The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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THE RED MAN.

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"THE RED MAN" IN 1900.

THE RED MAN faces the new century with new energy and purpose. Carlisle has thus far been second to none in the race for education and equal rights Confident that we have here the seed-thought —the vital principle of American Indian advancement, we are ready when the season favors to spread our branches further abroad. We propose to seek out and to print the best thoughts of the brightest minds upon the old and new Indian. We invite our co-workers everywhere to give us of their views and experiences, and we plan to cover in our news summary and correspondence the whole Indian field. All legislative and departmental action at Washington affecting Indian interests will be promptly and fully set forth. It will be our aim to make THE RED MAN indispensable to every educated or progressive Indian, and to every person who is sincerely interested in Indian civilization.

Subscribers are reminded of the fact that all of the mechanical work on this paper is done by Indian apprentices, and beside the lack of expert labor, there are other hindrances in the way of mechanical perfection. We propose, however, to appear regularly hereafter on the fifteenth of each month, and, if properly supported by our friends, we hope to come out before long in an improved dress.

It is reported that Major Powell and the Anthropological Society of Washington, D. C propose the name 'Amerind" as a substitute for all other terms used to denote the Indians, or red men, of America. The word "Indian," to be sure, is an accident and a misnomer—but why not try to dispense with a name altogether? We are not on exhibition and do not require a label.

A "Returned Students' Society" has lately been organized at Cheyenne River, S D. Objects: 1. To make farming profitable. 2. To obtain each his own homestead. 3. To seek employment for our members in districts adjoining the reservation. President, Thomas White Horse. Secretary, John Lastman. We believe that this is not the first society of the kind, but the objects named are exceedingly practical, and the last one worthy of particular note. There is many a good opening for a capable young man in those ambitious new states in which most of the reservations lie. There are many good homes for refined girls with domestic tastes and training. Young man, and young woman too: GET OFF THE RESERVATION!

"Indian nature is human nature bound in red."

Special attention is invited to the Annual Report of this School on the fifth and sixth pages.

An Indian—our former Captain Bemus Pierce—is successfully coaching a white University team. This is progress. An Indian school teacher up in Connecticut teaching Yankee children—an Indian doctor in Chicago treating patients of all nationalities—an Indian evangelist preaching to white congregations—let us have a few more such examples! "The Indian service for Indians" is well enough in its way, but why not have the world for our field?

INDIAN CHILDREN IN PUBLIC SCHOOLS.

Nine years ago, the Indian office proposed to contract with public schools in the neighborhood of reservations for the education of Indian children, at an allowance of ten dollars per capita per quarter. The results of this plan are thus far insignificant. The enrollment for 1899 was 326, and the average attendance only 167—having fallen off gradually during the past four years It is also stated that a majority of these children are mixed bloods, the full blood, who needs such contact most, being rarely secured.

It will not be safe to conclude from these figures that the co-education of the races is a failure. It is hinted by Commissioner Jones that race prejudice in western communities is a leading factor in the case. We are inclined to look for other causes. For one thing, the district schools are not generally accessible to Indian pupils. For another, the agents. and superintendents of reservation schools are found as a rule to use their influence to keep the children in home institutions. This very natural desire to make a good showing for themselves operates against all broader work.

The case of the citizen Indians of Flandreau and Sisseton, S. D. is worthy of note. Here the Sioux farmers and their white neighbors are actually intermingled and form a mixed community. They stand upon very cordial and generally upon equal terms—many of the Scandinavian settlers being no whit superior to the average Indian in education, manners or morals. There are also among the Indians business and professional men of fully as good standing and attainments as the better class of whites The Indians pay their share of the school tax, and their children, of full as well as mixed blood, attend the public schools in considerable numbers. Some have graduated from the high school at Flandreau. There is no race feeling or other hindrance to their doing so.

The Sissetons wish now to have their agency tribal school abolished, being satisfied with the public schools for their children. Similar conditions prevail among several thousand Chippewa voters and tax-payers scattered throughout the State of Michigan.

The winter "outing" at Carlisle, by means of which hundreds of pupils attend public schools in Pennsylvania and New Jersey, are invariably well received and make excellent progress, being often enabled to skip a grade on their return, is another indication of the right method of accomplishing our object—the equal and undivided training of our future citizens.

Here, however, as the Commissioner justly remarks, the ground-work is laid under Government auspices and control. In the cases above cited of the citizen Sioux and Chippewas, attendance is purely voluntary, and best of all, the Indians themselves share in the burden of supporting the common schools.

Has not a mistake been made in offering—no doubt with the best intentions—to pay a bonus for Indian pupils? This system operates to set them apart as a peculiar class, and must necessarily arouse the jealousy and ill-feeling of white patrons of the school, who see no cause for such an invidious distinction, and possibly suspect favoritism toward the wards of the nation on the part of school officials. At the same time, it does not tend to impress the Indians with the benefits of association and contact with the whites. Such things should come about naturally—they cannot be forced. Break down the reservation barriers, scatter the red farmers to their individual homesteads, allow them a share in the burdens as well as the privileges of citizenship, and the little district school will quietly and unostentatiously take its place as a civilizer of the children of all nationalities and complexions—a school undoubtedly inferior in teaching equipment to the excellent Indian schools of today, but immeasurably better because of its democratic character and its power to weld together a homegeneous people.

SENSE AND SENTIMENTALITY.

The Indian of to-day is hindered and embarrassed by sentimental appeals from well-meaning but indiscreet friends. This statement will give offense to some, but it is a truth that ought to be told. A special, romantic interest in the Indian as an Indian is unquestionably a snare, and the besetting sin of the Indian associations and of all theoretical and, as it were, professional "friends of the Indian."

There is no really self-respecting man or woman of Indian blood who does not secretly dread the attention and "petting" he usually receives at the hands of these good people, greatly preferring to pass unnoticed in the crowd, or to make friends for his own sake of persons who never saw an Indian before, and don't care if they never see another.

It is with most philanthropists, perhaps, an unconscious emphasis that is laid upon race—certainly it is not an intentionally offensive one. With the utmost kindness, with overflowing zeal, they are incessantly reminding the Americanized Indian that he is an Indian and perpetually calling upon him to go forth and "help his people." A picturesque sentiment of this sort pleases the ethical imagination, and it is so comfortable to stay at home and do our missionary work by proxy! The Indian is not in imminent danger of forgetting his identity, and as for his occupation in life, that is entirely his own affair. Independence, personal and financial, must take precedence of extensive schemes of helpfulness; and the best helpfulness, in our opinion, is not the professional and salaried sort, but rather that which seeks no advertisement and serves no personal ends. A life of genuine and absolute self-sacrifice is so rare as to be quite beside the question, and certainly the motive to such a life must come from within.

There is so general an agreement upon the proposition that the Indian is a man like other men, and that the end of all efforts for him is to break down race barriers and make of him a citizen and an equal, that one wonders how an intelligent woman and well-known writer can deliberately dwell upon RACE genius, RACE ideals and call for a leader to raise up the Indian people. Yet this is what Miss Anna Dawes has done in an article published some months ago in the Southern Workman. We have heard of no sane person who still pretends to think that an Indian State can be built up or the Indian race perpetuated in America. The Five Civilized Tribes, so-called, worked for generations along these lines, and the end is demoralization and utter failure. There is a certain member of one of these tribes, (himself practically a white man) who lately announced his ambition to establish an "Indian University," which should be founded, supported and patronized by Indians alone, including, of course, persons of an eighth or a sixteenth Indian blood! Is this the sort of leader the Indians need today?

We submit also, with all respect and sympathy for the black man, that his problem is entirely distinct from that of our red brother, and that no good can come of combining the two, as Miss Dawes has done. The vital difference is, after all, the SOCIAL one. The negro is NOT received as a social equal and welcomed in marriage by our best families; the Indian, despite a trifle of original prejudice, IS generally so received and welcomed. The negro may need race pride to sustain him in his enforced separation; the Indian does not need it, since he is not forever set apart as a peculiar people. There are men in Congress, in the professions, in business and general society, who own a trace or more than a trace of Indian blood, which they neither boast of nor wish to deny. It is a matter of purely personal interest, as if one should claim Scotch or French descent; and this is as it should be. It is all right to be proud of your ancestry if you choose, whether it be derived from a Highland chief or an aboriginal sachem of scarcely more primitive grandeur, but it is not a thing to determine your life-work or largely color your social ideals.

As a matter of delicacy then, we would suggest to our over-sentimental friends that they refrain from reminding the advanced Indian, directly or indirectly, of his birth and nationality. As a matter of common sense and the encouragement of broad and self-respecting ambitions, why not cease to harangue him upon opportunities for work along race lines? Probably in a majority of instances he is not yet fitted for general competition, and naturally follows the line of least resistance, in which case to talk much of high-sounding motives is to foster a species of hypocrisy.

Clearly, it is an injustice to the man who has the ability and courage for an independent career, to beg him to return to his people, or to urge continually upon him the paramount claims of a rapidly disappearing race. There will be a few ambitious Indians who will make money and reputation for themselves by exploiting their people; but none will arise more worthy than they who are content in comparative silence and obscurity to serve the community and the State.

It is said that the plow is a pretty good indicator of the degree of civilization to which a people may have attained. The Pueblo Indians use still an implement such as the Egyptians used two thousand years ago, and such as was used in Palestine.

To Thomas Jefferson is attributed the adoption of the iron plow in our country. Jethro Wood is said to have given us the first successful invention in 1819.

SONG OF THE CARLISLE INDIANS.

Upon a blithe October day,
All crisp and glowing,
We red men hurry to the fray—
Our banners blowing!
Keen to outstrip a friendly foe
In manly paces—
Upon a bloodless field to show
Victorious faces;
Renewing in our altered life
Past pride of story;
The ancient blood, in modern strife,
Athirst for glory!
The prize of honor doth beguile
Each warrior's heart—Carlisle! Carlisle!

The trees in red and yellow drest—
Our colors wearing—
Applaud with million hands our best
Of skill and daring;
The open skies repeat our mirth—
The hills that bore us—
All inarticulate tongues of Earth
Swell the wild chorus!
If man with Nature owns his kin,
Our claim is nearer;
Dearer to her our tawny skin—
Our triumphs dearer!
We boast the guerdon of her smile
Upon our flag—Carlisle! Carlisle!

You have not read our measure yet—
You pale-face brothers;
You thought our sun forever set—
Our place, another's!
True, our old men in silence mourn
The days departed;
By force of numbers overborne,
And broken-hearted.
We ask no more than all may claim,
Tho' raw beginners,—
A fair field and an honest game—
Cheers for the winners!
Boldly our challenge rings the while—
On to the goal! Carlisle! Carlisle!

ELAINE GOODALE EASTMAN,
in "The Independent."

THE MAKING OF A PROPHET.

"Ogalallas, pray to the Great Mystery! An Evil Spirit is enveloped in yonder cloud." The speaker was a "Medicine Man" of savage repute, and the cloud to which he pointed was at the least an unusual sight. It had all the appearance of a cyclone, and it was swiftly approaching their encampment.

The warning was quickly heard, and the Ogalalla camp became a scene of turmoil. The people ran hither and thither, scarcely knowing which way to turn; some leading a child by the hand while another was carried on the back. Dogs were baying and ponies neighing shrilly as they wildly galloped along.

In the midst of it all an old retired brave with scarcely a garment upon his body, which was painted black, was seen calmly riding around the inside circle of the rows of teepees, singing a "Strong heart" chant. There was something solemn and mysterious about his conduct, yet there was no time for conjecture or questions. He paid not the least heed to the general terror of the camp. If some one there had reflected even for half a minute he would have clearly understood the old man's action, for the Indian customs are familiar to all the people. But see what those old "Medicine Men" are doing on the outskirts of the camp. Each one is holding a huge, filled pipe, with the mouth piece foremost, pointing heavenward. Some are singing Medicine songs, others are crying in a sing-song fashion, and still others are devoutly praying to the "Great Mystery" to turn aside the course of the "drunken Thunder Bird," which is apparently about to devour them with all their possessions.

Most of the Ogalallas were acquainted with the occasional advent of the drunken Thunder Bird or cyclone.

The Bird's wings, it is supposed, scarcely cover a mile laterally, and its course is an occasional downward sweep for a few miles and then upward. So they all ran for the line of safety.

But fortunately the winged inebriate took its upward flight before reaching the camp, therefore they received only the heavy after rain and hail. What a triumph for the "Medicine Men!" They were considered from that hour to be among the greatest of their class.

Some say to this day that one of those priests can cause a hurricane to deviate from its course!

As the storm departed with a rattle of thunder like artillery after a heavy engagement, quiet succeeded. All the fleeing Ogalallas now returned. The men resumed their usual indifferent and stoical expression, which the Indian habitually assumes to conceal his real susceptibility. In fact, their calm was so completely restored that a stranger would not have guessed that there had been any excitement or disturbance in the camp but a few minutes before.

The "Medicine Men" had not been alone in seeking succor from Him who holds the lariat of the powers of the universe, for there were many who, though excitedly fleeing to be sure, were casting anxious glances heavenward, and were not unmindful of the fact that their God not only loves to give and to pity, but appreciates gifts himself, even though in the form of promises.

Feasts, Sun dances and tobacco were the usual inducements presented to him. There was an old woman whose chief possessions were two litters of dogs. In the confusion it was impossible for her to carry them all; so finally, despairing and distracted, she seized two of the fat pups and held them aloft, while she excitedly entreated the "Great Mystery" thus: "Be kind to me and mine, O Great Mystery! I give thee these two pups for thy feast!"

The topic of conversation throughout the village of tents was the narrow escape. What became of the old man who rode around the camp during the excitement? was the thought that came back like a flash, and closely following it another "Poor Black Pipe!"

The old man's conduct needed no explanation now; but during the excitement every body had only thought of the end of the world—his world, at the sight of the approaching hurricane.

In the sunshine of rejoicing over their escape, poor Black Pipe, the brave, was once more forgotten. He was then standing upon the highest butte in all that region, praying assiduously to the "Great Mystery" for a sign.

If the old man, his aged father, had been observed in his movements, he would have been seen to leave the camp as soon as the heavy storm subsided, when his pony carried him as fast as he could toward the highest butte. But he did not actually reach it. He paused at the foot of a lesser hill just below the other. Breathlessly he climbed it and looked to-toward the summit of the high butte. He distinguished a form; though motionless it was still standing. Devoutly and with arms outstretched toward the blue sky he sang the praises of the "Great Mystery."

Briefly, Black Pipe was a young brave of a suitable age, who was possessed of a burning ambition. Though quite young, he had already achieved for himself a reputation, according to the savage way of thinking. He had determined to seek some sign of the "Great Mystery." If successful, his aim would be accomplished. He would then become a "Medicine Man" as well as a true brave.

Hence, he had taken all the preliminary steps with much deliberation. He had given a pony for the advice of one "Medicine Man," and a blanket, which was then a rarity, to another for a similar service. At last, he had made a sweat or bath-house, which is really the altar of the "Medicine Man," and invited a few of the noted ones. He had not spared any of his savage wealth in offerings. Therefore he was confident of success. Black Pipe was advised to fast and sojourn upon the highest butte for three days and three nights, singing, praying, and weeping. The songs were rude chants of exultation and praise to his God. In the first part of the prayer he enumerated to the Supreme Being his sacrifices and gifts ever since he could remember; that he had been an obedient and faithful son; in fine, he was deserving favor and mercy.

The weeping purported to be the last argument in his cause. It was an act of submission, and intended to solicit sympathy and pity, as a child begs of a father.

When the disturbance occurred below at the camp, the young man had been already two days and two nights upon the butte. Though exhausted and weak, he was an anxious spectator of the approaching cyclone. The animals and birds had apparently interested themselves in his solitary and helpless state, and did not fail to observe him from a respectful distance. Besides these unrequested offices, the wolves had evidently held, during the two nights, some sort of a meeting, at which they did not hesitate to make themselves heard all over the neighboring region. These things were not pleasant in the least for Black Pipe.

He had noticed, at a glance, when he took a bird's-eye view of the country about him in his first appearance, that there were two large eagles who had their young birds perched upon an inaccessible butte near by. Yet he had entertained no thoughts of interference from that quarter. But as the Sun hurried over the prairie of the heavens, he had evidences of ill will on the part of his neighbors. Mr. Eagle would obviously start off on his hunting excursion in an opposite direction, but always turned up from some other quarter in Black Pipe's vicinity. His suspicions were verified during the second day. As he was weakened perceptibly by lack of sustenance and loss of sleep, though his spirit was willing his body had to stoop towards the ground for rest. But no sooner was this done than he heard a noise like the sighing of the wind through a pine tree, only it became stronger every second; therefore he lifted his weary head reluctantly to ascertain the cause of the disturbance. Lo, down came his neighbor, the eagle, as if he were shot from the mouth of a cannon!

At the first sight Black Pipe hoped for a messenger from the "Great Mystery," but as the eagle descended his fearful mission became too clear. He sprang upon his feet with all the energy he could muster, and shook irreverently the sacred calumet over his head. The bird swung upward within twenty feet of the brave's head, with the air of saying "There! I fooled you. I did not intend to touch you."

The second night of his fasting was a trying one, for he felt as if the wrathy thunder bird would hurl him headlong over the precipice. The night was dark. He could not detect any object a few paces away from him, except when the great bird winked and sent forth zigzag flashes of fire. Thought he, "Thunder Bird has come to earth to punish some evil-doer!"

He continued his program during a wakeful and restless night. A brilliant flash of lighting exhibited before him a stranger, who greeted him with double rows of white teeth, and a pair of eyes of flaming fire, the effect intensified by the leisurely swaying of a snaky tail. A mountain lion! It was a vision of a second but never left the memory of the beholder. Another flash and peal——the visitor had departed.

On the following morning Black Pipe again gave way to physical weakness, and was asleep most of the forenoon in a sitting posture, with the calumet in his hand. When he awoke, the deliciously cool air and long sleep together had restored his senses. The atmosphere was clear. The sky above him was a spotless blue canopy. The Black Hills loomed up against the ocean-like sky. The "Bad Lands" lay around him. It seemed to his simple mind that the Thunder Bird had once, in some remote time, searched for the evil spirit who was hidden under these hills, and had thus torn up the land; but to a civilized eye, the country would have appeared like the debris of an ancient city destroyed by an earthquake. Pillars were still preserved here; columns and walls there; and yonder monuments and pyramids. Between these were heaped masses of ruins indescribable.

Suddenly in the western sky a black speck appeared. It continually developed until it assumed immense proportions, and gradually advanced southeastward. It was a peculiar coneshaped cloud; part gray and part black. The clouds around it seemed to be in a turmoil. "Ah!" said Black Pipe to himself, "the drunken Thunder Bird who occasionally visits these hills is coming, I must pray." In a few minutes the cloud had passed and Black Pipe noticed that a rider came swiftly away from the camp and disappeared at the foot of the hill below him. Then he saw a man appear on the summit and stand there as if in prayer.

But all at once he felt chills and heat alternately, accompanied by a severe headache, and a feeling of utter weakness. Alas; the world around him was gradually fading away from his sight! At last, he thought he saw again the same landscape, and the Ogalalla camp lying below him. The people moved about like ants and the teepees appeared like ant hills.

But he was impressed with the added beauties of the scene. Upon the green prairies he saw vast herds of buffaloes. On the buttes adjacent to the one upon which he stood, were terraces like balconies high up on the sides, with perpendicular precipices above and below, on the edge of which were cedar trees and pines growing almost upon nothing. Under these were the daring Rocky Mountain sheep, quietly chewing their cud. Upon the ridges back of him were herds of elk, while lower down among the pine groves he saw the black-tailed deer lying in the shade. Just above him, among the rough banks, was digging the bear. As the young man looked about him with delight, he heard a voice:

"My son, I have heard thy prayers. Thou art a brave. I shall make thee also a Medicine Man. The Great Mystery has given me this power. I understand the mysteries of the roots and herbs. But thou must be strictly obedient to my rules. Thou shalt always keep my claws around thy neck for a token. Thou shalt sing my songs."

When the speaker ceased, Black Pipe timidly turned his head to see who was addressing him. Behold, an old grizzly was sitting upon his haunches a few paces away. He bowed his head with a "how," acknowledging these commands, and the old bear walked slowly away. Black Pipe resumed his former position but he was addressed again, in an unknown yet perfectly intelligible tongue.

"Brave, do not fear. Thou shalt be given the strongest of hearts henceforth. Behold me! I am no longer allowed by the Great Mystery to live in the world but with my contemporaries I am returned to stone. Throughout these Bad Lands thou wilt find us. Our bodies have been turned to stones and commanded to remain thus until the end of time. Yet I have in possession some wisdom and knowledge, with which the Creator endowed me. I am now commanded by him to impart it to thee. I was originally given the power to see the heavens and earth, and know the events of the future, though I may be buried in the bottom of the lake or river. I was made to live longest of any animal, and my heart will beat even when it is taken from my body. Thou shalt be a prophet and live to a great age. Behold me!" Black Pipe again turned to regard the speaker, and, lo, a tortoise! A huge petrified tortoise, half buried in the smooth wall of a butte opposite him!

Just then, a great war party of the Crow Indians appeared suddenly in the neighborhood, and he was already discovered! They attacked him upon their ponies, shouted wildly and surrounded him. In his brave defence he brought himself to his senses, and it was another bright morning, and the Crow Indian war party turned out to be a multitude of vultures flying in circles over his head.

He sprang up quickly, and having smoked the pipe that he had held three days and three nights for the "Great Mystery," he descended the butte with all the assurance of a great "Medicine Man" and a prophet. He found a new white teepee had been pitched just outside of the camp, to receive him, and that he was now considered a full-fledged leader in his new profession.

CHARLES ALEXANDER EASTMAN.

THE COMMISSIONER'S REPORT.

The Annual Report of the Commissioner of Indian Affairs has just reached our desk. The first subject treated, as befits its importance, is that of education. A brief sketch is given of the development of a Government school system for the Indians from its small beginning thirty years ago to a point of reasonable efficiency and completeness. The appropriation for schools this year is a trifle larger than the last, aggregating nearly $3,000,000.

The Commissioner gives credit to each variety of school for filling its place in the general plan. There are at present 142 day schools, 76 reservation boarding schools and 25 non-reservation training schools. The total enrollment in all the schools is over 25,000. The Five Civilized Tribes and the New York Indians are not included in these statistics.

Liberal appropriations have made possible of late years very great improvements in the size and efficiency of school plants. Better planned buildings, steam or hot-water heating and lighting by electricity or gasoline gas, scientific ventilation, fire extinguishers and fire escapes are among these modern improvements. There are still two large reservations without Government schools, and efforts will be made to supply them during the coming year. The Perris school in California is recommended to be removed to a more suitable locality, as an almost total failure of water is reported. We have taken note on our first page of the results of a plan to place Indian pupils in the public schools.

Over 1000 patents have been issued to Indians and more than 3000 allotments completed during the year. It is the opinion of the office that the children of white fathers and Indian mothers are equally entitled to allotments with Indians of full blood. This has been a disputed point since 1896. More than $30,000 have been expended in irrigation upon arid reservation lands, principally in Arizona, Utah, and Nevada.

Perhaps the most noticeable feature of the report is its strong statement of existing conditions in the Indian Territory. The first important step taken by the department under the Curtis act, which brings the affairs of the Five Civilized Tribes, so-called, under federal control, was the appointment of Inspector Wright to a general supervision of all matters not dealt with by the Dawes Commission. It was found that the schools of the territory could not conveniently be incorporated into the Indian school system. Therefore a superintendent of schools, assisted by four supervisors, was appointed to inspect and re-organize the schools and orphan asylums of the Choctaw, Chickasaw, Creek and Cherokee nations. Of the condition in which these institutions were found, the Commissioner says:

All the reports to this office concerning educational matters in the Territory indicate a lack of management, a most demoralized condition, and a deplorable state of affairs in the administration of the schools and orphan asylums of the several nations. The principal defects in the system under which these schools have heretofore been operated are said to be incompetency of school officials, favoritism in the matter of appointment of teachers, bribery, and carelessness or indifference in the expenditure of school funds.

There are twenty-one boarding schools in the Territory, and it is reported that not more than four of the superintendents are competent to teach the ordinary English branches, yet these important and responsible superintendents' positions "have been regarded as political perquisites and no educational standard or requirement is demanded of them." The superintendents usually appoint the teachers in charge of the neighborhood schools and employed in the boarding schools. The schools, therefore, reflect the incompetency of their heads, and the work performed must necessarily be of an exceedingly low grade. * * *

The financial management of the boarding schools is most deplorable. * * *

The course of instruction can in no sense of the word be compared to the excellent one used in the regular Government Indian schools throughout the country, and yet the idea has prevailed that the Five Civilized Tribes were competent to formulate and carry out a good system of education. The necessity for learning the English language—the language which these children must use in their ordinary dealings with the whites—does not appear to be considered in the curriculum. Superintendents or teachers do not appreciate the importance of teaching it to the children, and rather seem to discourage its use by conversing with them in their own dialect. * * *

Indian Territory is essentially an agricultural and stock-raising community. By one or the other of these pursuits must the great majority of the people earn their livelihood in the future. Yet industrial training of any character, especially that tending toward the pursuits they must hereafter naturally follow, is unheard of in their schools. It is unquestionable that the breaking up of Indian Territory and its resolution into the condition of the remainder of the country is only a matter of time, and then these boys and girls must receive a proportion of the public domain for their separate use. The course of study pursued at the various schools is in the line of training for a collegiate course looking to a professional life. Girls, instead of being taught the domestic arts, are given a course of Latin and mathematics, while such simple arts as sewing, cooking, and other branches of domestic economy are studiously neglected.

The reports indicate that these people are Indians; that the masses, especially the full bloods, are not receiving their due proportion of the funds appropriated ostensibly for all; that the teachers are employed for every reason except qualification; that unjust discriminations are made between those entitled to share in a common benefit; that the educational methods are unsound and unfitted to the people; therefore the adequate remedy lies in the control of their schools being taken entirely from the tribal authorities and vested in the Government, which owes it to the national humanitarian progress of the age to give these Indians, out of their own ample tribal funds, a practical educational system adapted to their needs and to the needs of the times.

Contests in regard to mining and other leases are fully discussed in this report; and an account is given of the work of the Dawes Commission, especially in regard to its jurisdiction over citizenship matters, and the steps that have been taken toward appraisement and per capita allotment of the lands of the nations to all the citizens thereof. No individual will henceforward be permitted to occupy more than his rightful share of land.

The causes leading to hostilities last year among the Pillager band of Chippewas in Minnesota, are briefly reviewed, and shed some light upon the vexed question of Indians wrongs at the hands of our Government.

The Commissioner says:

When a delegation of Chippewas visited Washington last winter their most bitter complaint was about injustice in the use of their funds and fraud in the disposition of their timber. Without going into details, it is sufficient to say that in 1889 the Chippewas were with difficulty induced to cede to the United States large tracts of valuable pine lands on the representation that the sale of the pine would bring them in a fund of several million dollars. As is always the case, many Indians were utterly opposed to the negotiations. A commission was appointed to make allotments on ceded and reservation lands and to secure removals to White Earth of those who were willing to go there Estimators were appointed to appraise the Chippewa pine. The expense of both is charged to the fund of the Indians. The expense of the commission up to date has been not less than $200,000, most of it in salaries. The work of the estimators proved worthless and a second set of estimators was appointed with no better results, and a third set of men was assigned to the work. Up to date about $280,000 has been charged to the Indians for estimating. Meantime large tracts of pine which had been estimated at from one-fourth to one-half their value were sold, and that loss also fell upon the Indians. Again, under authority to dispose of dead and down timber, contractors have cut large quantities of green standing timber. There are also strong indications that considerable timber was fired to bring it nominally under the head of "dead timber". This was another loss to the Indians.

All these and other minor influences wrought together to produce the general feeling of oppression and distrust and exasperation which found expression when the arrests were undertaken by the aid of military force.

Upon the whole this report is an unusually candid and able document, and should be read in full by all persons interested in those matters upon which it is the official and authoritative source of information.

INDIAN MUSIC.

The sudden death of Prof. John Comfort Fillmore, last year, cut short his original investigations in a little known field, to which he had already devoted ten years of patient research. Some of his conclusions are published in "Music" for September, 1899, in the form of a paper on the "Harmonic Structure of Indian Music," with an introduction and foot-notes by Miss Alice Fletcher, who first persuaded him to enter upon this work. This article is full of interest, although somewhat technical in character, and is illustrated by a number of examples of Indian songs.

The really important discoveries made by Prof. Fillmore appear to be, 1. Folk-melody is always and everywhere HARMONIC melody. 2. All music is essentially the same. As he says, "The Navajo howls his song to the war gods directly along the line of the major chord; Bethoven makes the first theme of his great "Eroica" symphony out of precisely the same materials. The Tigua makes his 'Dance of the Wheel' out of a major chord and its relative minor; Wagner makes Lohengrin sing 'Mein lieber schwan' to a melody composed of exactly the same ingredients. In short, there is only one kind of music in the world."

Nevertheless, there are in aboriginal music certain fascinating peculiarities, many of which are graphically set forth by Miss Fletcher in earlier numbers of the same magazine. "The Indian," she says, "generally sings out of doors. It is true that many ceremonies take place in a lodge, but a lodge is not like a close building, and it has exercised little or no influence upon the intonation or modulation of his voice. The absence of any standard pitch, together with the Indian's management of his voice, tend to make his music sound out of tune to us. He enjoys the tremolo, not only as a means of giving expression to the emotion of mystery, dread, or other intense feeling, but he seems, through the vibrations, to become conscious of what we know to be over-tones; they seem to supply to his ear a sort of harmony."

And again, "A man, when accepting the gift of a horse, will render his song of thanks as if he were singing it while riding the animal; his notes will be broken and jarred in pitch as if by the galloping of the horse."

"An Indian melody," says Miss Fletcher, in another article, "never serves two sets of words; there is no instance where the people have a custom like our own of singing the different stanzas of a ballad to the same tune. As soon as the topic changes, the music changes also. A large proportion of Indian songs are entirely without words, syllables being used to carry the tones. That these characteristic syllables exist and are so largely used, emphasizes Indian songs as purely vocal utterances of emotion."

It is well known by all who have studied the Indian's life that the universal expression of feeling is in song. Cradle songs, love songs, songs of war, and songs of mourning; above all, the "mystery," or religious chants open to us the depths of his nature. Yet in all this elemental music, wedded to the simplest words or to none at all, we find the same structure, the identical notes, the self-same intervals that characterize our own. "There can no more be a jargon," says Miss Fletcher, "in music than in speech." A revival or beginning of interest in Indian music is indicated also by the recent development of some native themes, as in Prof Mac Dowell's "Indian Suite," and the "Dance of Pau-Pukkeewis" in Mr. Frederick Burton's dramatic cantata, "Hiawatha."

HOW A DOLL AVERTED WAR.

A story is told of how a child's plaything once had a soothing influence upon a warlike Apache tribe. It happened when Mr. Bourke was in Arizona with Gen. Crook.

The General was trying to put a band of Apaches back on the reserve, but could not catch them without killing them, and that he did not want to do.

One day his men captured a little Indian girl and took her to the fort. She was quiet all day, saying not a word, but her black beads of eyes watched everything. When night came, however, she broke down and sobbed just as any white child would have done.

They tried in vain to comfort her, and then Mr Bourke had an idea. From the adjutant's wife he borrowed a pretty doll that belonged to her daughter, and when the young Apache was made to understand that it was hers to keep, her sobs ceased and she fell asleep

When the morning came the doll was still clasped in her arms She played with it all day, and all thought of ever getting back to her tribe had left her.

Several days passed, and as no overtures about the return of the papoose had been made by the tribe they sent her, with the doll still in her possession, back to her people

Mr. Bourke had no idea of the effect his benevolent act would have upon the Indians.

When the child reached them, with the pretty doll in its chubby hands, it made a great sensation among them, and later on its mother came back to the post with it. She was kindly received and hospitably treated, and through her the tribe was soon afterward persuaded to move back to the reserve. —[Exchange.

This pretty story reminds us of an experience of long ago in an Indian village on the banks of the Missouri. A day school had been established in its midst, and was preaching the gospel of soap and water, of chalk and pencil, of needle and rolling-pin, to as unsophisticated a lot of little aborigines as ever were seen. One family, a stone's throw from the school house door, stubbornly refused to send us its little ones. Our persuasions and the agent's orders had failed to move them, when the baby, a tot of five years or there abouts, came down with the measles. We went to see her, bearing as a peace offering a large and prettily dressed doll, which had been sent with others in a "missionary box." When the dainty little lady was placed in those grimy little feverish hands, the look of awe and rapture upon the baby face was touching to see! After that, we were allowed to bathe the hot face and hands, put on a clean night-gown, and administer food and medicine; and when little "Yellow Star" got well, she promptly appeared in school, and brought with her several older brothers and sisters. Once more the doll had played the part of missionary!

A FIELD FOR INDIAN GIRLS.

Nine years ago the universal sentiment here concerning the Indian was one of either indifference or aversion. The school has wrought a change in this respect—not universally, but almost without an exception, it is believed, amongst those who have taken pains to inform themselves as to what it has accomplished.

The future prospect of the school is encouraging to those interested in the education of the Indian. Additional dormitory capacity will be added to the school, and shops are to be built where trades will be taught to the boys. The girls are given training in domestic lines and have been making excellent progress. Frequent calls are made upon the school for girls to go out into white families as domestics, showing that the once despised and repulsive "squaw" has entered a new field—a field of usefulness to herself and her race. A few years ago when she approached the home of a white man all her movements were closely watched, or the doors locked to prevent theft, but now she is invited into the house and put in charge of the domestic affairs of the household, including the preparation of the meals and the care of the children. Surely the experiment of educating the Indian is successful.—[Indian Advance, Carson City, Nev.

We hope our girls appreciate the fact that there is no place more useful or more honorable than that of assistant in a true home, where they share the vital responsibilities of the mistress of the household and mother of children.

Every-Day Doings At Carlisle.

1009 on the school roll.

311 pupils in country homes.

The types are proverbially humorous. A Thanksgiving menu opens with "Blue Pants on the Half Shell."

He was a visitor whose forehead extended back to the crown of his head, and he had just removed his hat. "Why," exclaimed little three-year-old, "you hasn't dot any bangs!"

Mrs. Sawyer's pupils are writing letters to the "Musician," a prominent musical magazine, and several receive honorable mention therein, for answering correctly a long list of questions on the lives of famous composers.

The walk to the near farm is a favorite one for teachers and pupils on Sunday afternoons. The peaceful atmosphere of the old-fashioned farm-stead with its beautiful trees and crystal clear spring, is an agreeable change from the bustle of the school grounds. There is a well-stocked barn-yard, and many other attractions, which now include some fine walnuts.

Miss Stewart, the new Sloyd teacher, is enthusiastic about her fine, sunny workroom and her new pupils, who, she says, take naturally to the training, and evidently possess native skill in hand-work. She has about ninety-five of the small children, who take from two to four hours weekly. Bread-boards, salad-forks, pen-racks, paper-knives and many other useful articles are turned out by the clever little fingers.

The Band is practicing a "Pawnee Religious Song," written down by Mr. Dennison Wheelock from Mr. H. E. Burgess' singing. Mr. Wheelock will soon publish an "Indian Suite." By the way, there was a good thing said about the Band one day by an ingenuous lady visitor. They were playing a tolerably realistic war-dance, composed by Coffin. She glanced at them with some anxiety as she whispered: "Aren't you afraid it will EXCITE them too much?

An Inter-Society Oratorical Contest, Dec., 8, brought out some very creditable speakers. John Garrick of the Standards won the first prize of six dollars for an oration on "The Imperialistic Policy," and Fannie Harris, of the Susans, the second prize. Her subject was "Voices Calling." James Johnson of the Invincible Society, who spoke on "Our Philippine Policy," carried off the third prize. The other speakers were Martha Owl, Frank Beale and John Warren.

Among the conspicuous advantages that come to an Indian school situated as ours is, in the heart of a progressive State, are the opportunities that come to our teachers to broaden their minds and enliven their work. During the past week the Cumberland County Teachers' Institute has been in session at Carlisle, and by the doubling up of classes, half of the teachers have been enabled to attend each half day, while many take advantage of the evening lectures. The instruction this year is said to be of an unusually high order.

The additions at either end of the school building this fall have greatly improved our accommodations. The class-rooms have been re-arranged, bringing the grades in regular order, and showing to visitors the successive stages of the work. There are five new rooms, beside six small recitation rooms in connection with the normal department. Separate apartments are being fitted up for the drawing and vocal music teachers. Many new pictures have been hung in the upper grade school rooms, and nearly all have plants in the windows, giving a touch of beauty and refinement.

The Christmas Committee is hard at work assisting old Santa Claus in his preparations for the approaching holidays. There will be no school from Friday, December 22, until Tuesday, January 2. The usual Christmas trees and turkey dinner, a band concert, magic lantern and other entertainments are among the pleasures planned for our pupils. The meadow has been flooded for a skating pond.

From a member of the Susan Longstreth Literary Society we learn that the recent election of officers resulted in the choice of Sara Smith for President, Rose Poodre, Vice President, Grace Warren, Secretary, Ida Wheelock, Treasurer, and Alberta Gansworth, Marshal. There was an interesting debate lately upon the question: "Resolved, That scientific cooking is more beneficial than scientific sewing."

The Susans gave a very pretty reception last month to the members of the Standard and Invincible Societies. About 200 guests were present. The gymnasium was tastefully decorated and refreshments served in attractive style.

Thanksgiving Day was an ideal holiday, with the soft skies and balmy air of the true Indian summer, or, as the Indian has it, the "gopher's last look back" before his long winter sleep! The chapel was appropriately decorated wi.h the fruits of the harvest for the Thanksgiving service. The school dinner was an excellent one, including 67 turkeys and all the time-honored accompaniments, and the long white-covered tables looked very attractive, with a menu card in the school colors beside each plate. The afternoon was so warm that an out-door concert by the Band was thoroughly enjoyed, and the evening closed with a sociable in the gymnasium and a merry game of basket ball.

Mr. Frank Terry, Superintendent of the boarding school at Fort Belknap, Montana, has lately been among us, and gives us some information in regard to the educational needs of the Indians at that agency—about 1300 Gros Ventres and Assiniboines. He says that he has 100 children in school—the full number that can be accommodated. The Catholic Mission takes in another hundred, leaving a considerable number without school facilities. The buildings, he informs us, are considerably out of repair and opportunities for industrial training very limited. In reply to the question whether he would favor the enlargement of his school, Mr. Terry was broad-minded and sensible enough to avow his belief that the young people needed a more stimulating environment than could be had on that bleak and remote spot, and thought it of more importance to send them to Carlisle or to other non-reservation schools than to build up a school system at home.

Mr. Elmer Simon, of our teaching force, who recently returned from Michigan with eleven pupils for Carlisle, gives some suggestive facts and opinions upon the situation in his home state.

There are six thousand or more Chippewas scattered among the white inhabitants, most of them owning their homes, and all of them full citizens, voting and paying taxes. The young men are industrious, working hard in the lumber camps, but there worst fault, he says, is improvidence. They earn money, but do not save it, and only a few are well-to-do. The cleared lands are in general too dry and sandy for successful farming, but something is being done with the sugar beet. The Indian women have a little industry of their own—weaving baskets of white ash splints; but the materials for this work are becoming scarce and the demand for baskets diminishes. The only government school is at Mount Pleasant. Many children attend the common schools, and there gain a good knowledge of English and elementary studies. Most of the adult Indians know enough English for business intercourse. Mr. Simon thinks, however, that more of the young people should get out among broader surroundings and secure a more practical training, especially in the neglected virtues of neatness and thrift.

PUPILS' REPORTS OF EVENING ENTERTAINMENTS.

We have had a number of varied and excellent lectures and entertainments at the School during the past month. Their value in arousing and stimulating the minds of pupils can scarcely be over-estimated. In order that our readers may hear and see from the children's standpoint, we have asked for pupils' own accounts of these entertainments, of which we present a few exactly as written.

"THE MODERN PRODIGAL."

From time to time I have been deeply impressed in reading of the sad failures of a large number of young men who when they started in life had bright hopes for the future and high ambitions which they tried to reach, but were dragged down by associating with evil companions, so much so that today they are known as Modern Prodigals. But these readings never came to me with such a striking force as did the illustrated lecture given in chapel by one of the Y. M. C. A. leaders on "The Modern Prodigal."

He pictured on the screen the growth and development of man from his infancy to his death.

He showed the temptations that a young man must surely meet and the difficulties he will encounter, all of which if used in the right way would lead to a grand success and the molding of a strong and noble character.

He pictured the striking contrast as the young man sees it, of the dreary desolate looking house of prayer and the bright and cheery looking bar room. It was a lessen I never shall forget. J. A. G

OUR NEW POSSESSIONS—(Illustrated Lecture.)

The first land we visited was Cuba, and its important city Havana. There we saw where the Maine was anchored and the scene of the explosion. Then he took us to the sugar plantations, and beside that we saw their mode of plowing and their fine carriages and the market place. He also told us how Spain treated them. Then we came across to San Francisco; there he showed us the great buildings of that city. Then we embark to the Sandwich Island and he showed us some monuments and the gods of those people, which some of them were very comical, also showed us of the fine specimens of the people themselves. Then we left these Islands for the Philippines and saw Aguinaldo. There we saw some cities burned down to the ground, and the bamboo lumber yards, and the small horse which the people of those Islands use. A. T.

THE ROGERS GRILLEY ENTERTAINMENT.

The entertainment given to the students by Rogers and Grilley was very interesting to all. Mr. Rogers the harpist played beautifully: not only the music was fine but it was interesting to see how graceful his fingers were while touching the strings on his instrument. The harp itself was a large magnificent thing to look at; it was a gold harp costing three thousand dollars, brought from Europe Looking at him playing and listening to his music brought this little lesson, that it requires work and trying more than once to ever become a good player or to do well in other things. Mr. Grilley the Elocutionist gave us some very interesting recitations which made every one laugh for they were so full of interest and fun. C. K.

A few evenings ago we were entertained in the Chapel by a Harpist and a Reader. They began their program for the evening with music given on the harp, which was very charming and was enjoyed by all. The Reader,—it is hard to call him one person as he seemed to be a great many people that evening—a boy, an old aunt, an old man and many others.

The last the Reader gave us was the different ways of saying "Mary had a little Lamb." The fine lady of Boston had more to say about the lamb, while the Chinaman said it the quickest. K. C.

ONEIDA.

The Oneida Reservation is in the eastern part of Wisconsin and is the largest of all the reservations in that state. It is inhabited by a working tribe of Indians, of which some are farmers, carpenters, blacksmiths and follow other industries. They are a Christian tribe of Indians and enjoy doing good work for their own people. They have three churches on the reservation. The one which is generally spoken of is the Episcopal Church and it is built of stone and is generally referred to as the "Stone Church." This church is the pride of the tribe, because it was built by the Indians themselves. There is a large pipe organ in the church which was given by one of the Indians.

From the views which were given to us by Mr. Merrill we see plainly that the tribe is very industrious. They own a very large hospital and an Indian has charge of this work.

It is said that this tribe is making more progress than any other tribe of Indians.

N. H. P.

MARO

This man is another hero. A hero in his line of business. A man at any rate who has made himself famous at the Carlisle Indian School!

I dare say if some of the western Indians would see him perform his tricks they would think he was a spirit of some kind. L. T.

On Monday evening the 20th of November the whole school was entertained by Mr. Maro, a magician who is skilled in doing all kinds of tricks or wonderful things so quickly that one can scarcely see how they are done.

He also played on several different kinds of musical instruments, which we all enjoyed very much, but the one that I liked best was the one that had but one string, for that I think is wonderful, how a person can play on only one string.

Mr. Maro is a fine artist as well: he drew some beautiful pictures and while doing it no one could tell what it was going to be until he had finished it, and found that he had drawn them upside down. B. J.

Maro, the wonderful magician, came to our school on Monday evening, and performed his wonderful and mysterious tricks before the student body in our Assembly Hall. When he appeared on the platform a mighty applause greeted him. Never before have I seen the boys and girls so interested. Every performance was closely watched, even by the smallest. Some of his tricks were simple and easy to learn, while others were puzzling. Mr. Maro is a magician, an artist, and a fine musician. Judging from what I saw and heard I class him among the first. Of course it took time, education and toil, to get his tricks and plays in perfection. If we want to be magician, musician or any other profession we wish, we must have education. And that means use your opportunities and labor.

But let us see what the wild Indians, or the Savages would say about Maro, if they were present to see him perform his tricks. They themselves are naturally magicians to a certain extent. They would look at him with staring eyes and wonder how he can be able to do all these so sleekly. They would close their mouths with their hands and wonder. They would be even afraid to touch his instruments, fearing they might spoil or break something, They would naturally call him a "Medicine Man" because of his wonderful powers. The "Medicine Man" in Indian is one, who is able to cure by mysterious performances. He is considered divine and above others. But what could he do beside Maro? If you bring all the "Medicine Men" you can find on the reservations, they couldn't even hide that duck so that it couldn't be seen, like Maro. They couldn't raise fifteen dollars from the audience by tricks, (unless they stole it,) nor make that gambling card, of which they are so fond, mind them, instead of their minding the card. They couldn't do these things, for all the "Medicine Men" have no education. It is education that does it all. H. P.

Twentieth Annual Report of the Indian Industrial School, Carlisle, Pa.

TO THE HONORABLE
THE COMMISSIONER OF INDIAN AFFAIRS,
WASHINGTON, D. C.

SIR:

In sending you my Report for the past year, I invite attention to the fact that the 6th of September closed the twentieth year since the order directing me to establish this School was issued by the Interior Department, and the 6th of October, the twentieth anniversary of the arrival, under my care, of the first party of students, composed of eighty two Sioux from Pine Ridge and Rosebud Agencies.

The School has steadily grown from the 147 students with which it opened on the 1st day of November, 1879, until now it numbers 970 pupils, with arrangements made that will soon place the total above the one thousand I agreed to carry this yea .

During these twenty years, 3783 Indian youths were entered as pupils, of whom 2328 were boys, and 1455 girls.

There were no graduates until the year 1889, when fourteen completed the course; eighteen graduated in 1890, eleven in '91, twelve in '92, six in '93, nineteen in '94, twenty in '95, twenty-five in '96, twenty-six in 97, twenty-four in '98, and thirty-four in '99. The total number of graduates is therefore two hundred and nine.

We began by graduating at the grammar grade of the public schools, but have since raised the standard, until now our curriculum ends about half way between the graduating points of the grammar and high school grades.

Of the 2916 students who passed out from Carlisle, it will be seen therefore that only about seven per cent were graduates, and the grade at which their course ends shows that even these were not especially well equipped with education.

I have followed with care the career of the graduates, and can safely claim that not over five per cent have turned out bad, and only two were criminal. Of those who did not graduate, a very large proportion were under our care for only a limited period, and while many of these non-graduates have done wonderfully well, and are filling places of trust and industry most acceptably, others, and especially some of those sent here for reformation, and dismissed from the School because of incorrigible conduct, have not done well. The persistent attempt in some localities, especially in the West, to stamp all offending young Indians ever at Carlisle as graduates, rests, therefore on slender foundations.

The following is the population for the year which this Report covers:

(For statistics see pamphlet, which may be had on application.)

It will be seen that our pupils during the year have come from seventy-five different tribes or languages. This is carrying out the original plan to use the school as a means to break up tribal and race differences and to make it emphatically an Americanizing institution. In addition to this, and of much greater significance, is the plan of bringing the youth of these various tribes into direct relations with the whole body of our people. To that end, this particular place, located in a civilized, industrious community, remote from tribal influences, was selected; the selection and plan being the result of observations and experiences in the West and through having charge of Indian prisoners in St. Augustine, Florida, in 1875 to '78, and one year's connection with Hampton Institute, 1878-79.

While in charge of the prisoners in Florida I arranged for them to go out and work, and such was the success, that a protest to Congress from the laboring element of the community was made because of the competition resulting. When I arranged for and took a portion of the youngest of these to Hampton Institute as students and went West and brought in fifty additional Indian pupils, both boys and girls, for that Institution, I urged the Principal to put them out into families and into the public schools and give them a chance through experience to work out their own salvation by labor and contact with our own people, and I planted the first colony of Indian pupils out from Hampton in Berkshire County, Massachusetts. This scheme began at once at Carlisle, and was designated the "Outing." The first summer we put out eighteen, more than half of whom came back through failure. The next summer the number was more than doubled, and thereafter it steadily grew, until for several years past our numbers out during each vacation have been above six hundred, and the total number of outings during the history of the School has reached 5006. For several years past, only about four per cent have failed to give satisfaction. All students receive fair wages, and all the money earned is their own. A banking system was established in the very beginning of our outing by which each student and the School have a careful record of every deposit and withdrawal. Great benefit has come to the students in the opportunities thus given and used to learn the value and proper uses of money. The students' earnings the past year have amounted to $25,752.76

Some influence has diligently sought to disparage the School by many outrageous newspaper stories during the past year. The Apache Kid story has been repeated, whereas "Kid" was never at Carlisle, or any other school. A story widely published about a young man and woman, two alleged graduates of Carlisle, from the Cheyenne Agency, having gone back to the blanket,—and the bad,—had no foundation of truth in it; no such students were ever at the school, nor did the incidents portrayed occur. Another, of a Cherokee girl who had returned to her people and who barbarously murdered her lover and fiance, a white man. was also without a shadow of foundation. One peculiarity of all these fake stories is that the crimes alleged, occur on the reservations, remote from the public eye.

I here note the one instance of great crime in the whole history of the school, and that occurred this year. Eugene Tahkapuer, a full Comanche, who had been at school at his agency, came here September 9th, 1880, aged fifteen years. He remained seven years. A most excellent man in Massachusetts wanted an Indian as helper, to take into his family and send to school. I submitted the case of Eugene. He went. He lacked several years of graduating, and it was a year prior to our having graduated any class. He attended the public school in Conway, Massachusetts, four years; was a favorite, made many friends, and graduated from that school. He had grown so fond of his home and life there and was so welcome, that he remained. He worked for farmers and became so capable that he was able by himself to run a farm successfully.

I never heard anything but good reports of him throughout his whole stay in Massachusetts until his crime and death. In July this year he shot the daughter of the widow whose farm he was managing. It appears that he was discharged for his attentions to the daughter. My information is that he believed himself to be an accepted suitor. When dismissed, he went to town, bought a pistol, returned and shot the young lady, told her mother that he had shot her, went into and fired the barn, then shot himself, and his charred bones were found therein.

His record from the beginning of his school life at his home school, which I knew of well, until the occurrence of the dreadful crime, was uniformly good and in many respects most excellent. It is self-evident that neither his schooling at home, here or in Massachusetts, nor the fact that he was an Indian, had anything to do with his committing the crime. Such heinous acts and for the same cause, are of daily occurrence among our Anglo-Saxon population.

In the school rooms the strongest efforts have been put upon the language work, in order to secure good English conversation, reading, and written expression.

There have been fewer changes among the teachers than in the last several years, and because of this we have had greater unity and advancement in the work. The resignation, on December 31st, of Miss Simmons, a young Indian woman, teacher of No. 6, to take up special work in music at the Boston Conservatory of Music, necessitated the only change made during the year.

The drawing is growing more effective under the common-sense management of the Drawing Teacher, both as a means of expression, and of enhancing the powers of observation, as well as elevating the taste of the pupils. All teachers during the year were given one evening a week for special instruction upon the subject by the Drawing Teacher, which has resulted in marked improvement in their ability and freedom in presenting this and other subjects.

Vocal music is taught in classes in the school rooms, and pupils are not allowed to advance to the next higher grade until they have made their requirement in music as in other subjects. A choir of voices receive special instruction two evenings each week, and a Glee Club among the boys has developed gratifying ability.

Instrumental music is taught individually, and thirty pupils are under instruction. The effort has been to make thinking and appreciative music pupils, and those pupils who have any power in this line are doing excellently.

The Sloyd classes continue to be most valuable. About 120 boys and girls have worked in this department during the year, taking from two to four hours weekly.

The work of the Normal Training Class has, for the last three years, been so planned that the pupil teachers will get about one and one-half hours of practice in teaching daily, with about one hour of theoretical work upon the subjects of Psychology, Methodology, School Economy, and History of Education. Considering that our graduating point is but little above the grammar grade of the public schools, and our pupils have such limited intelligence as preparation, it will be seen we are really doing only preparatory normal work. With this limited preparation, I am able to report that scores of our graduates are rendering good service as teachers and helpers in Indian schools and at the agencies all over the Indian field, and the Government receives increasingly good returns for the educational help it is giving. I would not advocate a higher course for our Indian schools. It will be much more to the advantage of all Indian youth when they receive their education and training with the other masses of our population. While it is possible to give a tolerable industrial and educational equipment in purely Indian schools, for competition of Indian with Indian, it is not practicable to make the Indian a competitor of the white man in such schools. To enable him to hold his own as a fellow citizen, he must be educated and trained in schools with the bright young people of our own race. There is no prejudice against the Indian preventing his entrance into all lines of our American life. I deem it unfortunate for the Indians, and for the country, that there was injected into the Indian School service so much pressure for higher education in purely Indian schools.

It is easy to find places for all pupils who desire to make teaching and other professions their life work, in the state normal and other higher schools and colleges.

Among my present teaching force, there are three of my old pupils who have successfully accomplished this higher training: Miss Robertson, a Sioux, who graduate from the State Normal School at West Chester: Mr. Simon, a Chippewa, who was graduated from the State Normal at Indiana, Penna.; and Miss Bailey, a Pueblo, also acquired the ability for a successful teacher by graduating from the High School of Philadelphia. A number of other pupils have followed the same course, and are now either teaching in white public schools, or in Indian schools. The larger number of Carlisle pupils, however, who are now holding positions under the Government in Indian Schools have not had normal or high school instruction, and are therefore ill prepared for the responsibilities put upon them.

Over five hundred selected volumes have been added to the library, through funds granted by the Department. Our library now comprises over two thousand volumes, but this year's appropriation was the first directly given for this purpose. As was expected, the pupils respond to these advantages with far more intelligent interest in every subject; they study better. The teachers are growing more efficient because of the chances for research and study close at hand. History, Literature, Science, Art and Pedagogy have been the fields engaging their attention. Many valuable magazines and pamphlets have been classified and catalogued for the library, and thus form a most important help to the pupils in the class rooms and literary societies. Over two hundred books were purchased by the pupils from their own earnings, as holiday gifts to each other, and for their own use. Books are read and studied generally under the guidance of teachers and one study hour per week is given to this exercise, with a marked increase of ambition on the part of many to make something more of life.

All our work has been for substantial character-building. Truest development comes with the training of the child in all his faculties. With this end in view, during all the years of the school each pupil has spent one-half of the day in the class room, and the other half at some trade or industry; for the girls, sewing, laundry, cooking and housework; and for the boys, the several trades, work on the school farms, in the dairy and bakery.

In the sewing room, the girls are classified into divisions as follows, viz: the beginners, the menders, the advanced class in plain sewing, and two dress-making classes. This gives an all-round experience and the ability to make their own clothing.

The laundry cleanses an average of 10,000 pieces per week during the school year, largely by machinery, and our laundry facilities are unusually good. There is, however, a quota of hand work, which gives opportunity for training in every-day washing and ironing.

The work of the dining-room, especially heavy in a school of this size, is performed by details of girls under the supervision of a matron, whose force consists largely of inexperienced recruits, who here get instruction in these womanly duties.

The cooking school is in connection with the dining-room, and two lessons in plain cooking are given each week. All our girls in the course of their summer outings get careful instruction in family cooking, and also in the duties of the country housewife, dairying, preserving, bread-making, etc.

The provisions furnished have in general been of good quality. The partial use of white enameled table ware, instead of the ordinary granite china, has vastly reduced the breakage, and in all future requests I shall ask for this ware.

The service in the kitchen and dining-room form so necessary and important a part in the conduct of a school of this class, that I think it highly important facilities should be the best, and surroundings cheerful. Within the last year,

a number of handsome pictures have been hung in the dining-hall. These pictures have been donated by railroad and steam ship companies.

Inasmuch as the health and happiness of the students depend so much on the quality of the fo d and its manner of serving, special care has been used to provide all the variety that our circumstances will admit, including a liberal supply of the products of the farms, fruit, vegetables, milk, butter, eggs, etc.

The bakery has been run by Indian boys in a satisfactory manner. Over 600 pounds of flour is turned into bread each day.

The work shops afford our boys practical training in the trades of printing, shoemaking, tinning, blacksmithing and wagon-making, tailoring, harness-making and carpentering

The printing office continues invaluable as an educational aid, and is particularly useful as a feature of the general school work, doing all the school printing of blanks, lists, programs, lessons, etc. It has also been a vaualble help to pupils and made many friends to our school and the Indian cause through its publication of the two school papers, one a weekly and the other a monthly issue This is a popular calling with the students, equipping them with the ability to enter an ordinary printing office at living wages.

The shoe makers are engaged principally in repair work, but also manufacture a large portion of the new shoes. The machine facilities of this shop are limited and the output is largely handwork.

The tinners manufacture tinware, which is sold to the government, do all our repairing, and keep the roofing and spouting of our large buildings in good condition.

The blacksmith and wagon-making department is one of the most useful and important, and during the past year its lines have been widened by manufacturing carriages and buggies, as well as spring wagons, required in the Indian service at agencies and schools. This work is carried on under some difficulties because of a lack of space and equipment, but has been most helpful through introducing a variety of work of the best class and the object lesson of the result of labor in the well-finished vehicle. With the support of the Department in using the product, this shop is now producing good wagons and carriages and turning out better mechanics.

The tailor shop is kept busy in providing the uniforms and other outer garments of the more than 500 boys.

The harness shop has furnished its usual quota of well-made harness, purchased by the department. The money received for manufactured articles just about reimburses what is paid out for material and labor.

The carpenter department presents no specially new features, but continues most useful in its instruction, and as an aid to the School in repairing and general building operations. Bricklaying and plastering have been carried on in connection with this shop, and some aptness has been developed.

The school farms and dairy have been conducted on usual lines, with the idea both of production for our needs as a school, and for instruction; but instruction is much better and more generally obtained by the outing all our boys get with farmers in Eastern Pennsylvania and New Jersey, where dairying, truck and general farming are about at their highest development.

The additions to the academic building are now complete, though operations were much delayed by difficulty in obtaining material, owing to the unusual demand for all classes of building supplies.

The drainage of the school premises, heretofore noted as being somewhat deficient, is now reconstructed and all drainage passes through a common outlet into running water at a point 3000 feet distant from the main school buildings. This will do away with the annual annoyance of cleaning cess-pools, and is added protection against the development of disease.

The heating plant was put in nine years ago in as cheap a manner as possible, owing to limited means, and while it has, up to the present time, enabled us to keep comfortably warm even in the coldest weather, it will probably not serve more than the coming winter. I expect with funds now available to renew and enlarge the plant, but the extraordinary present demand for material of this class makes it unwise to attempt the change until the spring of the year, when I hope to accomplish a complete renovation of the system.

The general health of the School has been good throughout the year, except seventeen cases of black measles, introduced by means of an infected letter from home. This resulted in the death of one of the most prominent and capable young men ever with us, and who, as a student of Dickinson College, had nearly completed his junior year, leading his classes. Other cases were of a milder type and came through nicely.

Special care was taken by isolation to prevent the spread of the disease; and during the present summer all the buildings occupied by students, as well as the hospital, have been thoroughly renovated, kalsomined and painted, so that I look upon our conditions as being now more favorable than ever. Our experience when threatened with the possibility of a spread of this disease, of the almost impossibility of complete isolation while using the school general hospital, suggests that we ought to erect and equip a small building far enough removed from the main school premises for safety, to be held in readiness to receive contagious cases.

A most helpful feature in attaining and preserving the good health of the school is the attention given to physical culture. The large gymnasium is used each day by classes in gymnastics and the athletic field is the center of interest during the season of football, baseball, and other out-door sports. The football team continues to bring honor to itself and the school by its skill and manly work, and is of incalculable value in the inter collegiate association it has brought our students, and the good public opinion it has aroused.

The social life of the School is cultivated and greatly advanced by the work of the literary societies, in the debates and literary numbers which form the program of the meetings of the three societies each week; also through monthly gatherings of the entire school in the gymnasium and the various entertainments by the different organizations. We live a healthy social life, attractive and instructive to the students, preparing them for the social conditions they find when they go out into civilized communities.

The religious life and work of the school are well known. The pupils attend the various Sabbath services in the town and at the School The Young Men's Christian Association and the King's Daughters are vital organizations, and have become as much a part of the life of the School as the work of the class room, the object being to produce, not an abnormal being, but an all around wide-awake American citizen, serving God and the Country, sustaining, in all relations of life, those duties that fall to and become a part of our citizenship.

Before concluding this report, I must revert to my hopes and expectations when I began twenty years ago. It seemed clear to me then that if I could demonstrate to the Indian workers and management East and West, and to the people of the United States, especially the Christian people and educators, that, by placing them in contact with our people, it is easy to give young Indians the English language the education, and the industrial training and refinement which will make them competent and acceptable in civilized life, all these forces and influences would gladly work to this end, and a speedy civilization and absorption of the Indian race would result. My experiences, however, have demonstrated that the influences I counted on as helpers will not give up their holdings nor change their methods easily. Early in the work here I was forced to realize that any scheme to end tribal conditions and push the Indian out into association and self support among our own people would be strongly antagonized, not by the Indians so much as by many who held government and church place in and over the tribes. Largely because of the success here, it was finally accepted that education and industrial training was the important thing,and the government was led to make liberal appropriations for that, but with constant and excessive pressure and demand that the education ought to be given at the home and among the Indians. Organizations claiming authority of oversight and the dictation of plans secured control through selection of the heads of government departments,including the educational management,who manipulated in favor of agency and tribal schools, and demanded and received large appropriations contingent upon enlarging such methods, alleging that as people near the Indians had to suffer because of the presence of the Indians, therefore any monies the Government expended should be expended there, where it would benefit such people. Other reasons of a like nature,but equally lacking in real bearing upon the vital question itself, were advanced until increasing appropriations have allowed the gathering of nearly all Indian children into schools, almost all at their own homes. The operation of this increase and the pressure brought to bear upon the remote schools have led to a condition disastrous to the speedy and even the real success of using Indian education as a means to get the Indians from tribal into the national life. The school, instead of becoming a means of educating and training the young of the Indian race into the ability to move out and cope with our civilization, has come to be used as a means to build up and maintain the integrity of the tribe, and to create and substitute a more intelligent, if peaceful, prejudice against the United States and general association and competition with our people, in the place of the violent, ignorant prejudice against such association that previously existed. No intelligent comparison of results has been made. A constant overbearing and false criticism has been widely indulged in against the non-reservation school, and such schools, Carlisle included, have been forced to give the results of their labors back to Indianism, instead of passing them over to the Nation. With full knowledge of what my saying so will bring upon myself, I unhesitatingly report that the churches at work through their missionaries among the Indians, have been, and are still, more at fault than any other one influence. This is no new condition. The HonorableSecretary of War, who then had charge of the Indians, reported to the Second Session of the Twentieth Congress in 1828 as follows:

"The annual appropriation of ten thousand dollars to the purposes of educating Indian children, and teaching them the mechanic arts, has the effect to draw to almost every Indian reservation, in addition to the agents and interpreters, a considerable number of missionaries and teachers, with their families, who, having acquired, principally by the aid of this fund. very comfortable establishments, are unwilling to be deprived of them by the removal of the Indians; and thus, we have found that, while the agents, specially employed by the Government for this purpose, are engaged in persuading, by profuse distributions of money and presents, the Indians to emigrate, another set of Government agents are operating, more secretly, to be sure, but not with less zeal and effect, to prevent such emigration.

"These remarks are not intended as a personal reflection on the missionaries and teachers; much less on the pious and respectable patrons of these benevolent institutions who, no doubt, are disposed to lend a ready support to every humane measure which the Government may think proper to adopt in favor of these depressed people; but are rather intended to show the natural and unavoidable tendency of the system itself to counteract the leading policy of the Government."

The missionary who will work and plan to get Indians out of tribal life into the national life is a rare find. My experience of more than thirty-two years has brought me in contact with one, and the unceasing appeal of every missionary and missionary influence to my young people is for their return to their people and the tribe. Very largely the Government influences controlling the tribes are thus forced and directed this way; and in many instances, where the Indians themselves show a desire to move out and seek for better things beyond the tribe, they are over-persuaded, and even forcibly controlled against doing so.

Within a few days I have had a visit from one of the most intelligent and best educated Indians from the five civilized tribes of the Indian Territory, who himself was educated away from his tribe. In speaking of this, he deprecated that formerly under their own management of their educational affairs, the Indians of their own notion and influenced by experience that it was most advantageous, educated every year scores of their young people away from their tribes, in the best schools of the whites; but that now, since their educational matters have been taken out of their hands, and the Government has appointed its own agents to manage their schools, this privilege of sending their children away has been taken from them, and all the children are limited to home education, which is a misfortune because it tends to tribalism.

Perhaps not one of all the persons who insist upon this method of tribal and home education would be satisfied to submit their own children to the same system of education. They certainly would not be satisfied to do that, if they had any expectation of success for their children in the general life of the Nation. If it is any part of our national purpose that the Indians shall abandon tribalism and rise up as individual, useful men, we do violence to our own intentions and greatly wrong them by enforcing a system of education which is purely tribal in its character, and which gives no chance to the child for experience and training beyond the tribe. No wrong is in any way committed by enlarging the opportunities of Indian youth. The wrong is in the limitations and hindrances and false training forced upon them. The tribes in New York have had schools among them for seventy-five years, and they live in the Empire State, but they are still tribes with no disposition to break away from the tribe. The five so-called civilized tribes have had schools among them for nearly the same length of time, and all who have been educated outside of the tribe have been so educated to return and control things within the tribe; and such is their antipathy to the United States that they are unwilling to accept of any condition that tends to end their tribal, and bring them into national relations.

I urge that in all legislation and all departmental management the home and the tribal school be constantly minimized until eliminated, and that the non-reservation, especially the most remote and best situated with reference to association with our own people, be enlarged and increased,and that it be made the special duty of all Indian Schools to forward their pupils into the public schools, with a full purpose of thus ending all necessity for any Indian schools. Experience shows that this is by far the quickest and best way to educate Indians. It is also the cheapest, and it is the only way to secure that experience which is absolutely necessary to make the Indian competent to meet and compete in civilized life. I repeat what I have often said before, that I do not know of a single Indian capable of meeting the duties of our civilization who did not acquire that quality away from the tribe. A celebrated treasurer of the United States said, "The way to resume is to resume." Using the same simile, I say, the way to break up tribalism is to BREAK IT UP. This may, and no doubt will, interfere with the plans of ethnologists, but it will help the Indian out of the consumer into the producer class, and bring the end of an appropriation of seven to eight millions annually for his support.

Respectfully submitted,

R. H. PRATT,

Major 10th Cav'y, Supt.

CARLISLE, PENNA.,

November 1st, 1899.

THE FOOTBALL SEASON.

Never has there been such a season for football as the one that has just closed, and not in the six years since they began to play has the Carlisle Indian team put up so strong and consistent a game. Their successes in the athletic world give the boys inspiration for other lines of work, and the average man is forced meantime to reconstruct his opinion of Indians. Our boys receive, upon the whole, fair and cordial treatment from press and public. From the avalanche of newspaper notices that has overtaken us, we select a review of the best authorities upon the red men's style of play and present standing in the field of intercollegiate sport.

Dangerous Rivals.

The Indians are dangerous rivals because they can and do adapt themselves to any kind of play. They are good not only in bucking, but are the most brilliant punters and goal kickers among all the football teams. They have made phenomenal runs with perfect interference. They thoroughly understand all sorts of combinations and practice these. They are patient at all times and have accepted outrageous decisions that among whites would have ended the game; for instance the decision which a few years ago deprived them of the opportunity to win a game from one of the Big Four. They never adopted the "flying wedge" and similar tactics—subsequently abandoned by other teams—but they are familiar with the best plays and use them to advantage. In open work they are almost invincible, while in a struggle of brawn they must not be despised. This year they have begun with defeating Pennsylvania and they will make it warm for others.—[Harrisburg Patriot.

A Clean-Cut Victory.

The Indians won because they played the better football. There was no fluke about it, but a clean-cut victory. About 15,000 persons saw the Braves scalp the Quakers.—[St. Joseph Herald.

Natural for an Indian.

When Harvard meets the Indian team from Carlisle, Pa. on the gridiron, it won't be wise to rely altogether on the training the Indians have had especially for this game. If there is anything in race, the red men ought to have a stock of reserve power in dodging and rushing that will tell heavily in their favor. Their ancestors developed lacrosse so that more than a hundred and fifty years ago their combination of staying power, expert dodging and terrific rush on the goal was a marvel to the white explorers who looked on. The game sometimes lasted eight or nine hours at a stretch. It is natural to expect an Indian to play football well.—New York Com. Advertiser.

They Use Their Heads.

Harvard has spent most of the week in practicing secret formations that will be worked against the redskins from Carlisle to-morrow. Year by year the Indians have come to be reckoned a greater factor in football history; and instead of smiling at the Indians' blunders and using simple tricks to win the game, each large eleven now has to spend the previous week in hustling. The Indians now use their heads as well as their feet and arms, and that is what is causing the worry.—[Chicago, Ill. Journal.

A Stone-Wall Defense.

The Carlisle Indians are conceded by the members of the big football elevens to have a very formidable team this season. Warner, an ex-Cornell player, is coaching the Carlisle team. Abandoning trick plays and devoting attention to straight football, the Indians have perfected a stone wall defence, and their team work is characterized as well nigh perfect. The Indians have had the advantage of coaching from such men as Hickok, Bull, McCormick and Warner, and have acquired a perfect knowledge of the game. At first they played under great disadvantage. Possessing big men, they always played a strong offensive game, but seemed easily confused by trick plays and complicated formations. Failing to understand how to stop such plays, they were always beaten by the big elevens. Fake kicks and mass formations are now familiar maneuvers, so that it is no easy matter today to fool or confuse the Indians.—[N. Y. Sun.

Bemus Pierce a Coach.

Bemus Pierce, formerly captain of the Indian School football team and now of Cattaraugus Reservation, New York State, has been made coach of the eleven at the University of Buffalo. He tips the scales at 207 and is a fine looking fellow. Speaking of the Carlisle-U. P. game, he expressed much gratification at the result, as three of his family have played on the Carlisle team and one brother is still with it.—[Carlisle Herald.

A Battle Royal.

In one of the hardest fought and most exciting football games ever played on Soldiers' Field, Harvard defeated the Carlisle Indians this afternoon by the score of 22 to 10. It was a battle royal, with careful and scientific football pitted against indomitable courage and physical prowess, combined with the cleverest drop kicking in the world, and science came out the victor. The game was unmarred by holding, slugging, or off side play. It was a gentlemanly contest from start to finish. The large score was the greatest surprise of the game, but the margin by which the Harvard eleven won out was even more of a surprise to the 15,000 spectators, who were very much in doubt after the first five minutes' play whether the Crimson would win at all.—[New York Times.

A Lesson in Conduct.

A most edifying feature of Saturday's game was the thorough good feeling which prevailed at all times. Carlisle's clean, manly play won our admiration from the start, and convinced us that we have never met, on the football field, men of better metal. In the fiercest rushes there was never any evidence of unnecessary roughness or of questionable tactics. It was the kind of game that, unfortunately, is seldom seen, even in a long season. It was the kind of game that gives us a feeling of settled contentment; because we know that we have met men fairly and squarely and that there has been no breach of faith on either side. Harvard men will not forget the Indian game in many years. It has shown us our eleven in its best light. Of more importance, perhaps, it has taught us a lesson in conduct —[Harvard Crimson.

The Stuff of Which Heroes are Made.

The opening of the real football season yesterday with the Columbia-Yale and Harvard-Carlisle games suggests these reflections: the young men who engage in these sports must first convince a doctor, after searching examination, that they are physicaliy sound in every way; they must have no bad habits, from cigarette-smoking to liquor-drinking; they must be masters of themselves and of their appetites; they must have courage, endurance and physical strength, and they must have alert minds, quickly responsive nerves and tempers absolutely submissive to discipline and ready to obey orders. This is the stuff of which heroes and leaders of men are made upon occasion.—[New York World.

Clean, Strong, Finished Work.

No more interesting game than that of yesterday has been played at Manhattan Field. It was interesting, not as a contest, for it was too one-sided to be classed as such, but as an exhibition of clean, strong and finished football on the part of Carlisle, which set many a man in the grand stand and along the side lines to guessing what would have happened had Princeton, Harvard or Yale, instead of Columbia, been the opposing eleven. The Indians have certainly improved to a remarkable degree during the past year, and even since they last appeared in this city. A continuance of such football as they put up yesterday will make them, for another season, a most formidable eleven against the best teams in the country, not excepting Harvard.—[N. Y. Com. Advertiser.

Easily the Leader.

The Carlisle Indians deserve the greatest credit for the versatility of their play, and for producing a practically original and one of the most successful plays of the season. * * *

The most remarkable feature of the games this year has been the prominence allotted to drop-kicking. Hudson, the Carlisle quarter-back, was easily the leader, and yesterday he demonstrated several times the value of a drop-kicker to a team. —[N. Y. Evening Sun.

A Solid Foundation.

Carlisle as a charitable institution is one thing; as a school that turns out a team to rank close up with the very best teams we can produce from colleges with their thousands to pick from, it is quite another matter. Yesterday's game especially placed them upon a solid foundation of respect that many a white college may envy.

The Indians on the football field have as honorable a record as any team in the country, and a far higher record than some that have aspired to the first flight.—[N. Y. Advertiser.

A Blaze of Glory.

For the first time in football history, Yale's pride has been humbled by an antagonist whom it held cheap. Yesterday her conqueror was signally beaten by the Carlisle Indians, who finished the season in a blaze of glory with a performance which raises the question whether the braves are not the ablest eleven in the country.

Whether Carlisle can be declared the champion or not on the merits of the case, its eleven commands admiration for the high average of its play, the audacity of its performances, and the wonderful vitality and endurance of its men. Within three weeks the Indians tackled Pennsylvania, Princeton and Harvard, defeating the first, holding the second down to low figures, and scoring twice against Harvard. Not one of the "Big Four" would have undertaken such a task. It is noticeable that the Indians remain on the field between halves, whereas their white opponents retire to the club house to be rubbed down and "braced up." One is inclined to infer that, taking the season through, the physical condition of the red men is better.—[N Y. Sun.

Earned Its Place.

It was not so much the fact that the Columbia eleven was buried under an avalanche, as that the Indians proved that they are — just now—one of the strongest football elevens that ever faced another college.

The Indians broke up the Columbia line as if it were made of cardboard, went around the Columbia ends as though they were anchored, fooled Columbia as if the light blue and white had never seen a football, and had they had a stronger eleven than Columbia to meet would have made more football history than has been recorded this year. It was their misfortune to be at the top of their game when the season was about to be carried out on a shutter.

And if any eleven has earned its place this year by dint of hard, persevering work, it is that which hails from the school at Carlisle, Pa. —[New York Telegram.

Perfect Work by Indians.

Columbia's poor condition should not detract in any way from the brilliance of the Carlisle Indian victory, for the native North Americans played a game yesterday that would have been a doubtful proposition for the very strongest 'varsity eleven on the gridiron to tackle. The Indian interference was by far the best thing seen in New York this year, being superior in both compactness and speed to the first class formation that Cornell displayed here against Columbia. In fact, it would be extremely difficult to pick flaws in the work of the red men. They tackled with a fierceness and an audacity that were never failing. They outkicked Columbia on every exchange, and when it came to rushing the ball, whether through the line or around the ends, Carlisle was simply invincible. Perhaps the most noticeable feature of their play, however, was their speed at all times. They played the fastest game seen on the gridiron this season.

The Indian victory was an exceedingly popular one, though the spectators had not looked for such a one-sided contest. The record that the Carlisle men have made this season in defeating the University of Pennsylvania, scoring twice on Harvard and putting up such a fierce struggle against Princeton, was on the lips of every one yesterday, and the achievements of the Indian chiefs were promptly and warmly applauded.—[N. Y. Tribune.

Indian Coaching White Man.

Two hours' of coaching under Bemus Pierce, the famous Carlisle Indian chief, made the players of the University of Buffalo and those of Masten Park sore and stiff, but they knew a heap more about playing football after they had listened to some Indian logic and had gone through play after play until they knew it. Pierce worked wonders with the players and they were 100 per cent. better for it when the days' work was completed. Pierce did not waste a minute of time, but kept the boys at it continuously and all were highly pleased with his work, and the new coach has, with one day's instruction, made himself very popular with all.—[Buffalo (N. Y.) Express.

A Progressive Century.

It seems queer that a band of educated redskins could wander into the midst of the largest city in the Western world, pick out its greatest university, and easily overcome a football team that had won renown and great glory. It shows, at least, that the nineteenth century is a progressive one, and though the men from the plains may be a bit shy on geometry and Latin, yet they have been well coached in the rudiments of the pigskin.—[N. Y. Journal.

A Word of Compliment

I could not possibly let the occasion pass without a special word of compliment to that manly Carlisle team. I had an opportunity to meet the young men who belonged to it, and I certainly never met a more courteous, kindly, gentle group of fellows in my life than they seemed to be. They came upon the field without any theatrical ways. They played the game in a manly way, without any slugging, and with fewer vain tricks and stratagems than their opponents employed. Certain undergraduates of Harvard University surely could learn much in the way of essential courtesy and true good manners, if they have any capability for those things at all, by residing awhile at one of the agencies of the Sioux tribe in Dakota, or with the Apaches in Arizona.—[Boston Transcript.

Honor For the Red Man.

Carlisle's Indian football team walked up Broadway last evening, on their way to the theatre, with a stoicism worthy of their ancestors. Some of our college teams who indicate by their behavior that victory is an excuse for rowdyism would do well to emulate this dignified conduct of men they are pleased to consider semi-savages, who had just administered a crushing defeat to Columbia University. —[N. Y. Herald.

We don't know what the Carlisle yell is, but if somebody will kindly start it up the entire country will join in at the second go.—[Anaconda, Montana, Standard.

Scissors and Paste.

FAIR PLAY BETWEEN THE RACES.

Trouble between whites and Indians, employed on a Yukon bound steamer, resulted in the whites being discharged, while the Indians were retained.

—[Progress.

ORONHYATEKHA'S BOAST.

I am not ashamed to be an Indian, for the Indians practiced total abstinence principles up to he time when their white brethren introduced whiskey among them."

COMMUTE THE RATIONS.

Agent Fred Treon, Crow Creek Agency, S. Dak. says:—

"Nothing could be more degrading than the issuing of rations, and I again earnestly urge that the same be commuted into cash payments, to be made quarterly. It cannot be best to be always dealing out rations to able-bodied men. There are old people here who will need to be helped, but they are few. If the issuing of rations is stopped it will, I am confident, begin an era of prosperity at this Agency.

INDIAN SALVATIONISTS IN THE LAND OF THE MID-NIGHT SUN.

Commissioner Eva Booth of the Salvation Army tells an incident of her trip to Skaguay. The steamer was nearing the shore, in the middle of the night, although in that far northern region the rays of the sun are never completely lost to view at this season of the year. The captain said "Now, Miss Booth, if you wish you can climb up on the shore just here" As the Commissioner stepped on the land and stood viewing the beauties of nature, a sound was heard in the distance. It came nearer and nearer, until at last the air of a familiar hymn was heard. Still the sound came nearer, and a moment later a little band of Indians in Salvation Army dress appeared in view. There was no officer in that far off district, but in some way or other the seed had been sown, and the little band in this way greeted the Leader of the Canadian forces.

—[Progress

AN INDIAN SISTER IN CUBA.

Mother Mary Anthony, assistant general of the Congregation of American Indian Sisters, died on Sunday, October 15, while attending services in the chapel at Pinar del Rio, Cuba. She was buried October 17 by United States soldiers. Father Craft writes:

"I read the burial services, the same as for a soldier. The firing party fired three volleys over the grave and the bugler sounded 'taps' She was much beloved by the soldiers whom she had nursed back to health at the sacrifice of her own life, and American soldiers mingled their tears and prayers with those of Cubans and Spaniards."

Mother Anthony was a grand-daughter of Chief Spotted Tail and grand-niece of Chief Red Cloud.—[Pittsburg Observer.

Here is a Sioux girl, educated as a nun, who died, not ministering to her own people but to strangers in a strange land—an extreme instance of the very policy advocated at Carlisle, and which Catholic priests reproach us for advocating!

A PECULIAR FEELING.

The sensation of homesickness has been variously described, but never more graphically than by a little girl, who, miles away from home, sat heavy eyed and silent at a hotel table.

"Aren't you hungry, dear?" asked her aunt, with whom she was travelling.

"No."

"Does your head ache?"

"No."

"What is the matter?"

The child's lips quivered, and she said in a tone to grieve the heart:

"I'm so seasick for home."

—[Progress.

It is possible that some of our recent arrivals may appreciate this story.

COMPLIMENTS THE PRESS

In his report to Washington, Inspector J. George Wright pays the following compliment to the newspapers of the Indian Territory:

"I cannot close this report without a word of thanks to the daily and weekly newspapers of the territory. So far as heard from, every newspaper in the Indian Territory has heartily commended every effort toward improving educational conditions. Their columns are always open to us, and their editorials tend to create a livelier interest among the nations in educationl matters. They are doing much toward enlightening the nations upon the many vexatious questions which constantly arise as a result of the important changes now going on in territorial affairs, and their influence tends toward a higher and better civilization."—[Vinita Leader.

A NEW HEART.

An anecdote was published many years ago, concerning the Indian chief Teedyuscung, King of the Delawares

One evening he was sitting at the fireside of a friend. Both of them were silently looking at the fire, indulging their own reflections. At length the silence was broken by the friend, who said, "I will tell thee what I have been thinking of. I have been thinking of a rule delivered by the author of the Christian religion, which, from its excellence, we call the GOLDEN RULE."

"Stop," said Teedyscung "don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence; tell me what it is."

"It is for one man to do to another as he would have the other do to him."

"That's impossible; it cannot be done," Teedyuscung immediately replied. Silence again ensued. Teedyuscung lighted his pipe and walked about the room.

In about a quarter of an hour he came to his friend with a smiling countenance, and taking the pipe from his mouth, said, "Brother, I have been thoughtful of what you told me. If the Great Spirit that made man would give him a new heart, he could do as you say, but not else."

Thus the Indian saw the necessity of a new heart.

INDIAN SCHOOL TO CLOSE.

The Lincoln Institution as an Indian school will soon be no more. It is located at 324 South Eleventh street. Springing from the Civil War as a soldiers' orphans' school, the Lincoln Institution reared and educated and placed in self-supporting positions 865 white children. In 1883 it became an Indian school, taking a contract from the government to educate 200 Indians at $167 each per annum. It has sent out 1006 of them.

A resolution to close next June was passed recently by the Board of Councilors and destroys the hopes of sixty applicants for admission from the various Indian reservations. Mary McHenry Cox, directress; Alice Gibson Broch, secretary of the girls' department, and Ella W. Frazer, secretary of the male department, yesterday joined in a statement in which they say that the school is in a flourishing condition, with 103 boys and 108 girls on the rolls. They will not ask Congress for further help, and say:

"We are much indebted to members of Congress, both Representatives and Senators, for their unwavering support of our yearly appropriation, especially for the last year, when we had to face unjust and uncalled for opposition from some of our own citizens who have undertaken to reform, as they think, everything and everybody but themselves. But the time has arrived when the management feels unwilling to continue so arduous a task. The satisfaction the returned pupils are giving is shown by the earnest letters received from the various reservations, begging us to admit more of their children."

—[Philadelphia Enquirer.

ANNUAL MEETING OF THE WOMEN'S INDIAN ASSOCIATION.

The Women's National Indian Association held its annual sessions in Trenton N. J. Dec. 6 and 7. There were between fifty and sixty delegates present at the opening meeting, and the attendance at the evening meeting, to which the public was invited, showed a strong interest in the objects of this organization.

The address of Mrs. A. S. Quinton, the president, gave in glowing phrases a summary of what has been accomplished and what remains to be done. She said in part:

"In our day we have seen freedom, law and education decreed for our native race, and we thank God for the present grand Indian policy of our nation. Under it we have seen more than 60 000 red men take their rightful homes. We have seen 185,000 of their 250,000 taught to earn their bread, being come to manhood's power and knowledge. We have seen 25,000 of their youth doing honor to their race, their educators and to our government, and we have seen many thousands of them voluntary exiles out of pagan darkness, into Christianity's light, conscious, loyal sons of God. We have seen them become teachers, preachers, artists, a depts at law and medicine. Ourselves have had the joy of giving God's word to forty-seven tribes and tribal remnants among them.

"Why, then, should we not lay down our armor and rest from our labors? Because there are still 15,000 of our native Indian youth without school opportunity: because there are still 65,000 native red men unjustly detained from safe, sure homes and means to live; because there are 200,000 of them yet without the faith of God as revealed to us, in the land of millions of Christians; because the partisan politics of white men, and not proper qualification, still control the appointment of agents and other most important officials over these tribes of men; because under such appointments honest reporting and just management are scarcely possible, as it is ever impossible to have service of the highest order in any enterprise while its officials are selected and empowered with reference to other and conflicting interests.

"For such and other reasons our work as an association is not yet done. * * *

While thus justice is dethroned and injustice crowned among them, our native tribes still need our help."

The treasurer's report showed that the receipts for this year were $15,334 and disbursements $13,258. A report was made upon the support and care of the missions to neglected tribes, which form an important part of the work of this association.

The principal officers were re-elected, and a board of Honorary Vice Presidents chosen, bearing names of national prominence, headed by that of the wife of the President of the United States.

The evening session was addressed by Hon. W. A. Jones, Commissioner of Indian Affairs, who expressed his warm sympathy with the work of the association, and commended especially their efforts for Indian women and Indian homes. Miss Nancy Seneca, (Carlisle,'97) now a nurse in a Philadelphia hospital, spoke on help for the Indian and her own experience in gaining an education.

WHAT'S IN A NAME?

With an Indian, the name means something. The baptismal name of a white man is often thrown aside as useless, and a shrewd Indian gives the man a new name, outlandish perhaps in sound, but conveying a very appropriate meaning. A priest may be called by something that signifies "the praying man that wears the petticoats." An unpopular and hard-hearted official may not recognize himself in something that means "the man with the iron heart." But one of the most recent of these new names is given to a man who is extremely deliberate in his movements. The meaning of his Indian name is "the man who takes a long time to turn around."—[Progress.

A NATIVE AMERICAN LITERATURE.

There are indications that we are to have a new native literature, small in quantity, no doubt, but of a distinctive quality and flavor. There are many books about the Indian, but those that interpret him sympathetically and truly may be counted upon the fingers of one hand. At last he has found a voice and gained a hearing in his own cause.

Several years ago St. Nicholas published "Recollections of the Wild Life" by Dr. Charles A. Eastman, a Sioux. This year two of the leading literary magazines print among their special announcements for 1900 the names of two young Indian girls. Harper's Magazine announces "Indian Tales," written and illustrated by Miss Angel Decora, of which it says. "These naive tales of the North American Indian assume inherent value and importance from the fact that the author is herself a native Indian girl."

Miss Decora, a Winnebago, is a graduate of Hampton and of Smith College Art School, a pupil of Mr. Howard Pyle, and now a student at the Cowles Art School, Boston. She herself says that she does not regard her literary work seriously, but intends to make art her life-work. Two of her sketches with accompanying pictures have appeared in Harper's during the past year, and the soul in her Indian faces, particularly the brooding, wistful look in the sweet face of "Grey Wolf's Daughter," in the November number, is not easily forgotten.

The Atlantic Monthly says:

"Miss Zitkala Sa, a young Indian girl of the Yankton Sioux Tribe, who received her education in the east, has written 'The Memories of an Indian Childhood.' These unique and genuine records of the mind of an Indian child are told precisely in her own words, in which the slight flavor of the foreign tongue will be perhaps detected. Two other papers will describe her life in Indian schools, and bear in a most interesting way upon the problem of Indian education."

Zitkala Sa, or Red Bird, is the Dakota name of Miss Gertrude Simmons, who attended Earlham College, Indiana, where she distinguished herself by winning a prize in an intercollegiate oratorical contest. She taught for a year at this school, and is now studying music at the Boston Conservatory. She is said to give much promise as a musician. The future work, literary and artistic, of these two earnest young women will be looked for with peculiar interest.

INDIAN CHILD LIFE.

One of the prettiest holiday picture books of the season is E. W. Deming's 'Indian Child Life," containing eighteen full-page reproductions of water-color drawings, from studies made on the plains. A simple little story of aboriginal childhood accompanies each picture. The figures are life-like, the coloring vivid yet harmonious and refined, and there is much of the effect of the wonderfully clear western atmosphere. (Frederick A. Stokes Co. $2 00) A "Calumet Calendar" by the same artist displays five Indian groups in monochrome, with drawings in native style, utilized as a border, and would make an artistic Christmas present.

A LITERARY SUCCESS.

Indian stock is looking up. A few months ago the Century announced that an Indian had captured the prize which that magazine had offered to the college graduate of the class of 1898 writing the best short story. That shows what the Indian can do when he tries in the intellectual field.—[N. Y. Mail and Express.

The lucky man is Mr. M. Oskison of Vinita, I. T., a graduate of Leland Stanford University in California, who won the prize with a story entitled, "Only the Master shall Praise."