

# The Red Man.

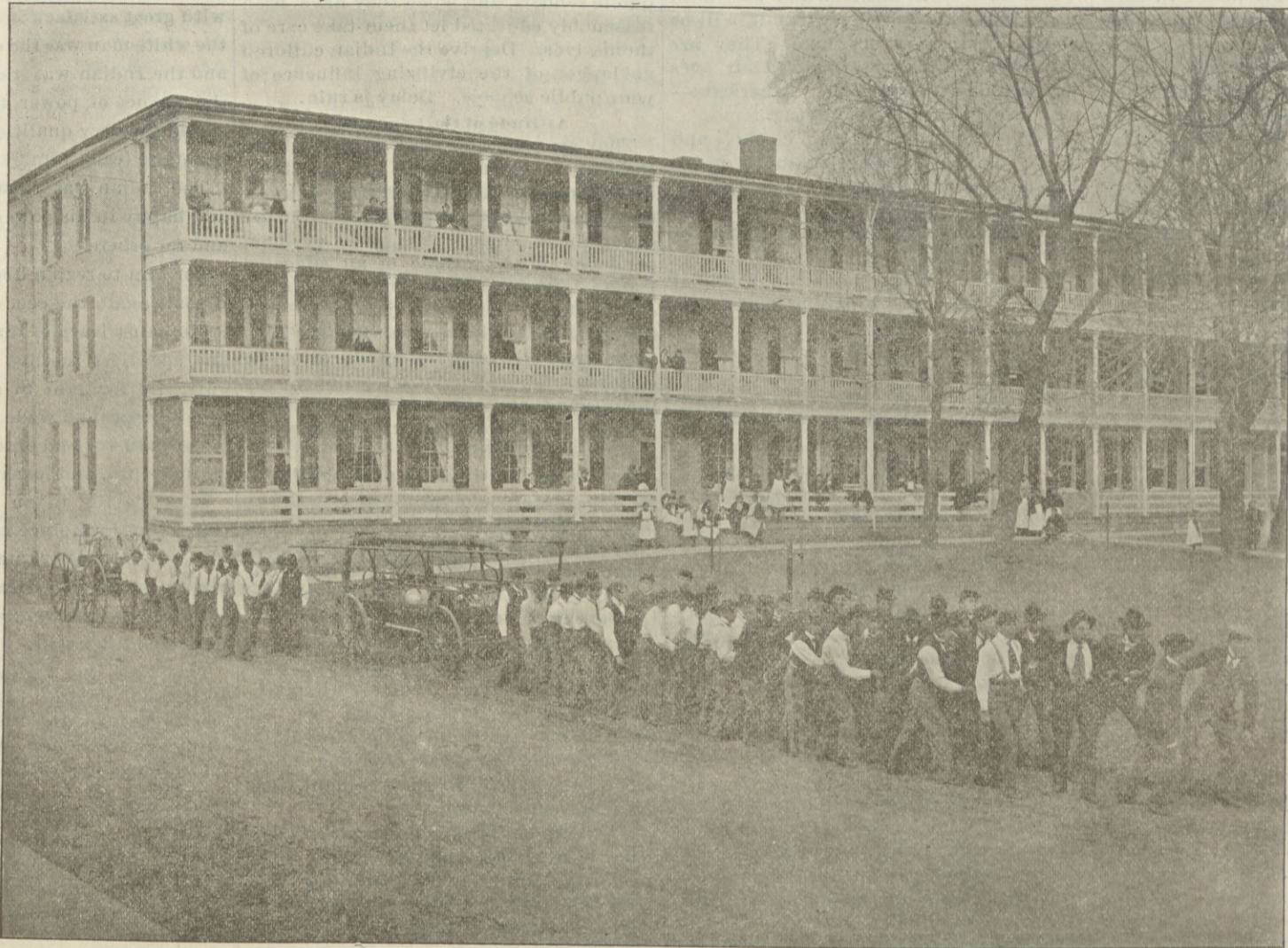
— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XV.

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THE FIRE DEPARTMENT AND GIRLS QUARTERS.

**Y**EAR ago, before the public conscience had been fully awakened on the subject of our past treatment of the Indians and our present duty toward them, it was difficult to obtain the means necessary to promote the education and advancement of the race. This is no longer the case. The nation is disposed to be liberal in its dealings with the Indian population, and by means of schools and various other Government agencies, viz: tools supplied, irrigation ditches constructed and farmers furnished to instruct; the opportunity for them to be self-supporting has materially improved.

In addition also to what the Government does directly, the individual avenues of support have greatly increased. The advent of railroads to remote points has given increased value to marketable products, and has at the same time cheapened the necessities of life, to the Indian purchaser.

The education given has made the young Indian competent as a laborer or a mechanic; intelligent enough to take hold of almost any of the ordinary pursuits of life, and has qualified the young women for useful positions as household helpers, teachers, seamstresses, etc.

A wise policy for the future, therefore, will require that the ability acquired be used, and just enough of the spur of necessity be applied to call into play the

faculty for self-support, which education and new surroundings has engendered in all who are physically capable of labor.

Just where and how to draw the line of Government help will be difficult to determine as there will be everywhere for a long time a dependent class, consisting of the aged, infirm, orphans, etc., who will have to be provided for.

The teaching of nature is that when the child can walk alone it should do so, and not continue to depend on a supporting hand, otherwise it will remain in ignorance of its real ability and be dwarfed in progress and results.

The Indian problem of the future, therefore, differs from that of the past, in that it is not so much how the Government should help the Indian, but how, by a timely and judicious withdrawing of the Government props shall the Indian be established as a self-reliant, self-supporting citizen, using the knowledge and ability that a just and liberal policy has supplied him with, and which equal justice requires should now be used to relieve the nation of further expense in each case where this ability for self-support has been conferred—just as when the parent, having educated his son, expects to be relieved of further expense on his behalf, by the son supporting himself by his own efforts, using the ability acquired at the expense of the parent.

A. J. S.

There are many critics of the measures used for Indian civilization and education, who, when the test question comes, Well, what would you do? can only present as the sum of their superior wisdom the assertion: "I WOULD MAKE THEM WORK, THAT IS WHAT I WOULD DO."

Very good, Mr. Critic, but How would you do this? is the question.

There are several necessary conditions to the program, viz., something to work at, something to work with, and knowledge of how to make the work productive. Where these conditions exist, the Indian of today, as a rule does work. Where they do not exist how are you going to carry out the program? Can you, as Moses, bring water from the rock? or produce corn where grass will not grow? or, is the Indian expected to work whether profitable or not from mere love of labor?

Critic! You are short sighted. Rome was not built in a day, we well know—neither can the manner of life of a people be changed as we cast off a garment, but what better way can you suggest of applying even your plan than by so training and qualifying the young by their school life and discipline as that labor shall be the habit of their lives, and remunerative labor the object of their hope and ambition?

A. J. S.

## THE DAWES COMMISSION.

For several years past the newspaper reader must have seen notices from time to time of the doings of the Commission known as the "Dawes Commission," appointed to deal with the five civilized tribes of the Indian Territory, with the view of bringing them as individuals, and their systems of government more in harmony with that of the United States, and the States which they adjoin.

The circumstances under which the Commission was appointed were very peculiar; there were these Indian tribes occupying as communal societies, under treaties with the Government, made many years ago, very large and valuable tracts of land which were ostensibly used by all members of the tribes alike, but really, the cream was taken by a favored few. An oligarchy which had become strongly entrenched in its privileged position, made laws to suit its own interests, and thrived at the expense of less fortunate neighbors:

In addition to this particular feature there were other matters to be arranged, as in regard to the legal procedure; and special laws of each particular tribe; the status and rights of the Freedmen and a large white population that had settled among the Indians and become identified with the country in its business and administrative questions; also of another large member claiming Indian citizenship etc., etc.

The general object of the Commission was, therefore, to find a way out of this anomalous and difficult situation that would, in as just a manner as possible, place all Indian citizens on an equal foot-

ing, determine and protect the rights of white and colored residents, and bring all under uniform territorial law.

At the head of this Commission was placed the Honorable Ex-Senator Dawes of Massachusetts, than whom, a more capable or thoroughly equipped man for the work could hardly be found, as during his long service as Chairman of the Indian Committee of the Senate, he had become entirely familiar with the situation and its needs, and was therefore enabled to go to work at once on right and progressive lines.

The work has been slow, strong opposition having been encountered from the conservative element of the tribes, and the powerful cliques, entrenched in their profitable position by years of custom and privilege.

The report of the Commission bearing date Oct. 30, 1898, shows plainly, however, that success has at last rewarded their efforts, that the mass of the Indians are now looking upon the Commission as their friend whose aim is to preserve their homes instead of depriving them of them. In consequence of this change of feeling satisfactory terms have been agreed upon and ratified with three of the tribes, one other is apparently ready to ratify, and one is still opposed.

Such a measure of success must be gratifying to the Commission having the work in charge. They seem to appreciate the change of front and look hopefully to the future.

The report specially alludes to two particularly knotty problems, viz, the total lack of educational facilities for the 30,000 or more white children residing in the Territory, who are growing up to be citizens and voters of the United States without any educational advantages at all. Also to the condition of the colored population, descendants of the Freedmen, who are in similar condition as regard education; and with the surviving Freedmen themselves, are without any acknowledged right in the soil.

The name of Senator Dawes is already associated with the special law for settling Indian land questions, so that title shall pass from the tribe to the individual, and if his life is spared, doubtless he will devise some method of settling these vexed questions with justice to all and special hardship to none, so that a district and country as fine as any within our borders, heretofore a national disgrace, may enter upon a career of progress and prosperity hitherto impossible by reason of conditions that existed.

#### THE EDUCATED APACHE INDIAN TO THE FRONT.

Dr. Carlos Montezuma on the Non-Tepeeizing of his Race.

Among the most prominent and worthy of our educated Indians of to-day and one who is a living example of the doctrine he preaches is Dr. Carlos Montezuma, of Chicago. The Doctor fully realizes the strength of every word he utters when he says that the Indians should be brought out and placed in the public schools of the country, for he is an Indian himself, and has had just the experience he advocates. He was brought from his tribe when a small boy, and along with the bootblacks of Chicago went to the public schools of that great city.

The Chicago Record of November 6th contains the strongest words we have seen anywhere, on the folly of the Government in its mistaken kindness in attempting to educate the Indians in schools among their own people corraled on reservations. The article was from the pen of Dr. Montezuma. We know Dr. Montezuma personally. Was he not, a few years since, our school physician?

Does he not know what reservation Indians are, having practiced his profession among them for years?

Dr. Montezuma is a full-caste Indian

and sprang from a tribe of whom it was asserted in the United States Congress by Delegate Smith of Arizona, that they never could be civilized anymore than can the rattlesnakes upon which they feed.

Read Dr. Montezuma's burning words and judge for yourself whether or not the Indian can be civilized in one generation, if proper methods are used.

**Dr. Montezuma.**

"From the standpoint of humanity the condition of the Indians is much worse than that of the Cuban, before the war.

What have you done for the Cuban?

You have spent millions and sacrificed many lives, and I hope the result will be a better civilization for them. They are our neighbors, but right here in our eyes is a nation—the original Americans—struggling, starving, and dying.

When you seclude, feed, clothe, and pauperize able-bodied men and women, you make of the Indian an American reconcentrado.

The Cuban reconcentrado is a hero, or at least a martyr.

His Indian analogue is an artificial wretch. Will the republic better the Spanish instruction, or will it deserve its reputation for humanity by making my people free?

The indelible line of hatred, mistrustfulness, and their present ignorant, degraded condition can only be attributed to your misdirected zeal to elevate them.

The government has constantly surrounded my people with soldiers, cowboys, bayonets, missionaries, bowie-knives, and revolvers.

An Indian can do without any of these things. One mortgage on a white man's house would be worth more than any amount of absolution.

When you turn these tides of your civilization towards them, do you wonder they shrink, and continually live in fear? Do you ask why they repudiate such a well-meaning government?

You remember the butcher who had just got religion, or thought he had, and wanted to gather the souls of all his customers for the kingdom. The first victim who came to his market was a small girl. He waved his butcher-knife and shouted: "Are you prepared to meet your God?" A good many Indians would much rather meet their God than to carry on business with an Indian agent.

**Cannot Comprehend the Law.**

The Indian cannot see why he is arrested for buying whisky when the white man goes free. He does not disturb the peace any more than his white companion. He does not comprehend why he is suddenly confronted with soldiers and civil authorities saying, "You must go," or "You are my prisoner."

If the ground of his father was promised to him as long as nature held its course, why is it taken away from him now? Do you understand it any better than he does?

We smoked our pipe of peace and put our cross mark on the white man's paper and thought all was well, but now our eyes are open. We see our mistakes and your rascality. These cross marks are truly symbolic of the cross bars that keep us from civilization. I say more—they have forced us into the dark, and we can never struggle out until you open the way for us out of the vile reservation into the same environment which you yourselves enjoy.

We must have the sunlight of civilization. We cannot improve as paupers and dependents. You may take some care of us if you choose, but make us go to work. If we enter competition with the white race the contest will be unequal, and many of us will die, but, like Phaeton of old, who undertook to drive his father's horses, we shall perish in great undertakings. Those who survive will at least be good for something.

Confine two or three hundred thousand white men, women, and children of your lower classes in the limits of fifty-two reservations, give them just food and clothing enough to keep them alive.

What would happen?

I do not expect to be contradicted when I say that they would rapidly become worse than any reservation of Indians.

Indians have educated Indians long enough. In Chicago there are between two and three hundred thousand children in the public schools.

There is not one Indian to answer the roll call!

This vacancy is sufficient to stir the blood of every lover of that which is noble and true for the cause of a down-trodden race.

Let us rise up and say, "Down with the reservation schools." Let the Indian children be brought East and put into our public schools, and when they have been reasonably educated let them take care of themselves. Deprive the Indian children no longer of the civilizing influence of your public schools. Delay is ruin.

**Attitude of the Educated.**

They are peaceable citizens, and all are seriously in earnest on the subject of Indian education. It is interesting to know these few will not accept rations from the government, such is the pride of independence characteristic of an educated Indian. Truly all good Indians are not dead Indians. Do I hear you say, "The live good Indian is an exception"? Then make them all exceptions by educating the children. This and personal liberty are the means that make the few exceptions.

Who would advocate the reservation plan for the Negro?

You know that such a plan would be fatal to his advancement. It is quite as fatal for the Indian.

By confining him you have blunted the man; he is a monstrous child, with childish propensities. From the prison into freedom, is the cry of 250,000 souls.

Tepeeizing civilization has been a dear failure. To civilize the Indians you must surround them while young with civilization—not for a few years, as the government has been doing, but all of their lifetime. Let them continue among white men and in this environment work out their own salvation.

Let them, in the midst of your churches, schools, art, and commerce, use their eyes and minds. The faculties that baffled the wild game of the forest would if properly directed, make for civilization.

The Indian boy or girl, after three or four years of schooling, should not return to a reservation, for there he steps back into barbarism.

A white child would do the same.

The great truth is that the Indians are not barbarous so much because they are Indians as because they are corraled.

Many white children who go away from their parents to school and never return permanently to their former homes gain self-reliance and power.

So would the Indian.

You can make of the savage Indian, a man; of the pauper Indian, a citizen.

CARLOS MONTEZUMA, M. D.

#### RED PATRIOTS.

Red Patriots: The Story of The Seminoles, by Charles H. Coe, is an octavo volume 375 pages, well printed, bound and illustrated, giving the early history, character and condition of the Seminoles; sketches of the life and character of the famous Osceola and others; their struggle for home and country; the Seminole in the Civil War and the remnant of the tribe left in Florida after the war; those now living in the State and their high character, quaint customs and conditions. The object of the author in preparing the book for sale has been to attract the attention of the public and statesmen to the situation and needs of these Indians and to defeat any attempt that may be made now or in the future to banish them from their native land. The author believes that to remove the Seminoles from their tropical home to the bleak climate of the West would be an act of barbarism. The book is sold by subscription. Price: Cloth and Gold, \$1.50; leather, \$2.50. Remit to the author, 214 F Street, N. W., Washington, D. C., or to The Editor Publishing Company, Franklin, Ohio.

#### THE INDIANS OF EARLY TIMES MORE INDEPENDENT THAN THOSE OF TODAY.

When we see how wretchedly dependent is the reservation Indian of this period upon the rations, clothing and implements doled out to him by the white man, and what a sad picture of misery and depravity the ration and reservation system has made of a man, who has the capabilities and powers in himself to be as other men are, we sometimes wonder how he fared before the whiteman came. We have but to look back in history, however, to read with great satisfaction of the days when the white man was the dependent creature and the Indian was the man who held the balance of power, to see that he possessed the very qualities we are now laboring to teach him.

The Indian was then strong, vigorous and happy in his power to do for himself and for others.

For him to regain his lost force and to become again the peer of his white brother, he must learn of him, and the surest and speediest method now, in fact the only way for him to save himself is to take courage and wade right out into the sea of industry and enterprise that is engulfing him, and learn to swim.

Miss Scoville in an article which appeared not long since in the columns of the Southern Workman puts the early history of the American Indian and his relations to the white man in a nutshell when she says:

This was the Indian world that the white man entered early in the seventeenth century, and his struggle to substitute his economic system for that of the Indians, makes a large part of American history for the next hundred years. From the Dutch at Manhattan, or a chance trading ship, the Indians had learned that white men had kettles that did not break, and axes that cut better than any strong gouge, but only a few had ever seen a European.

In at least one respect the two races held much the same opinion of each other. The white man wanted the Indians' beaver skins, but feared the Indians as the children of Satan, while on his side, the Indian greatly desired the new kettles and axes, but looked on the white men themselves as dangerous creatures of supernatural powers.

Murder and kidnapping had early proved that the new comer was treacherous, but his firearms and writing were yet more feared, and the power of his curse was proved, in the natives' eyes, by an epidemic which wiped out a whole village soon after the visit of a trading ship.

This fear made the "Indeans" and their "dogge" run from the first exploring party of the pilgrims and kept them from either helping or destroying the suffering colony that first winter. The Indians were not deceived by the pitiful crop of grain planted over the dead, for without doubt they kept tally of the graves as they were made, and when Massasoit was sure that the magic of these people was very poor, he sent his messenger to satisfy his curiosity.

With his "Welcome Englishmen," began for the colonists a life of semi-dependence on the Indians. Bradford thanked God that they found buried in the sand, "diverse faire Indian baskets filled with corne", but if Squanto had not gravely taught them to catch fish, and put one in each hill of corn, that crop would have failed as all their others did.

At first the Pilgrims had not thought corn fit for food, but the Indians taught them to parch, hull, and crush it, and to make the dishes for which we still have no English names as succotash, samp, hominy, and nokake. In the spring they learned to boil sugar, and the memory of

their trips to the Indian fishing grounds still remains in the name of the flowering shrub "the shad blow." In many a New England kitchen, strings of dried pumpkin, fruit and clams carry the mind back to the bark wigwams that " neighbored the Puritans."

Many traders' hamlets may have followed the Indians ways from preference, but the Pilgrims did so because they were straining every nerve to pay their debts in the old world, and until that was done Indian food and utensils were forced to serve in the place of the importations made by richer colonies. They learned in Indian fashion to tan buckskin for breeches and moccasins. The wooden samp mortar and bowl, the basket, and even the log cradle, the eel-pot, fish weirs and spears, snow shoes, and canoes, came from the Indians. Long after New England trade had brought abundance to the little communities, the shell wampum was legal tender in the colonies, and at the time it was the only money in use. The "husking" was a frolic borrowed from the Indian, and the "apple bee" and "raising" may be survivals of the Indian communal labor.

These gifts from the Indian to our civilization are very simple, but they were essential to the life of the colonies, and remain to testify of the period when the races drew most closely together.

While the English had a wealth of knowledge undreamed of by the Indian, for the time being it was useless and the Indian was more than his equal in forest life. This bred a fellowship in the first sixteen years of colonial life that we hardly comprehend.

These Indians who grew to manhood during the time that the whites were more or less dependent on them, later entered the churches, schools, and, when founded, even Harvard College. Stowed away in old mission reports are their accounts of the free daily intercourse between the two races, of their "love of the English," and of the one point where there could be no fellowship,—their religion. The Puritan looked upon the Indian's dancing, fasting, and sacrifice as the service of the devil. The Sachem Wauban says, "In English homes they often say, 'Pray to God.' . . . 'They said, 'You love the Devil,' then I was very angry and my words were, 'You know Devil, I do not know Devil,' and presently I would go out of the house."

In many things the English proved troublesome neighbors; their cattle trampled down the cornfields, their hogs ate the nuts and clams on which the Indian depended, and yet the English would not allow them to be killed. In the Indian's eyes this was barbarous, destructive, and useless waste, and the only wonder is that they did not sweep the vexatious herds out of existence, but accepting it as an English peculiarity, they paid for those they killed, while on their part the English tried to help them fence their fields.

While this led the Indians to move their villages further from the whites, the trade in furs carried the white man deeper and deeper into the woods, toward the Connecticut River, and always as a comrade or dependent of the Indians. The traveler had no roads but the Indian trails, and planned his journey so as to sleep in the Indian villages: in like manner the Indian as he came and went spread his blanket before the white man's fireplace and ate at his table.

As soon as he could raise corn for himself the Englishman stopped buying it of the Indians, but offered high prices for beaver skins, and yet he naively wonders that the Indian does not work, but "is so disposed to hunt." While on his side, the red man, finding his white friends more inclined to work than to hunt or fight, did not think he could be much of a warrior and in such matters "rather slighted us." When, therefore, the first "truck house" was established on the Connecticut, it was their desperate straits and need of fire arms rather than any confidence in the white man as a warrior, that led the river tribes to appeal to the

English for protection against the Pequots. The colonists naturally sided with these tribes, reinstated them on their lands, planted settlements in the Connecticut valley, and in the war that followed, proved to their Indian allies that they were as great fighters as workers.

#### WHISKEY AND INDIANS.

Whiskey and Indians do not go together any better than do whiskey and white men. Not so well, in fact, for the average white man is not a ward of the State, and knowing that he will be held individually liable for all offences committed while in a drunken condition, he is apt to be rather more guarded over his savage instincts than is the Indian with the United States to back him.

But the Government, to protect itself, has made strict laws regarding the selling or giving of liquor to Indians. In spite of this law, however, some western reservations are troubled greatly by so-called "boot-leggers," who manage without detection to get large quantities of the vilest intoxicants into the hands of the Indians.

The East is not altogether free from this character of trouble, but the offenders are not so numerous as on the western borders of our country, and may be more easily caught; and when discovered, they are made to suffer the full penalty of the law.

A case at hand is that which occurred in Bucks County, an account of which appeared in the Philadelphia Press of the 17th of December. These are the details:

On the charge of having made "crazy drunk" 18-year-old Lafayette Webster, a student in the Carlisle Indian School, temporarily "farmed out" up in Bucks County, Peter Roberts, 66 years of age, a farmer who lives near Buckingham Valley, was brought to town yesterday in charge of Deputy Marshal Meyers, and given a hearing before United States Commissioner Craig, in the office of the United States District Attorney, in the Federal Building.

The complaint was made by Major R. H. Pratt, the superintendent of the Carlisle Indian School.

The boy works on the farm of G. A. Cox, Jr., near Buckingham, and attends the district school. For one year of the Carlisle school course boys are sent out farming, and young Webster was serving his year.

The Indian, Farmer Roberts, and other Bucks folk, besides A. J. Standing, the assistant superintendent of the Carlisle school, were at the District Attorney's office yesterday. Webster is a tall, light-brown half-breed with the straight glossy black hair of the aborigines, snapping black eyes and impassive aspect. His testimony was coaxed out of him in monosyllables of diluted English. Assistant District Attorney Kane and Commissioner Craig questioned the witnesses. Young Webster identified Peter Roberts as a man who gave him liquor on November 28. Webster said he was driving to Buckingham Station, with milk from Cox's farm. About three miles from Buckingham, at a cross road, Mr. Roberts got into the milk wagon. Roberts had been riding in another wagon, which turned at the cross roads. The Indian testified that Roberts offered him a drink, asking him if he ever drank before.

"I said no," continued Webster. "I don't care much about drink. He say: 'Will you take it if I give you?'"

"What did you say?"

"Well, I say—"

"You said you would."

"Yes."

The witness said Roberts was drunk when he got in the wagon; that he drank twice and Roberts twice, emptying the bottle, which Roberts then threw away.

At Righter's Inn, Buckingham, Webster said Roberts got out and bought another

bottle of whiskey. He thought there was a third bottle, but was not clear on that. He went to the station and unloaded his milk cans. After that he didn't remember much, except that he got home somehow.

Gustavus A. Cox, Jr., the Indian's employer; Isaiah Lewis, Irving Ramsey and Assistant Superintendent A. J. Standing also testified. Their evidence was to the effect that the Indian boy had always had a good record until he was brought home so drunk and wild that several men had to hold him, and it was necessary to tie him in bed.

Mr. Lewis, who helped to take Webster home, said the Indian had a half-pint bottle of whiskey in his pocket, and continued to drink of it, in spite of efforts to stop him.

Mr. Roberts was not asked to testify, but to a "Press" reporter he said he gave an Indian a drink, but could not tell whether this was the Indian or not. The Indian gave him a "lift" to Buckingham, and he offered him a drink out of ordinary hospitality. He was not aware it was an unlawful act.

Commissioner Craig held Mr. Roberts for court in \$600 bail, which was furnished by William J. Doan, a nephew of Roberts, and Charles C. Haines, of Buckingham.

The law under which Roberts is held is the act of January 30, 1897, which forbids the selling or giving of intoxicants to Indians who are wards of the Government, under penalty of imprisonment of not less than sixty days and a fine of not less than \$100 for the first offence, and not less than \$200 for each offence thereafter.

#### QUICK WORK ON THE INDIAN APPROPRIATION BILL.

A staff correspondent to Philadelphia Press says on the work of the House this year on the Appropriation Bill:

Washington, Dec. 17.—Another snag has been removed from the way of the easy passage of an appropriation bill in the elimination of all sectarian matters.

That measure was passed to-day in the House with comparatively little debate, and practically as it was reported from the Committee on Indian Affairs.

In other years, one, two and three weeks, and even more time has been spent in passing that bill, largely due to the sectarian appropriations for Indian schools. This year the question of sectarianism was completely eliminated as the contract school business has been done away with, and the Government will hereafter carry on all the Indian schools. The great advantage of that change is shown in the removal of friction in the House in the passage of the bill.

In regard to the Lincoln Institution, Philadelphia, the same paper says:

The Lincoln Institution, will in all probability receive its regular annual appropriation from the Government next July as steps will speedily be taken to wipe out all traces of sectarianism from its charter.

Mrs. Belangee Coxe has returned from Washington, where she had a lengthy interview with General Bingham, and though she declined to be interviewed, an officer of the institution, who with several others accompanied Mrs. Coxe on her mission, said that the matter of Governmental aid had been satisfactorily settled.

The Lincoln Institute was founded during the Civil War, as an asylum for soldiers' orphans, but about sixteen years ago, Indian children were substituted and since then the Government has made annual appropriations for its support. In the original charter granted to the institute there was some mention made of the Protestant Episcopal religion, but the institute has never been considered sectarian in character.

In connection with this phase of the question, William M. Hugg, superintendent of the institute, when seen by a Press reporter yesterday afternoon, said: "This institute is strictly non-sectarian. We never inquire into the religious con-

victions of any of our teachers and our pupils are allowed entire freedom in all religious matters."

The appropriation to the Lincoln Institute has always been made a year ahead, and consequently the school is now provided with funds until next July. Last year it amounted to \$33,400 or \$167 for each pupil, there being just 200 on the rolls of the school.

The provision of law contained in the Indian appropriation act for the fiscal year of 1897, and under which it is said the appropriation would be refused, is as follows:

"And it is hereby declared to be the settled policy of the Government hereafter to make no appropriation whatever for education in any sectarian school: provided, that the Secretary of the Interior may make contracts with contract schools apportioning as near as may be the amount so contracted for among schools of various denominations for the education of Indian pupils during the fiscal year 1897, but shall only make such contracts at places where non-sectarian schools cannot be provided for such Indian children, and to an amount not exceeding 50 per cent of the amount so used for the fiscal year 1895; provided, further, that the foregoing shall not apply to public schools of any State, Territory, county or city, or to schools herein or hereafter specifically provided for."

It was said on good authority yesterday afternoon that the necessary legal steps to expunge all reference to denominational matters in the charter of the institute will be taken immediately.

#### THE KIND OF BRAVERY INDIANS MAY LEARN ONLY THROUGH EXPERIENCE OUT FROM THE TRIBE.

The Scientific American gives the following story of a boiler maker on a war-ship.

Few readers are aware that our war-ships carry boiler makers who are often called upon to perform perilous repairs, and in cases of emergency these men go inside the boiler or furnace, which, but a few minutes before had been filled with boiling water or red hot coal.

There is no task too dangerous for these men to do.

One of them undoubtedly saved the Castine from destruction in the harbor of San Juan.

The Castine went into action under full speed.

The furnaces were heated to the highest degree, forced draught being used.

Without warning, a fierce hissing noise was heard inside one of the furnaces.

A socket bolt in the back connection at the farthest interior extremity had become loose, springing a leak.

The steam was pouring in upon the fire, threatening in a few minutes to put it out and stop the progress of the vessel, if it did not cause a terrific explosion.

All in the boiler room knew that, unless this hole was stopped disaster was at hand.

One of the boiler makers, named Huntley, ordered the forced draught turned off and the fires banked.

Taking a plank, he threw it into the furnace on top of the wet black coal with which the fire had been banked, and then climbed far back to the place where the steam was rushing from the loosened socket.

For three minutes he remained inside the furnace.

His friends drew him out of the door; the forced draught was turned on, and in a few minutes the ship was proceeding on her way as though nothing had happened.

In view of such deeds as this, there is little wonder that the engineering corps in our navy is receiving the highest praise on every side.

#### EQUAL TO INDIAN NAMES.

The carrier who serves the Klondike Nugget to subscribers in Dawson has considerable trouble in finding their residences.

A few of the dwellings are thus described in the subscription book:

"The cabin with the screen door."  
"The slab house facing the river."  
"The big tent with two stove pipes."  
And "The cabin three doors south of where all the dogs are."

# FOOTBALL.

## Games Won and Lost by the Carlisle Indian Team in 1898.

### WON.

Bloomsburg, at Carlisle, Sept. 24;  
score, 43--0.

Susquehanna, at Carlisle, Oct. 1,  
score, 46--0.

Williams, at Albany, Oct. 15; score, 17--6.

Dickinson, at Carlisle, Nov. 5; score, 48--0.

University of Illinois, at Chicago, Nov. 19;  
score, 11--0.

### LOST.

Cornell, at Utica, Oct. 6, score, 6--23.

Yale, at New Haven, Oct. 22; score, 5--18.

Harvard, at Cambridge, Oct. 29;  
score, 5--11.

University of Pennsylvania, at Phila.,  
Nov. 12; score, 5--35.

Number of points made during the season, 186.

Number of points scored against the team, 93.

In no game during the year did the Indian team fail to score.

#### "LINERS" FROM THE BEST PAPERS UPON THE PLAYING OF THE CARLISLE INDIANS, AND OTHER FEATURES.

Albany Journal, Oct. 15.

There is seldom a party that comes to any of the local hotels that attracts anything like the attention that accrues to the Carlisle Indians at the Kenmore. They are a big lot, brawny, and somber, and calculated from their general appearance to inspire respect for their physical prowess, if not for style or up-to-datensness in the matter of dress.

Albany Argus, Oct. 15.

If the shade of the author of Hiawatha could have looked into the corridors of the Kenmore, yesterday, and seen the group of representatives of Indian tribes, his heart would have been thrilled with delight. Twenty-one braves were there, hailing from almost every reservation from New York to Alaska. And twenty-one finer representatives of the noble red man it would be hard to gather. All were in perfect physical condition and many were giants in stature. They were the football team and substitutes of the Carlisle school, who have done more by their victories on the gridiron to bring their school into notice than all the government reports that have been printed.

The afternoon was spent in sight-seeing. The Capitol, Penitentiary and High School were some of the places visited.

At the school several of the Indians spoke to the students, telling them of their experiences on the reservation and at the college. Those who had looked for something in the nature of a wild west show were disappointed for the aborigines were as cultured, and used as good language as a lot of Yale or Harvard students. One of them, a Hercules in size and strength but an Adonis in looks, was evidently embarrassed by having the eyes of several hundred girls fixed on him. A fellow player said, "Girls are the bane of that poor fellow's life; they go wild over him wherever he goes." In the evening the team occupied boxes at the Empire, where they divided honors with the actors as centres of attraction.

Pittsburg Press, Oct. 16.

Major Pratt, of the Carlisle Indian School, has reiterated his statement that no unfair tactics will be allowed on the team, and that if any true reports come to him of the Indians slugging in a game the team will be withdrawn from the athletic world.

Boston Post, Oct. 16.

In the second half, which was of but 15 minutes duration, the Indians played with a fierceness that literally took the breath out of the Williams men, and, after seven minutes play, scored their first touchdown. The two others followed in rapid succession.

Chicago Tribune, Oct. 23.

The Indians played a scientific game.

Albany Argus, Oct. 16.

Eleven descendants of the aboriginal American against eleven sons of their European conquerors—this was the contest that drew a crowd of 1000 persons to Ridgefield yesterday afternoon. And although the pale-faces on the grounds outnumbered the Indians 50 to 1 the majority of those present whooped it up for the dusky scions of a once hostile race, from beginning to end of the game, and went wild with enthusiasm when time was called with the score 17 to 6 in the Indians' favor.

It was a popular victory and one well deserved, too.

Albany Argus, Oct. 17.

The Argus representative had an interesting conversation with coach Ransome of the Carlisle school.

"The Indian from one point of view," said Mr. Ransome, "is an ideal man to coach, for he does, or at least tries to do, exactly as he is told. Teach him a short, quick play, such as a dive between guard and tackle, and in a few lessons he will execute it to perfection. He has in his make-up just the amount of dash and fire which is necessary for play of this style. The question of pluck does not come up at all, for not one of them knows what fear is. There is a defect hard to overcome. The Indian is above all a stoic and it takes considerable excitement to warm him up. As soon as we see that they are really roused we are sure that they will do their level best, but sometimes this does not happen until late in the game, and here lies the danger. That was the trouble with the team during the first half and part of the second Saturday afternoon. They were sure of winning and did not see any reason for not being perfectly calm. Consequently they played a rather machine-like game. Toward the end when the game was really in danger, you saw how they woke up. Very few elevens in the country could have held them during that last eight minutes.

When you know that there are not more than 35 braves in the Carlisle school available as football material you can realize what a born player the Indian is. There is not a college in the country that can show such a good proportion. Out of these 35 we pick 21 or 22 who compose the squad that is taken on the trips. Yet out of this number we have to depend upon 12 or 13 men. If one man is laid out the team is severely crippled. Fortunately the red man is not easily injured."

Troy, N. Y. Record, Oct. 17.

The football game Saturday between the eleven of Williams College and the Carlisle Indian School, at Ridgefield grounds, Albany, was full of interest and called forth an enthusiastic crowd.

Albany Journal, Oct. 22.

The game between Yale and the Carlisle Indians will be a tough one. The Indians are fearless and magnificent players as was shown on the Ridgefield last Saturday.

Waterbury American, Oct. 24.

The field goal kicked by Hudson of the Indians against Yale is the greatest feat of its kind this year and rivals some of the wonderful drop-kicks of George Brooke when the latter was on the University of Pennsylvania several years ago.

Rochester Union, Oct. 24.

The Indians exhibited the grandest system of defensive work during the first half seen here in two years, not excepting Princeton's play last season.

New York Times, Oct. 31.

The story in circulation, to the effect that the excellent showing made by the Carlisle Indians in the first half of their recent game with Yale was due to the fact that they knew the Yale signals, is scarcely to be credited. The truth is, as even impartial Yale men must be forced to admit, the Indians had more dash and quickness than Yale at the outset and showed themselves better and surer tack-

lers. The difficulty was that they did not seem to be able to stand the pace. One thing clearly is certain, that it was not a knowledge of the Yale signals that enabled Hudson, the Carlisle quarter, to kick a goal from the field at the 45-yard line.

New Orleans States, Oct. 30.

The game was one of the best seen in Cambridge this year, for the Indians gave the Harvard team the hard work that they needed and showed up the weak points in the crimson line.

Chicago Tribune, Oct. 30.

Carlisle went down before Harvard on Soldiers' Field this afternoon, 11 to 5, in a game which was an honor to the Indians.

Chicago Times-Herald, Oct. 30.

Harvard by her superiority in the details of the game, defeated the Carlisle Indians on Soldiers' field this afternoon, but did not prevent the Indians from scoring a goal from the field, which made the final score 11 to 5.

The little Indian captain came up to all expectations. Standing on Harvard's twenty-yard line, considerably to the right of the goal posts, he waited calmly for the ball to come to him on a straight pass from the center, then deliberately letting the ball drop gave it an easy kick which sent it between the goal posts. All the sentiment in the hearts of the 8,000 spectators was expressed in the prolonged cheer that followed the goal.

The game was one of the fiercest and hardest games that has been played on Soldiers' field. The Indians had added to the strong line game that has always characterized their playing, a kicking game that was at least serviceable though not brilliant. Not only was their defense as strong as ever, but they had an offense that was far superior to their game of two years ago.

Buffalo Times, Oct. 30.

In addition to being the most successful style of play, a kicking game interests the public; it gives relief to the jumbles and masses of legs and arms, which are almost unintelligible to any one who is not educated up to the sport. It opens the play to where the average spectator can understand it and see it. There is no prettier sight in the world than a strong fierce punt, which sails whirling through the air to be caught or missed at the peril of a touchdown. It makes one catch his breath and feel a tingle of excitement.

Harvard, quite democratic of late years, played a great game with the brawny Indians at Cambridge. It will take time for Harvard to get back her own, that all agree, but it is conceded that what the Crimson may have lost in actual prowess it has gained in popularity. Much of the etiquette of the football field and many of its laws can be accredited to Harvard, the ever gentlemanly.

Providence Telegram, Oct. 30.

Harvard found the Indians the toughest proposition she has yet had to solve. The Indians presented a well-balanced eleven, so strong in nearly every department that Harvard scarcely excelled in anything except minor details. Stubborn and alert on the defence, fast and aggressive in a high degree. Harvard had to work hard to win.

Boston Post, Oct. 30.

But what of the famous Harvard line that was to prove unto the red man a wall of stone? It existed for about ten minutes of the play and then vanished forevermore. . . It was not mere brute force that took the Indians through the line. It was football skill.

Kansas City Star, Oct. 31.

The football contingent at Harvard feels very blue over the result of Saturday's game. The ability of the Indian backs to plunge through the Harvard line for steady gains and the absolute inability of the crimson forwards to stop the big Indian tackles when on the offensive, were very discouraging.

Brooklyn Eagle, Oct. 31.

A peculiar genius of the football world this year is Hudson, the now famous quarter back of the Carlisle Indians.

There are many players who can drop goal after goal from the field in practice, when there is no rush line in front of them, but the presence of a set of surging forwards and several hostile tacklers bearing down upon him, make the kicker's lot a great deal harder in an actual game.

He has kicked goals successfully against two of the strongest teams in the country and no severer trial of his skill could be imposed.

Philadelphia Call, Nov. 1.

The Indians played a grand game against Harvard on Saturday. They played straight football from start to finish. The reason given by Bemus Pierce, of the red men, is that Harvard players made no attempt to violate the rules and indulged in only the fairest kind of play.

New York Sun, Nov. 4.

The Carlisle Indians in their games to date have not been blessed with gate receipts as large as those a year ago. The rain on last Saturday kept the crowd at the Harvard game down to 8 000 while the week previous there were not half that number at New Haven. The attendance at the Cornell game was not large either. But the Indians expect to reap a small harvest at Philadelphia week from tomorrow, when they play their annual game with the University of Pennsylvania. Last year this game drew 18,000 paid admissions of which the red men got a big percentage. They had previously played to \$10,000 in receipts at the Polo Grounds with Yale and had also taken away a good roll from Princeton. On the season it is said that the Indians made \$7,500 or more over and above expenses, which were heavy. This year, unless they have a big crowd at Philadelphia, the Indians will do well to cover all expenses, it is thought. The money by the way, goes to the support of general sports at Carlisle, and is not divided among the Indians, as has been erroneously stated.

New York Tribune, Nov. 6.

The Carlisle Indians have shown their usual superb prowess throughout the season, and have proved themselves worthy antagonists for the keenest foe.

In fact, it is said that so delighted were the Harvard men with the game the Redskins put up at Cambridge a week ago Saturday that they at once booked the Indians for a corresponding date next year.

The Carlisle eleven was fairly and squarely defeated, but it must be admitted that one of Harvard's touchdowns was pretty lucky.

Pittsburg Dispatch, Nov. 6.

The Carlisle Indians defeated the Dickinson College Football eleven this afternoon by a score of 46 to 0, scoring eight touchdowns. Dickinson was completely overmatched and could do nothing against the Indians in the first half, which ended 35 to 0 against them.

In the second half Dickinson fought desperately and made a number of brilliant plays, but the Indians invariably forced the ball down the field and scored two more touchdowns.

New York Times, Nov. 6.

Herschberger of the Chicago University team is said to rank with Hudson of the Indians as one of the surest goal kickers from the field in the country.

Philadelphia Press, Nov. 12.

Their invasion of this town of Brotherly Love was as peaceful as one would wish for. There were no war whoops nor war paint, and the ghost dances which their ancestors delighted in on the eve of an important conflict with their pale-faced rivals was most conspicuous by its absence.

While they came to seek the scalps of eleven pale-faces of today they came as educated young men.

New York World, Nov. 12.  
The Indians are hard nuts to crack.

Philadelphia Press, Nov. 13.

Pennsylvania, too, has had her Jubilee. "35 5," the largest score ever made against the Indians since they have been recognized as a factor in football were the inspirations which sent hundreds of students dancing in reckless glee around Franklin Field yesterday afternoon to the quick-step music of the University band.

The Indian braves and the sons of the Quakers were friendly foes on a fair field where no favors were asked. The statuesque presentment of Philadelphia's founder, away up on the City Hall tower, had its back turned on the scene of bloodless strife, but the gentle spirit of the good old wearer of the broad-brimmed hat dominated the scene.

Each side had its partisans and many a tenderfoot who looked down from the animated, color-waving stands "rooted" for the children of the plains and forests who have become the wards of Uncle Sam. The foot ball girl was there with her big brother or some one else's male kin, and the Indian boys knew that solemn-faced but eager-eyed maidens followed their every move in the conflict for the trophy in this new style of warfare.

The bivouac, ambuscade and sortie had no part in this gallant contest, and those who looked for the Indian of the scalping knife and tomahawk, war paint and feathers, variety saw nothing to remind him of the braves of the Daniel Boone or Fenimore Cooper tales.

Philadelphia Record, Nov. 13.

There was a large element among the spectators yesterday who, deep down in their hearts thought that the Indians would win. In the street cars one could hear those fears expressed in subdued tones. The Pennsylvania boys have nothing but good words for the game put up by the Indians.

Holyoke, Mass., Globe, Nov. 14.

The Carlisle Indians are very much taken with Captain Whiting of Cornell. Bemus Pierce of the Indian team is quoted as saying that Whiting "ought to be an Indian. He runs like one and never shows the white feather."

N. Y. Evening Sun, Nov. 16.

The Indians could not have played their best game against Pennsylvania, as the resulting score was the greatest number of points piled up against the Indians by any of their opponents this year. Pennsylvania certainly played first-class football against the Indians.

Chicago Evening Post, Nov. 18.

Those who welcomed the Indians could not refrain from comparing the tall and sinewy Wheelock and Redwater, each 190 pound men, 6 feet tall, with little Frank Hudson, the quarter back who has filled the players of all the big four elevens with anxiety at times by his fine goal kicking. Hudson weighs 133 pounds, but he is one of the brightest and quickest little Indians ever seen in a football uniform. Coupled with his shrewdness and prowess, Hudson has considerable of a retiring disposition, and cannot be readily drawn into an interview.

Chicago Tribune, Nov. 19.

The Indians who will play Illinois today came in quietly yesterday morning, made no noise, registered at the Palmer House, hung up their war togs, and saw the town. They are getting bigger and bigger every year and look as if football agreed with them. They are not doing much talking, but express their willingness to play anything.

Chicago Tribune, Nov. 20.

The emblem of victory flew over the teepee of the tribe of Carlisle last night and the palefaces of Illinois University retreated home beaten and overwhelmed.

The score, when darkness fell, was 11 to 0, and but for the umpire and the time-

keepers the team of Carlisle would have scored many more points.

Over 2,000 people gathered on the new tiers of seats in the Coliseum grounds and watched the wavering battle before them. The Champaign delegation came with noise making instruments, but, in the face of certain defeat, mellowed into gloomy, chilled silence, and the crowd refused to enthuse. Once in a while some dashing play brought forth a scattering volley of cheers, but the enthusiasm of a big game, the wild delirium of a great college match, was wanting. The Indians were given an ovation between halves, the crowd, women, and men, and boys, crowding around them to speak with them.

The Indians played straight football and used their heads. They did not at tempt any queer plays, but attacked first one spot and then the opposite place for good gains. They wiggled, turned somersaults, rolled and hopped through places, and when the mighty Metoxen lowered his head and hurled his frame against the opposing line he cut a wide swath and made his gain of anywhere from five to twelve yards.

Chicago Chronicle, Nov. 20.

Palefaces of Illinois University are chanting a dirge that tells of defeat. Red men of Carlisle are whooping a paean of triumph. A zero prompts the one, an eleven inspires the other.

Poor Jo came from out of the east. He had been challenged to battle by a tribe of another color—the Illini. Respecting the traditions of his ancestry, he accepted the def and came and conquered. He scalped the collegians with the sharp blade of superior prowess bred of football fray.

Its line shot and shattered by arrowlike plunges and its advances balked as a tomahawk would stop the rush of an unarmed opponent, Illinois, courageous though it was, could not win. It planted its men before the chalk line that separated victory from defeat, but the red giants tore through them and toppled them this way and that.

Nothing could stop those advances of the Indians, it sometimes seemed. But their play was not so keen as it should have been, off-side blunders came often and fumbling came oftener.

There were just twenty-five seconds of time left when the signal was given for the last assault of the day. Cayou caught the pass, hesitated the fraction of a second and then gave a leap. The impetus carried him off on top of the struggling pile of players and his body swayed over the line, but before he could reach the earth and call down the whistle had blown.

The game was over with the ball on the Illinois six inch line, half a foot from another touch down.

Chicago Times-Herald, Nov. 20.

There was an Indian uprising on the old Coliseum Garden yesterday. Gen. Miles was busy elsewhere and eleven rash young men from Champaign tried to quell the invasion. They fought valiantly and some of them made themselves candidates for hospitals, but to no purpose. Just as darkness was casting shadows over the field a tall young man blew a tin whistle and said the score was 11 to 0. Illinois, however, came out of the fray with a record of which it can be proud. Teams with much better reputation have met reds from Carlisle, and the laughter has been worse.

Metoxen, Pierce and Hudson are names calculated to send cold shivers along the spine of the average knight of the pigskin and Illinois fully expected to have a large score made against its eleven.

Chicago Journal, Nov. 21.

During their stay in Chicago the Indians were well entertained and after their easy victory over the Illinois were the heroes of the hour.

Chicago Democrat.

That an Indian should master the most difficult play in the football so readily speaks volumes for the nerve, grit and undeveloped intelligence of the red men.

North American, Nov. 12th.

To an article that appeared in the North American on Nov. 7th, charging our team with things which they never did or said Mr. Thompson replied in the Nov. 12th issue of the same paper in these words:

Permit me to offer a few words in relation to an article appearing in last Wednesday's issue, which, in some respects does not do us justice. First, Mr. Pierce did not predict that we would defeat Pennsy. Of course we should feel it an honor to do so. What team would not? Mr. Pierce has likewise been quoted as accusing Yale of slugging, and that charge has been spread broadcast. Not only did Mr. Pierce not say such a thing but, on the contrary, our boys had nothing but words of commendation for the clean work of Yale. I wish to say that this has been our experience with Yale in all our contests.

I would suggest that "One of the best football men in the country" visit Carlisle and learn something about the institution before expressing himself again publicly. There are sore-heads in all communities, and it is too bad that they are permitted to air themselves as much as they do.

Do the "big four" rule the football world? I have had to say "no" to requests from over 60 very desirable colleges this year. We are not worrying over the possibility of our men "breaking the rules in a moment of passion." There is no team in the country playing under as strict rules as the Carlisle Indians. A man may be a star, but he cannot take part in athletics unless his standing in discipline is right. There is no opportunity to "pad" our teams did we so desire. We have no ordained ministers and no men with families playing on our team. Our men average 22 years of age. A few men can claim five years (including this year) experience at football since first seeing a football. Does this show superior age, and that mature experience that is obtained from playing a few years in public schools, a few more in high schools, a few more in preparatory schools, and then at college? We are anxious for just criticisms and just comparisons. But do we always get them? Is it just to forbid our boys from playing more than four years from the date of their initiation into the mysteries of football? Honest inquiries into our football history will show that there has not been a single year that we have not lost one, two or three of our best men and that one or more absolutely green men have appeared on our first team each year, this year excepted. Next year we will lose a couple of our best men. Would you call a man who has played four years, all told, in a high school or preparatory, a veteran?

Permit me to thank you for the many words of commendation and defense that appeared in the issue referred to.

From A Prominent Educator.

In a private letter to Mrs. Jessie W. Cook, one of our teachers who has a son at the St. Mathews School, San Mateo, California, the President of said school—Rev. A. L. Brewer—has this to say on football:

"You speak of football as a brutal game. So it often seems to me; and yet in considering its results on character, as shown by some years of experience in our school I must say that my verdict is in its favor."

Boys crave the excitement of a real fight, and also long to show their strength, valor, pluck, endurance, etc., (the motif underlying pugilism), and in England the school fights with the school bully satisfy that craving. In football we can meet it satisfactorily and under rule of chivalry, courtesy, good feeling, etc., etc., so legalizing it which does away all qualms of the moral faculties, (which makes an act sinful and hurtful to the conscience,) and we obtain the benefits arising from the cultivation of the chivalric qualities.

Such problems meet us in training boys, and we have to choose between the puritanical and narrow methods, and the openly rough and cruel ones of semi-barbarity. This game gives us the opening.

Moreover, some concession has to be made to the spirit of the age we live in, as we can't get out of the world nor entirely stem its current."

### IDLENESS KILLS.

The idleness so prevalent among Indians who are rationed by the Government, kills more Red Men than do bullets. A young writer—E. L. C.—in the *Philosophian Review*, published by the Literary Societies of the South Jersey Institute, Bridgeton, N.J. presents these salient and interesting points, in an essay on "The Dignity of Service":

Nations that are idle, and as some one has said, "will rather lose a pound of blood in a single combat than a drop of sweat in any honest labor" must surely die, and laborious energetic nations take their place.

Perhaps there is no tendency of our nature that has to be more carefully guarded against than indolence. An intelligent foreigner having travelled through many countries was asked what one quality he had observed more than any other could be regarded as characteristic of humanity.

In broken English he replied;  
"Me tink dat all men love lazy."

mixing it with a small percentage of fine sand, and a proportion of pulverized potsherds, obtained preferably from some ruin in the vicinity, where bushels of pottery fragments can be picked up.

When the clay has been put in good condition, it is rolled out into fillets and coiled upon itself like a rope.

The base or commencement of the coil is placed in one of the flat baskets and the pot remains in this basket until it is dry enough to handle.

In some antique specimens of pottery obtained from ruins which were exhibited at the time of Coronado's expedition, and which are the finest specimens of aboriginal pottery so far found, the print of the basket in which the jars were molded can still be seen upon their bottom. Ordinarily no such marks are to be found.

As the coils of clay are laid on they are pinched together with the finger and thumb and the surfaces, interior and exterior, are rubbed smooth. Wonderful uniformity of thickness, seldom exceeding an eighth of an inch, even in a

She blushed a rosy red—even Boston girls can blush when they thaw out—and hastily fled.

She had been addressing one of the Carlisle Indian School graduates.

### THE INDIAN OFTEN MISJUDGED.

A correspondent to the *Philadelphian* speaks of the misrepresentation of the Bear Island Chippewas, thus:

It is ignorance on the part of right-minded white people which allows the Chippewas of Bear Island, Minnesota, to be so misrepresented in print; indeed, which allows any Indian tribe to be so cruelly falsified as is generally done.

It is not sufficient to subscribe to the various helping societies who are laboring to feed and clothe them and lead them to hope Heaven is not utterly forgetting them.

Let those humanitarians who are able, go visit the lands where these red people live, and they are amazed at the revelation before their eyes, that the Indians

a reform school he is presumed to be reformed through that "punishment."

After a while he is released, to return and "drink again at the poisonous fountain." The old malady again appears, and that, too, with aggravated symptoms.

A reformatory can supply neither brains nor angel wings, and we have often insisted that no institution produces, but in rarest instances, the moral and intellectual boy stalwart, who, after a "course," will return to the parental fold, and rehabilitate parents and home.

If the institution could reach parents simultaneously while instructing their offspring, the children's home-going would be a normal proceeding.

This, however, under existing conditions, is impossible.

This fact has to be faced: The child's return to his own home without provision for his guiding other than that which the home provides, is fraught with gravest danger.

Should he not be retained under control until he is qualified to take a place in



THE STANDARD DEBATING SOCIETY.

Yet, though idleness is so great a temptation it is not pleasurable.

Burton describes the cause of melancholy as hinging mainly upon idleness.

He says:

"Idleness is the bane of the body and mind, the nurse of naughtiness, the chief mother of all mischief, one of the seven deadly sins, the devil's cushion, his pillow, and chief reposal.

As in a standing pool, worms and filthy creepers increase so do evil thoughts in an idle person.

This much I dare boldly say, he or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, so long as he, or she or they are idle, they shall never be pleased, never well in body or mind, but weary still, sickly still, vexed still, suspecting, offended, with the world, with every object, wishing themselves gone, or dead, or else carried away with some foolish phantasm or other."

### THE PUEBLOS MAKE POTTERY.

There is an abundance of fine clay throughout the Pueblo country, says the *Scientific American*, and practically every village makes its own pottery.

The work is usually done by the old women, who break up and work the clay,

large piece, is obtained in this very primitive way.

### A BOSTON GIRL ABASHED BY AN INDIAN.

The following squib has gone the rounds of the papers. We doubt if the incident related ever occurred, but such a thing is possible to happen, in these days of educated Indians. That some of our boys were at Omaha during the exposition is true, and that some were induced by every known device to put on wild togger and act like the savage of the plains, is also true. So the incident may have happened:

A Boston girl who recently witnessed an Indian sham battle in the West, relates the *Omaha World-Herald*, thought she would try to talk to a young Indian brave sitting next to her.

"Heap much fight," she said.

Lo smiled a stoical smile, drew his blanket closer about his stalwart form and replied:

"Yes; this is indeed a great exposition, and we flatter ourselves that our portion of the entertainment is by no means the least attraction here. May I ask who it is that I have the honor of addressing?"

The dear girl from Boston was thunder-struck.

are not like wild beasts, but are human beings, from whom we can learn as much goodness as they possibly can learn from the white race.

Many a good white man and woman has reported most truly that the white people our Government make use of to settle among Indians are the ones who need the missionaries—not the Indian people.

We should not forget that, outside of school-books, there are truthful records of the degradation and demoralization and the persecution of the red race, equalling any persecution in the world's history, by the white race, and the same records declare that there is scarcely an instance where the dreadful uprisings of Indians have not been the direct results of long and cruel provocation.

### FRAUGHT WITH GRAVEST DANGER.

What the *Caldwell News* says of reformatory students is largely true of Indian youth who are taken from the reservations to learn a higher and better life. The exchange says:

The child who is a thief in his tender years often is so because of the lax morality of the parents.

If he is "punished" by commitment to

which he may earn his own livelihood, under the supervision of thoughtful employers?—[*Caldwell News*].

### DO INDIAN BOYS SMOKE CIGARETTES?

Yes!

The Indian boy at home who has time to loaf about the trading posts, with no special duties demanded of him or to occupy his hours, smokes a great deal, we might safely say every cigarette he gets hold of, the worst and the best brands. He knows no difference in brand.

There are a few exceptions to this rule. No boys at Carlisle smoke cigarettes, if known.

Some who smoked before they came have the appetite, but they are reasonable, and know that no such habit could be tolerated, and having multitudinous duties and sports to fill in their time, do not have the same desire as when they had little to do.

Still it is well to know all the evil effects of the habit, and knowing, to warn our brothers and friends at home or elsewhere.

Harper's *Young People* asks some pertinent questions about the matter and answers them thus:

Suppose a boy has a lot of cigarettes

and smokes a few of them every day. Is there any injury in this?

I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation (as if there was any such thing as moderation in stimulants for the young!) will do three things for him.

1. It will run his pulse up to one hundred or more per minute.

2. It will reduce his weight below the healthy standard.

3. It will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite.

Cigarette smoking is one of the worst habits physically that a boy can form.

It injures the heart and digestion, and it tends to check the growth.

It gives a lad false and silly notions, and it does not bring him into good company.

## INDIAN MANAGEMENT.

EDITORIAL COMMENTS FROM LEADING PAPERS.

Minneapolis Journal.

It would be economy to increase the number of Indian schools and so start the children into the public schools and to American citizenship and no longer start them back to tribal life as has been the irrational policy.

Phila. Press.

The system of trying to elevate the red man by educating him has had too brief a trial to permit a final answer to be given as to its utility. Two or three generations will be needed to decide the question. But enough has been demonstrated already to show that a continuance of the effort to lift the Indian above his hereditary savagery is both practicable and desirable.

Baltimore Herald.

Major Pratt is strongly wedded to the belief that it is a serious mistake to encourage tribal schools, and that the only way of lifting the Indians from their barbarism and savagery is to educate their children away from the tribes and to accustom them to white associations.

Wagoner Sayings.

Cherokees and Creeks will each have to get on their 80 tract allotments. Objections are now of no avail and delegations to congress will be an expensive and useless luxury. The government will not take any steps backward in effecting a settlement of affairs in the Indian Territory. Whatever defects there may be in the Curtis law they will be remedied, and in each instance this is done, an advanced position will be taken to prepare this country for a territorial government and then statehood. This result will no doubt be quicker accomplished, with the government having complete control than if treaties were in the way. It may not be of as great advantage to the Indians nor to the non-residents who have invested here, but it will be a relief to cut short the agony of the present situation.

### NORTHERN CALIFORNIA INDIANS.

There are a number of Indians now at Carlisle who have come from California. When the writer was in California but a few years since, she met with Miss Cornelia Taber, San Jose, who is an indefatigable worker in the Indian cause and has succeeded with the co-operation of other earnest women of that progressive State in arousing an interest in Indian education. They have erected a mission church at the Hoopa Valley, where about 500 Indians live in the Valley, who associate with many more immediately outside the valley.

There is an excellent Government school at Hoopa Valley, but Miss Taber says in a circular letter which she sends to friends of the cause, that never before was there a church in that section. The whites as well as the Indians were heathenish in their superstitions. The Gov-

ernment gave the Indian Association of California three acres of land. They have built a chapel and a cottage. The friendship of the Indians has been won, and they already show the effect of teaching and example.

It will be interesting to know that the State of California contains 16,624 Indians, about 8,000 of whom are found north of San Francisco

As all desirable lands have been taken from them, most are very poor, yet receive no Government aid. To this day they are practically heathen as when the white people entered the State. The doors of the churches established near their camps are closed to them. They are excluded from Sunday Schools. Although their children are eligible to the public schools, and money is drawn for them, they are not allowed to attend. No church but the Methodist is doing any Christian work among them. Miss Taber would be glad for aid to further their good work. Address Miss Cornelia Taber, Box 304, San Jose, California

### INDIANS STARVING.

A circular letter, from Supai, Arizona, signed by four of the Government employees of that place has been received, and it states that on Saturday, August 27, at 3 o'clock p. m., the most disastrous storm visited this camp that ever occurred here, within the recollection of these Indians, and, by far the most destructive to the crops, their sole means of support during the greater portion of the year, and unless relief is afforded them within the next sixty days they will suffer for the necessities of life.

The condition of these Indians is such as ought to appeal to the sympathy of philanthropists, missionary societies and the public generally. These Indians have always been self-sustaining, and haven't any funds to their credit by the government. This is an unexpected calamity, for which they are entirely unprepared. And then the committee makes a strong appeal for aid. While it is impossible for any of our readers who might see this account to aid by forwarding supplies in the time specified, we publish the essential parts of the circular to show how inaccessible some of our tribes are, and as an item of news regarding a suffering people.

The appeal goes on to say:

To save them from possible starvation supplies to the value of from three to five thousand dollars should be immediately forwarded to Seligman, Ariz., so as to be freighted to the Supai Indian village before winter sets in, for then it will be impossible, or accomplished only at great expense. The food should consist largely of flour, beans, sugar and coffee. The flour should be shipped in fifty-pound sacks, as it will have to be packed in fifty-pound quantities on each side of a pony for a portion of the distance. Other supplies should be 2000 pounds of wheat for October sowing, clothing and blankets, 1500 peach, apricot, cherry and pear trees, fig, orange and lemon trees for fall planting, for some families have lost even their fruit trees. All haste should be made that some supplies may reach the Indians immediately. We recommend that the supplies be sent in care of the railroad company, to be delivered to Horace E. Wilson for distribution, and invoiced to Miss C. S. Ferry, employee in the government service at Supai. Receipts for the same will be forwarded to all donors, signed by the Indians, as is the case with all supplies of Supai school.

### INDIANS DO NOT LOSE THEIR TEMPER.

Not in the annals of man does history record an occurrence as great as the judgments shown in the controlling of tempers by the two Osage factions in the seating of their respective governors this week. Men with all the mental requirements of the higher civilization, blessed with the power to determine the difference between right and wrong, possessed with determi-

nation and a greater knowledge of parliamentary rulings compare not, but fade into obsolescence when compared with their so-called savage Indian on moral conduct at a time most trying. Never before was there ever a body of men so thrown together where so much was at stake with so little outward demonstration of trouble. Side by side these opponents sat determined that each were legally there and the appearance and presence of the other was an intrusion. Yet with this fact in view, these men, all save a few, uncivilized, transacted the necessary business before the different councils in each others presence, not at the same time, but allowing each other the courtesy of the floor

When the news came Wednesday that a telegram had been received from the Commissioner of Indian Affairs by Col. Pollock announcing that the department had recognized Black Dog as Governor pending an investigation, there came a look of triumph over the faces of the Bigheart members, yet no outward demonstration was made to belittle or slur the defeated. When the Progressive boys vacated their chairs and left the council house in charge of their hated opponents they made no threats, but left in the manner and style of the gentleman they are.—[The Osage Journal.

### FIRST WONDERS OF CIVILIZATION.

When Miss M. Elizabeth Mellor, Principal of the Government School of Unalaska, brought a party of Aleuts of Alaska, to Carlisle, not long since, they seem to have created quite an interest in Seattle. The Post-Intelligencer of that city in a lengthy article describing them minutely says:

This is their first glimpse of civilization and the magnitude and immensity of everything they have so far seen is to them a never-ending source of wonder.

The sight of a street car moving along without any visible motive power was to them at first awe-inspiring, and it was amazing to see them look it over carefully and even to looking under it, expecting to find some one there to whom they could attribute the power.

Perhaps the most amusing sight to them was to see their teacher for the first time using a telephone.

The sight to them of an evidently sane person talking to a box and holding a conversation with no one in sight and apparently no one answering was too much even for the stoicism of an Indian and they enjoyed a hearty laugh at the expense of Miss Mellor.

After the telephone had been explained to them and all had been given an opportunity to test it, their faces became serious and they looked high and low and all around the box for the man whose voice they were hearing.

While in Seattle, Miss Mellor and the children have been the guests of ex-Mayor Wood.

### ARE WE AHEAD OF THE SAVAGES IN CIVILIZATION?

An editorial in the Ohio Penitentiary News sets forth the Civilization of to-day, in these words:

We are constantly menacing the rights of our fellowmen, and under the guise of law destroying their happiness—yes, and even their souls. We drag them down for petty personal reasons which the Christ teaches us to forgive, if we expect forgiveness. We implicate our brothers in crimes instead of seeking to bring them in repentance to the Creator, that they might be saved and become better men. We ask the public to uphold the law and then join in a mob to hang some poor man who later on is found to be innocent.

We pose as a people of extraordinary intelligence and do these things and a thousand more, and then ask other nations to look upon us as a great Christian people, who have the reputation of being a God-fearing nation.

We do all these things in the belief

that we are better than the poor, unlearned savages, who have laws and customs of their own. We cannot see how much wrong we commit under the guise of being lawful, until we compare our qualifications and education with those in darkness—as we call them. They burned at the stake. We hang and electrocute. They tortured by tearing limb from limb, while we throw men into filthy jails and prisons to become fit subjects for the mad-house. These things make us what we are. We need awakening to the fact of our ignorance and, opportunities considered, we are but little, if any, ahead of the savages who have been driven from the land in which we make our homes.

### WEANING THE INDIANS.

Indian Agent G. H. Wheatly, of the Blackfoot reserve, is working up an experiment which bids fair to solve the problem which has long puzzled the Canadian Indian authorities, namely, how to wean the North West aboriginee from his annual sun dance.

Mr. Wheatly's idea, founded on a well proved psychological truth, is that if the Indian is to be permanently cured of the sun dance habit, he must be given something to replace in his affections that ancient and to him honorable ceremony.

There is human nature enough about the average western Indian to render an occasional jubilation and a blowing off of surplus steam, necessary to his happiness.

Mr. Wheatly will try the experiment of holding a grand annual show, agricultural and otherwise; Prizes will be offered for excellence in farm produce, stock, and skilled handiwork, and other attractions will be added to the celebration to make it as far as possible satisfactory in all respects to his majesty the Indian.—[Calgary Daily Herald.

### SLIM ATTENDANCE OF CHRONIC KICKERS.

Agent Pollock, says the Osage Journal, began the regular quarterly-annual-annuity-payment on the 7th inst., in good form with a fair attendance of annuitants and a remarkably slim attendance of the old time chronic kickers and outside collectors, who from time immemorial have tried by hook or crook to collect some of their debt contracted outside of the reservation here at payment time. The firm and steady repression of these outside collecting parties by Agent Pollock has reduced their attendance here at payment to the minimum, and the present payment it being made with greater decorum than usual for this Agency.

### THE SMALL CHILDREN WERE THANKFUL.

Just before Thanksgiving Day, the teacher of the smallest boys and girls asked them to write out the things they were thankful for, and among the productions were these:

I am thankful for the things we have to eat. I am thankful that we have warm beds to sleep in. I am thankful for the clothes we have to wear. I am thankful that I have a school to come to every day. I am thankful that I have studied about the Pilgrims; they were good people. I am thankful that we are going to have a good dinner tomorrow. I am thankful that I have such nice teacher. I am thankful that we have such pretty lamps.—ROBERT KEOKUK.

I am thankful for my life. I am thankful for Thanksgiving, and for sun, moon and stars that give us light. I am thankful that I am not blind.—EUNICE BAIRD.

I would be thankful for this school and for this good Major that we have.—OLIVIA DAVIS.

I am thankful for turkey. I am thankful for church. I am thankful for learning. I am thankful for the pie. I am thankful for our dolls. I am thankful for mother and father.—MARTHA DAY.

I am thankful for home, strength, sisters, brothers, mother, father, teachers and Major. I am thankful for the flowers and trees. I am thankful for friends.—EDITH MARMON.

## THE RED MAN.

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

The Mechanical Work Done by  
INDIAN BOYS.

TERMS: Fifty Cents a Year  
Five cents a single copy.  
Mailed irregularly, Twelve numbers  
making a year's subscription.

Address all business correspondence to  
M. BURGESS,  
Supt. of Printing,  
CARLISLE, PA.

Entered as second class matter in the Carlisle  
Post Office.

### NEWS SUMMARY FOR THE MONTH.

We have had one season of fine skating.

The fog for a few days in December was  
unprecedented.

LaGrippe has disturbed the health of  
the school, somewhat, but owing to ex-  
ceptional facilities for taking care of our  
sick no serious cases have occurred.

Is not the Red Man worth its fifty cents  
a year, illustrations alone considered?  
We do not object to subscriptions.  
Twelve numbers make a year, mailed ir-  
regularly.

Wilson College, Chambersburg, gave a  
Faculty Concert in our school Assembly  
Hall on December 10th, rendering music  
of a high classical order which was much  
appreciated.

Phya Visudda, Envoye Extraordinaire  
et Ministre Plenipotentiaire de S. M. le  
Roi de Siam, and his Secretary, Mr. Ben-  
nett, were among the distinguished visi-  
tors of the month.

Christmas-buying by our pupils in  
town, is giving to our reading room a  
good supply of the best reading matter,  
owing to the periodical system now prev-  
alent among the merchants.

the creek. There is little or no danger on  
the new pond.

Cleaver Warden, Jessie Bent, Left Hand  
Scabby Bull, Black Crow, White Buffalo,  
Washie, of the Arapahoe tribe; Robert  
Burns, John Otterby, Little Wolfe, Little  
Chief, Little Haud, Horse Road, Big  
Bear, Cloud Chief, Buffalo Meat, Three  
Fingers, All Runner, Wolfe Robe,  
Prairie Chief, of the Cheyenne tribe, and  
all of the Oklahoma Territory, in charge  
of Mr. Chester Cornelius, visited the  
school on the 7th and 8th of December.  
Messrs. Cornelius, Burns, Ward and Bent  
were all old pupils of Carlisle.

The news was received at the school  
with a degree of surprise when the papers  
announced that Honorable Cornelius N.  
Bliss, Secretary of the Interior had re-  
signed and that Ethan Allen Hitchcock,  
of Missouri, had been appointed by the  
President to take his place. Just how the  
change will affect the school, we know

where is at the west end of the girls' quar-  
ters. This building is 200 by 120 feet and  
has ample accommodation for 300 girls.  
There is a large paved court which fur-  
nishes sheltered play ground when the  
front of the building is too exposed. Be-  
sides the bedrooms, one for each group of  
three, the building contains sitting and  
assembly rooms, music rooms, society  
rooms, library and reading rooms as well  
as abundant facilities for bathing.

### HOW THE PUPILS OF CARLISLE PUT IN THEIR TIME.

Every day in the week the pupils of  
this school rise at 5:45 in the morning.

At 6:25 they breakfast.

After breakfast they wash the dishes,  
put their rooms in order; drill or take  
gymnastics and get ready for school and  
work.

The work bell rings at 7:35. All who  
are not in school work till 11:35.

School closes for noon at 11:35.

At 12, all have dinner.



SMALL BOYS' READING ROOM.

245 of our pupils have been vaccinated  
in the last few weeks.

The first cold snap brought much en-  
joyment to the skaters.

Regular drill in the gymnasium takes  
the place of out-door Fall sports.

Rev. Mr. Tamura, of Tokio, Japan,  
visited the school in December.

The seniors have already begun to  
think about their graduating essays.

Major and Mrs. Pratt are taking a need-  
ed rest for a few weeks at the Bermudas.

Most of the teachers will spend their  
Christmas holidays with friends at a dis-  
tance.

A young man from Porto Rico—Juan  
Sultano, has become a member of our  
school.

Large preparations for Christmas are  
making as we go to press with the Decem-  
ber RED MAN.

"Blue pants on the half shell," was a  
serious mistake made by the printer set-  
ting the teachers' menu.

The Indians attending Dickinson Pre-  
paratory and College passed satisfactory  
examinations in December.

The Esquimaux have been here just a  
year and celebrated the anniversary of  
their coming by having their pictures  
taken recently; sold for 35 and 30 cents;  
65 cents for the contrast. By mail, 70  
cents.

Two large and handsome pictures show-  
ing the scenery along the Pennsylvania  
Railroad, decorate the walls of the stu-  
dents' dining hall, a gift of the Pennsylv-  
ania Railroad. There is a prospect of  
getting some from other railroads.

Our band now is fitted up with all new  
instruments, of the latest and best make,  
55 pieces in all, and Director Wheelock is  
sparing no pains to bring from his com-  
pany of enthusiastic players, music of a  
high order. He is not satisfied with  
"Very good for Indians," but "Very  
good," on true merit is what he expects  
to win before Commencement of '99.

The meadow has been flooded for a  
skating pond. Its close proximity to  
the grounds makes it convenient for the  
students to run and skate for a few mo-  
ments between duties, which sport they  
much enjoy. To go to the old pond at  
the creek required a half hour or more,  
then, too, the water is very deep, and  
when the ice was a trifle weak the skat-  
ing was dangerous. More than once  
there was nearly a drowning accident on

not, but if Mr. Hitchcock is the broad-  
minded man he is reputed to be, he will  
be a friend of all movements that lead  
the Indian out of and away from his tee-  
pee environment. Major Pratt will re-  
ceive the news while he is in the Bermu-  
das.

### THE SOCIETIES.

The school has three literary societies—  
The Standard, The Invincible and The  
Susan Longstreth Literary Society. Each  
has a room to which the members repair  
on Friday evenings to discuss the leading  
questions of the day and to perfect them-  
selves in other literary pursuits. The In-  
dians are fond of debate, and many hap-  
py and profitable hours are thus spent.  
The picture on 6th page shows the Stand-  
ards in earnest debate and is a familiar  
sight to those at the school.

### THE GIRLS QUARTERS AND FIRE DEPARTMENT.

The fire department of our school has  
rendered able and needed assistance to the  
town at times when Carlisle's present ex-  
cellent system was not in operation. We  
have a hand-engine only, which we call  
"Uncle Sam," with which relays are able  
to do effective work when necessary. The  
view of the Fire Department given else-

Afternoon school from 1 to 4.

Afternoon work period from 1:10 to 5:10  
After school, the school-rooms are all  
swept by the small boys.

All have supper at half-past five.

There is evening study hour from 7 to 8,  
four evenings each week.

Friday evenings are Society evenings.

All lights are out at half past nine ex-  
cept those in a few rooms where pupils are  
allowed to sit up longer to study.

On Saturdays the same hours for meals  
are observed but there is no school.

It is a general clean up day in quarters,  
to make ready for Sunday morning in-  
spection.

All week days the pupils work half  
days and on five week days go to school  
half days, alternating so that about half  
the number are in the shops or on duty  
out of school while one half are in school.

On Saturdays in the hours employed at  
school other days pupils are generally  
allowed to go to town in small groups or  
singly or to go elsewhere on little excur-  
sions.

On Sunday morning at eight o'clock,  
quarters are in-pected, when each student  
stands by his or her bed dressed as he or  
she should be for church or Sunday  
School.

All pupils are allowed to go to the  
church of their choice.

Religious services at 3:30 on Sunday  
afternoons, and prayer meeting in the  
evenings.

On Sunday mornings at nine o'clock  
there is a Sunday School for those who  
do not go to town to Sunday school.

Notwithstanding the fact that the hours  
seem full, there is plenty of time for  
sports and play of every description, every  
day in the week.