot him down, its continuance would be decidedly too cold-blooded for this generation. There are still many thousands of the aborigines left, and there will continue to be many thousands. In fact, under peaceful conditions their numbers are increasing. It is a duty that we owe to ourselves that they should be educated. Laying aside all sentiment, we cannot afford to condemn them to a perpetual state of savagery. The results already attained show that the task of lifting them out of this state is not a hopeless one. It must be persevered in even though it is objected to by those who think that no class is worthy of the attention and care of the Government unless it has votes.—[Pittsburg Times.

MORE OF THE SEMINOLE BURNING.

The Daily Capital, Topeka, describes thus minutely the horrible details of the doings of the mob which burned at the stake two Seminole Indians, in the Indian Territory, for supposed murder:

The more the burning of McGeesey and Sampson, the two Seminole Indians, is investigated, the more horrible every detail connected with the crime becomes. Truth almost staggers the mind when it is confronted with the indignities and cruelties practiced by this senseless mob of human beings, and the acts of these will be handed down as one of the darkest plots in the history of the Southwest.

Last Monday began an investigation that was instigated by the federal government for the purpose of finding out the damage done the Seminole Indians by this mob. Stuart, Gordon and Lewis of this city are attorneys for the 23 Indians who set up claim for damages, and the firm sent Mr. W. E. Hailey out to Wewoka to assist the government's agent in securing testimony as to the amount of damages, sustained by their clients.

Of the 23 claimants 21 are Seminoles and two are Creeks. Each one of these 23 men were subjected to cruel treatment but Geo. P. Harjo and John Washington received most attention from the mob. Harjo was arrested and taken to Mrs. Leard's house, the house occupied by the murdered woman. He was then confronted by the young son of Mr. Leard, who failed to identify him as one of the two who assaulted his mother. Notwithstanding this he was kept three days and during that time every manner of indignity was practiced upon him to extort a confession either implicating himself or some one else. The mob told him they were going to kill him and asked which way he preferred death, shooting or burning. Hay was scattered all over the room in which he was chained and

they told him that he might as well prepare for death. The mob told Harjo that McGeesey had said that Hays had killed the woman, but Hays not knowing anything about the murder of the woman would make no statement. On the evening of the third day Harjo was released but not until he had been rudely treated and subjected to all the indignities conceivable and having gone for three days without a morsel to eat or drink.

John Washington fared worse than Harjo. John also knew nothing of the murder. Six or eight men went to his house while he was eating breakfast. The men never knocked but three of them suddenly burst the door open with the butt end of their Winchesters. Washington did not have time to ask a question until every man had his gun pointed at him. They put a chain around him and led him to Leard's house. Then they brought him before the son of the murdered woman, but as in Harjo's case he failed to recognize him as one who had committed the assault. Washington was held for five days. During all this time he was allowed nothing to eat or drink and only brief snatches of sleep were allowed him by the howling, cursing, vindictive men who composed the mob. He was placed in bed the night of the first day, chained to another man with a trace chain. He was awakened and taken out of bed in the middle of the night. His hands were tied in front of him, a trace chain being used for the purpose, and he was taken away from the house fifty yards. There a rope was placed around his neck and the rope then thrown over the limb of a tree. The mob caught hold of the rope and pulled him up and he was soon unconscious. When he awoke to consciousness the men were kicking him all over the body and punching him with Winchesters. When he showed signs of animation one man took him by the hair of the head and jerked him to a sitting posture. He was then told to get up. The man was taken to the house and placed in bed and chained to another suspected party. All through the second day he received injuries of different kinds, men would come in and punch him with Winchesters, would pull his hair and torture him in every conceivable manner. On the third day he was again taken into the yard. He was stripped of his clothing, every vestige of which was examined. No blood was found however and the clothing was replaced. Washington was kept two more days, and during all that time his ill-treatment was kept up, and he was given the information that it was only a question of time until he would be burned to death. The mob would come in three or four at a time and point their guns at Washington. He would shut his eyes expecting momentarily to be blown to pieces, and for three long days and nights this torture was kept up. Finally he was released by the mob after the two Indians had been burned.

Thomas McGeesey's house and all its contents were burned by the mob. The outhouses, barns and fences were consumed. Others who are filing claims for indemnity had their houses injured, windows broken in and the property damaged generally while they were submitted to nameless indignities and their lives threatened.

WILL THE CHOCTAWS MOVE TO MEXICO.

White Man to Make Big Money.

The Mexican scheme is thus dealt with summarily by the editor of the Indian Citizen. He says:

If there ever was a ridiculous movement, without sense or reason on the part of any connected with the scheme, except the leaders, who have an ax to grind, we think this proposed Mexican move is the chief among ten thousand. In the first place the claim is made that they desire to get away from the white man and at the same time they are espousing a cause that is being planned and executed by white men assisted by unscrupulous Indians, all of whom are going to make big money out of the project, if it is carried out. We have given our readers before,

a description of the country where they propose to go, and it is a well known fact that the whole of it requires irrigation. We have been informed that the leaders, who negotiate the purchase of the lands, will pay five cents per acre for it and sell it to the Indians at one dollar per acre making a profit of ninety-five cents an acre. No one but a white man assisted by shrewd Indians, would have thought of such a money making scheme. Yes, they put on a face, long enough to eat oats out of a churn, and tell the unsophisticated full-blood that they want to get him away from the white man where he can possess his soul in peace, when they know at the time that he will be following some of the shrewdest white schemers in this country. It's the honest white man, that they are trying to get him away from; the one who will inform him that these schemers have an ax to grind. We are informed that any owners of Mexican lands would gladly exchange four acres for one of Choctaw lands, and yet these white schemers desire to make the Indians believe they want to better their condition.

There is another feature about this move that we presume few Choctaws had thought about. They cannot sell their interests in the lands here, without the consent of the balance of the tribe, and if they abandon their tribe they will lose all interests in the lands. Let them go, if they have no more sense than to do so, and there will be a better share for those who are left here. They will not believe the statements of honest men, who seek their real interests, but blindly follow every schemer who puts in an appearance. Get away from the white man indeed! They will find this move was incubated and hatched in the bosom of white men, and that, too, by men who will profit by the Indians down-fall. The Indians have had considerable experience, but this seems to be a tooth they had never cut before.

EVILS ATTENDING ANNUITY PAYMENTS TO INDIANS ON THE RESERVATION.

There was not near as much drunkenness and rowdiness at this payment as during payments in the past. We have not heard of a fight even. Something must be deadly wrong when payment passes over without a few blacked eyes left for souvenirs of the occasion. Not as much as a dance was given. Yet one was billed for Wednesday night, but for want of a crowd it passed in its check. The crowd was large in town during the fore-part of the week. Wonder what is the matter? They surely haven't become so deeply interested in the conflagration between the United States and Spain that they haven't the time to spend their money for that boxing glove whiskey that they used to like so well. It's all a mystery to us and we hope to have it explained before another payment.—[The Osage Journal.

THE WORK OF CHRISTIANIZING A SLOW PROCESS.

A writer for the Chicago Inter-Ocean some time ago stated that missionaries among the Christianized Indians of Oklahoma were very much discouraged to find that their copper-colored brethren show unmistakable signs of heathenism under the name of Christianity. They still worship the sun, only they call the object of their adoration Jesus.

There is nothing either surprising or discouraging in this, he goes on to say.

Our own ancestors went through substantially the same experience in their emergence from heathenism to Christianity. It took more than one generation to really effect the great transition. The order of things in all progress, religious or secular, is gradual. Gibbon remarks that the Christian religion achieved in less than a century the final conquest of the Roman empire, but it was little more than a nominal conquest. It took many generations to eradicate paganism from Europe, and to this day there are traces of it to be found in the customs and superstitions of the more ignorant. If these Oklahoma

Indians are taught to read they will come to form their ideas of Deity from the Bible and other religious literature. It is a great start to get even the name of the founder of Christianity firmly fixed in the minds of these people as the proper designation of Deity. It will serve as a kind of guide board, pointing always in the right direction.

It is a remarkable and encouraging fact that no people which has adopted Christianity, even at the point of the sword, has lapsed back into idolatry. Many of the conversions in that first century after Constantine espoused Christianity were mere conquests. Those who submitted to the rite of baptism did so through fear. Personally they were unchanged, except in outward form, but a few generations sufficed to obliterate the memory of their ancestral deities. The missionaries of today must be content to sow the seed which it may also take generations to mature into a harvest.

THE KIND OF SELF-RELIANCE INDIANS MUST LEARN.

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:

I was sent to the blackboard, and went uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with a terrible intensity.

All explanation and excuses he trod under foot with utter scornfulness.

"I want that problem: I don't want any reason why you haven't it," he would say.

"I did study two hours."

"That's nothing to me. I want the lesson. You need not study at all, or you may study it ten hours just to suit yourself. I want the lesson."

It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations. One day his cold, calm voice fell upon me in the midst of a demonstration:

"No."

I hesitated, and then went back to the beginning; and, on reaching the same point again, "No!" uttered in a tone of conviction, barred my progress.

"The next!"

And I sat down in red confusion.

He, too was stopped with "No!" but went right on, finished, and, as he sat down, was rewarded with "Very well."

"Why didn't you say, Yes, and stick to it?"

It is not enough to know your lesson: you must know that you know it. You have learned nothing until you are sure. If all the world says, No, your business is to say, Yes, and prove it.—[Ram's Horn.

WOLVES IN THE DAKOTAS.

Since the placing of a State bounty on wolves killed in North Dakota, it is estimated that no fewer than 10,000 have been killed. The State must pay for these about \$30,000. The majority of them are reported from the western and northern parts of the State, although they exist in all parts except those most thickly settled.

Whether the bounty will have the effect of ridding the State of wolves remains to be seen. It has been the experience of counties that have tried the bounty scheme that the number of wolves remains always about the same. But now that there is a general bounty and hunters in all counties are after wolves the bounty may be effective.

South Dakota pays no bounty on wolves, and it has been a difficult problem there to kill them. But ranchmen are now breeding a dog which they think may be able to catch and kill the wolves. It is a cross between a Russian wolf hound and a stag hound.

All kinds of stock are destroyed by the wolves. They are as likely to drag down full-grown cattle and horses as they are to

attack smaller animals. They do the greatest damage, however, among the colts and the calves.

General wolf-hunts have been tried, but have not proved effective. The wolves are hard to catch, and their sense of impending danger is so great that they are away from their usual haunts long before the hunters reach them. When driven from one locality they go to another range, and cause havoc and destruction by their overwhelming numbers.

The only solution now seems to be in the breeding of a race of dogs that will prey upon the wolves constantly. The man who can devise some means for the extermination of the wolves in this State can make a fortune.—[Ex.

THE INDIAN DETERIORATING.

A correspondent to the Phila. Press, at the close of a long descriptive article on the Chippewas who live to the north of Lake Superior, has this to say regarding their health and practices. From the "snap shots" which form the illustrations for the story one can readily see that the Indians in that section are as far from the civilized way of living as they were a hundred years ago:

The writer says:

They live around on the various islands in the lake named and when, for any reason that may be imagined, if the place becomes too populous with undesirable neighbors for instance, they simply strip the sheets of birch bark from the lodge poles and move off to another island. In that way they get a new location, new environments, rather often, and comfort is comfort wherever one may happen to be spending life.

In the terribly cold winters, however, they move into log cabins, fitted with stoves, and various civilized devices for living. They seem to have deteriorated in stock, pneumonia being the common cause of death, and most of them die now before reaching middle age.

These log cabins are practically a new departure, and it may counteract the effects of the white man's contaminating influence—at least, that is the reason they give for the passing of their race. Instead of keeping and living on the varied fruit of the woods—game, fish, etc.—they find they can get money for it, and so they sell their catches and buy bacon and beans and such truck.

They fill their stomachs and have money for tobacco and alcohol by the operation, but the practice is undoubtedly weakening the stock. And the peaceful Chippewa will someday be like the rest of the aborigines, although he will have disappeared by the slower and more insidious methods of his natural foe.

THE INDIAN IS A WARD.

"A mixed blood" writes to the Montanian regarding his status as an Indian and a citizen. The editor of the Montanian in his reply makes it clear how an Indian may become a citizen when he says:

The Status of an Indian, whether full or mixed blood, and who accepts assistance from the general government, whether he lives upon an Indian reservation or not, is that of a ward and not a citizen. He may, however, become a citizen by making affidavit that he has severed his connection with his tribe and that he has supported himself for the past two years, and has taken up his abode off the reservation. This affidavit must be supported by the oaths of two citizens.

Where an Indian becomes possessed of personal property in his own right, he should hasten to become a citizen, by severing his tribal relations and accepting lands and other valuable acquisitions that his so doing will entitle him to.

In fact, we believe this course is obligatory if he wishes to retain absolute control of such property. If, however, he wishes to retain his tribal relations and be an Indian, he must surrender his absolute title to the property to the government who, though it may be left in his personal charge and to go to his personal benefit,

exercises authority over it and him. No one but an Indian, or person in the employ of the department is legally upon the reservation, and certainly the government does not allow the gathering together there of valuable property other than that belonging to Indians, except it be upon an agreement between the government and owners of the property, and upon the terms of which would largely depend whether the property was taxable or not.

THEY PERSIST IN ASSOCIATING INDIANS WITH THE SAVAGE.

One of the constant sources of diversion to the Indian Territory people in Washington, both Indian and white, is the persistent association of them with the aboriginal savage of last century by those of the East whose idea of the Indian are based on ignorance and romance. They persist in wrapping the regulation blanket around our Indian Territory people, be the weather ever so hot, and their protestations ever so vigorous. They ram the "peace pipe" into their mouths despite their defensive plea that its use was discontinued some three or four generations ago. They insist in substituting the moccasins, leather breeches and feather head dress of their imagination, for the modern up-to-date which our people are wont to bedeck themselves. But this is not all. The acme of their officiousness and apex of their affectionate superintendence is reached, when they address him as "Poor lo" and trot him up before the "Great Father."

The "Great Father" may be very well for the unsophisticated Kiowa or the unlimited Ute of the far west, but the Choctaw or Cherokee of the good year 1898 knows him to be a myth and a monumental one.

The Washington Post of some days ago contained an item to the effect that a member of one of the Indian delegations from the Territory started out for a pow wow at the capitol. In preparation for the pow wow, so that article states, Poor Lo discarded the moccasins of his ancestors and arrayed himself in a pair of beautiful russets. Deciding that the russet color was not the thing he ascended the stand of a boot black and insisted that they be blacked. Still not satisfied he stopped where some painters were at work and daubed his shoes a color to his taste.

Then, concludes the article, with blankets and feathers he proudly tramped on to make his congressional call.—[The Indian Journal.

THEY WERE NOT QUALIFIED TO SPEAK.

The Elkhorn Advocate, of Manitoba, comments as follows:

The United States Congress has had a lively debate on the Indian question. The discussion arose over the introduction of a bill to place in the estimates \$111,600 for the support of the Indian Industrial school at Carlisle, Penna. There are 800 pupils in the school and a grant of \$167.00 per head was asked for. Members present spoke in opposition to the bill, believing that the system of education was a wrong one, and stating that the schools should be abolished. Other members who had seen the results of the schools, and understood the workings thereof, strongly favored the grant with the result that the bill passed. It might be noticed in the debate that "Industrial training" was opposed by no one, the honorable gentlemen opposing the bill being ignorant as to the manner in which industrial schools were conducted. They were not qualified to speak on Indian education.

NEWS FROM THE OSAGE COUNTRY.

Train load after train load of cattle are being unloaded in Elgin now for our country and in a very short time the pasture will be full. The grass is coming up nicely and we expect to see more cattle in the pasture this year than ever before.—[Osage Journal April 1st.

THE RED MAN.

PUBLISHED MONTHLY, IN THE INTEREST OF
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The Mechanical Work Done by
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Entered as second class matter in the Carlisle,
Post Office.

SUMMARY OF SCHOOL EVENTS SINCE COMMENCEMENT.

The school campus is looking its best.

Mountain parties for wild flowers have
been popular.

The girls of our school contributed \$35
for the Cuban sufferers.

The Literary Societies all have held reg-
ular meetings and carried on debates of
interest and profit.

The gymnasium has undergone altera-
tions; the corners of the running track
have been rounded and other much needed
work done.

On the 2nd inst., our Sunday School
held a successful fair and festival, to raise
funds for literature.

A Philadelphia photographer has taken
many and large views of our grounds,
also groups, and interior of buildings, for
a stereopticon lecture.

Frank Shively, one of our graduates of
'97, has received his diploma from Car-
lisle Commercial College for completing
the course in Shorthand and Practice.

The Standard Literary Society gave an
entertainment in Assembly Hall, on
March 30th, to a good pay-audience of
townspeople and students of the school.

The Trailing Arbutus in the near vicini-
ty of Carlisle has been very fine this year,
and it has been brought to market in
abundance, many bunches finding their
way out to the Indian School every market
day.

The athletic field begun in the Fall is
nearing completion. A large space back
of the stables has been leveled off. The
running track and sodding are yet to do.
When finished as designed, we shall
have one of the finest fields in the country.

The band, in body, was a guest of the
Women's Home Mission Association in
Philadelphia, on April 4th, and played
for the same at a meeting in the Withers-
poon building. The boys were entertain-
ed in private families.

Left Hand, Sitting Bull, Black Coyote,
Washee, Sage, Little Chief, Pawnee, all
Arapaho chiefs, with their interpreter
Ben Roadtraveller were the Indian visi-
tors of the month. They stopped off for a
few hours on their way from Washington,
D. C., to their homes in Oklahoma.

Baseball games for '98 have been as
follows: The first was played on the 2nd
inst., with the University of Pennsylvania
at Philadelphia; score 5-2 in favor of
the University team; the second game
was played on the 16th with the Pennsylv-
ania College on the Dickinson College
Athletic field. Score 2-2. It was a
seven-inning game, the Gettysburg men
having to leave for home before the full
number was played. The third game was
played with the Dickinson College on the
Dickinson Athletic field; score 15-6 in favor
of Dickinson.

Arbor Day, April 22, was celebrated
with appropriate ceremonies in the plant-
ing of trees on the campus.

A speaker before our student body who
claimed marked attention and interest
was Mr. Pila Penick, a colored native of
Africa who worked his passage to America
to get an education. He is now attending
college in Virginia.

Distinguished visitors of the past month,
not mentioned elsewhere, were: Rt. Rev.
Bishop Ethelbert Talbot, of Penna.; Rev.
Dr. C. T. Olmstead, of Philadelphia; Rev.
Dr. Sheldon Jackson, Commissioner of
Education of Alaska; United States In-
dian Inspector, A. J. Duncan; Miss Es-
telle Reel, Superintendent of Public in-
struction of the State of Wyoming; Super-
visor Bower, of the Indian Department;
Dr. Emily C. Miller, Missionary among
the Indians on the Pacific Coast.

At the Annual Relay Races for 1898 held
at the University of Pennsylvania, Phila-
delphia, Saturday, April 30, in which 75
schools and colleges took part, the In-
dians—Frank Cayou, Albert Nash, Frank
Campeau and Charles Cusick came off
victorious, winning a silk banner and each
a handsome gold watch. They were en-
tered in the class with Worcester Poly-
technic Institute, Brooklyn Polytechnic
Institute, Western University of Pennsylv-
ania, and Washington and Jefferson.

Olafia Johannsdottir, of Reykjavik, Ice-
land, who has been a guest of Capt. and
Mrs. Pratt, for weeks at a time since she
came to the United States, last year, de-
parted for Iceland, on the 4th of May.
Miss Johannsdottir is one of the most dis-
tinguished women of Iceland and was
sent to this country as a delegate from the
W. C. T. U. of that Island to attend the
World's Woman's Christian Temperance
Union Convention held in Canada last
Fall. She became much interested in In-
dian education and on several occasions
addressed our students.

The Spring exodus to country homes
began the last day of March and the first
week in April. On April 31st, 135 boys
left to work upon farms in the vicinity of
Philadelphia, and a week later 98 girls
departed for places which had been select-
ed for them, and there will be others from
the higher grades to follow, later. Only
those who volunteer may go, and no seri-
ously questionable characters are allowed
the outing opportunity. The going out to
earn money for themselves and live as
members of the families they enter is a
privilege which must be earned by good
conduct at the school.

Most of the Indian School Industrial
Exhibit for the Trans-Mississippi Exposi-
tion was sent to Carlisle by the Depart-
ment, and with the aid of Miss Alice C.
Fletcher, of Indian Foke-lore fame, and
Miss Emily S. Cook, representing the
Indian Office, Washington, the display
was put in order in the cases, and labeled,
then shipped to Omaha. As arranged,
the exhibit is a very creditable showing
of Indian student work. The schools
represented are Haskell Institute, Law-
rence, Kansas; Genoa, Nebraska; Crow
Creek, South Dakota; Oneida, Wis.;
Cheyenne and Riverside, Oklahoma;
Hoopa Valley Boarding School, Calif.;
besides the Day Schools of Pine Ridge
and Rosebud, S. Dak., and the Mission
Day Schools of California. The striking
displays are some articles from Haskell,
the manual training exhibit from the
Genoa school, Nebr., the Sloyd work
from the Cheyenne School, Okla., the
Crow Creek, S. Dak., articles, and the
fancy work from the Mission schools,
California. The exhibit is displayed un-
der glass in handsome cases made by the
Carlisle carpenter boys, and are a credit
to all concerned. Our iron work shows
to good advantage, also the shoe, harness,
tin, and tailor products, while the girls'
work from the sewing department which
turns out thousands of manufactured plain
articles yearly, occupies a conspicuous
place.

Population.

Our Morning Report for May 5, shows
the following figures:

Boys on roll... 452.

Girls " " ... 396.

Total..... 848.

In Country Homes.

Of the 848 on the school roll, there are
in country homes:

Boys..... 271.

Girls..... 249.

Total..... 520.

FROM ONE OF THE APACHE PRISONERS.

The following from Chihuahua, a prom-
inent Indian of the Apache prisoners of
war now at Ft. Sill, Oklahoma, and re-
moved to that point from Alabama, shows
with what gratitude he looks upon the ed-
ucation of his daughter.

He says:

I am very proud of her, she shows that
she is a school daughter of Capt. Pratt
from Carlisle. A few days ago, the sol-
diers left this fort. Some one told that
the Apaches were on "war path," so some
of the soldiers came back, but it was just a
story made. I learned the good white
man way, that I do not think of such a
thing, and because I love my children
trying to do the best I can for them. I
never thought to see poor Apaches men
turn to do anything that kind again. If
you heard about us please don't believe it.
I am one of your best friend. Will tell
you if anything wrong. I am happy be-
cause these Apache Indians begin to work
for themselves. Last year we have a good
crops. We raised sweet potatoes, sweet
corn, two different kinds of melons, and
a good deal of kafir corn. We have cattle
and begin to raise them. I look after
them every day. All my children and
wife and myself are all well. I am one of
your friend. CHIHUAHUA.

THE INDIAN CONGRESS AT THE TRANS-MISSISSIPPI EXPOSI- TION.

Capt. W. A. Mercer, Indian agent at the
Omaha and Winnebago reservations, will
go over to reservation headquarters to-
morrow and arrange matters before he
goes to Omaha to plan for the reception
of Indians to the Indian congress, which
will be held during the Trans-Mississippi
and International exposition. Captain
Mercer will have charge of the Indians
and has been allotted eighty acres for
their quarters. The Captain will continue
as agent of the Omahas and Winnebagoes,
as the government believe his duties as
president of the congress will not be so
pressing that he cannot take time to visit
the reservation occasionally during the
summer.—[Sioux City Journal.]

DIALOGUES AND RECITATIONS ON SHORT NOTICE.

Mrs. Marie C. Canfield, Matron of the
Ft. Totten School, N. Dak., will furnish
crisp original dialogues, recitations, farces,
comedies in several acts and song and
choruses, with or without the music, at
prices ranging from one dollar to four dol-
lars.

They contain allusions to features com-
mon to every school, are lively in action
and within the comprehension of the
children.

In ordering give all particulars neces-
sary to an intelligent selection—age of
children, if they speak English fluently,
the tribes that are represented in your
school, and whether industrial.

Enclose stamp for answer to letter of
inquiry.

INDIANS VS. WHITE MAN.

Oregon Indians complain that whereas
they are sentenced to spend thirty days in
jail for intoxication, a white man guilty of
the same offence gets but five days in jail.

A WANDERING TRIBE.

The Eufaula Journal gives this descrip-
tion of a branch of the Creek tribe:

From their far distant camp in Texas
there arrived in Eufaula a few days since
two full-blood Creek Indians of the old
Alabama stock. The two Indians belong
to a band of Creeks who left Alabama
about the time of the assassination of Gen.
McIntosh before the tribe left for the ter-
ritory. The "lost tribe" has wandered ev-
er since around in Texas, owning no land,
living from hand to mouth but preserving
their language, traditions and blood in
their ancient purity. The band has, how-
ever, gradually decreased in number till
it now consists of only 42 people. They
are now living in Polk county, Texas. It
seems that sometime since some one told
them their kinsmen, the Creeks, lived here,
had moved here from Alabama, had plen-
ty of land and a government, in short were
numerous and happy. The result is the
delegation now here. The names of the
delegates are John Blunt and Billy Jack-
son. They will see Chief Isparhecher be-
fore their return to their band. There is
little doubt but that the whole band will
come to the nation upon hearing the re-
port of their delegates, and there is no
doubt of their being enrolled as citizens.
—[Eufaula Journal.]

BLACK INDIANS.

An Arizonian says:

"The Yaqui are black Indians. They are
just about as dark as they can be made,
and they are a pretty intelligent race of
people, too. They are men of average
stature, well and compactly built. They
are good laborers above ground; but they
are too superstitious for much service
underground in mining. The average
Yaqui Indians will work from Monday
morning until Saturday noon hard and
steadily, but he must have his holiday.
That generally consists in getting a bottle
of liquor and guzzling from it until Mon-
day morning. They are our laboring peo-
ple."

THE INDIAN'S FIRST SIGHT OF A TRAIN.

Those who know, say that it was a
strange sight to multitudes of the prairie
Indians to see the first trains move so
rapidly over the level ground.

This is how a native of Bulawayo de-
scribed a railway engine: It's a huge
animal belonging to the white man. It
has only one eye [the head lamp.] It
feeds on fire, and bates work. When
the white man pumps it to make it work,
it screams. It comes from somewhere,
but no one knows from whence.

JEFFERSON AHEAD OF MANY OF TODAY.

In the latest volume of the collected
writings of Jefferson is an interesting let-
ter to Benjamin Hawkins discussing the
wisest policy toward the Indians.

"In truth," he writes, "the ultimate
point of rest and happiness for them is to
let our settlements and theirs meet and
blend together, to intermix and become
one people. Incorporating themselves
with us as citizens of the United States,
this is what the natural progress of things
will of course bring on, and it will be
better to promote than retard it."

IDLENESS A PROMOTER OF CRIME.

A characteristic of some Reserves [not
all] is the abounding idleness of the popu-
lation. Idleness, as has been pointed out
again and again, is a great promoter of
crime and criminals, and industry one of
the best correctors of evil habits.—[Prog-
ress.]

A terrific cyclone swept the Eastern
portion of Indian Territory on the 26th of
March destroying life and property in its
path.