

Outing **The Red Man.** Number.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XV INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., SEPTEMBER, 1898 NO. 1.

COUNTRY LIFE OF THE INDIAN BOYS AND GIRLS WHILE ATTENDING THE CARLISLE SCHOOL.

The illustrations below show but little of the real life of our pupils who go out to live with families, yet from the fourteen views one can gather a glimpse of the kind of staid and settled homesteads which shelter them as they grapple with the work and experiences that advance them so rapidly into self-respecting manhood and womanhood.

This question:

"How can your pupils get an education out on farms and what is your object in sending them out?" was asked one of our more intelligent girls, who requested that an answer be given in our publications.

The article which appeared in The Indian Helper of September 2, tells the story, and will bear repeating in these columns:

HOW CAN YOUR PUPILS GET AN EDUCATION OUT ON FARMS?

By getting into close relationship with people who know more than they do, and who are able to give them individual instruction.

A Carlisle Indian boy's farm father may not speak the best of English. He may never have had as good a chance when young to go to school and learn from books as has the Indian boy under his care, but if he is a well-to-do farmer, if he has learned to manage the farm so as to raise good crops; if he has learned such business ways as to make the farm return him a living, then he knows more than the Indian boy who lives with him. It matters not if that Indian boy is a college student, he is weak in comparison with the man of practical knowledge and experience.

Every boy in the land, whether he be Indian, black or white, cannot but be benefited if he knocks around on a farm for a while.

There are thousands of nameless little handiworks that all young men must learn if they do not wish to be considered weaklings.

It would be better if all the rich men in the country would put their sons for a time on such farms as we find our Indian

boys working on in Bucks and other eastern counties of Pennsylvania and New Jersey.

There soon would be more sensible men in the world than we find today, if that were possible.

How do our pupils get an education on a farm?

They get it unconsciously, without effort. They drink in practical knowledge and commonsense every day from the atmosphere of business around them. They learn to bear hard knocks.

What is a man worth if he had no hard knocks to bear when a growing boy.

Life is too easy for the Indians in the average Government Indian school that provides everything they need for but a few hours of work each day.

The hard knocks; the practical experience; the chance to battle for himself, all of these things when mastered form an education, and the very best kind.

2nd. What is your object in sending them out?



INDIAN GIRLS' COUNTRY HOME. GIRLS' COUNTRY HOME. INDIAN GIRLS WITH THE FAMILY AROUND THE EVENING LAMP. ON THE BALCONY WITH THE FAMILY.

We have answered the last question in answering the first.

The main object is to broaden the minds of our pupils; to give them the experience that all men of commonsense and good standing have had to pass through, in one way or another.

Then, too, the change of air and food and occupation is beneficial to health.

Nearly all our boys and girls grow stronger and more rugged when they go out to live for a time in country homes.

They get money, too, which makes them more self-respecting and independent.

"But MY son knew how to work before he went to Carlisle; he has money enough and he knows English. I want him to go to school and not out to work," writes one father.

Did he know how to work systematically?

Had he learned the first principles of thrift and economy?

Had he learned to STICK TO IT when he wanted to go to play, and that pleasure must sometimes be sacrificed for BUSINESS, where bread and butter depends upon one's work?

We feel sorry for such a father. He could not come to Carlisle and visit the homes in the country and see what our pupils gain, what HIS SON gains—by



EXTERIOR OF A BOY'S COUNTRY HOME. INDIAN BOY IN HIS ROOM. INDIAN BOY IN BEAN PATCH. INDIAN BOY PLOWING. INDIAN BOY MANAGING A ROLLER. INDIAN BOY HARROWING.

change of air, of occupation, of food and association, without believing in the plan.

So our object in sending our pupils out to live in the country for a time is:

1. To enlarge their experience.
2. To benefit them in health.
3. To give them a chance to earn money.
4. To learn important lessons in home life that cannot be taught in any institution.
5. To satisfy their desire for a change.
6. To give them a trip.
7. To become socially acquainted with good country people and their ways.
8. To make them self-reliant.
9. To give them courage.
10. Above all to make true men and women of them.

correct, 1; Neat and prompt, 1; Very untidy, 1; No habits for good, 2; Steady, 2; Improved, 1; Tidy, 2; Improving, 2; A little careless, 2; Fair, 2; Industrious, 3; Not careful but improving, 1; Nothing to remark, 1; Neat, 1; Exemplary, 1; Neat, dependable and prompt, 1.

Ability and Industry.

Good—51.
Fair—36.
Very good—10.
Satisfactory—13.
Very Satisfactory—4.
Industrious—12.
Able and Industrious—9.
Excellent—8.
Fairly good—4.
Medium—4.
Improving—9.

Poor, 1; Very ill-natured at times, 1; Not as good as ought to be, 1; Middling, 2; Satisfactory, 3; All that I could ask, 2; Very satisfactory, 2; The best, 1.

Habits.

Good—210.
Correct—5.
Steady—9.
Fair—15.
Very good—15.
Regular—14.
Not any—4.
Alright—6.
Very regular—2.
Fairly good, 1.
Neat, cleanly, 1.
Fairly clean, in some respects not, 1.
Not bad, 1; Middling, 1.
Not to be complained of, 1.



INDIAN GIRL IN HER ROOM.
INDIAN GIRL MILKING

INDIAN GIRLS IRONING AND CHURNING.
COUNTRY SCHOOL HOUSE.

THE INDIAN BOYS AND GIRLS IN FAMILIES.

In keeping with a custom of long standing, we give below extracts from the mid-summer reports of pupils on farms and in families, as filed in the office in alphabetical order. Out of the fourteen questions on each report to be answered monthly we select three, one in relation to Conduct, one Habits, and one Ability and industry.

Conduct.

Under the head of Conduct we found on the reports of the girls the number marked Excellent—22.

Perfect—1.
Very good—28.
Good—153.
Very satisfactory—6.
Generally satisfactory—3.
Generally good—4.
Satisfactory—16.
Always satisfactory—11.
Perfectly satisfactory—2.
Fair—7.

We consider it inexcusable, 1; Perfectly correct, 1; Sometimes not satisfactory, 1; Nothing to remark, 1; Wilful at times, 1; Pretty good, 2; Incurable, 1; Not always satisfactory, 1; Generally very satisfactory, 2; Fair with some exceptions, 1; Sullen, at times very trying, 1; Middling good, 1; Manner not pleasant, 1; Remarkably good, 1; Unsatisfactory, 1.

Habits.

Excellent, 6.
Very good, 11.
Regular, 17.
Good, 133.
Fair, 12.
Right good, 1; Fairly good, 1; Uniform, 1; Neat and careful, 1; About as usual, 1; Cleanly and tidy, 1; Nothing very bad, 1; Cleanly, moderately neat, 2; Usually correct, 1; Moral, 1; Not tidy, 1; Improving, 1; Without error, 1; Orderly, 1; Willing obedient and cleanly, 1; Not as careful as I should like, 1; Mostly neat, 1; Most of them very good, 1; Creditable, 1; No habits to complain of, 2; Correct, 3; Very

Fair, very industrious—5.
Fair, never idle, 1; Good, not very industrious, 6; Some improvement, 2; Does what she is able, 1; Fair and industrious, 1; Does her work well, 1; Learning, 1; A share of both, 1; Great ability and industrious, 1; Quite good, 1; Is becoming competent, 1; Fairly capable and industrious, 1; Above the average, 1; All that is required, 1; Willing and industrious, 1; Always at it but very slow, 1; Anything but good, 1; Industrious, not experienced, 1; No fault to find, 1; Absent minded and forgetful, 1; Industrious but dull of comprehension, 1; Fine, 1; Industrious and durable, 1; Ordinary, 1; Industrious and capable, 1; Does very nicely, 1; Still heedless, 1; Average, 1; Moderate, 1; Willing and industrious, 1; Fair but not swift, 1; Industrious but forgetful, 1; Generally industrious, 1; Commendable, 1; Careless, 1; Ability OK, 1; Can be very industrious, 1; Poor, light, 1; Ability very fair, quite industrious, 1; Indifferent, 1; Able worker, faithful, 1; Fair, slow, 1; Lacking, 1; Reasonable, 1; Industrious above average, 1; Beyond reproach; Seems tolerably able, is industrious, 1; Very fair, 2; Very poor, 1; Industry perfect, 1; Sufficient, 1; Valuable, 1; Fair ability, industry fine, 1; Appears able, is industrious, 1; Competent and correct, 1; Willing to learn, 1; Good industrious, 3; Apt and willing, 2; Fairly good, 1; Willing, 1; Useful little girl, 1; Willing and kind, 1; Does the best she can, 1.

Boys' Conduct.

Under the head of Conduct we found on the reports of the BOYS the number marked Good—233.
Very good—22.
Fair—20.
Satisfactory—3.
Middling—2.
Medium, 1; Very changeable, 1; Right, 1; Nothing extra, 1; Generally good, 1; Real good, 1; Unsatisfactory, 1; Quite good, 1; Excellent, 1; Partly good, but partly rebellious and ugly, 1; Gentlemanly, 1; Sulky, 1; Reasonable, 1; Not very good, 3; First class, 1; Respectful, 1;

Satisfactory—2.
Not very good, 2.
No bad habits, 1.
Moral but lazy, 1.
Out in evenings, 1.
Odd, 1; Always to be told to do, 1; About the same slow and easy, 1; Good with the exception of tobacco, 1; Cleanly, 5; So, so, 1; Very good indeed, 1; Slow, 1; Excellent, 1.

Ability and Industry.

Good—105.
Very good—15.
Fair—49.
Satisfactory—10.
Medium—13.
Very satisfactory—3.
Capable and industrious, 5; Can do what is required, 1; Meets our wants, 1; Very slow and lazy, 1; Steady, 1; Fairly good, 1; Poor, 2; Seems able and willing to do what is required, 3; Willing and industrious, 1; Attends to his duties, 1; Excellent, 1; Fair and will shirk some times, 1; Room for improvement, 2; Fair, 19; Industrious, 5; Bad enough, 1; He understands farming well, 1; Was wanting, 1; Willing to learn, 3; Not very, 1; Alright, 2; Pretty good, 1; Willing, 2; Good ability, 1; Commendable, 2; Able but don't do as well as he could, 1.

General Remarks on Girls' Reports.

On each monthly report there are a few blank lines left for General Remarks. On some of the reports nothing is said under this head. We cannot print them all on account of lack of space required but we give below the average of good, bad and indifferent, taking them in order:

"She is not as well as last summer although do not think there is anything serious the matter with her."

"She seems perfectly satisfied to stay this winter. She always seems happy and content."

"Conscientious in conduct and work and agreeable in manner and bearing at all times."

"She has been a very good girl."

"I am very well satisfied with her. My only regret is that I cannot keep her longer."

"I find only one trouble to speak of. She does not return at a given time when I let her visit."

"She is willing to stay and go to school this winter and we are willing to keep her."

"She is getting into my way of doing things nicely now, and so far, is a real good, obedient girl."

"I think she is improving in health. Anyway she looks better."

"I took her to Wanamaker's store, and to Willow Grove. I find her very willing, but of course she cannot do very much as she is but a child of ten years."

"She is very pleasant and tries to do her best, but is one who does not take things up as quickly as some, but I have no fault to find with her."

"She is faithful and tries to do her best. She is well and happy as far as we can judge."

"She is getting to be quite a good bread-baker and cake and biscuit maker as well. We shall be very sorry when September comes."

"I would like another half-grown girl, if you think it best for M— to come in, in September."

"She seems languid and weak much of the time. I am trying to see what much fresh air and exercise will do for her."

"I feel that she has endeavored to be obedient and please us in her work. Her quiet perseverance has won our interest."

"Her general deportment has been such that we increased her wages one dollar per month."

"She leaves with a character above reproach, loved by all who know her, faithful, true, and honest."

"She shows much interest in her work; gives us carefully prepared meals, and is always quick bright and happy."

"For more than a week my girls have not been their best selves but they are all right now and very satisfactory."

"She is getting along very nicely."

"She has conducted herself in such a manner as to win our respect and affection, and I should like to retain her permanently."

"Hope thee will let her stay with us during the winter."

"She is very good and is improving very much."

"She is very satisfactory and tries to do what is right. We are very fond of her."

"She is getting along nicely; doing very well and tries to please."

"She continues in her same way; doesn't exert herself nor take hold of work as a girl of her age and strength should, giving me no room to advance her wages."

"She is doing very well; reads and attends Sabbath School and Church, and has improved in many ways since she has been here."

"She spit up a good deal of blood two weeks ago. I can't say what caused it. She has a very poor appetite, but is so sweet in disposition and complains never."

"She is just as obliging and sweet as when she came six weeks ago, and it is a pleasure to see her about the house."

"She is improving slowly and begins to have thought about her work and take pride in her appearance; and I think if I can keep her over winter it will be a good thing for her, not to begin all over again."

"She is doing nicely; is taking more interest in her work than when she first came; she seems to feel at home with us."

"Gave her a trip to Tolchester Beach."

"There is no improvement in her work; is very careless and breaks so many dishes, and has got to talking back very ugly when spoken to about anything."

"She is a very good little girl. She minds me and is willing to learn both work and books."

"She is pretty good-natured, but that is in her favor as she is so absent minded and careless."

"Her manner and lack of interest may be due to homesickness, but I feel absolutely worn out with it. The more we try to help her and make her have a good time the worse it is."

"I am going to take her to Germantown this afternoon for a few days' outing."

"She is doing much better since Miss Shaffner's call, and I do hope she may continue, it is so much better all around."

"She has been obedient and kind; is of a remarkable good disposition; was loved by all; were very sorry to part with her."

"She is a bright cheery worker, I think she can soon take charge in the kitchen and relieve me."

"I am glad to be able to give so good a report, she has given me no trouble."

"She enjoys her bicycle very much, she seems perfectly happy."

"Very satisfactory."

"She wishes to return to Carlisle for the winter, and I think it best she should do so."

"Has grown somewhat careless in some little things while in others she is improving."

"She is doing very well, would like to keep her this winter."

"I would like to keep her out this winter."

"I make the change with her not because I do not like her but because it is absolutely necessary for me to have help that does not go to school. I am sorry."

"She was taken to the city and back and was not charged railroad fare."

"She has been doing very well; she seems willing and anxious to acquire a knowledge of housework."

"She seems to be entirely cured of malaria, we will try and be careful of her."

"She has been a very good girl. I am pleased with her. She seems to be happy; has had more to do than in a private family."

"I have been giving her, her wages as she seems capable of taking care of her money. She has not spent any except in carfare, stamps, etc., since she has been with me."

General Remarks on Boys' Report.

"He has had very little out-door work to do this month and is able to render assistance in the house, though he does not altogether like it."

"He wishes your consent to take in one of those \$10.00 excursions with another boy to Niagara Falls sometime in August to be gone three days. It will cost him about \$15 or \$16."

"He is a good manly, boy but his mind is not on his work."

"He is headstrong, does not like to obey. Tells me he will not do it and I cannot make him do it."

"I have been away for a week, the boys have been running the farm and very well too, every thing was all right when I got back."

"We would very much like to keep him with us next year if he can stay out. He

"He having been a pretty good boy in the busy season we took a day off and went to the Zoo and Willow Grove Park, and saw the many sights."

says he would like to stay if he can. We all like him."

"He left last night without our knowledge, trunk and all. He has been sulky and ugly for a week, do not know where he went, has been running out considerably of late."

"We are not so well satisfied with him, he does not do near so nice as at first; seems he has lost all interest in work."

"He is a little slow but steady, has not given me any trouble, well liked by all in the neighborhood. I hear he has joined the Methodists at their camp meeting."

"I have thought of keeping him all winter; he is growing fast and will need some clothes and shoes for the winter season. Do you supply them? He does not want to take up any of his wages."

"He is able and willing."

"No trouble to get along with him. He is reliable, honest, and industrious."

"He has been a faithful, good industrious boy. He attends service in the village, and in the Parlor when we have song service."

"He says he would like to stay and work this winter, and I would be very glad to have him stay as I will have to have some one."

"He acts as though he had no boss, that he can go and come when he pleases last Saturday night he went off without permission come home after 11 o'clock. I don't care to keep him iff he is to go and come when he feels like it."

"I find him improved with work and conversation, and he shows a desire to learn the different kinds of work and the meaning of words he hears used."

"He gave satisfaction during the month."

"He possesses very little of either ability or industry."

"He desires to please and is industrious."

"He is obliging and industrious."

"He has been a willing and useful young man, and I have nothing but good to report of him."

"He has been and is an industrious, obliging boy. He attends morning and evening service."

"He has filled all requirements."

"He has been better since Mr. Thompson has been here, was quite saucy before."

"He is doing very well, it seems to agree with him here for he is getting stout."

"Good boy."

"He has been a most willing and obliging boy."

"He is doing well, and is getting to be a strong boy."

"He says he has not used liquor this month. I do not believe him."

"He has correct ideas of the way in which things should be done, and carries them out, is gentlemanly and pleasant to have about."

"He has improved in his working ways very much."

"His ability is fairly good, his industry is slow and dull, thinking that it would brighten him up I advanced his wages to \$10 a month, but is still slow."

"He has not used liquor that I know of, but has used tobacco."

"He is well. He has to work right hard but he is made of the right stuff. He does not complain for he has good grit. We like him very much."

"You expect me to know where he is on Sunday. You gave him the privilege to get a wheel. Now I do not know where

he goes. He starts off Sunday morning, does not come back until night, and then asks for supper after everything is done. The best place for him is at Carlisle."

"He has tried to please and is learning nicely. Has some time to himself every morning and afternoon and bathes in ocean almost daily."

"Sorry to lose him in such a busy time. He tried his best to please me."

"I can find no fault with him in no way."

"L is a better boy than he was but T. is worse. He called me a terrible name. It was a cursing word."

"He was a fairly good boy."

"He can work well but he will not be thorough. It is a great inconvenience and loss of time to try to teach him."

"He is devoting all his spare moments to a mastery of a wheel. Has shown much interest and more perseverance and energy than I supposed he possessed."

"We would very much like to keep him with us next year if he can stay out. He says he would like to stay if he can. We all like him."

"He is a very good boy."

"He does not go to church much lately but most of the time he is home, so he is not in bad company or mischief, but he thinks it is too far to go to church."

"He has worked well during harvest and all through the month."

"He is doing well."

"Industrious, but slow."

"He is both able and willing."

"He is bad; habits not very good; and ability and industry poor."

"Works good, but has had a bad time; went to the grove without my consent, missed the trolley and did not get home until morning, he promised never to do it again, he worked all right all day, never showed any sign of fatigue."

WHAT OUR PUPILS THEMSELVES SAY OF THEIR COUNTRY HOMES.

From letters we have been privileged to see we gather the following:

"I am very good condition all this summer. I think I will stay out all winter."

"I will tell you that I am well up here."

"It does make me so angry to think they want me to stay out for my health. I would rather go home and stay all winter than to stay here under such rules."

"I have a nice time here. I have one little pet."

"I like my country home very much. I live out on farm."

"I don't know if I am going to stay out this winter. I don't want to stay out."

"We have lots of vegetables this summer. We got lots of pears, apples, and peaches."

"We are back from the sea-shore. I had a nice time while I was at the sea-shore. I went in bathing in the ocean. It was grand. The beach used to be just black with people. Well I must tell you what I am going to do this winter. I am going to stay out and go to the same school that I went to last winter. I would not stay out if it was not for the school."

"I have all the watermelons I want. It is not so cheap as it is here, but these folks buys lots and we eat all we want. I have never been sick. I am in a good

"I like my place very much. I am reading Ben-Hur and like it very much. I go out bicycle-riding nearly every day, I am so fond of riding."

health ever since I came here. These folks would like for me to stay with them all winter and go to school with the white children as I have done at Merchantville, but I would rather go back to Carlisle."

"I have been very well so far where I have lived. Am having alright time."

"I like this place very much."

"It was a wonder to me that Ed. did not come with her for Carlisle is the very and only place for a boy to be made a man of worthiness."

"My dear Father: I am still enjoying myself out in the country. I hope you are all well for I am as well and happy as ever."

"Papa I heard today that I must stay for this winter. I will go to school all day and then maybe I will get ahead of my classmates. My country mother took me to Philadelphia last week. I had a very pleasant day and seen so many things and seen such large stores. It was very interesting to me. The pears, peaches and grapes are all ripe and I just have good times eating these fruits."

"I was glad to get a letter from sister. She said she heard that I was sick but that's not true. I am well and happy at my country home. My country folks have been so good to me ever since I came out here and they want me to stay out. R— is going to stay out too and we hope to learn a good deal if we can."

"I am getting along nicely and hope you are the same. Dear father I am not going back to school I think if Captain let me stay out for the winter if I can."

"I also can say that I have plenty of work to do. I expect to be a strong boy when I return back. It will be a disgrace if I can't run our own farm. My folks are well pleased with me. O, my I believe this is first year I ever had so much ice-cream"

"The 15th of this month I shall leave Concord for Jenkintown, Pa., where I will live for this winter. I do hope that it will be as nice there as it is here. I hate to leave Mrs. M— for she has been awful good to me since I have been here."

"It has been a year since last April since I came here, but I have been like the place so well that time flew past before I recognized."

"August 31st I baked a chocolate cake to take along to school. Don't you think I am learning fast? I am taking some apples along to. I had my picture taken last week you may expect one soon."

"I have joined the Loyal Temperance Legion meeting and we have it here every two weeks and that is in the Quakers meeting-house."

"I have been trying very hard to be a good girl, but I suppose I have been naughty in some way or other from the looks of my report, but I am not going to let that discourage me, I am going to try harder for I know I have not been doing just what I ought to, or my report would be better."

"I am very glad to let you know that I am well out here on the farm."

"I am having a good time this summer."

"You know this is the first time I went out the country and I like to stay here very much."

"We been making pickles all this week. That I never heard of. We done up corn and blueberries last week."

"Dear Father: I cannot thank you enough for sending your children to Carlisle. I know that you miss us but we are all trying to get a good education."

"My purpose of writing these few lines is simply to inform you that I am still having a jolly old time here way out in the country."

"I am well and happy."

"Will let you know that I am getting along very nicely."

"I am going to stay here all winter and go to school. I wanted to stay. I kept

hoping and thinking I could stay. I am better off when I am out than when I am at the school."

"I am going to stay out all winter, and I like this place. I earn 8 dollars a month."

"I often think of you but I never get homesick. Miss Shaffner is our school mother, came to see me. I was very glad to see her. I am learning how to cook and do other things."

"I am out in the country this summer and like my home very much. My country father and mother are very good to me. I am well and enjoy the work and the pleasure I have. This morning when I was coming away from my home to go to church my little country brother wanted to come along with me. But he could not come so he followed me quite a distance and then he fell down on the ground with his face downward and cried. I went back and picked him up."

"I am well and getting along very nicely, I expect to start to school Monday."

"I went to the Ocean last Tuesday, and we had very nice time, there were lots of people went out bathing and it was fun to see them swim and see the water come up."

"It was very warm today, I and the boss had to go in the shade to get little breathe."

"I am getting along well and I am always happy, and having lots of fun. I am going back to the school in middle of September. I try and learn all I can while I am in the school."

"To-day we were putting up fruit, for my part I thought the kitchen pretty hot this afternoon, but still we got along nicely. What we did to-day we wouldn't have to do tomorrow."

"I am still out farm yet. But I kind think going back to school this fall."

"I am going to school out the country at West Chester, Pa., and will stay out through the winter."

"I did make 50 dollars this summer but I spent nearly half."

"I have enjoyed my time here. I am well and am getting along as well. I had intended in stay at Carlisle for the winter and then I thought I would learn more in the country and attend a country school also than there at Carlisle, and I will try to make use of my time to the best advantage while at Carlisle."

"We are picking peaches. We have also watermelon. We eat four watermelons a day. We have much melon to. This is all."

"I will tell you that I am to stay out all winter and I expect to learn all I can."

"I am still at the same place that I was when you wrote me. And I am going to stay on here. It is a nice place to stay at."

"I am well and happy most all the time doing the best I can in my work."

"Father this morning I bought five cents worth of writing paper, and I think that is better than spending money for tobacco."

"I am going back to Carlisle the 15th of this month. I am sorry to leave my good people I am living with, but I hope to see them all again."

"We have been busy canning peaches so you may find a few stains on this paper, but it is going just the same."

"I am well and happy as well. I have very good place this summer."

"We have large yellow peaches out at the farm and they are as big as a base ball and we have everything that you can imagine and the plums by the bushels."

"On Wednesday morning our sister was packing her trunk and I got all the breakfast, and she eat her breakfast. She was very much pleased, because I got the breakfast."

"I am getting along the same as usual. I have been thrashing for one week with

a steam thrasher. I like it. The people do not thrash in the east like they do in the west, they do not rush so much. I think all the next week I will have to make horses in the corn."

"I am tired of my country home; it is good for I earned money but I won't have much after all."

"Mamma, dear, it will not be long before I go back to school, so don't weary about me staying out."

"I know we can not stay together all the time some day when you leave me what could I do? I have to look out for myself and this is the only chance I have."

"I am well and happy as well. I have very good place this summer."

"I have had a nice time with Mr and Mrs. D. all the time They like me to stay with them again this winter. The school is too far for me to go and is about two miles from Mr. D's home. I have ask to go back to school. But I like it here."

"I am well and strong."

"I haven't stay out for winter yet, since I have been there at Carlisle. So I am going to stay this winter."

"I'm not going back to Carlisle this winter, I am going to stay out, but not at this place, I am going to change my place. I got a letter from one of my friends at Lansdowne, that would like to have me come over there very much, I don't like to go to school where I would be the only Indian girl as I would be at this place. So I told our matron, Miss Shaffner, when she was here, about it, and she thought it would be very nice if I would stay out this winter and go in a higher grade when I go back to school."

"I have two weeks and two days to stay here, before I am to return to the Carlisle school once more I would like to come to this place next summer if I knew the people wanted me. I am well and fat. I can't brag about my report this time because I am writing this letter before it is made out, but I hope it will be good."

"I am learning to do lot of things. I canned a can of black berries myself. I have learned to embroider."

"I am well this summer, only they say that I am not getting so fat as I generally do every summer."

"When I get scolding I can't stand it without saying nothing, I always answered her. When she scolding me it just because she is like to scold us all the time thats all, and if we go outside about five minutes as sure as the time going we get scold."

"This will be the last letter you will get from here for I am going back to Carlisle some time next month. I am glad that I am going back but still I'll be sorry to leave these folks."

"I've had a very nice time this summer. I've had a good many trolley rides to the park which is a lovely park."

"My country mother wishes to be remembered to you and mamma, she is good and kind to me. I have a lovely home."

"I went to a picnic and had a very nice time with my friend L. We took the little white children in the woods and had a very nice time with them. We came back just in time to eat our dinner and had a great many nice things for our dinner. And then about four o'clock we had ice-cream; then the man called the roll for the Sunday School pupils to get their candies, then after that we all came home. L. and I were the only Indian girls there and we enjoyed ourselves just as much as the other people did."

"I have stayed out three weeks longer this summer than I did last summer, but the time went by so fast. I have such a lovely home I feel very sorry to leave it but I have had a rest from school life and studies that I think I am ready to take them up earnestly for the next year. We bring our school books out so we can study them during the summer."

"I have talked about my Indian home and all of you very often this summer to my patroness. I am much stouter and weigh heavier that I did when I came here in May. We have had lots of fruit and berries all summer and I have had a good appetite and am real well."

"There are no Indian girls within five miles, but there are white girls and I am not unhappy."

"I am getting along very nicely in health."

"This will be the last letter you will get from here for I am going back to Carlisle some time next month. I am glad that I am going back but still I'll be sorry to leave these folks. Mrs. W. has been good to me and took good care of me. I do sometimes get a scolding but it is my own fault. I have learned to love her."

"We are having nice peaches here. I just eat and eat. I don't seem to get to many. I just enjoy my work here. I have times to myself."

"We have two boys, one about three years and a half and the other two years and a half. A girl baby three months and over. We do not count them for getting meals, for milk is their important meal. So you see I don't do so much work. I am going to stay out this winter."

"I have good time with the goat in the evening. I have a good place and I like it too."

"This is the last month I'm here until September 14th I guess. I'm very sorry to leave my country mother for she will have to do my work, but I cannot help it."

"I like to be out here for it is nice and cold. In the winter when the snow is on the ground we always go out and play snow-ball."

"Mrs. W—— has been good to me and took good care of me. I do sometimes get a scolding but it is my own fault. I have learned to love her."

EDWARD MARSDEN.

The above name is very familiar to our readers. In the Seattle Post-Intelligencer is an interesting account of Edward Marsden so true to life that we give it in full, and are happy to add our testimony to the excellent worth of the subject of the following sketch.

The Story.

Staying at the Occidental hotel is a full blooded Tsimpshian Indian, who has plans for the future of Alaska and his people. He is Edward Marsden, 29 years old, a graduate of the Sitka industrial school, of Marietta college, Ohio, and of Lane Theological Seminary, of Cincinnati. From the last named institution he has just graduated and is now on the way back to his home on the island of New Metlakahla, Alaska, to labor as a missionary among the heathen native of the great Northwest.

Mr. Marsden may be termed a remarkable man. He is certainly a striking illustration of the possibilities—the realized possibilities—of the Indian character. Of course, it must be granted that his is an exceptional character, yet even so, the statement holds good, for he is an Indian from head to toe. A list of his varied attainments, picked up here and there about the country, nearly makes one gasp. Behold them:

Bricklaying, clock repairing, house painting, gardening, tinsmithing, store and bookkeeping, steamboat engineering, machine handling in general, piano tuning, land surveying, printing, typewriting and some others. Besides which, he is a student in the law department of the Cincinnati Young Men's Christian Association and a member of the class of 1899 in the Chautauqua literary and scientific course. His first summer's work, entered into at the age of 9, is said to have netted

him \$3, a pair of trousers and a sack of Irish potatoes.

He speaks the English language correctly and with excellent choice, and is thoroughly conversant with two of the three Indian tongues spoken in Alaska, the Tsimpshian, which is his own, and the Thlingit. In both of these he will preach.

He has traveled extensively in British Columbia, Alaska and the states. Studying closely the educational and mercantile institutions, municipal governments and social organizations in general. To some of the Alaskan papers he has contributed articles on various topics of the day.

In conversation with a Post-Intelligencer reporter at the hotel last evening Mr. Marsden said:

"You ask me what are some of the urgent needs of Alaska. Let me say that among others, Alaska needs four things, namely, the introduction of Christianity, the erection of educational institutions, the development of industries, and the establishment of a better system of law and government. These things we must have if all of us are to stand on an equality with the great American people, or any other civilized people. Give them to us to all of us, and we will add to the Star-Spangled Banner a new star, a bright north polar star.

"I have very great confidence in the ultimate future of Alaska, and I believe that in this work of development the Alaskan Indians will bear a conspicuous part. It is very true that the task of civilizing the natives, especially those of the more northerly portion of the country, will be one of immense labor and untiring, ceaseless effort, but I do not for a moment doubt that in the end it will be accomplished.

History has shown that heathenism can be converted to civilization only by the introduction of Christianity. My purpose is to give my life to the work of spreading the gospel in Alaska. Though it is true that a large proportion of the 25,000 or 30,000 natives is in a state of heathenish degradation, yet my life and observation have shown me that the native character is easily susceptible to good influences, capable of intelligent reasoning, and not hardened in instinct. From these facts I think the labor of Christianizing will be not only successful and broad in effect, but speedy and permanent in result.

"One of the most interesting places in Alaska is the town of New Metlakahla, my home. The population is 1,000, and, except in the matter of educational work entirely self-supporting. The government is not communistic, but is laid somewhat upon that line. The industrial works include a cannery, a large sawmill and a corporation store. All of these are owned and operated by the people, each person receiving yearly dividends from the outputs.

As nearly as I am able to judge, the average individual family wealth of the people is \$500, though some have succeeded in doubling, tripling or quadrupling that amount. There are no poor in the town.

"In 1887 the Tsimpshians migrated to the island of New Metlakahla from Northern British Columbia as a result of trouble with the English clergy and politicians. They founded the present town. In 1891 congress passed a bill giving the island to them in reserve. Four years later gold was discovered in the island and miners flocked in from all parts of the country roundabout.

The reservation of the Tsimpshians at once became odious to the newcomers and steps were taken by their instigation which finally led to a bill which is now in congress, taking from the Indians and throwing open to public possession all of the island except one small arm, on which is situated the town of New Metlakahla.

This bill, I hope and believe, will never pass. It is exceedingly unjust and its inevitable effect would be to stifle all development of the Tsimpshians. To give one illustration: The town water supply is piped from the top of a mount-

ain three miles away, outside of the arm I mentioned. If the island were taken from the Indians and thrown open to public possession they would immediately lose this supply. From the standpoint of equity the movement is a most unjust one.

"The Tsimpheans have in them the making of good and useful citizens. I earnestly hope the United States Government will not only drop the bill to dispossess them, but will do away with the right of reservation and give them absolute possession and use of the island. Certainly such a concession can be well afforded and would bear most excellent results."

Mr. Marsden, when he leaves Seattle two weeks hence for his home in New Metlakahla, will take with him a piano, the first to make its appearance among the Tsimpheans. Needless to say, it will be curiously and delightfully received, for the Tsimpheans are a musical tribe. In the large church at New Metlakahla—the largest in Alaska, having a seating capacity of 1,200—they have an organ, but a piano will be an innovation.

Mr. Marsden owes his education, training and theological plans very largely to the Rev. William Duncan, the venerable and well-known Alaska missionary; to Dr. Sheldon Jackson and to Gov. Brady, of Alaska, for all of these gentlemen have taken an active interest in his progress and helped him greatly by their encouragement and confidence. But for the three years of good work at the Sitka industrial school, the four at Marietta college and the three at Lane Theological seminary, Mr. Marsden may look proudly to himself.

HOW A ROUGH SOLDIER WAS CONQUERED BY LOVE.

Let our Indian officers and others read the following story and profit by the recital.

A soldier in the Army of the Potomac was the terror of his company. He was disobedient, cruel, quarrelsome, and vicious. As a result he was often terribly punished, but there was no reformation. In due time, by the fortunes of war, a captain from another regiment was placed in command of that company.

The very first day the orderly sergeant informed the captain of the terrible character of this incorrigible soldier.

That afternoon the man perpetrated some misdemeanor, was arrested by a sergeant, and brought before the captain.

He looked at him for a moment, and, speaking to the sergeant, said:

"Let him go to his quarters."

"Shall I keep him under guard?" inquired the sergeant.

"Oh, no," said the captain quietly.

That evening the captain called his sergeant and said, "Go down to Mr. Blank's quarters and tell him to come up to my tent; I wish to see him."

"Shall I bring him up under guard?" inquired the sergeant.

"Oh, no," said the captain. "Just tell him to come. I guess he'll come, if you tell him."

In due time the soldier stood inside the captain's tent, cap in hand. He was of fine physique, brave and daring.

"Take a seat, sir," said the captain.

The soldier obeyed, but all the time looked defiance. The captain inquired of his home, his relations, etc., and then said: "I have heard all about you, and thought I would like to see you privately and talk with you. You have been punished often—most times, no doubt, justly, but, perhaps, sometimes unjustly. But I see in you the making of a first-class soldier—just the kind that I would like to have a whole company of; and, now, if you will obey orders, and behave as a soldier should, and as I know you can, I promise on my honor as a soldier, that I will be your friend and stand by you. I do not want you to destroy yourself."

With that the soldier's chin began to quiver, and the tears trickled down his cheeks, and he said, "Captain, you are the first man to speak a kind word to me in two years, and for your sake I'll do it."

"Give me your hand on that, my brave

fellow," said the captain. "I'll trust you."

And from that day on there was not a better or more exemplary soldier in the Army of the Potomac. Love conquered. —[Selected.

FORGETS NO ONE BUT HIMSELF.

The Story of an Army Hero.

(Special to the New York "Press.")

ATLANTA, July 13.

Here is a great illustration of the stuff out of which the American soldier is made.

On a cot in the Army Hospital at Fort McPherson reclines a Captain with four Spanish bullet holes in his body and limbs.

On July 1 that Captain was in the advance as our men swept up the San Juan hill.

A bullet struck his leg, but without stopping to stanch the flow of blood he pushed along, calling upon his men to follow.

A private sprang forward to carry him from the field, but with a leap the Captain was on his feet again, pointing his sword to the summit of the hill, calling out:

"Steady there, on the right. Forward!"

With the blood dripping from one leg and his sword hand marked with the same stains, he led his brave followers on a few feet, when suddenly he reeled and dropped to the earth again. This time he lay there without an effort to rise.

He could not rise, for two bullets had hit him at the same time.

Again help came to him, but again he thought not of himself, but victory.

"Go on," he said to the soldiers who bent down to help him. "You are needed there, not here! Take that hill; tell your comrades I say to be the first to reach the top! Take that hill, I say. Forward."

A wild yell answered the wounded Captain's orders, and in a second his men had passed him.

Reclining on the ground, half raised on his elbow, that Captain forgot his pain as he watched with pride the unbroken line and the steady tramp of his men as they moved on. A half hour later the Captain felt himself lifted into a litter, and then all was a blank to him until he awoke to find himself in a field hospital with a surgeon and a Red Cross nurse near him.

"There, that'll do," said the Surgeon, seeing that the Captain was about to speak; "be quiet and we will try to pull you through."

"Pull me through!" said the Captain, impetuously and determinedly. "Pull me through? I guess you will. I am all right. Go on to some poor fellow who needs you."

The next day that same Captain was jolted over a rough road in an Army ambulance to camp McCalla, miles away. Then he was transferred to a hospital ship by litter and boat. That ship brought him to Key West. There the litter came into play again as he was carried to the hospital train, which began the journey to Atlanta. On the way up the train had a rear-end collision, jolting the Captain's bunk.

To day he props himself on his elbow and exchanges pleasantries with Atlanta women who carry him flowers just to have a word with an American who won't give up.

"That man is a wonder," said Miss Julia McKinley, President of D. A. R. Auxiliary Corps. "He doesn't seem to know that he is a hero. How many men could go through what he has and live? Why give me a hundred men like he is and I will whip the world, if you don't kill them."

That Captain is John Bigelow, Jr., of the 10th Cav.—[Army and Navy Journal.

Genoa is to have a new barn worth \$1500 and \$3000 have been appropriated for an electric-light plant.

The Shoshone, Wyoming school, is to have an electric light plant, at a cost of \$2000, shops for \$2000 and a hospital building costing \$1500.

WHAT WILL MY EDUCATION DO FOR MY PEOPLE?

Is the title of a well composed oration by Miss Addie Brunt, delivered at the commencement exercises at the Chilocco School, Oklahoma, in June. She said:

My people are the Indians, or in other words the wards of the Government. Those who get rations, payments and schooling from the money set apart for such purposes according to treaties. Those who live on reservations, who have not the rights of a citizen, and a good many who are not yet civilized.

Our people have always been treated as if they had no right in the United States, as if they were no more than animals and had no feelings. They were driven west when the country was first settled, and crowded up into small reservations and treated as if they were a foreign nation. Had the white man been kind to the Indian at first he would never have been the savage he has. Unkindness makes a savage of any human being. The effects of this unkindness is seen in the fact that it is so hard to get them to understand the value of education. Some of them imagine that we are learning the white ways and forgetting our Indian people, and as they do not believe in changing, but keeping the ways of their forefathers, it is a difficult problem to solve.

A great deal of this work has to be done by the young Indian men and women who are receiving their education in our training schools. Our training tends to break up the reservation system which must be done before we make rapid progress. While waiting for this we need not be idle but can quietly and perseveringly work to advance our reservation homes. We can go to work and show our people that we have learned the value of work, teaching them patiently that labor is the salvation of our people. Then if it is so that we are fitted to hold responsible positions we can let them see that we can earn our own money, and that we do not have to depend on the Government for our payment or rations, but that we are free, independent men and women.

In solving the problem of teaching our people the value of education we have not only their ignorance to contend with, but we have to contend with a people who claim to be the most enlightened people on the face of the earth. There is but little use for us to try to explain to our home people the necessity of becoming civilized if we are not treated like civilized men and women. What use to show them how they are treated? What is thought of them on account of their being dependent on the Government?

Teach them the value of education, endeavor to show them that there is no other way of becoming citizens of the United States and a free people. Let the educated young Indian men and women have an equal chance with your white man and woman and the value of our education to our people will be untold.

THE OMAHA INDIAN EXHIBIT.

BY AN INTERESTED EYE-WITNESS.

The editor of the Indian News, published by the Genoa Indian Industrial School, in Nebraska, which school is the nearest to the Trans-Mississippi and International Exposition, has special advantages in seeing things as they are, and from the standpoint of an interested person. We give below some extracts from a letter to the News:

The following schools are represented in the exhibit made by the Indian bureau. Non-reservation schools: Carlisle, Haskell Institute, Genoa, Carson and Pipestone.

Reservation Boarding Schools: Hoopa Valley, Calif., Winnebago, Nebraska, Cheyenne, Arapahoe, Segar and Riverside of Oklahoma, Crow Creek, S. D., Oneida, Wis., Puyallup, Wash., and Klamath, Oregon.

Day schools:

Sabatha, Patrous, and Capitan Grande of the Mission Indian reservation in Cali-

fornia and No's. 13 and 20 of Pine Ridge also No's. 7 and 14 of Rosebud, S. D.

Fort Shaw, Montana, sent pictures of the grounds and pupils as did the Agricultural school of Standing Rock reservation in N. D.

The space allowed the Indian Bureau is 15x40 feet, it is to the left of the main entrance, next to the exhibit of the educational bureau. The space is altogether too small and the cases containing the exhibits are crowded very close together. Several of the articles sent in could not be displayed on account of there not being enough room.

Miss Alice Fletcher had charge of arranging and installing the exhibits and should be complimented upon their arrangement.

Carlisle Specially Mentioned.

There are seven cases. The cases were made at Carlisle and they may be compared carefully with other departments in the Government building and only one decision can be arrived at, the writer heard it said by many, "These cases are as well made as the best," then there is about 40 square feet of wall space which is covered with pictures.

The exhibits from Carlisle consists of various pieces made in blacksmith shop such as horseshoes, buggy wrenches, pieces of chain, hatchets and hammers, tinware, shoes, uniforms for both boys and girls and some fine fancy work by the girls. Of course the Sloyd exhibit takes the lead as it should. Many splendid pictures of the school conclude an exhibit of which no school, white, black or red need be ashamed. Then follows Haskell with its splendid Sloyd exhibit of twenty pieces. Uniform suits, girls' dresses, harness, strap work, shoes and work of the blacksmith-shop boys, all good, and showing to what a high degree of efficiency Haskell brings her young men and women.

Phoenix has a model of her band-stand and a red-wood cabinet made by some of the Pima Indian boys, also several photographs of grounds and buildings.

Carson School, Nevada, has a large gong, buggy-wrench and a hammer, all of the pieces show splendid work, one could hardly be convinced that Indian boys could make as fine a gong as the one on exhibition.

Pipestone has several pieces of fancy work, contributed by the girls.

Of Genoa nothing need be said as to what our exhibit consists of, as the readers of the Indian News are informed concerning it already, but pride in our institution and in the good work being done by her, urges us to write, that Genoa takes no back seat at Omaha. Several of our best pieces of work were left out on account of space.

Sloyd.

Of the exhibits made by the reservation boarding schools, the Cheyenne, Oklahoma, and Crow Creek, S. D., schools should receive special mention. The Sloyd work of the first mentioned school is first class and is more admired than ever when the circumstances connected with the working up of the exhibit in the first place are known. Supt. Veits had no Sloyd teacher at his school, he had been much impressed with the good features of Sloyd as illustrated by Miss Ericson of Carlisle, at the Institute last year. He went to Carlisle and received instructions from Miss Ericson and returning to his school he imparted the knowledge gained to one of his employees and the result is shown by the splendid exhibit from that school. It shows what can be accomplished provided one is thoroughly interested in this great work.

The clay models from the Crow Creek School are good, especially the "Relief plan of the Farm." The exhibit contained a small Croquet set, Dumb bells, and Indian clubs.

To one not acquainted with the work of the Day school the exhibit from Rosebud and Pine Ridge will be an eye-opener. It would not be expected that the girls could make as good dresses as those in larger schools, but when you are looking over the Indian exhibit compare their work

with the work of older and larger schools, it will surprise you.

The literary, or school room exhibit is at somewhat of a disadvantage; it is enclosed in a case, which, while fitted out very nice for the purpose intended, is closed up entirely with nothing to show what the case contains. Not one person except the writer opened it during the three or four hours he was looking over the exhibit. It is certain to be passed over unless attention is called to it, by an attendant.

Photographs, large, fine ones are there for visitors to look at and admire, and many of the schools are represented.

This concludes the school part of the exhibit; as to the other, it is made up of Navajo blankets, baskets, and part of a case of fancy needle work by Indian women who have been instructed by Miss Sybil Carter. Two studies by Angel Decora of Winnebago reservation, a pupil of Howard Pyle received many compliments.

AN INDIAN RESERVATION IN A BUSY CITY.

It will probably be news to a great many Philadelphians, and to more outsiders, to know that a lot, which lies vacant and without a building in one of the busy parts of the city, is an Indian Reservation made by William Penn.

It is down on Second Street, just above Walnut, in earshot of the heavy drays and carts that pass continually by. In the midst of modern civilization and bustle and rush, it stands as a sentinel of the past, a relic of the early days of Pennsylvania.

You go through two swinging iron gates next to the old Union Telegraph Station, and up a little alleyway, paved with cobblestones, not half a minute's walk is needed to bring you to the spot where the Indians used to come to build their council fires.

Penn's generosity cannot be questioned, as a usual thing, but in this particular case it is doubtful. For this Indian Reservation is scarcely large enough to give turning room for a heavy wagon and a pair of horses. A high brick wall bound it on two sides, a wholesale liquor dealer's warehouse backs up against the third, and it is open only on the narrow alleyway guarded by the iron gates.

When the Indians used Philadelphia as their metropolis, and came down the Delaware and over across country trails to hold their councils here, they needed some spot for a trysting place. It was to this purpose that Penn consecrated the few feet of ground on Second Street, a place especially convenient because of its proximity to the river.

The echoes of the stealthy tread of red men's feet hang around the unkempt place still, but there is no mark to tell its former use.

Penn's fiat, however, still holds good. It is to be an Indian Reservation, and no building can ever be placed there. So the vacant lot has stood for the last century, held in trust for the owners, who will never come.—[The Philadelphia Press.

INDIANS DISCUSSING.

The Creek Indians are holding meetings at points all over the nation, discussing the relative merits of the Curtis bill in the treaty. They are mostly opposed to voting at all, now, but are gradually coming round.—[The Indian Journal.

THE ONLY REMEDY.

Individual ownership of land is the only remedy which will prevent monopoly and exclude the intruder. To repeat the time worn but unheeded advice of dead leaders, that allotment is our only refuge for the people of the country, is not out of place even after the lapse of thirty years. Wise men and honest men have tried in vain to impress the necessity of individual ownership, but it has remained for necessity to make it a reality.—[The Indian Sentinel.

HARDER LOT THAN THE INDIANS.

It might be well for some of our Indian people who are disposed to feel that the United States Government does not do enough for them to read this little story from a widow to the Rev. Dr. Edward Everett Hale, picturing her trials and hardships while raising her children in a mining camp.

In the Department of the Christian Register, conducted by Dr. Hale, we find her letter, in which she says:

"I am a widow. Have three children, aged twelve and one-half, eleven and nine years four months. Have been a widow since Jan. 2, 1891.

I live in a mining camp. When we came here, there were then some two thousand people (Americans). There was a so-called "boom," there was work of all kinds for both men and women.

I was left almost destitute. I had my home. For several years I took in washing. I have heart trouble, which was aggravated by the altitude, seven thousand five hundred feet; and add to that the contraction of the chest caused by stooping over the wash-tub. I was compelled to hire a woman to do the work.

At last I had enough money to fit out a dining-room, and I took some day boarders. All this time the camp was going down.

Finally, the company Hotel was vacant; and I was offered it for care-taking, until times improved so it could be let again.

I moved my furniture I had worked so hard for into it, occupied it for nine months and it was burned to the ground with all my stock of provisions, furniture, clothes, and money. Saved my children; also the boarders, of whom I had eight. This was in 1895, since which time I have not earned \$100, with four mouths to feed and the same bodies to clothe. We did not any of us save a complete suit.

All these years we have had no church, no Sunday-school, poor day-school, sometimes taught by a Mexican. For the past twenty months we have had but ten weeks, school. Now the school board is Mexican entire, cannot converse in English language, much less read or write; and the Mexicans are very much against people of different religious views.

For several years mine have been the only Americans in the school. They have had no playmates. Since war was declared, they have had a hard time. The Mexicans claim loyalty; but are they?

At present there are about five women and about twenty-two men (Americans) in the camp, not a man working for pay. Several are placer mining. They make from nothing to \$1 a day, oftener 10 to 25 cents. They do their own washing and cooking. I have done sewing; but there is absolutely, as far as I can see, nothing to do.

Some three months ago my only sister died in my native State. I intended to go to take care of her family. The doctor said it would be like murder to take children raised here to that low, malarial country at that season of the year. It is on the river. So now I must move from here: work I must have. This camp is twenty miles from railroad.

I have tried to raise my children right; but now they are at such an age that I feel they must have schooling and be brought in contact with other children.

Just stop and consider their lives. Never heard a public speech, sermon, a band, national songs or tunes, never heard an organ, piano, never even heard a hymn sung except as I can sing them.

My eldest son has been very delicate from birth. He has a great desire to gain an education to be able to care for me in my old age. His papa had a very fine education. He was in the Civil War from New York City.

The government has schools for the Indians, but there is no provision made for the American. The saloon license is our only school fund." NEW MEXICO, July 31.

This number begins a new Volume. A good time to subscribe!

NAVAJOS ARE NOT RICH AS IS SUPPOSED.

At the Navajo Faith Mission, Holyoke, Utah, there is published a little paper called The Navajo's Evangel by Howard R. Anies. In the May number there is a great deal said of those Indians and the Missionary work among them. Of the Navajos condition and heathenism the writer who is a missionary among them says:

Their Condition.

It is generally reported that "the Navajos are rich," but all such stories have no foundation; in fact, there was a time, years ago, when the Navajos had large flocks of sheep and goats, and prices were good for the wool they sheared, and blankets they wove, that there might have been little ground for such reports, but their condition now does not give any warrant for them.

In those bygone prosperous days, having plenty of silver dollars on hand, they would have them worked up into large silver buckles and other ornaments for belts and bridles. Then, whenever they moved about, they could both carry their silver more conveniently, and gratify their foolish pride by making an impression on white men, of their wealth and greatness.

But little enough has the average Navajo to show off to the white men in these days. The protracted drouths which have prevailed in this country of late years, to the destruction of much of the native grass on which all their stock must depend for subsistence. The snow storms in the winter which have buried in death the thousands of starving sheep and ponies.

The general improvidence and laziness of Indians themselves, together with the white man's constant impoverishment through unscrupulous trading, have all combined to bring "hard times" upon this people of anything we have ever witnessed.

No other human beings could exist at all in the poverty which is their heritage in common with Indians generally, and if they were divided up into families which selfishly begrudged outsiders some thing to eat, without a compensation for it, they too, would soon be no more.

This tribal communism in food, for that is what it means, since, as long as anyone has anything to eat, all have, is their great life-preserver, as it also is their greatest life destroyer, in that it encourages laziness, vagabondism, and utterly crushes personal ambition for anything better than what the rest of the tribe have and will expect to share.

No rations, and not much else are issued to the Navajos by the government. Once a year some tools are issued at the agency, but these seldom get into the region of the reservation where we operate.

We are continually solicited for help to get tools, wagons, and harness, some of the Indians being willing to pay for them if we will only bring them within their reach. Begging for food and clothes is so constant as to have become a chronic habit with many of them. We respond to some of it, and some of it we do not. During the winter we distribute much old clothing, kind friends send us, to the most needy; while our feeding of this class goes on always, whether winter or summer.

The Navajo's Heathenism.

Nothing is more conspicuous among these people than their ignorant, superstitious and nonsensical performances to express them.

There is very little, if any, formal worship. We have never known of any formal praying by any of them. Singing and dancing take the place of praying.

Very few Indians know, or can tell anything about the tribe's religious beliefs. These things are considered the exclusive secrets of the medicine men, of which there are a great many, and by whom the songs and incantations over the sick are conducted. And as these men's wisdom and power to drive or frighten away the spirits which cause sickness, and to win the favor of the spirits which send rain, is a sort of secret professional stock in trade

with them, it is not very easy to learn their beliefs.

About all the mass of the people know of their meaning is, that it is a very expensive article to get any benefit from, for their charges for singing over the sick are always very high and extortionate.

Usually each doctor has a course of four days' and nights' treatment, through all of which he is assisted by large companies of visitors, who help by their singing, and thereby get what they eat and smoke while the exercises last, while he gets for his services all he can possibly extort.

We have known a medicine man to get for one four days' course of treatment, four horses, twenty-five sheep, two blankets worth twenty-five dollars, and several pieces of calico worth a couple dollars more.

His treatment was very elaborate. It consisted of singing to the accompaniment of numerous rattlers made of leather with pebbles inside, almost constantly for the appointed time.

In addition to this, on each day he went through an hour's hard work, after his helpers had put in about five hour's work in making for him in a large circle on the ground inside the hogan, the proper figures, in the sand, of sun, moon, stars and various kinds of animals, reptiles and birds, they imagine existed in long ago ages, together with representations of the tobacco plants, corn, wheat and squash.

All these were very beautifully made with various colored sand, powdered rock and charcoal, and with an exactness which showed skill, ingenuity, and even art, to a surprising extent.

When all was finished the doctor at once proceeded to give the patient the treatment for which the figures had been prepared.

The sick person was seated on a figure of the sun, then the doctor went from one figure to another, placed his hands on same, then pressed them on different parts of the body of the sick one, clattering with tongue and lips as he did so.

After this the patient is given a drink of cold sage tea, the body which is always naked during the ceremony, striped and dotted with paint of many colors, a string of beads hung around his neck, and as a final touch a rosette of cedar twigs and feathers placed in his hair.

During all this ceremony everybody is very reverent and quiet. No interruptions by anybody is attempted, nor would they be tolerated.

No Indian, young or old, is ever so rude, as to go in or out of the hogan while the performance lasts. For four days it is repeated, and during all the other time between, both day and night the inarticulate, senseless singing is kept up, as near continuously as strength of the singers will permit.

If the patient dies, as is sometimes the case, the hogan is immediately burned, and two naked men at once place the body on a pony and carry it away to some hidden cleft in the rocks, and with numerous articles previously owned by the deceased, cover with stones and otherwise conceal so that neither dogs, wolves, man nor wicked spirits can find it.

When the body is thus disposed of, quite a large number of horses are usually shot, and all else that remains of the dead one's possessions, is given away and divided up among relatives.

THE YOUNG.

What Rutherford B. Hayes once said in regard to the young we deem as specially appropriate in its application to the young Indian:

The young—the young—their lives are the ancestors of all the mature lives that follow. Save therefore the young if you would rescue society from crime. An able man of large experience has said that nine-tenths of our convicts have been made criminals in character or intention, if not in overt acts, before they were twenty years of age. Therefore the training of the young is the most indispensable duty and chief business of every generation.

A MELANCHOLY FACT INTENSIFIED.

When recently it was rumored in the streets of Tahlequah, I. T., that the Interior Department had assumed control of the school system and the treasury and executive departments of the Cherokee Nation, John Williams Brown, who writes as an Indian, was moved to say these words in the editorial columns of *The Indian Sentinel*, published at Tahlequah, I. T.

"To many of us such a happening seemed to be but the logical conclusion pointed out for the last decade; we have not lived consistently with honesty and intelligence. Yet for those of us who feel a pleasure in knowing that we are the descendants of the greatest tribe of American Indians, there is regret that the end of national existence is so near. In retrospection we are surrounded by men of a rugged nobility which is found only among a people who have not acquired a veneering of civilization. Before our eyes John Ross, E. C. Boudinot, Sr., Bill Ross, John Vann, Adair, Joel Mayes and the younger E. C. Boudinot pass—all men who were capable of taking high places in any society of any country. Those men, if there is an intelligent spirit life, are glad they did not live to witness the final end of the people they loved and for whom they worked so well. We shall look in vain for men of their stature; none are here, not one capable of directing us in the way that we should go. This is a melancholy fact intensified by the urgent need of the times.

Great Changes.

Ten years alone have sufficed to bring about a great change in this little country. No one seemed to mark the passing of the real Indian, but now he is a person of the past. In the streets of Tahlequah a decade of years ago the blue and red striped hunting shirt, with its broad velvet collar, trimmed with red fringe, was familiar to every one. Along with the hunting shirt, made by Indian wives, we associated the coonskin cap, blue homespun pants, moccasins, and the long cap and ball rifle. These things were almost inseparable from the full-blood.

How does he look now?

Cheap overalls, cheap coats, cheap hats and the Winchester have worked a transformation into a cheap civilization. "Paddy" on the railroad is not unlike our full-blood in dress. The little cabin surrounded by a corn patch has given way to the little box shanty, and the country instead of having the appearance of one inhabited by Indians wears the features of a frontier settlement. Here in our midst such game as deer, turkey, fish, squirrels, coon, wolf, beaver, mink, 'possum furs were offered for sale almost every day in the year—and the full-blood was happy and free from want. The pale-face, however, has put a stop to all that simple happiness; the forest has begun to disappear and the game has been slaughtered by the new comer, not for food, but as the buffalo, to lie and rot. Nothing now remains of the country we once knew. We are neither Indian nor civilized but a melancholy mixture of the two extremes, not partaking much of either.

Indian Hospitality and Friendship Given Way to Greed.

I said nothing remains of the country and people we once knew, and I think the statement possesses more truth than poetry. Once we were a people born of the soil, inheriting all its traditions and customs and a love and sympathy for its people. The people were homogeneous. Every man was his neighbor's brother in this western Indian country before the greedy, crafty adventurer of the east made his appearance. The stranger with his schemes for making money, no matter how, was unknown, and the Indian hunter expected and found hospitable friends in any part of the nation.

Why?

Because all were Cherokees and Indians.

But now, how changed!

A meal for yourself and a feed for your horse must be followed by a cash payment, and Indian hospitality and friendship have given way to a greed which goes with the man who knows no value but money, who emulates no virtue but gain. Now I ask which is better, an Indian citizenship of 30 or 40 years ago or an existence to-day amid the exacting conditions of a false civilization, overrun by men out of whom human heartedness has been crushed by want and crime? With all our boasted advantages are we as Indians happier and more contented than we were a generation ago? What have we gained?"

AN INDIAN CAMP WEDDING.

We do not often hear of the old time Indian weddings in these days of Indian progress, but the other day one with all of its novel, thrilling, brilliant and exciting connections took place, says the *Osage Journal*.

The contracting parties were Paul Red Eagle and Ida Strikeaxe, two full-blood Osages.

The ceremony that is to unite these two well known and popular young Indians for life was gone through with all the pomp, splendor and dignity that is so characteristic of the Osages, the richest tribe of people on earth.

As is the custom a contract was recently made between the friends and parents of the bride with the friends and parents of the groom calling for so many horses for the hand of the bride and as many as thirty or forty horses were given by the groom's parents and friends. All this occurring without the consent or knowledge of the two to be wedded.

This case was no exception and not until the day of the marriage did the bride know whom the groom would be or the groom the bride.

Saturday afternoon at the hour of four, six young men, intimate friends of the groom, appeared, followed by as many women prepared for the race that was to follow.

The young men lined up side by side while to the front some thirty steps the women were standing in a line.

At a distance of 250 yards to the northeast and near the bride's wigwam, she appears on horse back, handsome and gorgeously decorated with all the paraphernalia known to the Indian.

The horse, a proud spirited animal, such as the Knights of old rode, was also decorated making a very unique and imposing spectacle.

In the rear of the bride appears her mother. She, too, is mounted and togged only second to her daughter.

When the mother and daughter got within 150 yards of the young men and women a halt was called and at the report of a Winchester the race was begun. The first man to reach the bride became the owner of the horse she was riding.

The first woman to reach the bride became the owner of the bride's robes.

When all the contestants arrived the robes from around the bride were spread upon the ground.

She then dismounted from her steed, and advanced to the center of the robes, whereupon she was wrapped in the robes and by the women was carried to the wigwam of the groom where she was seated at a table heavily laden with delicacies that would do justice to our best regulated families.

The groom who has been in hiding, now, for the first time during the ceremony can be seen as he presents and seats himself by his bride.

The guests then surrounded the table and partook of the refreshments served. The bride and groom eat from the same plate while the guests eat in their usual way.

The responsibilities thrown upon the young groom after the marriage were many.

In lieu of the gifts made by his parents and friends the father of the bride, a most generous old Indian, throws in his entire family himself included for the groom to support. But in doing so he gave Paul

their home place, machinery and all stock thereon.

Paul will take his father-in-law's place at the head of the family while the old gentleman and wife will emigrate to the rear and perambulate to the dictation of the new high mogul.

Thus ended the novel Indian marriage which was so popular a short time ago, but it is a rare occurrence now, and in a few short years will only be a recollection.

WASTEFUL WESTERN RIVERS.

"Queer American Rivers" is the title of an article in *St. Nicholas* written by Mr. Spearman. The author says of the rivers in the land of the Indian:

All the rivers of the plains are alike full of yellow mud, because the soil of the plains melts at the touch of water. These are our spend-thrift rivers, full to the banks at times but most of the year desperately in need of water. It is only with the greatest effort that they can keep their places in the summer. There is just a scanty thread of water strung along a great, rambling bed of sand to restrain Dame Nature from revoking their licenses to run and turning them into cattle ranches. No wonder that respectable fish refuse to have anything to do with such streams and refuse tempting offers of free worms, free transportation and protection from the fatal nets. Fancy trying to raise a family of little fish and not knowing one day where water is coming from the next! Not but what there is water enough at times. Only those rivers of the great plains, like the Platte, and the Kansas and the Arkansas, are so wasteful of their supply in the spring that by July they are grasping for a shower. So part of the year they revel in luxury; during the rest they go shabby, like shiftless people.

THE WILD OF THE INDIANS SEEMS TO BE THE MOST ATTRACTIVE.

The great attraction at Omaha at present is the gathering there of delegations of the various tribes of Indians living in the United States. They are to live just as they do upon their reservations. This will be a splendid opportunity for those unacquainted with their ways to form a very good idea of what their life is. But it seems to the *Indian News* a living exhibit, if that is the right expression to use, from some school should also be installed. While the old Indians are showing how the uncivilized red man lives at home, and which is all very entertaining to strangers among the Indians. The *Indian News* would think that a practical illustration of what the children of these same people are doing in the schools which are scattered over the United States would be of as much good, as entertaining and undoubtedly, as interesting as the Indian Congress. The visitors to the Trans-Mississippi exposition should not be allowed to go away with a wrong idea of the Indians. They will think of them as seen at Omaha, and it will be hard to convince them that anything can be done towards educating and civilizing them.—[*The Indian News*, Genoa, Nebr.]

INTERESTING DATA.

In a series of papers on the early Scotch families in Bucks County, Warren S. Ely, of Doylestown, presents some interesting historical data.

One of the early settlers was John Gray, who appears as an elder of Neshaminy Church in 1743, and owned a plantation on the Bristol Road near the present village of Warrington, and who died in 1749, aged 57 years.

His son, John Gray, moved west to the Tuscarora Valley, in what was later Juniata County, and, in 1756 was living near Fort Bingham with his wife and little daughter. While he was absent at Carlisle for provisions, the Indians burned the fort and massacred most of the people, carrying Mrs. Gray and her child into captivity. Gray was unable to trace the whereabouts of his family, and returned

to Bucks County and died broken-hearted in 1759.

His wife was conveyed to Canada, and her child taken West and never recovered.

The mother escaped and made her way back to Bucks County, reaching there shortly after her husband's death.

She subsequently married one Enoch Williams, with whom she took up her residence on the farm settled by her first husband on the Juniata River, in what was then Cumberland County. She made no effort to have the will of her first husband proven until in 1785, some twenty-five years after his death.

The provisions of the will were such that there followed the most celebrated law suit in Central Pennsylvania, and it was before the courts for fifty years. It was known as the Gray property case.

Another recent writer, recalling the earlier days of Lycoming County, states that in 1760, or 138 years ago, 800 acres of land were sold by Andrew Montour, a noted half-breed Indian, on the spot where now stands Montoursville, for \$193.60, or 22 cents an acre.

An "Old Fellow" in the Altoona "Tribune" tells of the days of 1732 in Huntingdon and Bedford Counties, which included the now Blair County territory. Envelopes and postage-stamps were then unknown. Letters were folded in a peculiar way and sealed with a red wafer or sealing wax. The price for carrying the letter was marked on the addressed side, and charged according to the distance it was to go. The rate was for instance, 5 cents to Harrisburg and 10 cents to New York city.

Those were slow days compared with this fast age; and what of the future?—[*Phila. Press*, Sept 5th.]

MADE OF GOOD STUFF.

"Sir," said a lad, coming down to one of the wharfs in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."—[*Christian Leader*.]

THE ARGUMENT OFFERED BY SOME IN REGARD TO IN- DIAN EDUCATION.

A rule of the public schools of Copenhagen requires that each pupil shall take three baths a week in the school building.

While the pupils are bathing, their clothes are sterilized in a steam oven.

When this practice was first introduced there was no complaint; but in a short time the parents of the children "protested vigorously, on the ground that it made the children discontented with their dirty clothes, and caused them to complain constantly of the filth of their dwellings."

NO PROVISION FOR EDUCATION.

The Church at Home and Abroad, says: In the Indian Territory, there are about thirty thousand white residents, and as many colored people. For the education of the fifty thousand children of these two races, no provision exists. The Secretary of the Interior has brought these facts to the Senate, and has made a strong plea for the immediate establishment of free schools with industrial training, for these neglected illiterates that are already becoming a menace to adjoining states.

GIVING IS LIVING.

Giving is living. It seems at first like an extravagance of language, a statement that could not be true; except in the disordered dreams of a sentimentalist; but the sober facts of life bear out the utterance of Jesus, "It is more blessed to give than to receive." True giving means, not deprivation, but true possession.

The poor savage sits a pauper on the doorstep of civilization. He mistakenly supposes that the sum of life is to receive—receive. He gives to nature nothing and allows her to do everything for him. He lets the banana tree hang loaves of bread at his doorstep. He only wakes up enough to shake the tree and fill his mouth and goes to sleep again. But receiving alone is impoverishment. See how flabby his muscles are, how thin his blood, how nerveless his mind.

Man must learn to give to nature if he would rise in the scale of being. Give the sweat of his brow to the vines that they may bear richer vintage; give his hammer and chisel to the rocks that they may unlock richer ores; give his thought to the metals and natural forces that they may ripen into steamboats and railways, telegraphs and electric lights.

Giving is living to the spiritual man. By giving he shall enter into the feelings of brotherhood. By giving he shall open his soul to the play of the Divine compassions. By giving he shall become the world-loving, earth encompassing man of faith Christ intends him to be.

Paul complimented the Macedonian Christians because out of their poverty they gave so liberally for the aid of the poor saints at Jerusalem. No man or woman, however poor, can afford not to be a giver. The beggar who shares his crust is the better for it. He lives most who gives most. Measured by our giving, how much are we living?

FRANK L. WILKINS
in Our Young People.

HOW DO YOU MAKE FRIENDS WITH THE INDIANS?

This question is often asked, says the Wind River Boarding School, Shoshone Agency, Wyoming, Indian Guide.

The Guide claims to be the only paper published by Indians in the heart of the Indian country.

Superintendent Campbell's personality is frequently read between the lines of the Guide's editorials and locals, and in this clipping he gives a bit of personal dealing with the old Indians that is interesting to read.

He says that the reply to the question at the head of this article is simply to be honest to him, speak straight at him, do not lie to him to curry favor, but if you have anything disagreeable to say to him, say it just as quick as you would something pleasing.

The great trouble is that the Indian has been promised too much. Every man who comes along who has even a semi-official position is ever ready to say, "Yes, yes," to every request he may make, even though they know that they have no power or opportunity to carry it out, when they say so to him.

The Indian has found out that he, to use Anglo Saxon, has been lied to and in consequence he is distrustful and suspicious.

Anyone who classes him with a fool is very much mistaken. He studies character by sifting lies that may be told him.

We ourselves do not forget how Sharp Nose put us to the test, when we first came here.

He said:

"You come from the Great Father's country near his home (Washington). I want you to write and tell him these things for me."

Then he enumerated a number of grievances, some of which were just.

"No," we said to him. "We can not do that. Your Agent is here for that purpose, go to him!"

He had expected us to follow the example of many others and say yes to him and let it rest there, but by being honest

with him he saw that we would not lie simply for convenience sake.

He appreciated it and immediately held out his hand and said:

"Yes, that is right."

We thus obtained his good will and have retained it ever since.

THE EASTERN CHEROKEES NOT CITIZENS.

In a decision by the United States court of appeals in the western district of North Carolina, says the New York Sun, it has been virtually declared that the eastern band of Cherokee Indians are not citizens of the United States. Some of these Indians have been voting for 50 years. They have more than once held the balance of power between the two political parties in western North Carolina. The chief question involved is the right of the eastern band of Cherokee Indians to sell the timber from land for which it holds a deed.

The decision of the court is that the band has no right to make any contract whatever without the sanction of the United States government. The court says the eastern band did not become citizens by virtue of the treaty of New Echota in 1835. It is remarkable that the court in its decision ignored the case upon which the defendants mainly relied, that of the case of the eastern band of Cherokee Indians against the western band, decided by the supreme court of the United States, 117 U. S. Rep., wherein Justice Field held that the members of the eastern band were citizens.

LITERARY SOCIETIES.

What Rev. N. E. Cornet, of Avalon College, Trenton, Mo., has to say in The Watchword on Literary Societies in colleges has such a direct bearing upon the rising Indian at Carlisle, that we give the article in part:

A society is an organism. Its organs, performing various functions, unite in accomplishing a specific work. The kinds of organs determine their offices, both as to the nature of the work and energy for the same. So in a college literary society the specific purpose is the promotion of learning and literature. The organs consist of aspiring, ambitious young ladies and gentlemen.

Why Two or More Societies.

Most colleges have two or more of these societies. Some of these organizations are composed of both ladies and gentlemen, while others are unmixed as to the sexes. In either case the purpose of the organism is conserved and ultimated.

That there should be two or more of these societies in an institution of learning is evident. If it were not for this, fewer would become members of these organizations and a lower grade of work would be done. With this order of things an intense spirit of rivalry and emulation is generally developed.

Practical Education.

Young people need an education which prepares them for the service in behalf of their fellows. The demand is for competent, large-hearted men and women. Any agency that helps to fit persons to meet this demand is praiseworthy. The home, the church, the public school, the college, all are such agencies. Yet one of the strongest arms of the college used in elevating man to the plane named is a well-regulated literary organization.

In these organizations persons become reciprocally helpful. The various faculties of the mind are unfolded from an embryo state to well-developed, active powers. Many latent talents are disclosed and made useful in the uplifting of humanity. Conceit and egotism, which may obtrude, are reduced.

Learning to Think on Your Feet.

A very important work aimed at is the cultivating of the power to think quickly and accurately. Yes, to think while before an audience. Audiences everywhere are anxious to have speakers who can express ideas without manuscripts and notes—not shallow thoughts, but profound

ones. You cannot do this unless by a course of effort and training. Begin the formation of this habit of telling clearly and elegantly your thoughts while you are yet young, when brain-cells and tissues are so easily susceptible of impressions. By this process become so habituated as to be a potent factor in human society in the solving of its problems.

Here the student does all kinds of literary work if the censors are true to their duty. One should not be excused from any task because he feels he has not special aptitude in that direction or cannot do such work with ease. To be excused would be to become more unsymmetrical in mind and soul evolution. The well-regulated society guards against uneven development. Professor James advises all to do something occasionally for the reason that he would rather not. This tempers the will so that it is rendered ready for effort in a complex world like this.

Opportunities for Originality.

In these societies problems in civics, sociology, and politics are considered. The most recent thoughts on these sciences are discussed practically and speculatively. Opportunities are offered for persons to develop original ideas and theories on these intensely significant subjects.

FOR INSANE INDIANS.

Col. D. M. Wisdom desires to be informed, for the information of the Indian Bureau, the names, addresses, age and sex of all insane persons in the Indian Territory, who are members of any of the Indian tribes, who would likely become inmates of an insane asylum. So many complaints of the lack of suitable accommodations for the insane have reached the Department that at last they have given ear to the popular clamor and will take the matter up with a view of assisting our people in securing an asylum for those unfortunates, many of whom are even vicious and a constant menace to society. There is no more lamentable defect in the system of government prevailing in the Territory, than the astounding fact that no method of restraining, caring for or supporting the insane is provided and if the Secretary of the Interior interests himself in the matter and secures the establishment of an asylum or hospital for such as these he will receive the grateful thanks of every resident of the Indian Territory.—Muskogee Phoenix.

EDUCATING THE INDIANS.

The meeting of teachers of Indian schools at Colorado Springs directs attention to the excellent work that the government is doing in the matter of educating the native tribes. No money appropriated by the federal government is more worthily expended. No work is more important in its influence on civilizing the Indians.

The confining of the various tribes on reservations made these schools possible. This was the first necessary step toward breaking their nomadic habits and giving them lessons in industry so that eventually they may become self-supporting. While something may be accomplished with the adult population in the way of civilizing them, it is hardly to be expected that the ways and customs in which they have grown up can be very materially modified. They were raised to abhor labor and to love hunting and fishing and war, and while pastoral pursuits may be attractive for some of them, the great majority will cling to the habits of years.

With the Indian youth it is different. They are being gathered in schools, and their minds turned in different directions. Because of the instruction imparted they will grow up with longings for a higher state of existence than their fathers enjoyed. They will become civilized because of their education. The federal government is the proper party to undertake and manage this grand work, which is both humane and elevating in its influences, and certain to win the red man from the ways of the savage to those of civilized men.

—[Denver Daily News, July 20.]

PERTINENT QUESTIONS.

In the heart of the Osage country the Osage Journal is published. In the issue of Aug. 12, there is an editorial of length which brings out some points that it were well for all Indians and Indian workers to consider.

The editor says in part:

The free-and-easy, careless-going style of the Indian is enough to make those of us who are pulled here and there to meet obligations with anxiety and worry, wish we were one of them. Likewise their independent and generous disposition is also impressive of their ignorance of the tribulations and turmoils of this world of strife. Yet, while these traits are apparent and characteristic of the Indian; with his wealth of \$5,000 to the individual, access to innumerable lands, guarded over and provided for by that ever faithful Uncle Sam, is he with these facilities and opportunities extended what he ought to be?

Have they increased in points of civilization since Uncle Sam took them under his wing, over their condition previous to the time Uncle Sam made them a ward of the government?

In looking back over the once strong and powerful tribe of Osages, we see them when the women were compelled through necessity for the Indians' existence to plow ground with a stick; plant Indian corn; attend the crop that made the flour that afterwards became the bread. At that time they occupied that part of the United States where the natural resources are not much greater than where they now reside. They were compelled to go on long hunts to get their buffalo; they were compelled to labor for what they got. As was natural through intermingling with the whites they adopted those ways and inventions that would save them labor and furnish a greater product for sweat expended.

At that time, as a whole, they were an honest and God loving people and it is said of them, "to pay a debt at a designated time they would sacrifice their all," and not until recent years have changes in that respect been noticeable.

At the time in question money was not the object of the Indians' life; debts were as scarce as Spanish victories, and not, allow me to say, until they were taught and compelled did the Indian become dishonest and beat his obligations.

They were a happy and shiftless tribe of people that roamed this country previous to the government making them a ward.

Since the government began furnishing the Indian with farming implements, wagons, work horses and all necessary utensils for their existence; later dropping the above and substituting enough money to carry them with any kind of economy whatever from one day to another, year in and year out, that element of people detrimental to any community has found its way here and the effects of their work can be seen on every hand.

The Indian soon learned the swindling ways of their associates and in order to keep on dry earth were compelled to play back at 'em by sacrificing their principles in refusing and beating their debts.

They also soon caught the fact that on their face they could purchase anything that struck their fancy and that fancy knew no limit. Today this tribe of Indians, as a whole, are so far in debt nothing short of a big payment, then allotment and division of the money will ever set them on their feet a free and independent people.

As time passes instead of reducing the debt they increase it.

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