

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. XV.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., APRIL, MAY & JUNE, 1899.

NO. 6.

THE
BUILDING
IN
WHICH
ONE
HUNDRED



OF
OUR
SMALL
BOYS
LIVE

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.

All experiences, past and present, prove that anything of either honest labor or education, however lowly, which gets the Indian out from his tribe into the activities of right, civilized life, is immeasurably better for him and for the Government than all that can be done for him within the domain of the tribal home. Such influences and helps outside make him individual, self-reliant and self-helpful, while the best that can be done in the reservation, only educates to tribalism and further dependence.

"O-gi-maw-kwe Wit-i-quake"—"Queen of the Woods," by Chief Pokagon, is a most entertaining personal narrative with a great moral. It is a pity that the Editor did not leave out the verbosity of numerous Indian words and expressions interpolated throughout the text. They are meaningless and tiresome, and make larger draughts upon one's patience and time than the ordinary reader is willing to endure.

DR. WILLIAM NICHOLSON.

When in the due course of nature there passes from amongst us a man, who during his life time has exemplified an unusually high type of citizenship; it is well for us to pause a little in the round of daily duties and consider the life that has taught us so well what American citizenship means.

Such a one who has recently passed away, Dr. William Nicholson, deserves something more than the mere obituary notice of date and age. Especially is this the case when looked at from the standpoint of the "Red Man," as the Doctor was for some years closely identified with Governmental and Philanthropic work for his help and civilization.

When under the policy of General Grant, the Indians in the district known as the Central Superintendency were assigned to the care of the Orthodox Friends, Dr. Nicholson was chosen as the special representative of the Society, exercising a supervision over the whole corps of Agents and employees, for whom the Society by nominating for the offices they held had in measure become responsible.

In this capacity he became the Counsellor of the various officials, and was especially active in forwarding those plans that were more of a philanthropic than official nature. Education was the object for which he particularly worked, and all the infant enterprises of this nature undertaken with slender means and under adverse circumstances, were fostered and encouraged to the extent of his ability.

In the year 1875, Dr. Nicholson was made the Superintendent of the district and became the Official Agent of the Government in its dealings with the Indians. In this capacity large sums of money were disbursed, and various trusts discharged in such a manner as to afford

no ground for criticism to those who were opposed to him, and with such fidelity that not a cent was disputed in the final settlement of his accounts.

During the period of his administration of Indian Affairs occurred the crisis in the affairs of the Territory, so far as the wild tribes were concerned, viz:— the extinction of the buffalo.

From time immemorial these animals had been so numerous that the annual increase apparently replaced the consumption by the Indians for food, clothing and lodges—so that either by use, or sale of the product, the necessities of Indian life were supplied by them. About this time the wholesale slaughter of the herds was commenced by the white hunters of the border, and that supply of nature, which had been to the Indian, subsistence and wealth, disappeared very rapidly.

The Indians were now face to face with starvation, except for the aid of the Government, or their own efforts at agriculture or labor. Some outbreaks occurred and the military arm of the Government had to be used; but the conditions were appreciated by the Superintendent and all possible effort made to meet them, both by Governmental and philanthropic measures. That the crisis passed with so little disturbance was due not a little to the Doctor's efforts at supplying deficiencies, and encouraging all industrial and agricultural efforts.

With the buffalo gone and the necessity for traveling from place to place by the Indians for subsistence ended, a new era commenced for the schools, so that where there had hitherto been tens in attendance there became hundreds. The Indians accepted education and agriculture as a part of the new order of things made necessary by the extinction of the buffalo.

Retiring from duty in 1877, Dr. Nichol-

son passed some years quietly as a prominent citizen of Lawrence, Kansas, giving considerable attention to the affairs of the church of which he was an active member as well as a valued minister, and later moved to the more genial climate of Southern California, where came the closing scene of his useful life.

He retained to the last a lively interest in the affairs of his fellow men, whose good he always considered, not with the self-seeking of the demagogue, but with the steady purpose and consistency of one who had in constant remembrance the great day of accounting.

A. J. STANDING.

WE FIND TOO MUCH FAULT.

What the Rural Home says in the clipping below is applicable to all who have the care and responsibility of young people and especially applicable to all having the care and responsibility of Indian children.

Children have not the sense and judgment of grown people, and boys and girls who are nearing maturity have much to learn which can be learned only by experience.

We find, as a rule, too much fault with our inexperienced young people.

They have to learn, the same as we had to in the years that have gone by.

Then, too, they have not yet had to battle with the cares and perplexities of life, consequently they look through roseate-hued glasses at the future, and expect that life will bring better things to them than it has to many others.

Let us be patient with the children, teach them kindly, be blind to some of their shortcomings, and make some excuses for their want of discretion.

A MESSAGE TO GARCIA.

BY ELBERT HUBBARD, IN PHILISTINE
MAGAZINE, FOR MARCH 1899, AND
GOOD FOR EVERY READER,
WHETHER HE BE WHITE,
BLACK OR RED.

In all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion. When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail nor telegraph message could reach him. The President must secure his co-operation, and quickly.

What to do!

Some one said to the President:

"There's a fellow by the name of Rowan will find Garcia for you, if anybody can."

Rowan was sent for and given a letter to be delivered to Garcia. How "the fellow by the name of Rowan" took the letter, sealed it up in an oil-skin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the Island, having traversed a hostile country on foot, and delivered his letter to Garcia, are things I have no special desire now to tell in detail.

The point I wish to make is this:

McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask:

"Where is he at?"

By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land.

It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies do the thing—"Carry a message to Garcia!"

General Garcia is dead now but there are other Garcias.

No man, who has endeavored to carry out an enterprise where many hands were needed, but has been well nigh appalled at times by the imbecility of the average man—inability or unwillingness to concentrate on a thing and do it. Slipshod assistance, foolish inattention, dowdy indifference and half-hearted work seem the rule; and no man succeeds, unless by hook or crook, or threat he forces or bribes other men to assist him; or mayhap, God in his goodness performs a miracle, and sends him an Angel of Light for an assistant.

You, reader, put this matter to a test:

You are now sitting in your office—six clerks are within call.

Summon any one and make this request.

"Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio."

Will the clerk quietly say, "Yes sir," and go do the task?

On your life, he will not. He will look at you out of a fishy eye and ask one or more of the following questions:

Who was he?

Which encyclopedia?

Where is the encyclopedia?

Was I hired for that?

Don't you mean Bismark?

What's the matter with Charlie doing it?

Is he dead?

Is there any hurry?

Shan't I bring you the book and let you look it up yourself?

What do you want to know for?

And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia—and then come back and tell you there is no such man. Of course I may lose my bet, but according to the Law of Average, I will not.

Now if you are wise you will not bother

to explain to your "assistant" that Correggio is indexed under the C's not in the K's but you will smile sweetly and say, "Never mind" and go look it up yourself.

And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are the things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all? A first mate with knotted club seems necessary; and the dread of getting "the bounce" Saturday night, holds many a worker to his place.

Advertise for a stenographer, and nine out of ten who apply, can neither spell nor punctuate—and do not think it necessary to.

Can such a one write a letter to Garcia?

"You see that book-keeper," said the foreman to me in a large factory.

"Yes, what about him?"

"Well he is a fine accountant, but if I'd send him up town on an errand, he might accomplish the errand all right, and on the other hand, might stop at four saloons on the way, and when he got to Main Street, would forget what he had been sent for."

Can such a man be entrusted to carry a message to Garcia?

We have recently been hearing much maudlin sympathy expressed for the "down-trodden denizen of the sweat-shop" and the "homeless wanderer searching for honest employment," and with it all often goes many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowsy ne'er-do-wells to do intelligent work; and his long, patient striving with "help" that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process going on.

The employer is constantly sending away "help" that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues, only if times are hard and work is scarce, the sorting is done finer—but out and forever out, the incompetent and unworthy go.

It is the survival of the fittest.

Self-interest prompts every employer to keep the best—those who can carry a message to Garcia.

I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to any one else, because he carries with him constantly the insane suspicion that his employer is oppressing, or intending to oppress him. He cannot give orders; and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be:

"Take it yourself."

To-night this man walks the streets looking for work, the wind whistling through his threadbare coat. No one who knows him dare employ him, for he is a regular fire-brand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled No. 9 boot.

Of course I know that one so morally deformed is no less to be pitied than a physical cripple; but in our pitying, let us drop a tear, too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line dowdy indifference, slipshod inebility, and the heartless ingratitude, which, but for their enterprise, would be both hungry and homeless.

Have I put the matter too strongly?

Possibly I have; but when all the world has gone a-slumming I wish to speak a word of sympathy for the man who succeeds—the man who, against great odds, has directed the efforts of others, and having succeeded, finds there's nothing in it: nothing but bare board and clothes.

I have carried a dinner pail and worked for day's wages, and I have also been an

employer of labor, and I know there is something to be said on both sides.

There is no excellence, per se, in poverty; rags are no recommendation; and all employers are not rapacious and high-handed, any more than all poor men are virtuous.

My heart goes out to the man who does his work when the "boss" is away, as well as when he is at home.

And the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets "laid off," nor has to go on a strike for higher wages.

Civilization is one long anxious search for just such individuals.

Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town and village—in every office, shop, store and factory.

The world cries out for such: he is needed, and needed badly—the man who can carry a message to Garcia.

LETTERS FROM GRADUATES TO MAJOR PRATT.

While the following extracts pertaining to regrets at not being able to attend our Commencement Exercises for '99, are late in appearing, the spirit of the letters and the sentiments expressed will be as highly appreciated now as at the time written. These letters were not sent to us for publication, and we take the liberty of so doing solely in the interest of the cause, to show the sincerity of heart and pure gratitude manifest for benefits received, thus putting to flight the old-time notion that the Indian is ungrateful and heartless or in any way different from his brother man of other races:

From HENRY REDKETTLE, '97, Kyle, South Dak.

"Your letter and invitation to Commencement is at hand. I regret very much to say that I cannot be with you this year. I have found out by experience that my six-years' at Carlisle has been of great help to me in every way. I have been clerking in a store the past year. Be assured that I will always try my level best and set an example before my people, and especially the returned students from Carlisle. I read in the "Helper" of the visit of the Indian chiefs and your advice to the Indians and school about Indian lands being worthless. I agree with you on that point and hope to profit by your advice. Wishing success to Carlisle, I am, Ever your friend and school son, etc."

From SUSIE HENNI, '98, Cubero, N. M.

"Your kind invitation was received with great pleasure. I would very much like to be present at this Commencement to greet and to congratulate my friends personally, especially class '99 who are just about to enter upon the battle of life's struggles and conquests. Why do those of us who have left Carlisle say dear school? The plain truth of it is, that our most happy days were spent at this dear home with loving and faithful school-father and friends. I see now, to graduate and leave means independence and commencement of a new life. Those sisters and brothers will realize it later. Sorry I have no experiences yet to encourage them by at present. I am quietly but busily passing my time. Will soon leave this dear home to try entirely new work. By next time you will know my hardships. Extend my congratulations and best wishes to all. With love, I am your school daughter, etc."

From CHARLES E. DAGENETT, '91, Chilocco:

"How I would like to be on the way to dear old Carlisle to-day. I trust that this may be the most pleasant and profitable Commencement in the history of the school, and yet be only one of many more

still better to follow. If the pupils who are there now, could only appreciate the advantages they have as they should—as they will in the years to come—when it is too late, how differently they would do! What a different showing they would make when they become the principals in the Commencement Exercises! I got a great deal of good at my stay at Carlisle, but could I have known then what I have found out since, how much more I might have taken away with me that would have been of great use to me in after life. With kindest regards to yourself and family and with best wishes for the future of Carlisle, I am your devoted pupil, etc."

From ESTHER MILLER DAGENETT, '89, Chilocco, Oklahoma:

"We thank you so very much for so kindly remembering us, and trust at some future time we will have the pleasure of seeing you and visiting Carlisle, dearest spot in America. This is the beginning of my fourth year of teaching. I like the work, but often wish I were better prepared for it. I have about sixty-one or two pupils of all sizes and ages, but all of one grade—fifth grade. I cannot say that we have accomplished anything, as that might be self-praise and that kind of praise would be worse than no praise at all. We have always endeavored to do our work the best we knew how and shed abroad Carlisle's influence among the Indian children that we came in contact with. However, we may sometimes have fallen short of doing justice to our Alma Mater. I am, devotedly your friend and pupil."

From LILLIAN T. COMPLAINVILLE, '98, Grand Junction, Colo.

"Your kind letter and invitation to attend the Commencement of dear old Carlisle has been received, and very deeply do I regret to say that I am unable to come. I feel that I can not leave my school to satisfy my pleasure, for you know that nothing would please me better than to be able to return to the dear old home of my school days. I have a bright little class of 48 pupils, and to leave them for two weeks would mean a great deal to the little children. It has been nine long months since I left Carlisle, and six of these have been spent in teaching. I was much discouraged and found it very difficult at first, but have become accustomed to it and like it better than I did. My time is spent very quietly here. I am the first Indian teacher they have had, and at present I am the only regular Indian employee. I will imagine myself among you following the different exercises as I had to go through them last year. Remember me kindly to all, please. Thanking you for your kind favor and wishing you abundance of success, especially during this time, I am your loving school daughter, etc."

From SAMUEL SIXKILLER, '95, Afton, Ind. Terr.

"I know how much you enjoy hearing from those whose progress you have watched and whose foundations you have so successfully laid for honorable and useful lives, albeit they may lack the lustre of brilliant achievement.

I dare say there are none that appreciate more than I what Carlisle has done for them, and like many others sincerely wish the same days were to go over again. There are very few of us who really know our opportunities until they are utterly beyond our reach, and if there is anything that the boys and girls at Carlisle need impressed upon them it is the fact that now is the time. Get all that Carlisle is able to give you and get it well.

I realize how unable I am to cope with men of learning.

My interest in the school has never for a moment flagged and I have noted with gladness the great strides onward and upward you have made.

Well, about myself—a very interesting subject no doubt—I have not accomplished a great deal since leaving school, unless making a living honorably at whatever you could find to do be considered some-

thing. I have not discovered any north poles, lately, invented no flying machines nor fed hungry patients on embalmed beef; therefore the world does not know me yet, and no doubt would continue business at the same old stand were I suddenly to make my exit. Suffice to say that I shall endeavor at all times so to live and act that I shall be an honor to my people, a glory to Carlisle and a fitting example of the persevering efforts of our beloved Superintendent. I send love and greeting to the Alumni and wish it were possible for me to be with you. We should consider Carlisle's triumph, our glory, and if our desires could shape the destiny of man, a hundred years hence would find Major Pratt still mounted on the throne of which he is the master builder. With best wishes for your perfect health and continued prosperity, Yours gratefully, etc."

From SUSIE McDUGAL, '95, Mt. Pleasant, Michigan.

"In looking over the names of the graduates, I find several I know and so many new ones. I hope they will all go forth and be a credit to Carlisle. I cannot be there in person, but my thoughts will ever be there. Wishing you all the joy possible, and thanking you for your kind invitation, ever your loving pupil, etc."

From CYNTHIA WEBSTER, '96, Nadeau, Kansas.

"Your invitation to the Commencement was received and gladly would I accept it but the duties which await now says: 'Not this time; so it is with regret that I write this letter to inform you that I cannot be with you this year. I have had the pleasure of seeing two graduating classes pass out, after my class, and I dislike to think of missing this year's class. I should like always to be present during Commencement at the Indian School at Carlisle. I was surprised when I found this year's class numbering thirty-four. I think it is a fine class because there are more girls than boys. I would say to the Alumni that I wish them an enjoyable meeting. Since I have been out but six months I have no special incidents to tell of the struggles or difficulties that lie before a person who is just entering upon the battle of life. I think everything has gone as smoothly with me as I could expect. My work so far has been very pleasant and enjoyable. So long as I find that pleasant, I suppose I ought to be as contented as a bird. There are but three teachers here. I have the second grade, numbering only twenty-three in all. About half of them come half a day and the others come all day. I am doing some extra reading this winter. I must now close, hoping nothing but success will come from the exercises which take place next week, and I wish the class of '99, a happy and prosperous future. Your school daughter, etc."

From DR. CARLOS MONTEZUMA, not a graduate of Carlisle, but a graduate in the experience which represents the Carlisle idea.

"God has permitted you to see the glorious sun to rise above the eastern horizon in the cause for which you have unflinchingly labored. It (Commencement) was the sublimest sight I ever witnessed—an inspiration that will ever help me to carry the banner—'Out of the reservation into civilization' toward freedom's fortification for my people. Though the Indians have been slow to grasp the situation, yet I am persuaded more and more that they will come to your aid and call you 'blessed.' I wish more of the Indian fathers and mothers could attend such a living demonstration. They will someday, and that time is not far ahead. I cannot thank you too much for my privilege of seeing you all."

PAYMENT.

On Tuesday May 2nd, the payment that has been promised so long to the Omaha Indians, Nebraska, was begun at the Omaha Agency.

STORY OF "CHEYENNE FANNIE" AND "SPOTTED HORSE."

ANOTHER FAKE.

There is a pleasant little fairy tale going the syndicated rounds of the Sunday papers with a somewhat hackneyed theme for its subject—the Indian.

There ARE points of view from which the Indian shows up in a new light, but this is not one of them. This gives us the very old story of a returned student "going back to the blanket," a rather overdone phrase, but still sounding well in the ears of some entertainers of the public.

This young man marries a returned student who has gone back to her blanket, both being "graduates" of an eastern Government school, and strange to say the mother of the girl is also a graduate of the same eastern school, and the state of them is described, like that of the man in whom the seven devils took up their abode, as being worse than the first.

As it is only ten years since any Government schools began sending out graduates, this is a truly startling tale, and argues much for the rapid development of the western Indian along with western crops.

Curiosity prompts an investigation of this time-worn charge, for it is only one of a brood of such evil birds which are surely going home to roost some day. This one has not even a shadow of truth to rest on.

"Cheyenne Fan," if she exists and their are plenty of her kind among white and red—never was "graduated" from, nor encumbered the rolls of any eastern school, and the whole story is a fabrication.

The following comes to us from the Hartford, Conn., Courant, credited to the Kansas City Journal; but according to correspondence we have, the yarn sprung from a "Star" reporter. From all evidence at hand he IS a "Star" (?) reporter with style enough to give him a prominent place on the Police Gazette:

The Story.

What is probably the most interesting and unprecedented case of an Indian returning to his former life and habits after a four years' course in the Carlisle Indian School has just been brought to the notice of the people at Darlington, O. T. It is that of the young Cheyenne known to his tribe as Spotted Horse.

When the rumor was brought to Darlington it appeared preposterous to those who knew the Indian, and remembered his complete transformation upon his return from school. Then he had sauntered into the Indian village dressed in a late style suit of tailor-made clothes, smoking a cigarette and carrying a valise and cane. Everything indicated, him to be an intelligent young man and a student, his general deportment showed close attention to discipline; in fact, his transformation from blankets and gee strings has been complete enough to startle the whole tribe at the effect civilization had wrought on one of their most promising braves.

A correspondent for the "Journal" started out to find Spotted Horse. Inquiry at the agency failed to disclose anything definite as to his whereabouts, nor could any information be obtained from the bucks and squaws thereabouts. Finally an old Indian was found who said: "Huh, Spotted Horse much good Indian; no like paleface religion."

While not to the point the answer was worth heeding, and after a few minutes' parleying the old fellow stated that Spotted Horse was located in the eastern part of the camp and described the tepee as having "heap much white talk" on it. After searching around through the village a tepee was found which was covered with figures and lettering in a fairly good English hand, some expression bearing evidence of the author's hatred of the white race. Loud laughter proceeded from the inside, and the correspondent, entering, found himself with four Indians, who were squatted in a half circle on the floor.

After much questioning one of the number said: "I am Spotted Horse. What do you want?" He was asked if it was his intention to renounce all that he had learned of civilized ways. He said that it was. He then consented to give a brief history of his life. After two hours of conversation these facts were gleaned:

When quite young Spotted Horse was noted for his bright appearance and quick intellect. He was singled out with five others as the brightest and best in the tribe, and was sent to Carlisle School, where he was soon deeply interested in his studies. He was graduated with high honors in the '97 class. Upon leaving the school he intended to study law or apply for a certificate to teach. But after a week's freedom from study his ambitions gave way, or, as Spotted Horse put it: "The thought of study made me sick. I didn't want any more books; I wanted fun." After two weeks of such life he decided to return home to his tribe and show them how he could dress. It was his intention, however, to return to the East. On his arrival at his native camp the first object that greeted his eyes was his old sweetheart, known as "Cheyenne Fannie." Not since his departure to college had they heard from each other, and in their unexpected meeting the old love was rekindled. However, as much as he thought of Cheyenne Fannie then, he was more deeply interested in showing off his fine clothes and ridiculing the costumes of his old cronies.

His first night in camp caused him great discomfort. But in a day or two he became reconciled to his old habits, and when the young bucks would jeer at his inability to perform some of the old tricks or run as fast as they could, in their primitive costumes, he was angered and, in desperation made himself a costume, which he donned in place of his tailor-made suit. About that time a

council was held for the purpose of making a trading expedition on the Comanches and Kiowas, and the young graduate was asked to go along. Desirous of showing off his education and tailor-made suit to his neighbors, he went. He was subjected not only to gross indignities by the Kiowas, but was roughly handled by the vicious Comanches, who delighted in daubing his clothes and tormenting him. By this time Spotted Horse said he began to think seriously that an English education was not all it was cracked up to be. His friends were having more enjoyment than he was, and seemed to get on just as well without it. In desperation, he bartered his suit of clothes for a blanket and, having a gee string and accompaniments, his costume was complete. At a council meeting held that night he declared himself once more a Bannock brave, and before the expedition started back he was daubed in the tribal colors of yellow and blue gray, and festooned with a complete assortment of beads, earrings and feather headgear, and from that time on denounced Christian civilization and all he had learned in his collegiate course and association with white men. His transformation on the return to the village was as complete and marvelous to the tribe as on his return from college.

This narrative was given in briefest possible form as Spotted Horse positively declines to talk in English any more than necessary.

His squaw, Cheyenne Fannie, he said, had influenced his actions, as he wished to marry her, and she had refused him unless he returned to his tribe and blankets. He had left, he said, some belongings in a Philadelphia boarding house, which he wanted for trading purposes.

At the agency it is said Spotted Horse will be married this week to his Indian maiden.

From Mr. Duffy.

EL RENO, O. T., April 8, 1899.

MAJOR A. E. WOODSON,
ACTING INDIAN AGENT,
DARLINGTON, O. T.

SIR:

In answer to your communication received this morning relating to the "Spotted Horse" story which recently appeared in the Kansas City Star. I would say that I have read the story and know it to be a "fake" pure and simple. If you remember a little incident that happened some four years ago you will also remember that the "Spotted Horse" of the story was a "Bannock" Indian who came from the north about that time. You sent for him and questioned him very closely in your office. He could not speak one word of English, consequently he could not have been a graduate from any of the Government schools. He could not converse with either the Cheyennes or Arapahoes except by signs. This is the same Indian who lived for over two years with Paul Boynton, who is now under bonds to appear at the next term of court for introducing beer at your agency. He is also the same Indian who ordered off the reservation about a year ago. The photographs shown in the write-up are those of the Bannock and two young girls belonging to the Kiowa tribe now at the Kiowa and Comanche agency. Mr. Lockwood the author of the story is a very versatile young newspaper man and no doubt thought he was making a reputation for himself when he wrote his little fake. Enclosed you will find a letter from Mr. Lockwood requesting me to send photographs which I refused to do on the ground that as the Indians at your agency are now citizens of the United States, a photographer has no more right to sell their pictures without their consent than he would have were they white men. Every body in this part of the country who has read the story knew it was nothing but a fake to work up the tender sympathies of the people of the effete east. Paul Boynton, Cleaver Worden, John Otterby or any of the other educated Indians can give you the same particulars I now give you.

Yours respectfully,

JAMES DUFFY,

El Reno, O. T.

From City Editor of Wichita Eagle.

WICHITA, KAN., Feb. 7, 1899.

MR. JAMES DUFFY,
CORRESPONDENT EAGLE,
EL RENO, O. T.

DEAR FRIEND:

Will you kindly go to Stobz, your city, and get me 2 copies of "Spotted Horse" photographs, Cheyenne, Indian. I would like them, if they can be had for the credit of Photographer in story, or at a fair and reasonable price. Will liquidate the liability by return mail.

P. S. Also send me his American name. He is a graduate of Carlyle University. Will you please give this your early attention and oblige.

Yours truly,

H. C. LOCKWOOD

ACTING CITY EDITOR, EAGLE.

P. S. Also send me 2 pictures of Indian girl in costume.

EACH STANDS A GOOD CHANCE.

Every town of any size in the Cherokee Nation, says the Indian Journal, is clamoring for the Cherokee land office and if the newspapers of each town are to be believed each town stands a good chance of getting it.

When you get into a tight place, and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn.

FINLAND'S DISASTER.

Having a native of Helsingfors, Finland, as our instructor in Sloyd we are especially interested in the fate that has befallen that country. The following from the Independent gives the situation in a nutshell, and Miss Ericson has the sympathy of many friends at the school in her sorrow over the trials of her unfortunate people:

"There will be a widespread sympathy for Finland in the irretrievable disaster that has fallen upon her. For some time it has been feared that the progress of "Russification" which had overwhelmed Poland and the German Lutherans of the Baltic provinces, and had been tried, not so successfully, on the Armenians of the Caucasus, would reach the little "Grand Duchy" of the North. The Finns hoped, however, by steadily minding their own business, being loyal to the Czar and fulfilling all their duties as Russian subjects, to retain at least the name that has been so dear to them. The blow has at last fallen and a manifesto by the Czar has abolished the constitution and deprived the people of their national existence. No one will wonder that Helsingfors is in mourning or that there is a movement already inaugurated to emigrate en masse to Canada, where, while still losing their national existence they shall at least preserve individual liberty and not be under the terribly autocratic rule of a government in which they have no share."

THE OMAHAS LOSE A GREAT MAN.

The death of Henry Fontenelle removes the most noted character that had any connection with the early history of the Indian tribes in this part of the country. Mr. Fontenelle was part French and had the advantage of an early education in an eastern school. He was a brother to the noted chief, Logan Fontenelle. The deceased possessed many noble traits, being a man of superior intellectual ability he wielded a great influence for good over the Omaha tribe. The Herald editor has had a limited, and in some respects an intimate acquaintance covering a period of thirty years with this noted character and regrets that we are not in possession of a brief biography of the late lamented Henry Fontenelle. We believe, if obtainable, it should be filed with the state Historical Society to become an important part of Nebraska's early history.—[Tekamah Herald.]

TERRITORY SCHOOL SUPERVISORS.

Washington, D. C., April 25. Under the regulations formulated and promulgated by the Secretary of the Interior recently four supervisors of schools have been appointed by the secretary of the Indian Territory. Benj. C. Coppock, of Newburg, Ore., has been assigned to the Cherokee Nation; E. T. McArthur, of Fort Peck, Mont., present superintendent of the Fort Peck Indian School, has been assigned to the Choctaw Nation; Calvin Ballard, of Illinois, goes to the Creek Nation, and John M. Simpson, of Wisconsin, to the Chickasaws. The superintendent of schools in the Indian Territory is John D. Benedict, of Illinois, appointed some time ago. The department is proceeding as fast as possible with the establishment of the new order of things in the Territory but many obstacles are encountered in the efforts of the department to reduce matters from the present chaotic condition, and it will be some time before the system is on a smooth working basis.—[Indian Journal.]

Diamonds are only found in the darkness of the earth; and truths are only found in the depths of thought.

A weak mind sinks under prosperity, as well as under adversity. A strong and deep one has two highest tides—when the moon is at the full, and when there is no moon.



ALASKAN ESQUIMAU CHILDREN AS THEY ARRIVED AT CARLISLE IN THE FALL OF '97

DOCTRINE GOOD ENOUGH FOR INDIANS.

The following clipping was sent to the RED MAN by a friend. There was no credit given to the clipping, but the sentiment is just as good as though we knew from what source it sprang. The writer closes her letter of transmission with these questions:

"Why didn't they preach this doctrine long ago about the Indians?"

And why don't they turn over all orphan asylums in this country and Cuba to the Government and make industrial schools of them on the pattern of Carlisle?"

In reading the following comments supplant the words "Cubans" and "Cuba" with "Indians" and "reservations" and the advice will be good reading matter for the RED MAN:

Caring for Cuban Orphans.

The committee appointed by the Chamber of Commerce yesterday, with Admiral Sampson and Generals Merritt and Greene at its head, to raise a fund to care for the orphans whom years of fighting have left in Cuba, shows that there is no hesitation among Americans about taking up the white man's burden. The statement of General Greene, that there are now 50,000 of these helpless little creatures in the island, many of them naked and none of them well fed, while the fortunes of their adult neighbors have been so reduced by years of Spanish oppression and brigandage that they are too poor to feed or clothe the waifs, will start a stream of money flowing toward the committee from warm-hearted men and women everywhere, and it may not be necessary to carry out the present plan of organizing associate committees in every important city in the country. This sympathy and aid is right. There are no organized charities in Cuba. Indeed, there is no organized anything there. The Spaniards and the Cubans have been organizing hell for a good many years and now that that industry is stopped they have not yet been able to turn their wild energies into new channels. So the need for a committee to take care of these orphans until they grow old enough to work is pressing and its work will doubtless have to be continued for several years, as General Greene expects. But there is one word of caution to be spoken to the committee, and that is not to go too far in their scheme of aid. General Greene, in his speech, made one statement which is in direct contradiction to the experience and observation of other Americans who have been in the island.

General Greene said that the Cubans were ready to work, that he had never found any trouble in getting them to work and that there was work enough on the island for every adult there as soon as a little American capital had revived the agricultural industries.

The great bulk of the testimony heretofore has been that the Cuban scorned work and that the most difficult duty the Americans would find would be the inculcation of self reliance and industry. But even here, where work is the rule of life, the charities all find that the more nearly they carry men along the longer they have to carry them. The only charity which amounts to anything is in finding work for the poor and then keeping them at it. This tendency to lie down

that can save a man or a people. It hardens the moral fiber as well as the muscles.

The most priceless boon that this country could bestow upon that island is to inculcate the American spirit of enterprise and hustle. There would be no question about Cuba's freedom or her self government if she had that quality. But she cannot get it as a state until her people get it as individuals. Therefore, the less indiscriminate charity that is doled out or shoveled out in that island and the more freely work is provided for everyone who is able to work, the better. We shall have a long guardianship at best, and it ought not to be made longer by the encouragement of dependence.

INDIAN FARMER'S INSTITUTE.

We have a special report of the Indian Farmer's Institute held March 4th to 7th

others were invited to participate. It was the first institute of the kind ever held there.

During the institute a written examination was held "to ascertain the special fitness and qualifications of each of those farmers" for the positions which they have held.

Agent Woodson, in his opening address, said:

"It is not to be denied that much money has been paid out without adequate resultant benefit," and he further spoke of the perfunctory manner in which some employees have sometimes discharged their duties, and the lack of interest in their occupation. He described at some length the high qualifications needed for one who takes the position of Indian farmer.

Missionaries from the Baptist, Congregational and Episcopal churches were in attendance, and on Monday and Tuesday, March 6th and 7th special sessions were held for the discussion of topics connected with Missionary work.

On Monday evening, Dr. Westfall, Agency physician, gave an address on "Education and Civilization of the Indian," followed by Mr. J. H. Seger, who recalled many of the scenes of former days, among these same Indians, and thus showed the advance made here in the past twenty-five years.

Col. Thomas M. Jones, a former agent among the Shoshones in Wyoming, told of the noble character of some Indians there, especially Washakie, a chief of the Shoshones, saying "To few white men I bow my head in greater respect" than to him.

On Thursday evening, Professor Duncan, Superintendent of the Arapahoe school, Darlington, gave a lecture on Chemistry as Applied to Farming. Rev. D. A. Sanford, Missionary at Bridgeport, read a paper on "Self-support for Cheyennes and Arapahoes." In this he advocated that greater hope of success lay in turning the attention of these Indians to cattle raising, that live stock in some form is best suited to these Indians, they having the land suitable for that purpose, and that while some progress has been made



ABOVE GROUP OF ESQUIMAUX ONE YEAR LATER.

upon any source of income whatever will be even stronger among the Cubans, with whom the desire to work is purely exotic and likely to die with the least discouragement. So the committee should be sure that its agents, in caring for the orphan children, clothing, feeding and fitting them for lives of usefulness, do not let the overflow of their generosity fall systematically upon the adult Cubans, so that they learn to depend upon the committee instead of upon themselves. No surer scheme could be devised to make the white man's burden permanent than that.

The gospel of work is the only faith

at Darlington, Okla., at the Cheyenne and Arapahoe Agency. Our paper has been unavoidably delayed, but the report still reads well and shows a spirit of progress in Indian workers that is commendable, and in that respect is as good as the day it was written.

The Institute was under the direction and supervision of Indian Agent, Major A. E. Woodson.

In addition to the farmers of the various districts, (ten in all) missionaries and

in cultivating the soil and raising crops, much greater progress may be hoped for by raising live stock. The Indian, however, must be helped to get started in that occupation.

Rev. W. M. Wellman followed with an address on "Character," showing the high qualifications needed in those working in the Indian field.

Some of the boys of age, with no home connections to interfere, have joined the army, during the month. Two are in Cuba, one at Bedloe's Island and one has gone to Manila.

SUMMARY OF HAPPENINGS AT THE SCHOOL.

The Governor of Pennsylvania and wife were among the distinguished June visitors.

The Band has been giving some excellent open air concerts on Saturday evenings. The music is of the highest grade and by the best composers.

Several of our graduates and others have gone out this month to fill responsible positions at various Indian agencies in the west.

A man in Bucks County arrested for supplying one of our boys with whiskey, was tried before the court in Philadelphia and convicted.

The Society year closed with an interesting entertainment given on Friday evening May 19th by the combined efforts of the Invincibles and Standards. The music and declamations were good, the farcical and amusing parts thoroughly enjoyed and a debate upon the Expansion Policy was well handled.

The base ball season is over with no very great victories to crown the Carlisle Indian Club. Our boys were handicapped on account of vaccinated arms and other causes. Games won from Dickinson, Mercersburg and Gettysburg were cherished, for five had been lost, viz., Bucknell, Syracuse, Dickinson, Ursinus and Gettysburg. We hope to be in better trim another year.

Professor T. A. Schurr, the eminent scientist, was here with his fine exhibit of bird, bug, snake, butterfly and small animal specimens. The display was in the gymnasium where the Professor and his son remained for four days and gave talks to the various classes that came before them. The Professor is full of interesting stories relating to the manners and customs of bird and animal life, and of incidents and experiences in collecting; and his talks made an impression that has not been felt before regarding the preservation of animals and birds, which through ignorance are universally considered disagreeable and harmful. The destruction of birds by the million in all countries for millinery purposes is greatly to be deplored.

THE SUSANS CLOSE THEIR SOCIETY YEAR.

The young ladies of the Susan Longstreth Literary Society gave a closing program in the hall of the Young Men's Christian Association on the last Friday in May. The Invincibles and Standards were invited in, with a few other guests. Pasaquala Anderson presided and Mamie Ryan was secretary. The President gave a pleasant little address of welcome and explained the purpose of the meeting, saying that it was a farewell gathering, but that no special program had been prepared. They would carry out the regular form of society meetings, the first exercise being the calling of the roll, to which each member responded with a sentiment from some celebrated author. Fannie Harris read the reporters notes which were interesting. Rose Poody and Ada Smith played a piano duet. The Y. M. C. A. piano is not a good one, but the performers did as well as they could under the circumstances.

Amelia Clark read the Society Prophecy which brought out several hearty laughs. Electa Schuyler recited and Lillie Ferris rendered a solo, which was

the roll-call and sentiments given by the various members of the society.

Simon Palmer as ex-president of the Standards had but few words to say, other than that he had been pleased with all that he had seen and heard, and he expressed a hope that the society would keep up its good record, and even do better if possible.

Martin Wheelock spoke for the Invincibles. He was well pleased with the program as carried out, and felt that all had been greatly entertained. Caleb Sickles said that he was always glad to be a guest of the Susans and appreciated greatly the program of the evening. The Mandolin Club played another selection and their instructor, Professor Morrow, of Harrisburg, when called upon responded with the hope and expectation that before the end of another year, their efficiency would be increased so that the Mandolin Club would be a credit to the Carlisle School and could play before any audience.

Edward Rogers referred to the "Looking Backward" performance, using it as an illustration. He remembered how the children of Indian women were carried upon their backs, and that such children were always going backward,

THE;

CARLISLE

INDIAN

SCHOOL

BAND

OF



SIXTY-

ONE

PIECES.

DENNISON

WHELOCK,

ONEIDA

INDIAN,

DIRECTOR

At this writing, June 16th, our school is in most excellent health.

Strawberry feasts for various groups of pupils and societies have been in vogue since the season began. On Saturday evening the 10th the student-body was treated by the teachers and officers.

There are at present 545 pupils out in country homes, 270 of whom are girls. At the close of school, June 23, as many of the Juniors and Seniors who wish to go out will do so. There will probably about two hundred remain at the school. Those in the country are gaining health through change of air and food, as well as valuable individual experience which no institution, whatever the plan, can give to growing youth.

Up to the present writing we have had no very severe Spring and Summer storm. One bolt of lightning struck the trolley wire and ran into the laundry, burning out two fuses, but no serious damage was done. The people who were in the car at the time were frightened and took refuge in the laundry, but when the current ran in upon those wires they began to think there was no place in that vicinity altogether safe.

An occurrence out of the regular routine and one which aroused no little interest was the marriage of Miss Ruth Shaffner, who for eight years has been in charge of our girls. On the 12th of April, in Philadelphia, Mr. Charles S. Etnier and Miss Ruth Shaffner were joined in matrimony, and went at once to New York City where they were delayed a few days on account of not being able to secure passage; but as soon as they could, sailed for their new home in Ponce, Porto Rico. A reception was held at the residence of Major and Mrs. Pratt the evening before her departure, at which time the wedding presents received while here were displayed, there being a handsome array of rich gifts. The demonstrations of regret on the part of her co-workers were marked, and the school loses an energetic and faithful worker.

PEACE MESSENGER

Watts—What we want is some one who will make the Filipinos understand that American promises are not like Spanish promises.

Potts—Good idea. Why not send a few American Indians to make the necessary explanations?—[Indianapolis Journal.

encored. Alice McCarthy read a selection pleasing to everybody, and then came the reading of the Society's Will by Jennie Turkey. Some of the articles bequeathed may not have been very welcome, but the will was amusing to say the least. The Mandolin Club played one or two selections which were well received. Perhaps the best rendered recitation of the evening was Longfellow's "The Bridge," by Susie Yupe. Her voice is refined and pronunciation excellent. "Looking Backward" was presented by eight young ladies who came in walking backward, having hair so arranged and masks on the backs of their heads to look as though they were marching backward and stepping to the tune of the piano, bowing backward as they did so. This was very funny. Ida Swallow's piano solo was much enjoyed as her playing always is, showing skill and study. Then came the speeches by visitors.

Mr. Standing was the first to be called upon for remarks. He showed how all such literary affairs not only gave pleasure to all who were so fortunate as to attend, but that the taking part was a benefit to all. He was struck with the business way in which the proceedings of the society were handled, and complimented

but he expressed a hope that now the eyes of the Indian were to the front and that progress would be satisfactory in proportion as we stopped looking backward toward the reservation but looked out into the light and life of the world. Frank Beale merely complimented the actors on the occasion and said he had enjoyed the evening very much. The President made a few concluding remarks and the meeting was about to adjourn when Mrs. Mason, a guest of the occasion from Jamestown, N. Y., arose, and gave some very charming words of encouragement to the young ladies, expressing delight at the progress they had made. Since she had been listening to the exercises, she had been looking backward to the years gone by when on former occasions she had visited the school and such efforts as these were crude. She was amazed at the progress we have made as a school, and in our literary societies. Her words seemed to be just what was needed to round out a beautiful evening, and one long to be remembered.

The band played at the Hartranft monument unveiling in Harrisburg on May 12th. They had a prominent place in the great parade and gave a concert in Capitol Park in the evening.

EDUCATION OF THE ONEIDAS.

Superintendent Charles F. Peirce, of the Oneida Boarding School, recently visited Carlisle. In his talk before the student body and in private conversation he was full of anecdote and experience interesting and profitable to hear. In April Southern Workman there appears an article under the above caption containing information about educating Indians that is usually sought for.

Superintendent Peirce says in part;

"In the year 1794 the first Indian treaty, in which any form of education was mentioned, was made with the Oneidas, Tuscaroras, and Stockbridges, in which the government agreed to keep certain mills in repair and to instruct a number of young men of the Three Nations in the art of miller and sawyer.

In the State of Wisconsin, secular education for Indians, began as early as 1823, when Eleazar Williams, known as the "Lost Dauphin of France," (Eleazar Williams believed himself, with some reason, to be the son of Louis XVI and Marie Antoinette, the boy who, imprisoned with his sister after his parents' death, was rescued and sent to his country) opened schools for the Oneida Indians recently emigrated from New York.

A few years later boarding schools were established on the Oneida reservation a few miles west of Green Bay. Two of these, one at Hobart Mission and the other at the M. E. Mission, are still in operation, and are among the oldest schools of the state.

The Oneidas have been surrounded by so-called civilization for one hundred or more years, yet this has not made them what they are to-day. This change of condition has been gradual, but during the past fifteen years most marked.

A prominent citizen of Green Bay states that the Oneidas have made more actual improvement, during the past ten or twelve years, since the government began to take active interest in the education of their children, than during the whole period of his acquaintance with them, which has extended over a period of forty years.

In making these statements I do not wish to detract one iota from the credit due the mission schools, which have existed on the reservation for many years. Their line of duty has been similar to that of the government schools, and they have accomplished much in the way of laying a foundation upon which others are building.

The annual report of the Honorable Commissioner of Indian Affairs, for the year 1897, shows that there are 2070 persons employed in the Indian school service, 1365 being white and 705, or thirty-four per cent, Indian. Of the Indians employed forty are Oneidas. Several of these young persons are filling important positions. We find on the register that they are clerks, teachers, kindergartners, disciplinarians, band instructors and filling positions such as cooks, laundresses or seamstresses.

It has been stated, even in the halls of Congress, that the returned student, or the "educated Indian, goes from school and again takes on the blanket" and the other habits of the uncivilized of his race.

This statement is far from the truth, and the Indian Office is to be congratulated, that it has succeeded in obtaining statistical evidence which refutes the same. One year ago careful investigation was made by the department, for the purpose of ascertaining the exact condition of the returned student. The result of this investigation was surprising. Of all the pupils attending the training schools only a small per cent graduated, but three per cent were reported as excellent, seventy-three per cent as good, while only twenty-four per cent were considered as bad or worthless.

On the Oneida reservation it was found that three hundred and five pupils had attended schools away from home. Of this number twenty-three per cent were rated as excellent, sixty-three per cent as

good or medium, and fourteen per cent as bad.

Thirty were employed in the Indian school service, one a teacher in the public schools in the state of Connecticut, two trained nurses employed in eastern cities, one in the U. S. Army, and eight living away from the reservation among whites.

The cause of education and civilization among the Oneidas is steadily advancing, and I trust that within a few years, these people may take their positions along with the white citizens of the State, subject to her laws and protection, and become industrious law-abiding American citizens in the truest sense of the word."

NOT ALL SAVAGES ARE RED.

No! And all savages do not live on Indian reservations. Never have we heard of a more horrible and revolting piece of human butchery than that perpetrated recently in Georgia by a mob made up of people who boast of skins of a lighter hue than the red man and of holier texture than that of the negro, in chopping to pieces and burning alive the negro, Sam Hose, who brutally killed his employer and ravaged his employer's wife. Indians have the name of being savages, but who ever heard of the red man of the forest and plain, even under the greatest provocation of injustice and cruel treatment drinking blood from the skulls of his enemies as history tells us the progenitors of the Anglo-Saxon race did? And who ever heard of Indians cutting off the fingers, toes and ears of a victim and passing the same around as trophies, before striking the slow fire by which he was to be burned. Yes, whites are truly masters in the art of savagery, if the newspaper stories of the late lynching in the South are to be believed and as a former Attorney General of South Carolina truly says: "If we cannot stop it, then * * let us admit that Anglo-Saxon civilization in the South is a failure."

The Presbyterian Banner says in relation to this barbarous crime;

"They subjected him to tortures which cannot be described and which would have extorted admiration from the Apache Indians."

The Red Man wonders what the Presbyterian Banner has against the Apache Indians to make such an unjust and unpardonable insinuation.

The Banner shows up however in a more reasonable light conditions which if brought to the attention of the rising young Apaches who are being educated in Government and other schools may deter them from desiring full citizenship:

"The man who was tortured and burned to death in Georgia on last Sabbath week was a citizen of the United States—a nation which is now engaged in spreading the doctrines of liberty and good government in the other hemisphere. Had any other nation so treated one of our people, a heavy indemnity or war would have been the result. But since he was slain on the soil of his own state his blood is not supposed to cry out for vengeance."

"JUDGE NOT THAT YE BE NOT JUDGED."

James Garvie in the Word Carrier makes some wholesome comparisons between the Indian way of judging and the white man's way, and they are worth reading and considering. He says:

If an eastern newspaper correspondent or some other person comes out west, and comes in contact with some Indians for the first time, just as likely as not he will see the worst side of the poor fellows and out goes the story that all Indians are drunkards, lazy, beggars, roaming, shiftless, dirty, ignorant, good for nothing, that the, "only good Indian is the dead Indian." The Indian also sees the worst side of the white man; he also sees him as stingy, cunning, deceitful, underhanded, cruel, vacillating, taking advantage of his inferiors, and a debaser of humanity in general.

Now even up to this late date, when there ought to be a clearer comprehension and better understanding between the whites and the Indians, and more especi-

ally among people who have to deal with them, all are surprisingly ignorant about what the Indian is. It is always a surprise to me to hear government officials class all Indians alike. If one loaf, gets drunk, steals, or does any unprincipled act, all the rest are made to suffer for it, and all are condemned for the act of one.

Now when I was in Boston the first time, the sights I first saw there, impressed me with the idea that Boston people were disrespectful to ladies, Sabbath breakers, uninterested in the church affairs, and that the city was full of dangerous places. I would thus be judging Boston people as some people pass judgment on the Indians, condemning all for the act of one or two. After a while I learned better. I got to know some of the reasons why Boston people work on Sunday and why that particular church was inactive, etc. In this same way, some of these story writers and officials should look about and inquire more, the whys, whys, and reasons for the misconduct of some Indians, and thus save them from the misrepresentations of ignominious fellows who love to publish the worst side of things in order to degrade the Indians.

We must remember that "God made of one blood all nations," and the Gospel proclaims, "there is no difference." Here is a chance to work to unite all differences and remove misunderstandings between the whites and the Indians. I for one desire to abolish these differences for the good of both parties. We are all made equal and are on the same level. We all can be elevated by the same christian education, and can be debased by the same corrupt influences. What is good for one is good for the other.

Now if three hundred years of religious training, education and elevating influences have wrought upon the whites and have not elevated them to any higher moral and religious standing than they have, surely the poor Indian ought to be given half of that chance before he is abused and judgment is passed upon him. "Judge not, that ye be not judged."

THE COLOR LINE

At the recent International Sunday-School convention, held in Atlanta, Ga., considerable excitement arose when a colored delegate from Georgia placed in nomination a colored man for one of the committees. He was metaphorically sat down upon by the presiding officer, an Atlanta man, who gave the name of a white delegate as the choice of Georgia for the member of the committee. But when South Carolina was reached in the roll-call, another colored man was nominated. The excitement became great and there were plenty of speakers who plead for the scripture principle, "no respect of persons."

Then the question was raised about allowing the colored delegates to sit with the whites in the convention. It was appointed out that there was a law of the State and ordinance of the city forbidding whites and blacks to mingle in public gatherings. A policeman appeared on the scene to insist on the enforcement of this ordinance.

But this was too much for the large delegations from the different northern states and especially so for those from Canada and countries under British rule. Since 1835 there has been no distinction on account of color in Great Britain. In all public places the fact of a dark skin does not preclude a person from any privileges.

The entertainment committee finally adjusted the matter with the police and the colored delegates were left to seat themselves as they saw fit. Colored members were not excluded from the committees. So there was a triumph of Christian principle over race prejudice.

The absurdity of these distinctions in a Sunday-School assembly are apparent when we think, on the one hand, of the example and teachings of Christ and the purpose of his gospel to give comfort and help to man without regard to race, and, on the other hand, the absurdity is heightened when we observe that the very peo-

ple who make these laws and attempt to enforce them, associate freely enough with negroes in their own families, in domestic affairs and in the fields; council with them, give them charge of responsible positions in regard to their work and property, talk and joke and tell stories with them, meet with them in political conferences and the like.

A Christian man or woman who is afraid of losing dignity, self-respect or the respect of others by associating with black men, or red or yellow or any kind or description of men with the purpose of doing them good, needs instruction in the first principles of the Christian religion. We do not assume to be his judge, but we ask him to study the example and doctrines of the lowly Nazarene and of Peter and Paul, who taught that "God is no respecter of persons."

It is a distinct advance, to be recorded with thanksgiving, that the Atlanta convention did not yield to this narrow and unchristian prejudice. This would forbid our work among the Africans, whether in this country or in their fatherland—where "Ethiopia is stretching out her hands" for help; it would forbid missions to the yellow men of China and Japan, for the dark races of India and Armenia and even for the red men of our western plains.

More than this, the people of Georgia should be reminded that the law they have passed is in violation of the constitution of the United States, if it tends to exclude negroes from any public privileges accorded to the white people. The Civil Rights act and the Fifteenth Amendment were intended to prevent any such distinctions founded on race, color or previous condition of servitude.

—[Farm, Field and Fireside.

THE FULL BLOODED INDIAN.

"The full Indian amounts to but little now in the affairs of the people of the five civilized tribes that make up the Indian Territory," says P. L. Soper, United States District Attorney for that Territory. "The mixture of the races has been going on so long that the number of full-bloods is rapidly approaching the vanishing point.

There are thousands of people among the Cherokees so white of skin and so thoroughly Anglo-Saxon in every way that no one would dream that they had the slightest strain of Indian blood.

There is no racial prejudice in the Territory, and hence no social stain on a white man who marries a half-breed girl. Usually these girls have been sent to some good female college in Missouri or elsewhere, where they have acquired excellent educations and on coming home feel themselves so much superior to the average young male Indian that they naturally prefer to become the wives of white men.

Such unions turn out as happily as if both parties were of the same race. One of my office assistants is married to a very beautiful and highly intelligent young woman of the Cherokee tribe and they are just as happy as any couple I ever saw.

These 'white Cherokees,' I want to tell you, are as smart a people as exists in this country. In no respect can you see any intellectual differences between them and the pure whites and the offspring of the two, which will always be a big element in the Indian Territory, will rank among the most intelligent and worthy of the entire population."

SCRAPS FROM INDIAN TERRITORY.

It is said that Territorial Superintendent of Schools Benedict is giving considerable study to the cause of education for the white children of the Territory.

Doing away with the Cherokee courts saves the Cherokees \$100,000 a year.

The crop news from the Indian Territory is pleasant reading.

It is thought that the census of the Choctaw Nation will show a membership of 16,000 in the Choctaw tribe.

IS CIVILIZATION SO FAR AHEAD
AFTER ALL?

The springs from which Indian camps get their supply of drinking water become polluted, and the untutored man of nature continues to quench his thirst with the poisoned liquid, which causes fever and death. Poor Lo goes down to his grave while the intelligent portion of a community surrounding the reservation look on and says: "He knows no better;" but when typhoid fever is epidemic in three large cities of enlightened America, from the very same cause—polluted drinking water, what can be said of the people who call themselves civilized and who tolerate such a state of affairs?

"There is no question about the chain of cause and effect—" says the Congregationalist, "the presence of sewage in drinking water is the cause, and the only known cause, of the disease."

In Philadelphia it is the Schuylkill, which serves as a sewer to the towns above and as a breeder of typhoid for the city.

In Newark, N. J., a shortage in the admirable water supply was met by turning water from the Passaic, foul with the emptying of the drains of the up-river cities, into the pipes, and although this supply was only used for a few days, its effects were shown after the recognized breeding interval in an outbreak of the disease.

In Paterson it is drinking from the tainted river again."

The question is, which is the greater sinner, "He that knoweth to do good and doeth it not," or He that knoweth not to do good and doeth it not? May we call one civilization and the other savagery? And which is which?

EDUCATING INFLUENCE OF
ARBOR DAY.

Arbor Day in the early part of April was celebrated at our school with due form and ceremony. Several choice trees were planted, each class and department selecting a tree, naming it after some great personage and then planting it. There were singing and speechmaking to make the occasion impressive.

The band played patriotic songs and there was a general air of freedom and patriotism manifest.

The Jamesburg Advance prints the following on the "Educating Influence of Arbor Day" which is well worth a careful perusal:

The observance of Arbor Day has already led to the planting of myriads of trees in this country. Important as is this result, the educating influence of this work is of still higher value.

One of these educating forces begins when children are thus led to plant not only trees, but tree-seeds, acorns, nuts, drop-stones or pits, and then to observe the wonderful miracles which the tree life they have started is working out before them.

What interest and profit, what growth of mind and heart they will gain, as they watch the mysterious forces of these living germs, their marvelous assimilating power, carrying on a curious chemistry in their underground laboratory, linked with the mysterious apparatus of the leaves above, transforming coarse earth and even offensive filth into living forms of surpassing beauty and fragrance.

It is something for a child, who has dropped such a germ in the earth, to feel that he has made a lasting contribution to the natural beauty around them, for there is nothing more ennobling than the consciousness of doing something for future generations, which may prove a growing benefaction in coming years—a better monument than any in bronze or marble.

The tree which children plant around the homestead and watch the seed, to shoot from bud to limb, and from flower to fruit, will be increasingly prized with a sentiment of companionship and almost of kinship as they grow into living memorials of happy, youthful days.

Thus the educating influences of Arbor

Day will manifest themselves more as the years go by, especially to all who apply Dr. Holmes' advice and "make trees monuments of history and character," or appreciate his saying:

"I have written many poems, but the best poems I have produced are the trees I have planted."

Or the striking words of Sir Walter:

"Planting and pruning trees I could work at from morning till night. There is a sort of self-congratulation, a little tickling self-flattery in the idea that while you are pleasing and amusing yourself, you are seriously contributing to the future welfare of the country."

PRINTING OFFICE-TRAINING.

What the Advance says below in regard to printing in reformatories is true of all institutions for educating and training of the youth:

One of the most firmly established industries in the up-to-date reformatories of the country is that of printing. Many of these printing departments commenced "in fear and trembling" on a very small scale, with limited and poor materials, and only three or four boys as apprentices; but now all have been greatly improved and enlarged, and some of them as well equipped in every respect as the most enterprising and flourishing private printing establishments in the vicinity.

Few of them now have less than a dozen boys under instruction, while some have from thirty to fifty and even more in a few cases. It is the universal verdict that no boy is improved so much mentally and otherwise in any other occupation as he may be in a printing-office, for his whole time therein is spent in a course of education that cannot but be beneficial and elevating to him.

Statistics are proving that a greater proportion of reform school boys who undergo instruction in the printing-office turn out better, morally, and otherwise than do those employed at other work. It cannot well be otherwise with boys of fair judgment.

GRAY HORSE.

In days gone by, when the writer was a teacher among the Pawnees, a hundred and ten miles from the nearest Railroad station in the then Indian Territory, one of the deep ravines and dangerous little streams to cross in getting out to civilization was Gray Horse. The stream itself was not so formidable in dry weather as was the ravine through which it ran. This creek was named after a prominent Osage Indian, of which a recent issue of the Ponca City Courier says:

Gray Horse died some eight years since after a long and turbulent existence. He was a full blood Osage after whom the trading post of Gray Horse and the creek upon whose banks it is located, were named. When this trading post was started, a council of Indians of the locality was called and all of them refused to give the ground upon which to locate the store, except Gray Horse, and he pointed out the place which he would give on his property, and there it was built and since remained.

Old Gray Horse was pretty frisky in his youth and he paid a penalty at one time which nearly lost him his life. He was out with a party hunting buffalo when a party of Cheyennes fell upon them and gave them battle. He was left upon the field for dead, and as was their custom they carried away his scalp as a trophy of the fight. He recovered afterward and was nursed back to health. His scalpless head he was proud to exhibit as a sign of his fortitude and great vitality.

He always rode a mountain burro during his latter years and when a certain picture, now displayed in a traders window, was taken he was astride his burro with his rifle across his mount's neck, his tomahawk in his hand; his bow and arrows slung across his shoulders, and

war regalia in his head dress. He was a medicine man and attended the sick Osages to whom he administered roots and herbs and various incantations for their physical ills. The picture was made for a blood relative who wanted a likeness of the redoubtable old warrior.

FLEET RUNNING.

At the great athletic meet held at Franklin Field, Philadelphia, April 29th, Frank Cayou, '96, and now of Dickinson College Freshmen Class was one of the college victors, and came off with a handsome gold watch as a prize. The Dickinsonian, published at the College, has this to say of the part of the event relating to Cayou's running:

The event in which Dickinson ran was No. 21 and came off promptly at 5 22 P. M. As the five men representing the five colleges of Pennsylvania mentioned below took their crouching places at the starting line it would have been quite difficult to pick the winner, so evenly did they appear to be developed. But when the pistol sounded and each man sprang into the race, it was but the question of a few seconds before the watching crowd saw the red and white borne by Marshal West lead, having distanced his rivals by eight yards by the time he had finished his quarter. Bieri then by lively sprinting doubled the gap during the second quarter, at the end of which Snodgrass took his place and increased the lead by at least 9 yards, so when Cayou came to run he had a lead of twenty-five or thirty yards, which gave him a chance to coolly take observations of conditions, which he did and turned around several times to look after the position of his rival. The last time he looked he thought he was being gained upon and the sudden spurt that he made gave the spectators an idea of what fleet running really is. When Cayou stepped over the last line at least thirty yards in advance of Pearce, Dickinson had proved her superiority over Ursinus, Gettysburg, Franklin and Marshall, and even proud Bucknell.

It was a victory to be proud of, and fully deserved the applause which followed it. It took but 3 minutes and thirty-seven and one-fifth seconds for us to win. Cayou and Snodgrass each ran the quarter in fifty-three and four-fifths seconds, while Bieri and West ran their distances also in the equal times, their time being fifty-four and four-fifths seconds each.

THE SAME AT OUR SCHOOL.

A farmer visits the school for the purpose of securing a boy, and almost the first thing he says to the Superintendent is that he would like to get a boy whom he could trust. A merchant or manufacturer comes here on the same errand, and they each want a boy that they can trust. These things happen every day. There are plenty of boys, plenty of them, who want to get released from the school, and there are plenty of good homes waiting for them, and chances to work in stores and shops where they can earn an honest living, but the trouble with so many is, they have not shown while they have been here that they are boys who can be recommended as trustworthy. Now boys, whose fault is this? Yours and yours only, and the remedy you know and it is within your reach. Grasp it and see if it does not brighten the outlook for your future.—[Dawn.

EDUCATION.

What education is to the white man or the man of any race or color may it not be to the Indian? What is the use in educating Indians?

"Education is the enlargement of perception," says Susan H. Wixon in Normal Advocate. "It is the extension of thought. It is unfoldment. It is growth. It is the flowering of mind and morals. It is the means whereby character is made. It is the charms that give gracefulness to strength of mind, extension to the range of vision, power and glory to the whole being of man. Any other object than uplifting of the human being is unworthy to be called education."

He will be worthy the praise and gratitude of millions who can impress upon the minds of men that there is more of life than just to dig and delve for food and shelter."

IT MAY BE TRUE.

The following from the Youths' Companion is like the old-school Indian and may be true:

Arapoosh, chief of the Crow Indians, was a man of wonderful influence. Mr. Robert Campbell, while a guest in the lodge of Arapoosh, had collected a large quantity of furs, and fearful of being plundered, had deposited but part in the lodge; the rest he buried.

One night Arapoosh entered the lodge with a cloudy brow, and turning to Campbell, said:—

"You have more furs with you than you have brought to my lodge?"

"I have," replied Campbell.

"Where are they?"

Campbell described the place.

"'Tis well," said Arapoosh. "You speak straight. But your cache has been robbed. Go and see how many skins have been taken."

Campbell examined the cache and estimated his loss to be about one hundred and fifty beaver skins.

Arapoosh summoned his people, reproached them for robbing a guest, and commanded that the skins should be brought back. For himself, he would not eat or drink till all had been restored.

Soon the skins began to come in. They were laid down in the lodge, and those who brought them departed without a word. Arapoosh sat in one corner silent.

Above a hundred pelts were brought in, and Campbell expressed himself satisfied.

"Not so," said the Crow chieftain. He fasted all night. In the morning more skins were brought in, and one and two at a time they continued to come through the day.

"Is all right now?" demanded Arapoosh.

"All is right," replied Campbell.

"Good! Now bring me meat and drink," said the old chief.

UNFAIRNESS AND INJUSTICE TO
INDUSTRIAL SCHOOLS.

"The parents object to sending their children to an Industrial School and I don't blame them," said an Indian official not very long ago. As he has had little experience in the Indian work, his opinion is not so valuable as it will be in ten years. It is not hard to understand why the parents do not care to send their children so far from home, but it is worth while considering why one who is accepting a good salary from the government should speak thus of a government school.

He further expressed himself as satisfied with the day and boardingschools, and if the principle of education is good in the one case, why not in the other, which is only the same principle extended. Is the fault with the workers? or are all alike working with the one aim in view?

Then what about the pupils? Are the good and bad alike encouraged to come on, or in many cases are the good kept back for the honor of the boarding-school, and the hopeless ones sent on? Does it not seem like that when one hears such expressions.

She is one of our best girls, we would not like to lose her; but this one has very bad influence over our girls, and we would like to have her go on, it might do her good.

"We can make nothing of him, I hope you can," was the message that came with one boy.

"He might as well go on for he is no good here."

"Oh, no, John is a splendid worker; he does not need to go to the Industrial school," though John had said he would like a couple of winters at school so that he could learn enough English to read a paper intelligently. Why then should he not be encouraged to go on? Did his teachers feel like the one who said lately:

"We have sent you two of our best boys, be sure you don't spoil them."

Was the only fear that of a good boy being spoiled? Is each school working for its own glory? Or are all working together for the good of the Indian.—[Progress, Canada.

THE LOS ANGELES INSTITUTE.

DEPARTMENT OF THE INTERIOR,
OFFICE OF THE SUPERINTENDENT OF INDIAN SCHOOLS,

WASHINGTON, D. C., June 6th, 1899

TO SUPERINTENDENTS, TEACHERS, AND OTHER EMPLOYEES OF THE INDIAN SCHOOL SERVICE, AS WELL AS ALL OTHERS INTERESTED IN INDIAN EDUCATION.

The following preliminary program and instructions have been arranged for the Indian School Service Institute to be held at Los Angeles, California, July 10th, 1899

Preliminary Program.

Daily except Saturdays and Sundays and upon the dates of the National Educational Association.

From 9 to 12 a. m. with suitable intermissions:

Lessons on Methods in Language, Number and Form Work, Reading and Literature, Drawing, Writing, History, Geography, Music, Kindergarten, Sewing, Cooking and Nursing.

1.30 to 4 p. m. round table discussions in Superintendents', Matrons', Manual Training and Physicians' Sections.

Suitable subjects for Superintendents'

membership fee, for a round trip, with privilege of diverse routes going and returning via any direct line. This will be \$52.00 from the Missouri River and \$64.00 from Chicago. Tickets will be on sale June 25th and July 8th inclusive. Passengers must reach Los Angeles, not later than July 11th, and limit for the ticket for return is Sept. 4th. Stop-over privileges will be allowed going within transit limit of July 11th and returning within the final limit, Sept. 4th, at any and all points west of and including El Paso, Trinidad, Pueblo, Colorado Springs, Denver, and corresponding points on Northern Transcontinental Lines.

Detail of Employees.

It is important that employees desiring to attend, should inform the Indian office at once, so that the necessary detail which will insure payment of their salaries for the time involved can be made out.

Exhibits.

All articles and work for exhibit should be shipped to reach Indian Headquarters at Westminster Hotel, Los Angeles, not later than July 3rd.

Agents and Superintendents are specially requested to bring these matters to

results of their study into practice and to advance from egoism (self-improvement) to altruism or improvement and help to others. The decision led to the organization of the Boys' Club above mentioned in 1897.

After working a time they found the books in any form—whether for study or far amusement were "second choice" with the boys; we therefore, constantly planned ways and means for giving them healthful, pleasant work, for this was what they wanted.

In 1890 we were enabled to start a class in Sloyd, a system of education little known at that time, but which is now familiar to all. It is a matter of congratulation that this magnificent system was introduced into Milwaukee by the Boys' Club and was later made a permanent part of the educational work of the state by its adoption into the curriculum of the Milwaukee State Normal School. Much of the success of this work is due to the personality and self-sacrifice of the teacher, Miss Jennie Ericson, whose great love for children as well as enthusiastic belief in the educational advantages of Sloyd, made her very dear to all of us.

a farm on the lake front, and says further: "You are so well acquainted with boy-life that there is no need to tell you the good that will come to the poor boys from a glad vacation spent on lake and in woods and fields.

When I see how comparatively easy it is for the most vicious and degraded boy to be well-behaved when in camp, I feel that the only salvation for the children of the slums is to send them into the country.

Chicago has farms where vicious and homeless boys are HERDED,—and that is doubtful good at the best,—and fresh air funds, which have been the means of untold good to weak, sick children. But I want the boys who are full of life and easily influenced for good and evil to have a chance to expand their overflowing energy in clean, wholesome, outdoor sport.

I want them to have [opportunity to carry out their plans, if it should be the building of boat or house, the digging of cave or well, without anybody finding fault with their waste of time and materials.

And I want them to become acquainted with the animal and vegetable worlds,

OUR

MILITARY

GUARD-HOUSE

BUILT

BY



HESSIAN

PRISONERS

OF THE

REVOLUTIONARY

WAR

Section should be sent to Supt. Samuel M. McCowan, Phoenix, Ariz.

Topics for Matrons' Section, to Mrs. Fannie D. Hall, Perris, Cal.

Topics for Manual Training Section, to William J. Oliver, Albuquerque, Indian School, New Mexico.

Topics for Kindergarten Department to Miss Lizzie M. Lampson, Pojuaque, New Mexico.

Topics for Teachers' Section, to Miss Flora E. Harvey, Phoenix, Ariz.

Subjects for Cooking and Housekeeping Department, to Mrs. Emily L. Johnson, Haskell Institute, Lawrence, Kan.

Topics for Sewing and Needlework Department, to Mrs. Bertha Canfield, Phoenix, Ariz.

All subjects for discussion at Physicians' Congress to Dr. C. C. Wainwright, San Jacinto, Cal.

Addresses will be delivered by a number of leading educators.

Entertainment.

Satisfactory entertainment can be secured at Los Angeles, at rates from \$3.00 per week upward. Persons desiring to make arrangements in advance will apply to Mr. Frank Wiggins, Sec. Chamber of Commerce, Los Angeles.

Railroad Rates

One first class limited fare, plus \$2.00

the notice of employees prominently and without delay.

ESTELLE REEL,
Supt. of Indian Schools.

FAVORABLE MENTION OF OUR SLOYD TEACHER—MISS ERICSON.

From Annabell Cook Whitcomb's report of the Boy's Busy Life Club, of Milwaukee, Wisconsin, we get the interesting story of the start of that enterprising club and the good that the organization is doing toward the saving of the youth from the streets and from a ruinous life.

The introduction to the report says that there are well-equipped boys' clubs in many cities open every day, with a superintendent giving his entire time to the work, in many instances occupying a house with its classes, dormitories and baths. These clubs touch the lives of hundreds of boys in helpful, healthful ways. The problem of the city boy is universal. It is second to none in importance to-day. It is one which requires the most thought, the most practical common sense, the most generous financial aid.

A group of young men called the Plymouth Atheneum, after studying together a number of years, decided to put the

LIKE THE INDIANS, ALL THAT THEY NEED IS A CHANCE TO GET OUT.

What a correspondent to the Christian Register says of the boys in the slums of Chicago is true of any boys shut in with surroundings inimical to their progress upwards:

"In seven years of work among the boys of Chicago's streets and slums, I have found nothing so helpful as our summer encampments.

Two weeks of joyous outdoor life means more than heaven to boys who have never been out of the city, nor had better playground than a foul-smelling, garbage-littered alley, and are so ignorant of vegetation as not to know an apple-tree from a strawberry plant.

E Benjamin Andrews, superintendent of Chicago public schools, declares that such outings will do more to expand the minds and purify the lives of these boys than six months of best teaching and preaching.

A few weeks in the country may mean the birth of new desires and the opening up of a better life."

Here the correspondent suggests buying

and get a revelation of nature's creative and developing powers that never would come to them from books.

Teach a boy to play right, and he will live right. A boy who learns to be clean, unselfish, generous, honorable, and brave in his games, is building a character that will stand the strain of life."

HIS FIRST USE OF ENGLISH.

An Indian on the reservation handed the farmer a written request which has been preserved, punctuation marks and all. It may be interesting to try to cypher out what the Indian really wanted; interpreted by one who knows the Indian idioms it is plain. These are the words:

in stop wagon one you, he will give the, that this you give it want. Red Cloud that I mean and the horse five he has, and wagon one very he has he want, and this to young man very works action, for one wagon he has very want, and thing all he can do, and very he action. voice now off

NO TROUBLE.

"Do you have any trouble with the Indians on the reservation near you?" said the Eastern man.

"No!" said the Western man, "They haven't got anything that we want." —[Progress.