

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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THE RED MAN.

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IS IT RADICALLY DIFFERENT?

We quote the following from a contemporary:

"That the Indian brings into the classroom a mind by inheritance and experience radically different from any other youth goes without saying. No teacher is left long in doubt about that; but what this difference is and how to adapt instructions to its peculiar needs is not quite so evident."

We think the writer would be puzzled to say in what single respect the mind of the Indian is "radically different" from that of any other youth. If he comes to us already well grown, without either school or home training of our sort, his ideas and mental habits will of course be unlike ours. Even then, the new environment, if persisted in, will give him a new language and new modes of thought which will wholly supersede the old. Should the training begin in infancy, no mental difference at all is observable. We should say the same of moral traits. Race superstitions, race feeling are not inherited, but instilled into the mind in the impressionable first years of life. In fact, we do not believe in generalizations along race lines. There is no such thing as a fixed type of Indians, or any other people. There is one race—the human race—and that is composed of individuals, each of whom is capable of indefinite growth and development. E. G. E.

DR. EASTMAN ON CITIZENSHIP FOR INDIANS.

"The fact is," said Dr. Charles A. Eastman, now the representative of his people at Washington, D. C., when I asked his opinion of the progress of the Indians toward citizenship—"the fact of the matter is that the reservation system is outgrown. Whatever benefit it may have been at the outset in the way of sustenance and protection, and as a nursery of civilization, at their present stage of development it is nothing but a hindrance. It makes children of them and so perpetuates itself. Full citizenship is necessary now, in order to save the young men. The returned students are becoming a factor of importance, and what discourages them more than anything else is the lack of personal freedom."

The government of an Indian agency, as you know, is simply the arbitrary rule of the agent. He is supposed to encourage the educated young men, but the truth is that he does not care to have them know too much, and if they begin to take an active interest in the affairs of their people, they are treated as boys who have got the "big head" and snubbed until, as a rule, they lose all heart and ambition. It is not particularly conducive to self-respect

to be reported to the Commissioner as a mischief-maker, forbidden to leave the reservation, and if necessary arrested on a trumped-up charge and confined for a few weeks in the guard house! Such are the methods relied upon to keep the young men properly humble and deter them from any very vigorous efforts in behalf of their tribe."

"How about the agents at citizen agencies, like Sisseton and Santee? I suppose they would scarcely undertake to exercise any arbitrary power?"

"Oh, no, their function is simply to distribute payments, look after school matters and so forth. They are not really needed any way, and ought to be dispensed with as soon as possible. Their authority is disputed at best, and is of doubtful legality wherever the Indians are citizens."

Then there is another point that seems to have been generally overlooked so far—the importance of the Indian vote, or rather its value to the Indians themselves. Though not a majority they may easily hold the balance of power in a county or even a State. The young men begin to realize this fact, and to unite their strength. In some cases they are getting minor offices in recognition of their vote. The political standing of the Sisseton and Santee Sioux is already of great practical advantage to them."

"You have found this to be the case, perhaps in your own work at Washington?"

"I certainly have. Land in severalty and citizenship do not interfere with the fulfilment of the treaty stipulations as the Indians have long feared. On the contrary, they enable us to push our claims to much better effect. I find that Senators and Representatives more readily speak in behalf of voting Indians. The actual constituents of the Congressman have a legitimate claim upon him, and we want to get upon that footing."

"Neither is the ambitious young Indian necessarily tied down by taking up land, as has been feared by some of his more radical friends in the East. There is nothing to prevent him from leasing his land, if he cannot work it to advantage, and going into business elsewhere. We cannot all be farmers—on some agencies it is practically impossible to make a living by farming. As I look at it, the acceptance of land in severalty is simply the essential first step toward becoming a citizen and voter."

"About how many Indian voters are there at present?"

"Well, what I have said applies in a general way to all the Indians. Taking the Sioux as an illustration, we have now about 1,300 Sioux voters, mainly in South Dakota, though there are a few in North Dakota and in Nebraska, so that in three States we have a perceptible Indian vote. There are several hundred more who are entitled to vote as soon as they have complied with the necessary formalities, and many hundreds more will vote at some time in the future. In all there are about 26,000 Sioux."

"But how about the physical stamina of the Indians? Is it true that they are a dying race?"

"Not true at all. It is well understood now by those who have studied the facts, that their general health is improving, and that they are holding their own in point of numbers, and beginning steadily to increase. The excessive sickness and mortality of late years have been caused principally by the abrupt change in habits and modes of living, inseparable from the transition period. The danger point is now passed, I think, and the native vigor

of the Redman begins to re-assert itself. Of course, the number of mixed bloods is increasing and at the same time families are growing larger. In the old days of hardship and privation, two or three children to a family was the rule."

"You see there is a very large tract of land still occupied by the Sioux in South and North Dakota—enough to form a good sized State in itself. As there is a good deal of worthless and barren land included, and as most of it is fit only for grazing, it is not likely that very many white men will settle among them. There will be a few, who will naturally be in some measure dependent upon and in full sympathy with the Indians. There are now Indian young men, educated at Carlisle and other schools, who are competent to organize into townships and counties, and ultimately to control this large territory. This opens up to them a political future."

"Dr. Eastman, do you personally feel confident of the ability of these people to develop their own leaders, and to direct their vote with intelligence and independence? Is there any danger that they will be tools in the hands of unscrupulous white politicians?"

"I am not unmindful of that danger, but I still have faith in the manhood of my race. They are a self-reliant and a stubborn people, in so far as they have not been made cowards and time servers by the agency system. The example of the citizen Flandreaus, who have not been under an agent for over twenty years, shows what can be done. I hold that the Indian has a future as well as a past, and it is a hopeful sign when our advanced young men among the Sioux begin to understand the possibilities of the situation, and to move with concerted action toward a definite end."

FAKE INDIAN STORIES.

Every once in a while, the intervals of time appearing to vary with the condition of the legitimate field of news and the inventive faculty of imaginative correspondents, there comes out of the West a more or less spirited narrative of lapse from the grace of humanity by an erstwhile untutored representative of the aboriginal race who had apparently been civilized from his ways of savagery through the medium of the Indian schools. With the exploitations of these harrowing recitals of individual lack of adaptability to the decencies of life there have generally mingled solemn observations on the futility of ever getting poor Lo to abandon the barbarism that his native environment, and the sage opinion is declared that money spent in the education of the Indian is nothing more nor less than so much good, hard cash thrown away.

When traced to their source these stories are usually found to be pure inventions inspired by malignity or ignorance, or both. This has been proved to a notable degree in a tale widely circulated and emanating from an obscure point in Southwestern Arizona, which told of a "highly educated" pupil of the school at Carlisle, in this State, who had returned to his people in the panoply of civilization which he promptly discarded for the blankets, beads, paint, feathers and other equipments of savagery. A photograph of the backslider was furnished to back up the accuracy of the narrative.

The Carlisle school authorities not only quickly disproved the story, by showing that no student of the name or description given had ever been at that place but

they actually showed that the photograph was one of a savage who had never been to any school and could not even speak the English language. It developed that the writer of the article had purchased the photograph from a strolling artist in a Western community for the purpose of "making up a good story."

The story of a cruel murder perpetrated in a Massachusetts town a few days ago by an Indian of mature years, who long ago was a pupil at Carlisle, cannot unhappily be placed in the same category of baseless invention, but inquiry developed the fact that he had been a casual student, not a graduate, and in the intervening period of nearly twenty years he had been entirely dissociated from the life and work of the school, and his crime was the outgrowth of the baser passions of human nature that are not confined to race, and that crop out all too often even where learning and culture might have been supposed to hold complete sway.

Whether at Carlisle or Chemawa, or the scores of other establishments where the Indian problem is being undertaken with seriousness and devotion, the work deserves at least respect and fair play. Indian education may or may not solve the vexed Indian problem, but "faking" will not aid the cause of those opposed to it. —[Phila. Times, Aug. 3.]

EUGENE TAHKAPEUR.

The editorial from the Philadelphia "Times" printed on this page is remarkable for the fair and impartial view it presents of an event which has excited widespread comment throughout the country. While there have been rabid utterances by some journals, it cannot be said that the general tone of the press has been unfair, but the "Times" of all city journals seems to have treated the case on the broad ground of the same measure for the Indian as for the white man—not to condemn all because one has erred grievously.

That a great crime has been committed no one will deny. The enormity of it, however, seems to be increased because it was committed by an Indian; and who was he? Tahkapeur, a Comanche whose early years were spent as a nomad with his tribe.

At about the age of twelve years, he entered the agency school at Ft. Sill, this being in 1875, and five years later became a pupil of Carlisle, remaining as such until 1887, but spending a greater part of his time away from school in white families, in Pennsylvania and New Jersey, going to Conway, Massachusetts, in 1887. He has since lived in New England where, as a citizen and voter, he has sustained the reputation of his school life as being industrious, very reliable, and ambitious to better his condition; always by his own efforts, accepting none of the privileges that would come to him as a member of the Comanche tribe.

Being neat and gentlemanly in appearance, he was welcomed into many refined homes and lived without offence until the overmastering disappointment of his life came to him with the result so well known, although of all circumstances leading to it we are not well informed.

Awful was the deed, and we can realize somewhat the intensity of the disappointment which came to him in comparison with which the habit of twelve years of exemplary living seemed to be powerless; and by one terrible act, his career and life were ended, together with that of his fair victim.

Tahkapeur was not a graduate of Car-

lisle and probably could never have graduated. He had been for more than twelve years away from the school, but as a school we suffer by his act, and the race which he represents is injured, while the enemies of Indian education and civilization will say: "You see it is impossible to overcome the savage in them, no matter what you do."

Whereas, had he been a well-educated white man or even graduate of a college, no special odium would attach to the school or college of which he once was a member, on that account.

I read to-day an account of a Government employee in Washington, well educated, forty-five years of age, with wife and family, barbarously murdering a thirteen-year-old girl, impelled by the basest of motives. Does any one comment on the savage in the man, or reflect on the school that gave him his education, because he failed in sustaining the civilization into which he was born and by which all his life he has been surrounded?

Let us judge the Comanche, born a nomad, at least as charitably as the white man reared in civilization.

Would you therefore excuse the Comanche?

By no means. Every member of this school faculty is filled with sorrow for the victim and her family and with regret for the life record spoiled; every Indian student and graduate, and every Comanche of the West, will, as they hear of it, condemn the deed and feel indignant at the odium that it has brought to them.

Not as being in any way responsible for the acts of Tankapeur, a man of about thirty-six years of age, but profoundly regretting the crime that ended what had been a useful and exemplary life, filled with sorrow and sympathy for the family injured, we yet say—Let justice be done to the race to which he belonged and which has produced examples of loyalty and fidelity as conspicuous as the present failure, but do not let this act blind us to the many who do not fail.

A. J. S.

ANOTHER FAIR JUDGMENT.

The Listener, in Boston Evening Transcript of August 5, thus renders another fair judgment:

The shocking murder of Miss Edith Morell at South Amherst by an Indian student, who immediately afterward took his own life, is a matter of great sorrow to all people who have welcomed the Indian to education and civilization; but it does not in the least affect the opinion of any sensible person as to the Indian's readiness and capacity for these things. There are men in the West who, echoing an old prejudice which is certainly fading away even there, are capable of saying, "Now you see what your civilized young Indians, whom you welcome to your homes and your tables, are capable of!" We may see in it what they may be capable of, perhaps; we have also seen that thousands of white men have been capable of the same crime. There is not the slightest reason to suppose that this young man committed the crime any the more readily because he was an Indian. Possibly he did commit it the more readily for his nearness to the wild life; for Eugene Tankapeur was a full-blood Comanche Indian, and there have been no wilder people in days past than the Comanches. But it is at least a matter for question whether even the inheritance of wild blood had any effect in stimulating Eugene's deed. I fancy that these sad tragedies of love, in which the disappointed man, his reason fairly overthrown by his despair, ends a woman's life and his own, are commoner among people of Southern Europe, who inherit an ancient civilization than they ever have been among our Indians or ever will be among their children.

"They lack confidence and ambition. They need more energy and determination," says a correspondent to the Ft. Lewis Outlook in an article entitled "Guide Post to Success." These are the attributes gained by the Carlisle boys and girls in their outing among people who have secured the same by doing just what the correspondent says further on, "rustling for it, with their coats off and a strong determination to get there."

INDIAN INSTITUTE AT LOS ANGELES.

Lively Discussions on Vital Questions.

The Los Angeles papers contained an extensive report of each day's proceedings of the Indian Institute, held there in the wake of the National Educational Association, from which we have gleaned enough to show the trend of thought and discussion. The tenth was uttered fearlessly by earnest promoters of a great cause. Thought was aroused and opinions advanced on lines different from the usual channel, and the general verdict was that the occasion was a most interesting and helpful one for all concerned. In the following excerpts we have the key notes, according to Los Angeles reporters, of what was said and done:

"THE SOUL IN BRONZE."

The Los Angeles Times, July 18.]

The problem of "The soul in bronze" is the subject that is engaging the attention of a large number of Indian educators, now in attendance upon the Indian Service Institute, the sessions of which will be held at the Normal School on Hope and Fifth streets, every day from now until the 25th inst.

The institute is under the direct supervision of Miss Estelle Reel, National Superintendent of Indian Schools, with whom the idea of holding the session immediately after the convention of the National Educational Association originated. The success of this plan has already been made evident by the addition of a department of Indian education to the already broad field of educational matters covered by that association.

The general session yesterday morning was presided over by Superintendent Edgar A. Allen of the Albuquerque Indian School. After the invocation, a vocal duet was rendered by Professor D. H. Morrison and Miss Tertilla Eisenmeyer. The Girls' Mandolin Club from the Perris Indian School, played a selection with such good interpretation that it called forth a hearty encore.

The second paper was on "The Necessity for Pleasant Homelike Rooms for Employees and Pupils." The paper was presented by Superintendent Watson of Menomonee, Michigan. Maj. Richard H. Pratt of the Carlisle Indian School, led the discussion, giving it as his opinion that large common rooms should be done away with, and that rooms for the accommodation of two or three at the most, with plenty of air space, should be provided for the Indian pupils. Said he: "Put an Apache from Arizona, a Comanche from the Indian Territory and a Sioux from Dakota in the same room, and they will be obliged, from the very fact that they cannot speak each others' language, to adopt a common one, and that will be the English, which is what we wish to teach them."

Superintendent Allen of New Mexico thought that the effort on the part of many superintendents to establish a reputation for themselves by overcrowding the schoolrooms was a very harmful and injurious policy. "It is better to teach one child aright than to harm a dozen," was his reply to a query as to whether it were not better to overcrowd the schools than to deny education to some for whom there were no facilities.

After an indiscriminate discussion of the various phases of the foregoing subject, the fifteen Indian girls of the mandolin club rendered a selection, which closed the exercises of the afternoon.

Amalgamation the Solution.

When asked for his opinion on the future of Indian education, Maj. Pratt expressed himself as very hopeful of the material advancement that would be made in the next few years. "Congress," said he, "is very liberal, and I believe that the time has about come when we will get what we want. In the Carlisle school we had 900 pupils last year, and on the showing made our appropriation has been increased from \$111,000 to \$120,000, and we expect to accommodate 1000 scholars on this increased allowance. We have not

as yet got at the kernel of this discussion, but when we do I shall express myself most freely on the Indian question. The topic now before the Indian educators is, What are we driving at, and do the present methods tend to accomplish that end?

"The present system" he continued, "is a tribal system. We are educating the Indians by tribes, and that will not be found sufficient in my estimation to complete their civilization." "What is the future of the Indian?" was asked. "The future of the Indian depends upon amalgamation with the whites. That I think to be the only true solution of the race problem, either for the Indian or the Negro."

The Problems of White and Indian are Similar.

Los Angeles Herald, July 18.]

Last week the education of the white child was the all-absorbing topic in the deliberations of the annual meeting of the great National Educational Association. This week, the education of the red-skinned child is the equally absorbing consideration of a smaller, though no less earnest and able, body of teachers. The problems of the white child and the red-skinned child are very similar; the difference is only that of environment, opportunity and inheritance, not in the quality nor quantity of his cerebral gray matter. The education of the white child began hundreds of years before he was born, that of the Indian in the present generation, and the odds are in his favor. The red-skin is rapidly gaining on the white skin, and it is questionable whether he will not in another generation be a length or two ahead in general industrial training.

The National Indian Institute, that held its formal opening a week ago in the assembly hall of the normal school, and adjourned until after the N. E. A. convention, resumed its deliberations at 10 o'clock yesterday morning in the same place and will continue through the week. The personnel of the body is made up of superintendents, matrons, teachers, the national superintendent, Miss Estelle Reel, and two United States Indian commissioners, Dr. Gates and Hon. A. C. Tonnor. The assembly, which filled the large auditorium was called to order by Miss Reel and Rev. Dr. Lippincott offered prayer.

Making Citizens.

Los Angeles Record, July 13.

R. C. Baner, national supervisor of Indian schools:

"I consider this gathering of Indian instructors the greatest success we have ever had and a great compliment to Miss Estelle Reel's astuteness in selecting Los Angeles as the place for our meeting."

In speaking of the Indian outlook he said: "The outlook with regard to the Indians is that in a very short time there will be no Indians in the usual sense of the word, for all will be patriotic American citizens. The girls will make civilized homes for the boys, and the boys will be ready to carry the muskets behind the stars and stripes."

The Only Hope.

Los Angeles Times July 19.]

"When I attended college," said Dr. E. E. White, of Columbus, Ohio, at the second regular session of the Indian service

Institute, "it was necessary for me to make my own way in the world. While at Queensburg, O., I supported myself by teaching a class of twenty-three Ojibway or Chippewa Indians. In those days, spent in almost intimate association with the red men, I came to have a fairly good idea of their characteristics and needs. A better idea perhaps, than that held by a large class of people who had gained their views from novels and similar literature."

"There were two members of my class who showed a special adaptability for learning, and in whom I took a special interest. Blackbird, a son of the chief of the tribe, was a good student, both in Latin and in Greek, and in time became an interpreter at Washington. The other Indian was more domestic in his tastes and never left his tribe, but oftentimes we used to go hunting together—he with his bow and arrows, and I with a rifle—and it was on one of these occasions, while sitting upon a log, deep buried in the forest, that this simple red man unburdened his mind to me concerning the future of his race."

"There is only one hope for the Indian," said he. "He must either accept the white man's civilization or disappear from the earth." He told me that he had lived in the forest for eight years before he saw a white man, and that the first word that he heard from civilized lips—and I blush to tell it—was an oath. In his language, he said, there were no oaths, and his people always swore in English.

"The government of this country knew the condition of the Indian for a long time before it offered its native sons the benefits of a civil and industrial education. I am glad that at last something is being done, more than simply to feed and clothe the Indian in his native wild. At last the school master has gone with his mission, and with the power to bless the race."

"The education that will best prepare the Indian to appreciate and assume the duties of American citizenship is simple; one that meets nature in a helpful and fruitful way. The children of this country need protection from the device-maker, both the children of the white man and the red. Whatever is given in the way of instruction should have shown a fruitage and to try uncertain methods, thereby trifling with the opportunities of the child is almost a crime. At least the helpless son of the forest deserves to be protected from these devices and to have the benefit of a system that is known to be true, not one that may, at some distant day prove to be so."

The general session was called to order at 10 o'clock by Chairman F. F. Avery, superintendent of the Crow Creek Indian School S. D. The auditorium was comfortably filled and the audience was attentive and appreciative.

The Afternoon Session.

The short general session of the afternoon, which always precedes the separation of the educators into the various departments, was called to order by Chairman F. F. Avery at 2 o'clock. The most important matter that occupied the attention of the superintendents' section, which convened in the assembly hall at the close of the general session, under the direction of Chairman Edgar A. Allen of Albuquerque, was "Requirements for Admission to a Non-reservation School." Despite the frequent admonitions of the chairman,

the speakers refused to confine their remarks to the boundaries including the subject and the discussion by tacit consent finally wandered away from the topic and the general phases of governmental regulations and systems of transfer from school to school were made the subjects of debate.

Lack of System.

The general feeling among the educators of the "noble red man" was that there is almost an entire lack of system in the way that the affairs of the Indian Department are carried on. The main object of the camp Indian, in bringing his child to the reservation school, is the possibility that in this way he can get something to eat for himself, or at least the sustenance of the child will be looked after by the government. There are no considerations of the "sense-total" nor "adolescence" that induce the Indian to entrust his child to the civilizing influences of the white man.

Considerable animadversion was indulged in concerning the acts of Congress, which, while recognizing the Indian as a ward of the government and providing for his support, at the general expense, fail to delegate any power to Indian agents or to superintendents of Indian schools, enabling them to compel the child, against the whims and superstitions of the squaws and sagamores, to attend the school. This phase of the question pertains more nearly to the non-reservation school, so called, or the universities of the Indian school system. The natural greed of the chief or warrior is sufficient to compel the attendance of the child upon the reservation school, but when the youth has reached an age when he should go away to the larger schools, like the Haskell Institute in Kansas, the Carlisle Indian School in Pennsylvania, or the Phoenix Indian School, the natural fears of the savage, coupled with the loss of that part of his substance that he hopes to derive from the fact of his child being in the school on the reservation, is sufficient to make him refuse permission for the transfer, and the progress of the child is blocked.

"Go to the blanket Indian," said Superintendent J. J. McKoin of Fort Mojave, Ariz., "and ask for the opportunity to give his child an education. The answer will probably be: 'Umph! Umph! No want 'em.' Why should those who are laboring to advance the condition of the Indian be held back by the foolish superstition of the ignorant grandfathers and grandmothers, who neither know nor care anything about education or the modern necessities of the Indian child? Why should the superintendents be obliged to humble themselves and plead with these bundles of squalor and dirt for the welfare of a government ward?"

Cords Of Love.

"There are far too many people in the East who think that all things pertaining to the Indians must be drawn with cords of love and that instructors should sit around and gaze with a heavenly vision while the sportive children of the noble red man cavort upon the greensward beneath the rays of a silvery moon. I wish that those people might come and go about the reservation with me and see the dirt and squalor of the tribal Indian. I wish that they might realize the superstition and ignorance that fetter our efforts and makes it impossible for us to succeed without the intervention of law."

"Superintendent G. L. Pigg of Oklahoma, gave it as his opinion that Congress would never pass such a law as the preceding speaker wished.

"Where such laws have been passed they only remain on the statute books until a test case comes before the Supreme Court, when that body promptly declares that any law taking the custody of the child from its natural guardian is unconstitutional.

"The Wichita reservation in Oklahoma, has more than 400,000 acres of land lying idle at the present time. If we are to teach the Indians to be farmers, why is not the reservation the proper place? There is plenty of land and the Indian can have his own stock. It is a good thing to send the

Indian away if he can learn to provide for himself in some other manner than by farming. The reservation school, however, has not had fair play. The Indian agent swoops down on the school and all the bright children who are not under the ban of parental superstition are whisked away to the non reservation school, without any regard to their special fitness to go. Under such conditions the full possibilities of the reservation school have not been developed."

What Purpose in Indian Education?

As the speakers had wandered rather far from the point that they were supposed to be discussing, the chairman made an attempt to bring the discussion to a head, and a motion was entertained to limit the speeches to three minutes each. This was strenuously objected to by Maj. R. H. Pratt of the Carlisle Indian School, who had been listening very intently to the arguments pro and con regarding the respective merits of reservation and non-reservation schools, and when he had gained his point he took the floor and made an impassioned speech that was very typical of the sterling old soldier.

"This whole question," said he, "resolves itself briefly into this: What are we trying to do? What purpose is there in Indian education? Are we directing our efforts toward getting the Indian into the life of the nation, or are we working for our own selfish ends? We are ostensibly working for the United States and trying to make these people civilized. There should be no limitation placed upon this work. Our mission is to forward the Indian child, through all the special schools, to the public schools of the country, where he of right belongs.

"This particular question does not amount to a snap of my fingers; you teach them English and all the other branches upon the reservation school, but when you have done that the Indian will still lack the desire to enter the life of the nation."

Here the speaker paused for a moment and then continued more slowly:

"The happiest day of my life will be the day when I see the Carlisle school wiped out and Indian education continued in the regular schools of the United States."

After giving some statistics in relation to the school, the veteran educator said: "There are 250,000 Indians among whom there have been schools for years, and still they preserve their tribal characteristics and are still essentially Indians. I believe it our duty to draw them out to a higher and broader life, in a word to make valuable citizens of them. That is the end that we should work for and anyone who is working merely to make a place for himself should be kicked out."

After the applause which greeted the earnest utterances of Maj. Pratt had died away. Superintendent M. V. Gaither, of Umatilla, Or., took the floor for a discussion of the question.

"Should Indians or Whites Married to Indians be Employed as Instructors in the Indian Schools?"

The Church A Hindrance.

From Los Angeles Times, July 20.]

"The greatest hindrance to the Indian in getting into the broad life of the nation, is the church," was the statement made by Major R. H. Pratt of the Carlisle Indian School, at the afternoon session of the Indian Service Institute, in Normal hall yesterday.

This expression of the situation was taken exception to at once by a number of those present, and a lengthy and spirited debate followed. Even the ladies, who have thus far kept in the background of the discussions held before the superintendents' section, came to the front yesterday to voice their sentiments in regard to what might be construed as an attack upon their religion. The idea, which was given utterance to by Maj. Pratt in the course of an extemporaneous speech on the subject, "What Shall be Done With the Indian School Graduate?" referred not to the spirit in which the church has attempted to civilize the Indian, but to the results of the methods at present practiced by the missionaries, who are sent into the Indian field.

The church, as Maj. Pratt said, required

that those sent out to take the message to the aborigines should, upon occasion, show the results of their labors, and, as it were, parade their converts before the eyes of their denomination. Such rivalry made it necessary for the missionary to retain the bright and ambitious Indians upon the reservation, and those who were allowed to leave did so only on condition that they would return in a short space of time and help to convert more of their brethren.

This form of treatment, which was made possible by the blind devotion of the Indian to his religious tenets, kept the native sons of America from entering as fully into the life of the nation as their birth-right warranted, and placed an effectual check upon the only true solution of the Indian question, the abolition of reservations and tribal settlements.

Maj. Pratt took the floor for a discussion of the question, "What Is to Be Done With the Indian School Graduates?"

"The question assigned to me," said he, "is a curious one. Does any one own the graduate? Is he never to be turned out to battle for himself in the whirlpool of events, or is he ever to be under the direction of some one who is paid to look out for him? This seems to me to revert to the old slavery times when the negro was placed upon the block and auctioned off at so much per head. The graduate now appears to be upon the block, and we must dispose of him in some way."

Living Examples.

Here the speaker called to him Rose Bourassa, Levi Levering and Reuben Wolfe, graduates of the Carlisle school, who are at present engaged in the Indian service. When they were all ranged before him, Maj. Pratt stated that the young people were entirely ignorant of any intention on his part to call them before the audience and that he proposed to ask them a few questions that would illustrate better than anything else what he considered the future of the properly educated Indian graduate. The young Indians, all of whom have been in regular attendance upon the sessions of the institute, were then severally catechized as to why they were there, who told them to come and in regard to the restrictions that were placed upon them while at the Carlisle school. In reply to these questions they one and all said they had come to the institute of their own accord in the hope that they might learn something that would help them individually and make them more serviceable in helping the less favored of their race. All were convinced that they were perfectly able to take care of themselves, having done so before entering the Indian service.

At Carlisle, they said, they were allowed to go out and work upon the neighboring farms and, while they were not obliged to do so, they had all spent some time away from the school in practical work. One of the young men received \$540 per year in the Indian service and the young women and the other young men each received \$600.

"There," said Maj. Pratt, "is the best argument for the future of the Indian that I can present. We might as well argue what is to be done with William McKinley as to discuss what we will do with the Indian graduate. The Indian should go into the body politic and relieve the United States from caring for him. We are making too much ado about the school and not paying enough attention to the practical side of the question. I care not what opposes the amalgamation of the Indian, be it church, Indian agent, or what not, it should not be tolerated.

"Give the Indian a chance to get beyond the darkness and degradation of the tribal life and do not hamper him in his efforts, by the quarrelings and bickerings of the white race. We do not say to the Irish that reach our shores: Go back to your country. The Indian was created in the beginning free and equal and all the catering of this government to the red man has but retarded his civilization. The Osages, the Sioux and the Chippewa tribes are fast going to destruction owing to the treaties, that have given them money, which they know not how to use. The

treaty granted the Osages \$9,000,000 and that gives an annual income of \$200 to \$250 a year to each individual. I doubt if an Osage ever drove a nail or did any other form of work. They hire the whites to do it.

"It was not the eastern but the western philanthropy that passed the law that the Indian child cannot go beyond the jurisdiction of the parent. When a parent will not educate his child he should be classed as a pauper and the custody of the children taken away from the natural guardians.

"The great hindrance to the Indian in getting into the broader life of the nation is the church. The church principle tends to keep the Indian in tribes and thus militates against his civilization. Many members of some tribes are fitted to be citizens, but owing to the missionary they prefer to be Cherokees or Chickasaws or whatever their tribal allegiance may dictate.

"There is no school in Pennsylvania and I do not think that there are any in the United States, that will refuse to admit the Indian when he shows a fitness for the curriculum. The public schools, the schools for our own children will civilize the Indian and make it possible for him to occupy his proper place in the body politic.

The discussion stirred up by this speech threatened to last until dark, if allowed to take its course, and oil was finally poured on the troubled waters by arranging for a special session this morning at the conclusion of the general exercises, when everyone will be given a chance to unbosom himself on the question. Maj. Pratt says that he has established his position and believes that he can maintain it against any and all comers.

Intense Interest.

From the Los Angeles Times, 21st.]

Intense interest on the part of the audience and the good nature of the speakers were notable features of the morning general session.

From the Los Angeles Herald 21st.]

The superintendents' section having the largest number present, remained in the assembly room to renew the discussion of the previous day, on the future of the Indian graduate. Major R. H. Pratt, who is a regular army officer by profession and something of a warrior by temperament, and withal a mild-mannered, genial gentleman, was the first speaker in resuming the subject.

"I believe," said the major, "that every feature of American life is helped by a full expression of opinion, whether in matters of education or anything else that affects the welfare of our people. If we do use tomahawks, we shall not hurt each other if each will only strike back. You may hit me as hard as you like. It will not hurt, and I shall say what I think anyway.

"The happiest day of my life will be when I can wipe out the Carlisle School and when the Indian boy and girl can have a chance to be freed from their tribal slavery. The difference between the chance for the Indian that must be taught in the reservation school and the one that is able to enter the free American school, is as great as the difference between heaven and hell.

"You speak of the Indian's home, but what home has he? Can the hovel on the Arizona reservation be called a home? My Catholic friend has spoken of the good that religious teaching has done to the red man in the parochial schools, and my Congregational friend tells me that the Indians have given liberally to the church of that denomination. If the Indian had earned the money that he gave you might count it as creditable of him to give it, but if he gets it from the government appropriation and the church secures it by arousing the red man's sympathy, I see nothing laudable anywhere in the matter.

"Ever since I went into Indian work I have wanted to give up my job just because I could not see these things as other people see them and yet could not make anybody else see them as I see them.

Should be a Part of the United States.

"I believe that every person in the United States, whether white, black, or red

ought to be a part of the United States, and that no other government ought to be set up in our midst for any people whatsoever.

"I am glad this is a free country and that we are allowed freedom of speech, for if I cannot talk to this audience as I wish to do, I can find an audience that will listen to me.

"One of the Indian girls of my school told me not long ago that she was disgusted because the people that are trying to teach the Indians do not understand what the Indians want. She said they are longing to get into the world and really be somebody like other Americans. As fast as I can I send the boys and girls from the Carlisle school to the American public schools, but I would not send them to the best school in the country if that school was trying to set up a system of government for itself that would be independent of the system of our government.

"It has been said that the Indian is a failure in the army. The fact is that the Indian has never been in the army. Where the government has tried to place the red man in the army it has been by tribal companies. I asked that some of my boys be taken just as other men. If they could stand every test that is used in deciding the capability of the white man for the service, let them go without reference to their race. This was tried and it was successful. I have one boy now in Manila and one in Cuba. They are good soldiers. The one from Cuba wrote me not long ago that the people down there are not yet civilized and thought I could do good work if I would come down.

"The government goes to work according to advice received from wrong-headed men that are in the service, and the result is disastrous to the interests of those it is trying to help.

"The missionary idea of lifting a whole tribe up by its boot straps and dumping it over into civilization will never work out the desired result.

"There will come upon our school system a time of reckoning. Then it will be decided that Indians have not been helped with all our efforts. It would be better for the Indian to come into a town and take the lowliest work that he can find than depend on the reservation schools for the kind of civilization that we desire he should possess. I include the Carlisle school in my remarks, so no one need be offended."

At this point the speaker stopped short, and after a moment's reflection asked humorously: "What was the question we were to discuss? Do you know I have forgotten all about the question."

He then invited those that differed from him in opinion to come forward with their Indian tomahawks or their Irish shillelah if that suited them better, and discuss the matter in hand.

The Rev. Father Florian Hahn of the Banning Indian school, the gentlest of men, with a most benign countenance accepted the warlike challenge. Father Hahn resented the implication that the church is preventing the Indian from becoming a citizen and made a spirited, patriotic speech, for which he was loudly applauded.

"If there were one fiber in my body or one drop of blood in my veins that did not respond to the spirit of American patriotism," he said, "I would tear it out. Did one Catholic soldier draw back when called upon to fight for the Stars and Stripes? There are differences in religious beliefs as there are differences in politics. It is true that the Catholics in trying to help the Indians in the parochial schools do so in the hope that the children of the forest will embrace the Catholic religion. We believe it is good to send the Indian children to their tribes in vacation because they thus are able to uplift their parents. It is not to fight the country but to uplift the gospel that we work. If you blame me for my course in this, I must bear your blame."

The soldier and the priest closed their wordy combat with a hearty handshake and parted good comrades in their chosen work. A general discussion ensued that lasted until the noon.

Afternoon.

Dr. Gates, ex-President of Amherst, spoke earnestly in favor of dissolving tribal relations. When he first entered the service as Indian commissioner he entertained the opposite view, but he is now convinced by experience that the only hope of civilizing the red man is to take him from the tribe and set him in the family. The tribe destroys the family; in it he makes no material advance and it is against the principles of our government. He is better off in the eastern schools, for the sentiment of the east is more favorable to him than that of California. The east is settled and there is no rivalry between the races. In California the white man wants the Indian's land and his water rights, which are the more valuable.

When the mission fathers taught him industrial training they did not face him outward, for there was no civilization to face, and there has been a tendency to cling too much to these old methods, and grave mistakes may thus have been made in mission work.

Dr. Gates offered a resolution, which was laid over until today for discussion, as follows:

"Resolved, That the true object of the Indian schools and management is to accomplish the release of the individual Indian from the slavery of tribal life and to establish him in the self-supporting freedom of citizenship and in the home life of the nation, and that whatever in our present system hinders the attainment of this object should be changed."

More Than One Opinion.

From Los Angeles Times, July 22nd.]

That there is more than one opinion held regarding the proper solution of the Indian question and the future of the red man, by the educators now in attendance upon the Indian Service Institute, was strongly evinced by the animated debate before the superintendents' section at Normal Hall yesterday afternoon.

Socialism and the "idea idealized" held sway for a time, and, judging by the favor with which some of the sentiments along this line were received, a part of the audience at least was in sympathy with the tenets of this doctrine.

Resolutions were adopted declaring in effect that the public schools of the United States should be regarded as the proper channel through which the Indian should pass on the road to a higher civilization, and that the Indian educators in convention assembled believe it for the best interest of the American native that all reservations be abolished and the Indian forced out into the commercial life of the nation. As Merrill E. Gates, ex-president of Amherst College, said in reply to a speaker who had characterized the wording of the resolution as an expression of "the incarnation of timidity," there is undoubtedly dynamite in this proposition, as the enforcement of it would work a complete revolution in the system of Indian education.

A Religious Bomb.

A religious bomb was dropped into the session when a Catholic priest, Chrysostom Verwyst, one of the old Franciscan fathers who were a familiar feature of the pioneer days of California, read a paper in which he stated that whisky, money and the white man were the three great enemies of the Indian. The paper threatened for a time to provoke a religious "tempest in a teapot," and some of the less conservative seemed to favor restricting the right of free speech, but Maj. Pratt, with the broad-mindedness which has characterized him in all the debates in which he has taken part, demanded that every one be allowed to speak, and all sides of the question be given a fair hearing, while Dr. Gates, in his smooth, polished manner, did what he could to reconcile the warring elements. No blood was spilled, but there seemed to be a hazy notion in the minds of some of the delegates that the genuine "tremor" that occurred just before adjournment, was in some way connected with the Indian agitation.

At length Rose Bourassa, a bright, intellectual-looking Indian girl from the

Chippewa tribe of northern Michigan, felt the spirit move, and in English so correct and periods so well rounded as to put to blush many of the preceding speakers, spoke in a quiet, modest manner of her history and the future of her race.

The speaker told how she had been brought up among the Chippewa tribe, a people that for over two generations had possessed farms. How she had been sent to school by her parents just as regularly as the white children and after she had completed the public school course had taken the training at Carlisle. For many years she had earned her living, her clothes and the books necessary to continue her studies.

"I believe with Maj. Pratt," said she, "that by the sweat of thy brow thou shouldst earn thy bread. Send the Indian out where he has to make his own way and that will be the best thing that you can do for him. If that is done, in a short time there will be no Indian question."

After a few more speakers had had their say on the question, a vote was called for and the resolution passed. No sooner had this been done than Maj. Pratt introduced another resolution as follows:

"Resolved, that the public schools of the United States are fundamentally and supremely the Americanizer of all people within our limits, and our duty to the Indian requires that all Indian school effort should be directed toward getting the Indian youth into these schools."

Even Indians Differ.

This provoked a renewed discussion of the whole subject of the breaking up of tribes, and Miss Chew, an Indian woman of the Tuscarora or Oneida tribe of Northern New York, was the first to speak. Left an orphan at ten years of age, she had worked for her board, and by seven years of teaching saved enough money to take a course in a State normal school. At present she is engaged in the Indian service. In her estimation the tribe should not be broken up. Where it had been tried in New York and land allotted in severalty, the Indians had scattered to the ends of the earth. A few were able to earn a living by basket-making, but most were little better than paupers. She especially held the agents to account for permitting the dances, which, she said, were keeping the Indian down. "The Indian," said she, "will flock somewhere. If you wish to stock your slums and enlarge your jails and poorhouses, disband the Indians, for they will certainly go there."

Reuben Wolfe of the Omaha tribe spoke in favor of the policy of breaking up the tribes and gave interesting chapters from his history as actual experience upon which he based his conclusions with regard to the needs of his brother red man. All of which went to show that there were two sides to every question, and that even the Indians who have had the best advantages and are most familiar with the race characteristics do not agree as to what the Indian really needs.

Dr. Gates then pointed out the undoubted fact that the speakers who had just preceded him were the best possible argument in support of his contention that the Indian should be forced out into the active life of the nation. The resolution was then passed, and will go down into history as the candid judgment of the most distinguished body of Indian educators in the country.

Catholic Priest Speaks

The foregoing resolutions having been disposed of, the regular programme of the afternoon was taken up. Mrs. Helen Kerr sang a solo, Mrs. Larrabee acting as her accompanist. Chairman Allen introduced the first speaker, Rev. Chrysostom Verwyst, of the Catholic church, who, inspired by the remark made by Maj. Pratt on Wednesday that "The greatest hindrance to the Indian in getting into the broad life of the nation was the church," entered a general denial, couched in strong phraseology, stating as his candid opinion based on nineteen years of service, that the three greatest enemies of the red man were whiskey, money, and the white man.

His speech, entitled "The Church and the Indian," was in part as follows:

"Before entering on the subject of this article I wish to make a few preliminary remarks. I am a Catholic priest, and, although born in Holland, I have passed thirty-one years of my life in this country and nineteen of them in the Indian missionary field in Wisconsin among the Chippewas. I know them thoroughly and can speak their language, having preached in Chippewa almost every Sunday throughout my nineteen years' sojourn with them. Hence what I intend to say is founded on actual observation.

"We want to civilize the Indian—that is, make him better and happier than he is. Now, what is civilization? Does it consist merely in living in fine houses, wearing fine clothes, having the thousand and one comforts of the whites? A man may have all three and still be vicious, immoral, bad. Our forgers, swindlers, bank-wreckers are civilized men, but their civilization is materialism, pure and simple. Money and pleasure are the two articles of the creed of this materialistic civilization. Such was the civilization of ancient Rome and Greece.

It was the church that first Christianized, and there and thereby civilized our ancient forefathers. The missionaries and their co-laborers taught the barbarians agriculture and the arts of civilized life. All this took centuries to accomplish.

"As soon as an Indian becomes a convert to Christianity he immediately begins to adopt the habits of civilized life. What the church—the Catholic church—has done for the Indians, can be seen everywhere.

God Save the Indian.

"God save the Indian from such materialistic civilization! It is a curse—not a blessing. It does not elevate man, but drags him down and makes him the slave of base passions.

"What civilization then do we want to give to the Indian? We want to give him civilization that will make him better, that will make him know, revere and serve the great God that made him; make him conscious of his accountability to God and to his conscience, and to his fellow men for his acts. In a word we want to give him a civilization that will make him a man in the fullest and noblest sense of the word.

"Now I claim that to impart to the Indian this true civilization—the only kind of civilization worthy the name—we want religion. Any system of education that ignores religion is a sham. Education is a power that may be wielded for a good or a bad cause.

"You have here in California everywhere the vestiges of the labors of the Franciscan fathers. The ruins of their buildings everywhere give testimony to the great truth known to all Indians that the Catholic priest is the Indian's truest and best friend. The priest comes to him with a straight story and a plain message, because he is the lawfully commissioned representative of the church which dates from Christ and his Apostles. The Catholic priest does not try to get the Indian's money nor his lands, and the Indian knows that; consequently every Indian has a deep respect for the 'black gown,' the man without wife or children, who speaks to them of the Great Spirit, the Master of Life.

"If, instead of letting a lot of whites—pine-land grabbers and sharpers—get away with the Indians' pine for a small sum, out of which he is cheated to a great extent by extortionate prices which are charged to him at the reservation stores in lieu of his pine—if, I say, the government had kept that pine and other timber for the benefit of the Indian and had erected saw-mills, planing mills, tub and stave factories and the like, superintended by some government officials, the Indian would have worked up a trade and made a good living many years ago.

"The three great enemies of the Indian are whiskey, money and the white man, such as the latter has showed himself to the Indian. The only nation that really understands and treats the Indian as a

brother is the French. The Anglo-Saxon motto, 'The only good Indians are the dead Indians,' seems to be pretty generally sanctioned."

Not Godless.

There was a pause at the conclusion of the reading of this arraignment, and then everyone wished to talk at once. Maj. Pratt finally secured the floor and said that on behalf of himself and the Carlisle school and of Indian schools everywhere he wished to deny most emphatically the allegation that they were in any sense godless. This brought the father to his feet at once. The chairman ordered him to be seated, as the Major had the floor, but this did not suit the president of Carlisle, and so the father was allowed to explain, that what he meant by his remarks was, that the schools were godless, in that they did not specially teach the Gospel. "I mean to enter a most emphatic denial on the broadest grounds that the preceding speaker can possibly base his remarks," replied Maj. Pratt.

Maj. Pratt then explained at some length the religious system of the Carlisle School showing that there was perfect freedom of religious belief, that the Catholic and the Episcopalian, as well as the Protestants were granted entire religious liberty and were allotted to attend their own church and to be ministered to by minister or priest at their option.

A Falsehood.

In regard to the imputation made that the system was run for pecuniary interest Maj. Pratt said: "I defy any one to prove that one single cent has ever been taken from the Indians at the Carlisle school except at their own suggestion, and while I know that it has often been alleged by some, and indications would seem to point out that they were of the Catholic faith, that the Carlisle children were obliged to work out, and that their earnings were taken by the school authorities, I wish to brand that statement, wherever made and by whomever uttered, as an infamous falsehood."

Every one had by this time forgotten entirely the rest of the regular programme and were wholly absorbed in the "struggle of the giants." As a matter of fact the rest of the programme was not given and the remainder of the time before adjournment was taken up with a general discussion of the religious question, the Indian as well as the white delegates taking part in the debate.

Finally the chairman and the gavel succeeded in drawing attention to the lateness of the hour and the session closed its session to meet again on Monday.

From Los Angeles Times, 25th.

The most important action taken yesterday was upon a motion presented by Maj. R. H. Pratt of Carlisle, recommending in effect that the government establish ten industrial schools for the Indians. This, said the major, who is a very practical man, was demanded by the previous motions, adopted by the institute and reported in these columns, recommending the abolition of the reservations and endorsing the public schools as the proper place for the Indian to acquire his civilization.

"It is never practical," said Maj. Pratt, "to make such positive statements as we have made during the progress of this convention, regarding the conduct of Indian affairs, and then leave the question without pointing the way in which the proposed changes can be successfully made. With the introductory remarks the resolution was read, and, upon motion, laid upon the table until this morning."

A paper on "Geography in the Indian School," by Miss Estelle Reel, National Superintendent of Indian Schools, Washington, D. C., was read by Mrs. Jesse W. Cook of the Carlisle Indian School, Pennsylvania, chairman of the "history and geography" department of the teachers' section.

Miss Reel's paper abounded in interesting and useful thoughts on the psychological side of the Indian nature, which showed that the writer was in close touch with the noble red man and his affairs.

In closing she said: "The Indian mind

is as a child's mind, or the mind of an era when science was in its infancy."

Though he is with us, joint—
Owner of the sphere,
Of the seven stars and the solar year,

he does not know it, nor will he, until common speech has for him the same meaning that it has for us. You, who have in mind the education of the Indian, need the broadest education that you can possibly secure."

Afternoon Session.

The general session of the afternoon was presided over by J. M. Brown of Haskell Institute, Lawrence, Kan. Mrs. Mary Orr and Mrs. E. R. Hillis gave a piano duet, and Miss Anna M. Berry and R. C. Bower sang a charming little selection, which called forth an encore.

J. M. Brown led the discussion on the first topic of the afternoon, before the superintendents' section, which was, "Can the highest system and the greatest success be secured through a system of selecting employees, which ignores the superintendent's judgment and such qualities as the employees have developed in other fields?" Mr. Brown discussed the two systems that have been used in the Indian school system, which he designated as the spoils system and the merit system, pointing out the defects arising from a combination of the two. The teachers were classified and the superintendents were obliged to take teachers who could not teach and laborers who would not labor.

Superintendent W. B. Bacon of Arizona thought it was an undeniable fact that the Indian service system had been improved by the civil service regulations. That the superintendent was not ignored, on account of the term of probation to which the prospective teacher was subjected. The time of this probation he thought should be some certain fixed time, and not an indefinite period as at present.

Civil Service—Major Pratt Loaded.

Several other educators expressed the opinion that the present civil service regulations were beneficial, recounting their experiences in support of their assertions, and everything appeared serene, but Maj. Pratt was "loaded" as usual, and when he got the floor he said:

"In the old times, when the superintendent and the agent had a voice in the selection of the teachers, the schools were generally better equipped than they are now. The members of Congress kept their hands off and both the superintendent and the agent took more interest in their work than they do at present."

"I don't believe in the civil service, as preached at the present, for the reason that it has been my experience that it generally takes those who are not wanted elsewhere. This is a hard thing to say in this presence, but I believe that a fair and open discussion is the only way to bring the truth to light. I would rather have the judgment of the average Congressman or that of a good school man, than that of the Civil Service Commission. This is treason, I know, but I speak from experience."

"At one time I wanted a vocal teacher in the Carlisle school. I applied to the commission at Washington in July, and I did not get my teacher until late in December. There were only two teachers that responded to the two separate advertisements made by the commission, and of these two, only the one who came to me passed the examination. One of the topics of the examination was, as I afterward learned, 'The Habits and Character of the Beaver,' upon which an essay was required. I have yet to learn what part the beaver plays in the chromatic scale."

"I hope necessity will force the government to adopt some better means of selecting Indian school employees than that in use at present. It is only because of my experience that I do not believe in the present system."

This speech was followed by a general discussion, in which many of the teachers took exception to the statement that the present method took mainly those that were not wanted elsewhere, and from the character of the debate it was evident

that many thought that the shoe was designed to fit them, and wished an opportunity to acknowledge a corn. The general expression was that while the individual system might work well in a non-reservation school, it would not do nearly as well in the reservation schools where the superintendents had not the money to personally examine the applicants and were too far away from civilization to be able to get teachers where they were.

Superintendent Allen of Albuquerque said that he should like to see a civil service system at work; he had never yet seen any system where the promotion was strictly on its merits. When any teacher was found to be incompetent and the superintendent preferred charges, when the case came to trial the superintendent, and not the teacher was tried. "Why, I have had a farmer in my employ who could not hitch up a team of horses nor plow a furrow; in fact, he learned all that he knew about farming in a grocery store, but nevertheless he passed the civil service examination."

The next question discussed by the superintendents was: "Resolved, that the present system of control of reservation boarding schools is unsatisfactory and that the superintendents of such schools should be bonded." After a lengthy debate this resolution was passed.

Maj. Pratt then presented the resolution referred to above, which read as follows:

"Whereas, the local prejudice on the part of the whites against the Indians, in the vicinity of every tribe and reservation, is such as to make attendance of the Indian youth in the public schools there impracticable, and whereas, the ignorant prejudice and whimsical nature of the parents also militates against such attendance; and, whereas, there is no prejudice preventing attendance of Indian youth, in such public schools as are remote from the tribe and reservation; therefore, be it

"Resolved, that it is the duty of the government to establish Indian schools, in well-populated and suitable districts, as remote from the tribe as possible, and it is hereby suggested that ten such schools be tentatively established at once, each with a capacity of caring for 300 pupils at the school and with the distinct understanding that each such school shall carry 300 additional pupils, placed out in families where they can earn their own support."

A Visit to Mrs. Fremont.

A party of about thirty, headed by Maj. Pratt, made a call, after the session adjourned, on Mrs. John C. Fremont widow of the famous Pathfinder, at her home on W. Twenty-eighth street. Maj. Pratt was well acquainted with the family, and when here three years ago, was surprised to find that the widow of his old friend was living in this city. When he returned this time, he did not forget his former call, and asked permission to renew it with a body of friends from the convention. An invitation was accordingly extended, and the party spent a very pleasant half-hour among the flowers and orange trees that surround the home of Mrs. Fremont.

From Los Angeles Times, 26th.]

The sessions of the sixth annual Indian School Service Institute at the Normal School ended yesterday, with the morning conference. The actual sessions have taken up eight days, but many of the delegates have been here for a much longer time, as the institute was opened on July 10, immediately before the sessions of the National Educational Association Convention. Most of the 305 Indian educators present left yesterday for their homes, or dispersed to other sections of the State. Miss Estelle Reel, National Superintendent of Indian Schools, and some few others, will remain in the city until the affairs of the institute are wound up, when they likewise will bid Los Angeles adieu, most of them visiting other parts of California en route to their homes.

Maj. Richard H. Pratt of Carlisle Indian School, and Merrill E. Gates, secretary of the Indian Commission, will leave today for San Francisco, where

they will make a short stay. Continuing their journey, they will visit the Klamath agency in Oregon, and the Indians about Puget Sound in Washington. On their way east via the Northern Pacific Railway, they will inspect the Indian tribes and reservations throughout the Northwest.

All the representatives of the Indian schools seem delighted with the reception that has been accorded to them by the people of the city. They say that the sessions of the institute will be of much practical help to them in the prosecution of their work on the reservations. That more discussion has been engendered by the live issues brought forward at this convention than has occurred at any previous session of the institute, seems to be the opinion of those in attendance, and the prevailing sentiment is that some concrete results, of much value to the Indian, will follow.

The session of yesterday, like nearly all of those that have gone before, eventually developed a very interesting debate on a phase of the Indian question.

Charles F. Lummis, who has had a wide and intimate acquaintance with the Indians of the plains, made a lively address, in which he presented the case of the poor Indian in a very forcible and impassioned way. In the name of humanity and of the Indian family he entered a protest against an action, which the teachers seemed about to take, tending to break up the Indian home and sever family ties. Maj. Pratt replied briefly in defence of his resolution, a vote was taken, and the resolution adopted.

A number of other resolutions were presented and adopted, the citizens and the press of the city were thanked, and the institute was brought to a close by Miss Reel. The teachers then adjourned to an adjoining room, where luncheon was served and celebrated the conclusion of the hard work of the convention.

New Organization.

Before the general session the superintendents' section met in one of the recitation rooms and organized for more effectual work. Maj. Pratt was elected president and Edgar A. Allen of Albuquerque secretary. A short discussion was indulged in regarding the proper sphere of the superintendent and the relations that should exist between him and the Indian agents and other officers in the Indian service.

The Last Session Lively.

The last session of the institute was opened with prayer by Dr. Merrill E. Gates. Supervisor A. O. Wright of the Indian School Service read a lengthy paper on "The Place of the Indians in History." Mr. Wright's delivery was earnest and forcible, and did much to impress the points of his paper on the audience.

At the conclusion of the preceding speech, the resolution of Maj. Pratt, that ten government schools be established in well-populated centers, as far as convenient from the tribes, was taken from the table and presented for discussion. Several of the superintendents spoke on the subject pro and con, and then Charles F. Lummis, editor of the Land of Sunshine, arose and asked permission to speak. He said in part:

"I am not a delegate, but I am an American and a man, and by adoption a westerner. I could not sit still and let this matter proceed without entering a protest, in the name of humanity, to that part of the resolution that seeks to place the schools as far as possible from the reservation. We cannot civilize the Indian in a day. If there is any such thing as courtesy or chivalry left in our white blood, it behooves us to be patient. Have we forgotten that the Indian is human? If that is all that the civilization of all the centuries has brought us, they have been slow centuries."

"Shall we sacrifice all our humanitarian sentiment to the fact that the Indian learns faster away from home? Can we forget the mother who carried her child in the dark and has felt his tiny fingers at her breast? No system can succeed that ig-

nores the family and the home, and if we would succeed in civilizing the Indian we must proceed slowly, as is necessary to preserve these fundamental institutions.

"The tribe and the reservation stand in loco parentis to the Indian. The Carlisle graduate is unable to take up again the old environment. I remember well a little boy who was sent away to school when but four years old. I succeeded in getting him from school three years later and brought him home. The little fellow could not speak a word of his mother tongue, and I shall never forget the picture that was presented as my wife interpreted the little fellow's prattle to the mother. Tears streamed down the wrinkled face of the old Indian woman and down the boy's round one and no one who saw that scene could deny that the Indian has the same parental affection as the white. In the name of humanity, I wish to protest against the proposed establishment of schools apart from the reservation."

Maj. Pratt replied briefly to the argument of the speaker, asking whether it is better for the Indian to leave him to die of the smallpox in fever infested camps, or to take him away where he can be taught the white man's civilization.

This brought forth a host of reminiscences from the superintendents in New Mexico, regarding smallpox epidemics there, and fearful tales of sickness and death were told. One woman recounted how 250 Indians, who had died of smallpox on the reservation, were buried in a plot 90x105 feet, and how it became almost necessary to quarantine the entire territory on account of the filth in the villages that had produced the disease.

An Indian Woman Cinched the Matter.

Mrs. Schanandore of Albuquerque, a full-blooded Indian, was the next speaker. In a voice husky with emotion she described how, when a small girl, a white man had come to the tepee on the desert reservation, and had asked to take her away to the schools. Her mother said no, but her grand-mother sided with the white man and finally she went. She was educated, entered the Indian school service, married a full-blooded Indian like herself, and had led a happy life. "Is it not better that I should be where I am today" said she "than that I should be a squaw out in that wigwam on the desert, eating Government rations?" This speech cinched the matter, and after a short discussion, the resolution passed.

Something Must be Sacrificed.

From Los Angeles Herald, 26]

Dr. Gates expressed his gratification at the interest manifested by Mr. Lummis in the Indians but he felt confident that continued study and investigation of the subject would bring him in line with the sentiment embodied in the resolution. In sentiment toward the Indian the west is far ahead of the east, but he implied that in practical assistance to be and do his best in the white man's fields of labor the contrary is true. "The greatest curse of all efforts for the Indian," he continued, "is the uncertainty of tenure of the workers. During the administration of Cleveland, who really wanted to do something for the Indian, the whole service was practically turned over to Tennessee. Only four of the old agents were left in office at the end of his term. Under Harrison sixty-one of sixty-three were changed and it seemed to be arranged that neither party could charge the wrong to the other. An agent for the first two years is of little value and by the time he learns what will best serve the interests of the reservation he is ousted from his position. A teacher is of infinitely more value at the end of the third year than at the end of the first.

Dr. Gates then turned his attention to the civil service discussion of the previous day. "Every stab at the civil service," he said, "makes it easier to overturn the whole system. We cannot influence the President or Secretary of the Interior but we can ruin our own work. I have seen," he continued, "good efficient men

and women turned out of the Indian service under the flail of political influence.

"Let us put in men from our own districts that want to go in," he said. "If we had at the head of every Indian school such men as Major Pratt we might do away with the civil service regulation. But if we try to have every superintendent select his own teachers in the present state of affairs we shall do a great wrong to the work that we are undertaking to accomplish.

"I have no sympathy," said Dr. Gates, "with a sentiment that will regard the yearning of the little child for its mother, more than the enlightenment and civilization that we are trying to give to the Indian children. Something must be sacrificed and we must educate the Indian if we expect him to enter our civilization."

Resolutions.

Dr. Gates then offered the following resolution, which was unanimously adopted:

Resolved, That while this convention recognizes certain difficulties which attend the present system of appointment of teachers under the civil service regulations, it recognizes the great advantages of permanent tenure and of the general principles of civil service reform and believes that the application of these principles should be still further extended.

Major Pratt offered a resolution essentially as follows:

Resolved, that every Indian child of good physical condition, 13 years old, whose progress and promise are such that the superintendent and physician recommend it, should be removed from the blighting influences of the tribe and sent to the non-reservation schools, without the consent of the parents.

A resolution was also adopted thanking the management of the State Normal School for the use of the building, the musicians and Miss Estella Carpenter for the musical programmes, the press for its record of proceedings, and the citizens of Los Angeles for their hospitality.

Miss Reel took occasion to state that what she had said the previous afternoon in a casual chat with a reporter regarding the civil service system, did not, as reported, express her real sentiment in the matter, and after thanking all for their hearty co-operation during the year, and wishing the teachers, one and all, happiness and health, she declared the institute adjourned for one year.

CONGRESSMAN CURTIS' INDIAN ANCESTRY

I can probably throw some light on the mooted question of the Indian blood coursing through the veins of the young congressman, the Hon. Charles Curtis of Kansas, having been well acquainted with the family since 1863. His grandfather was Louie Pappan, a Frenchman, who went among the Kaw Indians in the interest of the American Fur Company at a very early day. He was a man of fine appearance, tall, well proportioned, weighing probably 250 pounds, and, with his snow white locks square clipped around his shoulders, would command attention in any community. Mr. Pappan married Julia Gonville, whose father was a Frenchman, and her mother, I think, a full blood Indian. A daughter of Louis and Julia Pappan was the mother of Mr. Curtis, who has no reason to be and is not, I am sure, ashamed of his ancestors. Mr. Pappan was in every sense a model man and commanded universal respect, while "Aunt Julia," as every body called her, was a lovable character, who was never known to turn away from her door a needy person, either red or white. When a boy, Charley enjoyed a visit to grandma's as much as any boy, and up to the time of her death four or five years ago, even since his election to congress, he had not failed to visit her occasionally and do all he could to comfort her declining years.

His grandmother and his uncles were as dark as full blood Indians, owing largely of course, to outdoor life.—[A. W. Stubbs in Kansas City Star.

VALUE OF EDUCATION.

Education will do many things for you—if you are made of the right stuff, for you cannot fasten a two-thousand-dollar education on a fifty cent boy. The fool, the dude, and the shirk come out of college pretty much as they went in. The college will not do everything for you. It is simply one of the helps by which you can win your way to a noble manhood.

But a college education costs money, you may say. I have no money; therefore, I cannot go to college. This is nonsense. If you have health and strength you cannot be poor. There is in this country no greater luck that a man can have than to be thrown on his own resources. The cards are stacked against a rich man's son. Of the many college men who have risen to prominence, very few did not lack for money in college. The young men who have fought their way, have earned their own money, and know what a dollar costs, have the advantage of the rich.

It is not worth while to be born with a silver spoon in your mouth, when an effort will secure a gold one. The time, the money that the unambitious young man wastes in trifling pursuits in absolute idleness, will suffice to give the ambitious man his education. The rich man's son may wear better clothes. He may graduate younger. But the poor man's son can make up for lost time by greater clearness of his grit. He has already measured swords with the great antagonist, and the first victory is his.

It is not hard work, but work to a purpose that frees the soul.

A young man can have no nobler ancestry than one made up of men and women who have worked for a living and who have given honest work. The instinct of industry runs in his blood. The industry engendered by the pioneer life of the last generation is still in your veins.

You must make the most of yourselves. If you cannot get an education in four years, take ten years. It is worth your while. Your place in the world will wait for you until you are ready to fill it.

Another thing which should not be forgotten in this; A college education is not a scheme to enable a man to live without work.

Its purpose is to help him work to advantage—to make every stroke count.

In the rank and file the educated men get the best salaries. In every field, it is always science that wins the game. Brain work is higher than hand work, and is worth more in any market.

The man with the mind is the boss, and the boss receives a larger salary than the hand whose work he directs.

Look over this matter carefully; for it is important.

Go for your education to that school, in whatsoever state or country, under whatever name or control, that will serve your purpose best; that will give the greatest returns for the money you are able to spend.

Let the school do for you what it can; and when you are in the serious duties of life, let your own work and your own influence in the community be ever the strongest plea that can be urged in behalf of higher education.—[South Dakota Mail.

ORIGIN OF CANADA

1. What is the origin of the word Canada?

The origin of the word "Canada" is curious enough. The Spaniards visited that country previous to the French, and made particular search for gold and silver, and finding none, they often said among themselves, "Aca Nada" (there is nothing here.) The Indians who watched closely—learned this sentence and its meaning. The French arrived, and the Indians who wanted none of their company, and supposed they also were Spaniards come on the same errand, were anxious to inform them in the Spanish sentence: "Aca Nada." The French, who knew as little of Spanish as the Indians, supposed this incessantly recurring sound was the name of the country, and gave it the name Canada, which it has borne ever since.—[The Young Idea.

WOMAN.

It is sometimes suggested that we denounce and disapprove foreign institutions, that we do not understand. The oriental man approves the seclusion of women, frankly confessing that he is too weak to withstand their influence, or to pursue any occupation in their presence.

What we interpret as tyranny over the female sex, is, in reality, done as protection for the male. Such misapprehensions exist in many directions and particularly in regard to the American Indians. A study of their tribal relations tends to disprove the received ideas of the subjection of their women.

The Anglo-Saxon wife is filled with indignation when the Indian woman is found tilling the soil.

The squaw, on the other hand, is proud of her agricultural talents, and very jealous lest her husband lack energy in hunting and war, and presume to usurp these, her privileges.

Some of the amendments to State constitutions as well as new enactments in favor of the legal equality of woman with man are reproduction of Choctaw and Chickasaw customs which ante-date Indian contact with what is called civilization.

The Mississippi legislature in 1830 abolished, by special enactment, several of these time-honored customs, till then held sacred by the tribes; thus depriving the savage woman of rights which her Caucasian sister had never enjoyed. The Indian woman had truly been free. Her person, her children, her horses, her fields, all, indeed, that made her crude home was hers. It is an historical fact that after a treaty was once perfected between the whites and Indians of that section, the latter were obliged to retract, because the women forbade, they and not the men being the landholders. The famous chief Corn Planter, with streaming eyes, once said to a missionary: "It is our women who lose every thing by your conquest. If we men are to lay aside the weapons of war and the chase, and take up the plow to raise potatoes and corn, what is left for them?" American statesmen are slowly recognizing what the savage long ago knew to be right and just, his intuition teaching what in the other case has required much importunity and labored legislation to accomplish.—[Pr sbyterian Banner.

HAS IT COME TO THIS THAT THE ONLY GOOD FILIPINOS ARE THE DEAD ONES?

The conquest of the Philippines seems to be attended with a few difficulties, the worst of which is that the only Filipinos that stay licked are the dead ones. As there are something like seven hundred thousand natives able and willing to bear arms against us, it would seem as if the contract we got from Spain is a larger affair than was at first expected. Since the beginning of the trouble it is reported we have killed five or six thousand rebels only, and made them good Filipinos. At that rate it will take a full decade to dispose of the remainder, unless we go into the killing business on a very large scale.—[National City Record.

RED JACKET'S APPEAL.

The renowned Indian chief, Red Jacket, in a speech made the following appeal to the white man:—

We first knew you a feeble plant which wanted a little earth upon which to grow. We gave it to you, and afterwards when we could have trod you under our feet, we watered and protected you, and now you have grown to be a mighty tree whose top reaches the cloud and whose branches overspread the land. Now we, who were the tall pine tree of the forest, have become the feeble plant and need your protection. When you first came here you clung around our knee and called us father. We took you by the hand and called you brothers. You have grown greater than we, so that we can no longer reach up to your hand, but we wish to cling to your knees and be called your children.

THE TWO GLASSES.

The drinking of intoxicating liquor by Indians is killing them off faster than ever did bullet and gun. The following from Farm, Field and Fireside should be interpreted for every Indian Council, and every Indian School:

There sat two glasses, filled to the brim.
On a sick man's table, rim to rim;
One was ruddy and red as blood,
And one as clear as the crystal flood.

Said the glass of wine to the paler brother,
"Let us tell the tales of the past to each other.
I can tell of banquet, and revel, and mirth;
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight
Where I was king, for I ruled in might.
From the heads of kings I have torn the crown,
From the heights of fame I have hurled men down.
I have blasted many an honored name.
I have taken virtue and given shame;
I have tempted youth with a sip, a taste,
That has made his future a barren waste.
Far greater than king am I,
Or than any army beneath the sky.
I have made the arm of the driver fall,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shriek of the lost were sweet to me;
For they said, 'Behold, how great you be!
Fame, strength, wealth, genius, before you fall.
For your might and power are over all.
'Ho! ho! pale brother," laughed the wine.
"Can you boast of deeds as great as mine?"

Said the water glass, "I can not boast
Of a king dethroned or a murdered host;
But I can tell of a heart once sad,
By my crystal drops made light and glad;
Of thirst I've quenched, of brows I laved,
Of hands I have cooled, of souls I have saved.
I have leaped through the valley, dashed down
the mountain,
Flowed in the river and played in the fountain;
Slept in the sunshine and dropped from the sky,
And everywhere gladden the landscape and eye;
I have eased the hot forehead of fever and pain,
I have made the parched meadows grow fertile
with grain;
I can tell of the powerful wheel of the mill
That ground out the flour and turned at my will.
I can tell of the manhood debased by you,
That I lifted up and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the chained wine captive free,
And all are better for knowing me."

These are the tales they told each other,
The glass of wine and paler brother,
As they sat together, filled to the brim,
On the rich man's table rim to rim.

A COUNTRY BOY'S ADVANTAGES.

John Gilman Speed in July Woman's Home Companion speaks of the advantages that a country boy has, in a manner that answers questions regarding our Indian youth who spend a part of their Carlisle life out in country homes.

He says:

Pleasure and the pursuit of it are not the first things inculcated in young minds among American farming people.

Pleasures come after duty has been done, and they are the rewards for the duties that have been well done.

This placing of the duty first is the great disciplinary advantage in the training that country boys receive. The country work cannot be postponed, and the accomplishment of it becomes a habit of life, no matter how far removed the person trained in it may be from the field in which it was necessary. Pretty nearly everything a country boy encounters day by day has a tendency toward the development of a healthy and wholesome individuality.

There is a deal of regular work that every country boy must do. This work, pretty much always out of doors, inculcates industrious and regular habits, while it contributes to a physical development which in after years is just as valuable as any athletic training that can be had. He cannot run as fast, perhaps, as those trained by a system; he may not be able to jump so high or so far, or excel in any of the sports upon which we bestow so much time and from which we get so much pleasure, but his development enables him to buckle down to hard work in which hours are consumed, and from which very little if any immediate pleasure is extracted.

His strength may be something like that of a cart horse, but the cart-horse is

to be preferred where a long and steady pull is required.

The thoroughbred race-horse has a fine flight of speed, and he caracoles with delightful lightness and grace along the dark bridle-paths, but the heavy work is the work that is most in demand, and for that we want the draft animals every time.

BOYS IN STORES—TEACHER'S REFERENCE THE BEST.

Our Indian boys have all sorts of aspirations the same as other boys. Some are clerking in stores.

"What general principle do you go on in hiring boys?" asked the reporter of the New York Sun of a prominent merchant.

And this is the merchant's reply, which may be of interest to some aspiring Indian boy.

"Appearance goes a great way in deciding whether a boy's application is accepted or not.

If the boy is neat-looking, has a keen, bright eye, is quick in his movements and polite, not having a reference will not stand in his way of getting a trial.

The trouble with some boys is that they don't stick; they don't get down to business and work with an eye to the future. They are restless and impatient for promotion, which comes as slowly in the career of the working child as it does in the career of a man.

But when we get a boy who does knuckle down as if he wanted to own the store in the end, he goes right ahead.

When a boy who intends to go to work leaves school he should get a recommendation from his teacher.

My experience has been that a teacher's reference is worth more than all other references put together.

Teachers are honest and just, as a rule, in recommending a boy.

I have in mind now one of the very best cash boys in this store, who came here with a letter from his teacher, who said, after giving him an excellent character, that while not as bright as some others, when told to do a thing, he always did it to the very best of his ability.

When he is told to do a thing we think no more about it, for we know that boy will do his work well.

When a boy lies once you never know when to believe him again.

A boy who will do a thing and lie about it is the very worst sort of a boy.

These boys who own up to their mischievous, annoying jokes and tricks, always come out all right, but the liar never."

ILLUSTRATION OF PROGRESS.

The Indian is apt to be deficient in good judgment and in assuming responsibility, but in the Christian life these faculties find opportunity for exercise and growth in the ordering of the affairs of the church.

A church organization had raised a fund of several hundred dollars for a new church building. Through pressure from the Agent they gave up their land and settled on the reservation. They called a council to aid them in organizing a church at their new abode and to assist them in arranging for the disposal of the church fund. A thoughtful dignified meeting was held. The business of the meeting was presented and afterwards laid before the council for discussion. The dignity and character of the council would have been creditable in any similar meeting in one of our white churches.

What to do with the fund on hand was a delicate question. Some of the members were at the old home, some were scattered, the majority had now organized themselves anew at the new settlement. Could they have the fund or any part of it was the question. The question was thought about and different suggestions made. No Indian was afraid to have a different opinion from the missionary superintendent. Finally a bright idea came to one mind. Give the principal to the majority who had settled together and reorganized. The interest had grown on the deposit.

So has been contributed by no one. Let that be reserved and a committee be appointed; one from the old settlement, one from the new, and one from outside to ascertain if the few intended to remain at the old home or to join the new settlement, and what they wished done with the interest money. This proposition met with unanimous consent and the Indian council proved themselves a body of thoughtful, Christian men, not deficient in wisdom and good judgment.—[Word Carrier.

SENECA FEAST.

Cale Star says the Senecas are getting ready for the annual observance of what they call the 'feast of the dead.' The entire tribe numbering now something over one hundred persons, gather at the appointed place and a feast is prepared and placed upon tables at which no one is allowed to sit down. The feast is usually spread at night, during which the spirits of departed Indians are supposed to return and partake of the viands prepared for them. Next day what is left of the feast by the shy and not over hungry spirits is eaten by the living, and the feast closes with a strawberry festival, as it is always observed at the time of the ripening of this luscious fruit. Mr. Starr was born and raised in close proximity to the Seneca nation and is well acquainted with their customs. He doesn't say, however, that he ever saw any of the spirits of departed Seneca warriors return and partake of the feast prepared for them.—[Chieftain.

GOOD CITIZENSHIP.

I plead with you for all that makes strong citizens. First, clear convictions, deep, careful, patient study of the government under which we live, until you not merely believe it is best in all the world, but know why you believe. And then, a clear conscience, as clear as in private interests, as much ashamed of public as of private sin, as ready to hate and rebuke and vote down corruption in the State and in your own party as you would be in your own store or church; as ready to bring the one as the other to the judgment of the living God. And then, unselfishness; an earnest and exalted sense that you are for the land, and not alone the land for you. And then, activity; the readiness to wake and watch and do a citizen's work untiringly, counting it as base not to vote at an election, not to work against a bad official or for a good one, as it would have been to shirk a battle in the war. Such strong citizenship let there be among us; such knightly doing of our duties on the field of peace.—PHILLIPS BROOKS.

FIGHTING SCROFULA.

Dr. Lafferty of Calgary has demonstrated that running Scrofulous Sores can be eradicated from the system by surgical treatment. He has operated on scores of cases with pronounced success, and has placed the question of a cure altogether beyond the experimental stage. If the Indian Department could secure Dr. Lafferty to give his continuous service to a successful fight with scrofula on the Reserves and in the schools of the west, a magnificent work would be accomplished for the Indian race. Scrofula, or local consumption, is the most powerful and insidious physical enemy the Indian has to face. It claims its victims every day, and among other evils greatly reduces the available supply of healthy recruits for the various schools. In White Bear's band there were on the reserve by latest official published reports, eighteen children of school age, and all but three are reported ineligible for school on account of their diseased condition mainly arising through scrofula.

The disease is wide-spread, and healthy Indians and officers and employees of the Department are constantly exposed to danger from this plague. Its deadly work is rapidly reducing the population on many Reserves. When the disease is so vigorous, why not take hold of the remedy vigorously? —[PROGRESS.

A QUAKER LANDMARK THAT WOULD BE WELL FOR OUR INDIAN BOYS AND GIRLS TO VISIT.

The Watchword of June 24th has a very excellent picture of the Arch Street Meeting-House, Philadelphia, and from the same paper we clip the following sketch, which may add interest to the visitor. The writer has stood on the spot more than once, and to the Indian student of history, would say, Go thou and do likewise and receive the impress of quiet peacefulness experienced even in the midst of a noisy, bustling city.

The Clipping.

Philadelphia is the "Quaker City" and the Society of Friends has a number of meeting-houses in different parts of the city. The Arch Street Meeting-House is the oldest. It is built on ground given by William Penn for a graveyard. The present house was built in 1804.

Surrounded by venerable trees and a large yard, it gives that impression of quietness and sturdiness which is generally recognized as characteristic of the Quaker.

William Penn came to America in 1682, two hundred and seventeen years ago, and laid out Philadelphia. While a student at Oxford, Penn had accepted the Quaker faith.

When he came into possession of a large grant of land—Pennsylvania, or Penn's woods, a name which Charles II. gave to the land—he had an opportunity to provide a refuge for his persecuted brethren of the Quaker faith, they being greatly persecuted in that age.

Although religious freedom was a fundamental feature of Penn's government, and other denominations found a welcome in Penn's colony, yet the Quakers stamped the impress of their peaceful, sturdy ways upon the city and the State.

One of the remarkable features of Penn's administration of colonial affairs was his peaceful and successful dealings with the Indians. In his contracts with the natives he was always frank and fair, consequently they trusted him.

Prof. G. P. Fisher quotes from a contemporary "Description of Pennsylvania and of Its Capital," printed in England in 1698:

"Of lawyers and physicians I shall have nothing to say, because the country is very peaceable and healthy."

The book says also:

"There are no beggars to be seen, nor, indeed, have any here the least temptation to take up that scandalous, lazy life."

HOW HOURS ARE MADE.

The following from an exchange has in it so much of solid sense that we urge the rising Indian to read and try it:

Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments which the dawdlers lost.

And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin let me tell you a secret:

Take hold of the very first one that comes to hand, and you will find the rest all fall into file and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily conquered if you can bring it into line.

You may have often seen the anecdote of the man who was asked how he accomplished so much in his life.

"My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, now!

The young man who is content to fill a position in life, says Men, which requires no preparation, no study or training, must be content as well with the wages of a menial.

AT THE SCHOOL DURING JULY AND AUGUST.

613 students have enjoyed outing privileges in country homes this summer.

The farm has given a bountiful supply of spring and summer vegetables for table use.

The buildings and dormitories were overhauled, calsoned and thoroughly cleaned.

The wheat crop on the farms connected with the school was light. It is now thrashed.

The shop work has gone on during the summer, instructors being busy with emergency work and preparing for the incoming students from farms in September, when each shop will be full. To the 250 and more boys who remain at the school during the summer as much outside work as possible is given.

Dr. Eastman, native of the Sioux nation, and his wife, Mrs. Elaine Goodale Eastman, the poetess and writer, with their four charming children, have been spending the summer at the school.

Five of our boys have joined the United States Army; one is in Manila, three in Cuba and one in Porto Rico.

Evening and morning practice among themselves has begun by the football boys.

A great many cheery letters from pupils on farms show that they find time for amusement along with their work. The boys and girls at the seashore are especially enjoying the summer, and most of them are giving excellent satisfaction.

A few times during the summer, Sunday evening service was held upon the lawn in front of the bandstand.

Mr. Elmer Simon, class '96 of Carlisle, and graduate this year of the Indiana State Normal school as salutatorian of his class, will be one of our regular teachers now, and is welcomed to our midst as a brother and co-worker.

The instructors of the shops have each had their turn at vacation.

Professor Bakeless, Principal of the Academic Department of our school, with John Warren, Frank Beale, Isaac Seneca, Samuel Brown, George Ferris, George Welch and Frank Keiser attended the Northfield Students' Conference in June. They report a most profitable time spiritually and promise much help in our religious work the ensuing year.

School will open on Monday the 4th of September.

Great storms have gone around us but we have had little rain for two months.

The 613 boys and girls on farms each have been visited in his or her country home, the boys by Assistant-Disciplinarian, Mr. Ralston, and the girls by Mrs. Dorsett, Manager of Girls' Department. Full reports of homes and conditions were handed in.

At the east and west ends of the school building 45 feet annexes are being built. The building when complete will be 330 feet long. The additions at the present writing are almost ready for the roofing.

Miss Nellie Robertson, class '90, teacher of No. 7, made a trip to South Dakota and brought to the school six girls and one boy. Mrs. Gracey, teacher among the Indians in the far West, brought 7 Pima boys and 1 girl from California.

A Haskell Institute clarinetist—Allie Tourtillott, and piccolo player, William Carver have joined our band.

Concerts by the Band Saturday evenings on the bandstand and in town on the public square, have been an enjoyable feature of the summer.

Miss Nancy Cornelius, the first of our girls to graduate from a training school for nurses, and who practiced her profession in the vicinity of Hartford, Connecticut, so successfully for several years, is spending a year or two at home at Oneida, Wisconsin, resting and assisting when needed in nursing, among her people. On the 14th of August she visited the school, looking well and vigorous. She says she will carry on hospital work under the auspices of the Episcopalian Mission at Oneida this year, but may return to the more remunerative field in New England some time in the future.

The winter's supply of 2200 tons of coal has been placed in store.

Mrs. Dorsett, of North Carolina, Mrs. Ewbanks, of Holton Kansas, Mrs. De Loss, transferred from the Mt. Pleasant, Michigan, Indian School, Miss McIntire, transferred from the Warm Spring, Oregon, school, and Miss Miller, Sienographer, of the Williamson Trade School, near Philadelphia, have joined our force of helpers.

The Band under Mr. Dennison Wheelock is engaged to play at the Philadelphia Exposition in the early part of September.

Nearly all of our teachers attended summer school somewhere during July. Disciplinarian Thompson is spending the full summer at Chautauqua studying Corrective or Medical Gymnastics; Mrs. Given, matron of the small boys, and Miss Carter, teacher, spent July at Chautauqua; Misses Paull, Cochran, and Barclay teachers, studied Botany and Zoology at Mt. Grétns, this State; Miss Cutter, of the highest department, took Cryptographic B. tan y at Cold Spring Laboratory, Long Island; Miss Wood, teacher of the Juniors went to Martha's Vineyard; Miss Senseney, vocal instructor, studied at Marblehead; Mrs. Sawyer, piano instructor, took a course under Albert Ross Parsons, New York City; Mrs. Cook, teacher of the Sophomores, attended the sessions of the Indian Institute, Los Angeles.

INDIAN FISHERMEN

In the early days, says a writer in the Oreville Register, the Indians were noted fishermen, as Feather River was almost alive with fish.

One of the peculiar modes of fishing was that adopted in catching sturgeons. Two Indians would work together, one being on the bank holding the end of a long cord while the other would hold the end ready to be used in capturing a huge sturgeon. The latter would come up to one of the numerous riffles, and lie there for many minutes almost motionless.

This was the opportunity for the Indians, and one would dive into the stream, swim silently up behind the big fish, and slip a loop made of strong willow over his tail. This loop was fastened to the cord, and the second it was over the fish it would be jerked taut by its captor.

The man on the bank would hold the fish by the cord, and when the other man reached the bank, the two would haul out the sturgeon, which often weighed as high as 150 pounds. It was astonishing how long these Indians would remain under water, and the great skill they exhibited in catching the fish in this peculiar manner.

TWO KINDS OF OBEDIENCE—APPLICABLE TO TEACHERS AND ALL IN AUTHORITY.

To demand obedience is to assume a large moral responsibility. Many an order that is instantly obeyed should never have been given,—and this is one reason why some orders that are rightfully given are not faithfully obeyed.

Faithful obedience, indeed, is quite a different thing from mere mechanical response to a word of command. It implies that there is a degree of faith, or trust, in the knowledge, wisdom, and justice of the person in authority.

A mother who sought advice as to how

to get obedience from her children was asked how much thought she gave to her own fitness to give orders or exercise arbitrary control. Another mother said:

"I tell my children I know I make mistakes, but I am trying to learn and to do the wisest thing. The result is, they have confidence in me, and render willing obedience."

This second mother was the wiser. She inspired confidence, and was less likely to be unreasonable, capricious, and disobedient to a moral law above her own will in making demands upon her children.

The same applies to all in authority,—parent or president, employer or teacher. The person under authority likes to feel that he is not only under a rule of justice, but of superior knowledge and wisdom as well. When a child sees that he is ordered foolishly, the obedience that he renders is no longer faithful, but mechanical; and this is likely to prove an incipient disobedience.—[S. S. Times.

FROM ONE WHO WAS INDIAN AGENT A QUARTER OF A CENTURY AGO.

It has been repeatedly shown that ever since the first settlement of Pennsylvania by William Penn, in all portions of our country the more the Indians' rights and reasonable privileges have been respected or the more a friendly feeling has been manifested to assist them, the greater has been their respect and confidence in return, and less has been the tendency to Indian warfare.

Those who simply entertain a prejudice against the Indian as a degraded specimen of humanity, and whose leading idea is a desire to see him exterminated because he seems to be in our lordly way, are not expected to study history impartially, nor to give to the Indian his due; but all who are prompted by a desire to do good to the human family, to foster civilizing influences, to elevate all classes and promote the peace, prosperity and comfort of all mankind, can readily see that we must educate our Indian youth, so that the rising generation among them may come up far in advance of their fathers.

In proportion as Industrial Schools remote from tribal influences are sustained, will the troubles of the vexed Indian problem be removed, and the race will be redeemed from degrading tribal servitude, from the thralldom of isolation and the fascination of nomadic life. Important public interests are involved aside from the humanizing effect upon the Indians as a class. Let the Indian be shown the necessity to work for a maintenance and taught how to work, how to become a free, useful and intelligent American citizen, and how to become a factor in the growth and formation of all our varied interests: bring him away from his tribe in his youth, give him these opportunities and the question is settled.

WILLIAM BURGESS
MILLVILLE, PA.

GETTING CIVILIZED FAST(?).

The Osages gave away 29 head of horses and over 500 yards of calico to the Delawares during the smoke Monday, says the O-age Journal. Some two hundred of the town people were out and took in the ceremony. The onlookers got a run for their trip by seeing four of the dancers receive a lash each from a rawhide whip in the hands of an Indian, who proved himself an adept in his line by hitting the victims, where the hip pocket would be if they had been wearing pantaloons. It may be well to state that at that particular spot they are very free from padding or clothing and received the lash for not putting enough vim in the dancing.

TWO BIG BRUTES

pummelled each other with their fists last week in New York before an immense audience. One beat the other into insensibility. Eager crowds all over the country anxiously awaited the news of the fighting and the result at newspaper bulletins. The secular press the next day devoted column after column to a description of the brutal mill and all its accessories. The victor was hailed and applauded as a hero. We are making great strides in civilization!—[The Church Progress.

INSANE ASYLUM FOR INDIANS.

At its last session Congress appropriated \$42,000 for the erection of an Indian Insane Asylum, and an additional \$3,000 for the purchase of suitable grounds. The site decided upon was at Canton, South Dakota, and work on the structure will be begun about the middle of August. This will be the only Indian insane asylum in the United States.

According to the best statistics obtainable, out of the total of 250,000 Indians in the United States, there are fifty-eight insane Indians, one doubtful, six idiotic and two partly idiotic. Seven of the fifty-eight insane Indians are being cared for in retreats created for the custody of mentally diseased patients, leaving about half a hundred irresponsible Indians under no provision whatever for their care and treatment.

Peter Couchman, while filling the position of United States Indian agent at Cheyenne River Agency, South Dakota, was the first to suggest the idea of building a government asylum for the care of insane Indians. In a communication to the Commissioner of Indian Affairs, he said: "At the present time it is almost impossible to secure their admission to any of the State institutions, and when they are admitted the expense of having them cared for is exorbitant. This condition of affairs is not only true of this State, but of others as well having Indians within their borders. Oftentimes these unfortunates become desperate, and it is dangerous to have them run at large; then the present method of caring for them upon the reservation is to confine them in the guard-house, which, at best, is unpleasant and not a suitable place."

It has been demonstrated by experience that the various State asylums for the treatment of the insane are not disposed to receive Indian patients. Generally they are overcrowded with white unfortunates, and being under no legal obligations to open their doors to Indians, it is the almost universal rule to refuse them admittance. The Government hospital at Washington is also overcrowded, and is therefore unable to accommodate Indians beyond the few at present under treatment there.—[New York Mail and Express.

GOOD!!!

An Atrocious Indian.

The following from the editorial columns of the Syracuse Post-Standard, treats a disagreeable subject in the way it should be handled.

The editor makes no discrimination in race and wisely puts it thus:

There is a mistaken tendency to treat the murder of that white girl by her Indian admirer as another Indian atrocity, particularly because the Indian in question has had the benefits of education at the Carlisle School. One rapid contemporary has been discovered which says, "You can't civilize the Indian. It's not in the blood."

Well, civilization has been trying for a very considerable number of centuries to civilize the Anglo Saxon so that he won't cheat and steal and murder his womenfolk when he thinks they haven't treated him as they should, but it cannot be said that civilization has completely succeeded yet, even in the case of college graduates. The best that has been done has been to create among college graduates and others a tradition against cheating and stealing and committing murder.

Let us not abandon the Indians just yet. We have no doubt that, to take them as they go, it will be found that the general run of Carlisle graduates haven't committed murder, theft nor any other crime, and never will, and that is all that can be said, so far as criminal tendencies are concerned about the graduates of Harvard or Yale or the Chautauqua Literary and Scientific Circle.

Our Indian Department might adopt a more liberal policy towards the half-bloods in the way of educational privileges. On the other side these children can be sent to Carlisle or any other similar institution, without charge, but with us they are carefully excluded from such school privileges.—[Regina, Assa., Progress.