The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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THE RED MAN.

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We do not educate the Indian to pose as an ethnological specimen—we educate him for a MAN.

Professor Dorsey, anthropologist of the Field Columbian Museum, is reported from Chicago as saying: "My experience with the Indian leads me to believe that he does not want our methods of life or our standards." This opinion, we are told, is based upon "several weeks' experience" with three Cheyennes, two of them uneducated, and the other a graduate of a Government school.

"The uneducated Indians," says Professor Dorsey, "were of the greatest value to me in getting information of the Indian customs and manners, but the educated one knew little of such subjects." Not only did he fail in this crucial test, but, although he had a wife and several children, (for whom he might naturally seek some advantages,) he actually "had no desire to return to his tribe but wanted to stay in Chicago!" Only think—he wanted to stay in Chicago! Could there be a stronger argument against educating the Indians?

What is home? Home is sacred—it is beautiful—the word fairly teems with associations—but what IS home? Is it an individual or an ancestral possession? Is your home your father's home? or your grandfather's home? or is it the home you made for yourself, for your wife and for your children? The reservation, torpid and dull and half alive, is NOT home to the young Indian of man's or woman's years, adequate training and a healthy ambition. Chicago or any other spot on earth where he or she can gain a foothold and earn a living, and provide for a family, if he be a man, or make a husband happy, if she be a woman, is HOME.

There are four regular Government Indian Schools, two at Standing Rock Agency, N. D., (a girls' school and a boys' school,) one at Fort Totten, N. D., and one at Yuma, Cal. which are exclusively in the hands of Catholic instructors. There is not now and never has been in any of these Government schools a Protestant or other than Catholic instructor. There are no Government Indian schools exclusively under the care of Episcopalians, Presbyterians, Methodists, Baptists or any other sect; nor does any sect except the Catholic demand such absolute control. When vacancies occur in any of these schools the Catholic management and the Catholic Bureau in Washington arrange that such vacancies shall be filled by Catholic employees, and the Department complies.

This issue of the RED MAN is a special "Outing" number, containing, beside editorial comment, articles on this vital theme by Miss Reel, Superintendent of Indian Schools, and by Mrs. Elaine Goodale Eastman. On our fourth page will be found an illustrative selection from recent letters of patrons and pupils in country homes.

Our next will be the annual Commencement number, and will contain a number of portraits of eminent guests, as well as a full account of the Commencement exercises.

Special attention is invited to our correspondence from all parts of the Indian field, and to the column of "Personals," direct from the Indian office at Washington, giving all changes in the Indian service during the past month. These are both to be permanent features and will, we hope, render the paper indispensable to field workers everywhere. We shall be glad to receive an occasional report of progress from all such, whether under Government or missionary auspices; and from all persons interested we again invite frank and full criticism and statements of fact or opinion on Indian matters.

Above all, we desire the support of progressive Indian men and women everywhere. The news from Washington will be regularly and accurately given, including business of Indian delegations, and all important legislation or executive action affecting Indian interests.

SAVE THE CHILDREN!

The Children's Aid Society of New York City, an institution which has commended itself to the country by the most admirable form of charitable help to the low and poor of our Anglo-Saxon race, every year sends from the city slums to decent country homes thousands of children. These homes are generally permanent. The children go to them expecting to stay and the people who receive them expect that the children will remain. Innumerable cases of grand results commend this form of charity as among the wisest and best of the many charities of our Christian country.

Three years ago we had as visitors at our Carlisle Commencement two men who were taken in this manner from the slums of New York City and sent off in one party to Indiana in 1857 Through the opportunities which came to them as the result of this change both became governors, one the Governor of the Dakotas while they were yet a territory; the other the Governor of Alaska, and he is still the Governor of that now most important section of our country; and to his wisdom and strong will is largely attributable the prevailing good order, so necessary to the rapid development resulting from the finding of gold in large quantities. We are promised the presence of Governor Brady at our coming Commencement, and we consider it one of the greatest honors that can come to our Carlisle school, because he exemplifies in the highest degree the natural fruit of a good "outing" opportunity such as we are bringing about for our Indian young people. From '57 to 1900 is 43 years. Given 43 years for Indian outing and we can by faith see just as successful results accomplished for them by our sister system.

The Children's Aid Society is under the auspices of the best type of our Christianity. We claim for the Carlisle School outing the same excellent origin and character, and invite the closest scrutiny of it, assured that it will triumphantly stand any test.

INDUSTRIAL TRAINING VS. HIGHER EDUCATION.

Every now and then we meet with an exceptionally hard-headed and "practical" person who considers all education beyond the "three R's" to be mere sentimentality and waste of time.

Remarks derogatory to "piano playing" or to a college education are sometimes given a general application and in such a case we have nothing to say. The person who makes them, usually one who in his youth had few advantages and never has felt the lack of them, has a right to his own opinion. But when Indians are singled out as a class of people who do not need to know anything beyond the simplest elements, and to whom a "higher education" is likely to be useless, it does seem worth while to point out the injustice and short-sightedness of such a theory.

A field matron in the Indian service is recently quoted as stating:

"We should work with might and main for industrial training. Less money for music teachers; more for matrons; less football and fewer bands, but more housemaids, farmers and carpenters. There is so much of sentimentality, so many impractical suggestions, and so much precious money wasted fifty years in advance of its time."

It is never wise to magnify one's own vocation at the expense of another, and particularly at the expense of a higher one. Brain is king. The mind rules the body, and mental training, or the lack of it, has a positive influence upon health, cheerfulness, ambition and success, even in the humbler walks of life Music and art are not fads, but essential aids in the development of the whole man. Even football is believed to afford valuable training in discipline, power of organization, quickness of thought and other qualities that add to a man's effectiveness in whatever he may undertake.

The principle, however, which we most desire to emphasize, is that of individual opportunity and fair play for the Indian. The race has never been and never will be a "race of servants"—of hewers of wood and drawers of water. Their gifts and their traditions as a people do not lie in that direction. It is unnecessary to dwell upon this thought, for we do not propose to treat them as in any sense a peculiar people. We admit for them no race or caste distinction Their vocation is not marked out for them arbitrarily any more than our own, but is to be determined by individual fitness and individual choice.

We hold that each man and each woman should do the work he likes best and can do best, whether it be that of a shoemaker or a minister, a musician or a laundress. If the Indian boy or girl is to earn a living by manual labor, let him not therefore be denied the inspiration of a glimpse into the world of beauty — the realm of soul! There is no true calling in which a man does not need his wits, and no one should be compelled to lead a life of joyless and mindless drudgery.

On the other hand if a young Indian aspires—as many of them do aspire—to use his brains and his heart in a struggle of mind rather than of muscle, if he can prove himself equal to its demands, then shame on the man or woman who would refuse him a chance, because, forsooth, he is not a white man! Indian lawyers, doctors, teachers, brain-workers of every sort are needed now—not so much as missionaries to the tribes, as for leaders out of the tribal life into the life of the nation.

The Government schools do not and cannot educate them for this task. There are no Indian schools that give a professional or a college or even an academic course. It is far better that they should not—better that the more ambitious Indian youth should make their way into and through our higher institutions of learning all over the land. They are all open to Indians, so far as we know, and usually upon exceptionally favorable terms. The best Government Indian schools in existence do not take their pupils beyond an ordinary common school curriculum, and the great majority of them stop short in the lower grades.

It is likewise a fact that both manual and industrial training, and particularly the latter, are strongly emphasized in these schools, requiring a full half of the pupil's time and of the school's resources. This being the case, we do not see the necessity or the reasonableness of the plea that "industrial training should be forced to the front rank, and that education be narrowed to the simplest elements."

WEIR MITCHELL ON WRITTEN EXAMINATIONS.

A recent letter of the famous author and physician, Dr. Weir Mitchell, to the editor of the Philadelphia Medical Record, is applicable to other examinations than those for license to practice medicine. We quote a few telling sentences.

"Sir, I feel that to speak lightly on this subject almost demands an apology. But what then do the sad facts demand? Is it possible that these examiners do not know the absurd inadequacy of their tests, or comprehend the need for oral and practical methods? No examination can fully decide upon the moral and practical ability of men for medical practice, but we may at least approach nearer to the standards long accepted in Europe, where oral and practical tests are conscientiously employed.

The absurdity of testing by written questions alone the capacity of a man to take care of sick or wounded people, must be plain to even a layman And yet, while the four years of our best schools are filled with incessant practical examinations in anatomy, surgery, bandaging, diagnosis, and what not, these State examinations consist of a collection of questions to answer which a year or two of home-reading in text-books would qualify any intelligent man with a good memory. I was not surprised when recently a distinguished surgeon characterized this sad comedy as a medical kindergarten.

Education is becoming practical, tutorial, demonstrative, personal. It is here tested by what is relatively a schoolboy exercise."

The impossibility of testing the actual fitness of a candidate for the Indian or any other branch of the service, except perhaps for purely clerical and mechanical work, by means of a series of written questions, is becoming more and more evident to thoughtful people. It has been proposed to extend the system to Indian agents. Fancy testing the qualifications of an Indian agent by an examination in geography and arithmetic!

AN INDIAN POET.

We print on our second page a poem written for the RED MAN by Chinnubie Harjo, "the poet of the Territory," who, we think, deserves a more than merely local fame.

Chinnubie Harjo is the nom-de-plume of Alex Posey, a Creek Indian, born near Eufaula, I. T. in 1874 He grew up on the farm, and was educated at the Baptist University at Muscogee. He has been Superintendent of Public Instruction of the Creek nation, and is now Superintendent of the Eufaula Creek High School.

The personal appearance of the poet is said to be striking, with coal black hair, swarthy complexion and an impulsive and warm-hearted manner.

MY HERMITAGE.

BETWEEN me and the noise of strife
Are walls of mountains set with pine;
The dusty care-strewn paths of life
Lead not to this retreat of mine.

I live with Echo and with Song,
And Beauty leads me forth to see
Her temple's colonnades, and long
Together do we love to be.

The mountains wall me in complete,
And leave me but a bit of blue
Above. All year, the days are sweet—
How sweet! And all the long nights thro'

I hear the river flowing by
Along its sandy bars;
Behold, far in the midnight sky,
An infinite of stars!

'Tis sweet, when all is still,
When darkness gathers round,
To hear, from hill to hill,
The far, the wandering sound.

The cedar and the pine
Have pitched their tents with me.
What freedom vast is mine!
What room of mystery!

And on the dreamy southern breeze,
That steals in like a laden bee
And sighs for rest among the trees,
Are far-blown bits of melody.

What afterglows the twilights hold,
The darkening skies along!
And O, what rose-like dawns unfold,
That smite the hills to song!

High in the solitudes of air,
The grey hawk circles on and on
Till, like a spirit soaring there,
His image pales and he is gone!

CHINNUBBIE HARJO.

THE CARLISLE OUTING SYSTEM.

It is to Major Pratt and to the Carlisle Industrial School of which he is the head, that the honor belongs of introducing into the Indian school service what is known as the Outing System.

Very soon after the opening of the school at what was called Carlisle Barracks, Major Pratt (then First Lieutenant), perceived that if we would nationalize the Indian, we must first individualize him, and that there could be no better way of doing this than by "placing him in American homes for the summer months."

In accordance with this conviction and under the authority of the department, two boys and one girl were sent to Lee, Mass., where they were placed in the family of one Mr. Hyde, and 5 girls and 16 boys were placed in families in the vicinity of the school for different periods during the summer. This was the beginning of the outing system, and the result as then reported in the first annual report of the school was, that "the children have generally given satisfaction."

The next year, 1881, 109 students were placed in homes, mostly of farmers, during the vacation, and of this outing the second annual report states: "The results have fully justified our most hopeful expectations. At the close of the vacation the students thus placed out have returned wonderfully improved in English speaking, more self-reliant, and stimulated to greater industry."

The next year 89 students were placed in homes for all or part of the vacation; the number was not so great as the previous year for the reason that the sending home of so many of the large boys and girls, made it impossible to spare all that were applied for. Supt. Pratt in his report for the year (the third annual,) says:

"No feature of our work is more productive of good results than that of temporary homes for our students in good families."

The report of 1883 (the fourth annual,) says:

During the winter we had out in families, attending the public schools, 33 boys and 19 girls. At the end of June 1883, we had placed out 99 boys and 43 girls. Our pupils come to us now for five years, for two of which we shall endeavor to place them under this family training.

After three years' trial I can see nothing to prevent a very great expansion of this system, so that it may be made to bear upon thousands instead of a few score."

We will now turn to the report of Major Pratt for the year 1898, which is in part as follows:

"Foremost and most vital among our methods to accomplish this result (training to manhood,) is our outing system. This is the placing of our students in the best white families, most largely in the country and during the summer months, where, removed from the necessary generalization of institution life, each becomes a unit in the school of American citizenship. They thus receive the individual interest found in the civilized home and grow rapidly in capabilities because competing with wide awake boys and girls of our own race. They get a free use of English and a true knowledge of the worth of labor and its remuneration, and at the same time the supreme hindrance of prejudice between the races is removed.

This outing enabled me to carry 250 pupils above the number for which I received appropriation. An average of 250 remained out during the winter attending the public schools, and 600 were out during vacation."

This is the outing system as begun and conducted by Major Pratt. While the boarding school is an excellent training school for the Indian, all the needs of soul and body being carefully studied by Government, we yet see that the child needs at times and many times, to be cut off from the sweep of life as found in the school and put upon his own solitary resources. As he will not find in life a community of possessions but a condition where he must think for himself and work by himself, so he should from time to time during the period of education, be made to trust solely in individual effort, that he may see what all this training is for, that he is receiving at the hands of his teachers.

When schools were not as well graded as they now are, it was considered quite the thing to send a boy or girl away from home for the finishing touches of education. The clear eye of Major Pratt saw that this method reversed was needed to fully round out the training of the Indian child; that from time to time he must be tried by actual contact, real knocks, so that strength or weakness, whatever he has will be brought out. If he is being only galvanized by education the fact is made apparent and his training is changed so that the chances are lessened of his making a failure in life; but, if he bears the test well he is stronger for the trial, and from success itself he receives his need of encouragement to push on.

The outing system tends to develop in the Indian what is akin to the best in our family life. While the Indian's heart is as full of love for his own as the Anglo-Saxon's, that love is not so quick to see that present pleasure must be sacrificed to future good. In the well-ordered American home he sees a wise adjustment of the personal life to the needs of the family and of the family life to the needs of the community; that a weakness in one place is felt in all places, and so the fact of "individual responsibility" grows to have a large meaning to him. He learns to distinguish between the glitter of life which so readily takes his eye and the substantial things which give strength to the home life.

He perceives that order which his teacher inculcates, makes the home incomparably better, and that systematic doing is what gives permanent results.

He sees also how all things are done with exactness or some degree of it, and the higher the degree the greater the success and that this must be continuous; he sees that these things, order, system, exactness, persistence, are what make the family a power and a joy.

The Indian youth perceives also, while pursuing the life of a person among people, how villages and towns are made strong and prosperous. In the school he is, as it were, in the valley of life; away from it, he is where he gets an outlook of "the world and the kingdoms of it." He ascends his mount of temptation, and his mount of victory if he will. In either case, he sees that he must choose and act.

Besides this, there is joy in thus going out into life. We all know how our own childhood was gladdened and our minds broadened by a little visit to a farm or village where we found things quite different from our everyday life, and how we went back feeling that we could do our work a little better for the brief experience. Those were the things that helped us grow, and the Carlisle students receive the same benefits from a summer passed in a home where interest and affection bind employer and employed in such a way, that the father and mother in the west will eventually be reached by this civilization, just as the old folks in Ireland have been helped by the letters and the money, and the return when wished, of the multitudes who have come to America for work. We are simply bringing to the homes of our citizens these Indian boys and girls, that we may give them more of our life and of what the age has given to us; and when the time is ripe for their return, if they desire to go back, we will open wide our arms and bid them "God speed."

In several of our schools in the southwest, the outing system is in operation though it is not as extensive as in the parent school at Carlisle. Phoenix, Arizona, last summer sent out 150 boys and girls, and the life within the white settler's home and on the ranch was so mutually helpful that we feel assured a continuance of the system will be desired by both the students and the community.

There are other schools which are surrounded by a good class of American families whose homes would repay with loving care and instruction the willing helpfulness of the pupils who might enter them, and we hope ere long to see the outing system established throughout the Indian school service.

ESTELLE REEL,
Superintendent Indian Schools.

A NEW METHOD OF INDIAN EDUCATION

ELAINE GOODALE EASTMAN.

The word "outing" is used in a new sense by Major Pratt, of the Carlisle Indian School. "Out" is the Carlisle watchword—out of the tribal bond; out of Indian narrowness and clannishness; out into the broad life of the Nation. The Carlisle outing is by no means a summer holiday; it has become a fundamental part of the Carlisle training, a definite method—perhaps the method—of Americanizing Indians. The aim is not to produce an "educated Indian,"—an abnormal being, out of harmony with his environment,—but rather a capable and acceptable citizen.

The history of the "outing" dates back to the year of 1875, when Captain Pratt, then in charge of Indian prisoners of war at St. Augustine, Fla., placed some of them out to work, with truly remarkable results. Carlisle was founded in 1879, and the first summer, eighteen pupils were sent out into families, of whom a half returned to the school as failures. The work was steadily pushed Six hundred boys and girls are now placed in country homes every summer, at reasonable wages, and three hundred and eleven are out this present winter, for the most part working for their board and care while attending the public school. For several years past only about four per cent. have failed to give satisfaction. The earnings of the pupils during the past year amounted to over twenty-five thousand dollars.

The obvious intent of this plan, original with Major Pratt, is to give the Indian a usable knowledge of the English language, and of ordinary farm and household industries, together with advantages of contact and association not to be had in any Indian school, and the privilege of a share in the best American home life, not to be had in any school.

To this end great care is exercised in the selection of suitable homes for pupils, and close supervision maintained over them while under the guardianship of the school.

The system, as it stands to day, is worthy a moment's study. Boys and girls are encouraged to volunteer for the outing. After they have been assigned to homes, with due consideration of the special needs of both parties, pupil and patron sign the rules which are to govern their relations. It is distinctly understood that the young people are placed out, not as servants merely, but as pupils, for whose proper care, teaching, and oversight their employer is responsible. They are usually treated as members of the family. No associations are knowingly permitted for them that are not helpful and elevating, morally as well as industrially.

A monthly report is required for each pupil in the country, covering every item of conduct, health, wages and expenditure. Twice a year each one is visited by an agent of the school, who looks closely into conditions and investigates all complaints. There is at Carlisle a separate office, with three clerks, where the large correspondence is handled, and a complete record kept of every "outing."

Nearly all these pupil-workers receive wages, except while regularly attending school, which they must do for eighty consecutive days, if out through the year. They are paid fully as much as others receive for similar service. A certain proportion of their wages is allowed them for extra clothing and spending-money, but they are expected to save about three-fourths, and this surplus is placed at interest for their benefit, and paid over to them when they leave the school; or they may draw upon it at any time, with the approval of the superintendent. The formation of the habit of saving, so foreign to the tradition of the Indian, is thus especially emphasized in the outing.

The letters of both pupils and patrons are very suggestive, and present a graphic picture of the perfectly natural and sometimes close relations that are formed upon a basis of mutual service rendered.

"The best help I ever had," "I feel as if I should like to keep her always," "We shall be exceedingly sorry to part from her"—these are common expressions among those who employ our girls and boys.

"I am going to stay here five years and all the rest of my life," "I like these people around here. I just like to live here all time," "Tell my mother why does she want me to come home there for? What is she going to do with me? Is she going to teach me like this here? I think not"—such are some of the spontaneous phrases found in pupils' letters.

Nor are parents and kindred forgotten. No more unjust charge can be laid at the door of the system than the oft repeated accusation that it destroys the family. Pupils are required to write a home letter every month; they can write as many more as they choose. Nearly all lovingly inquire after absent sisters and brothers, invariably urging that they be sent to school. Many send money home—ten or twenty dollars at a time—of their own hard earnings. What a lesson to the poor and unthrifty parents! How much better to "help their people" by first learning to take care of themselves, and thus gradually becoming able to give genuine aid to others!

This plan of education in families—which strikes one as so simple, so almost obvious, that one wonders why it actually occurred to only one man—has been amply tried and thoroughly tested, and is no longer an experiment; it has been demonstrated to be a success. At the Indian Office it is justly regarded as "eminently successful." I am convinced that it has not received half the attention it deserves and that the public interest will be subserved by calling attention to a few significant facts.

First, then, the "outing," as conducted by Major Pratt, is an unqualified success. Second, the number of good homes open to Indian pupils is greatly in excess of the supply. Applications are denied by the hundred, and they come from almost all parts of the United States, although it is the policy to place pupils only within easy reach of the school. It seems likely that all the promising young Indians in the country could have found for them suitable temporary homes, and, beyond doubt, many of the homes might, in time, become permanent ones.

Third, they are welcomed into the public schools everywhere, and learn so much faster in competition and association with white children that, although attending less time than those who remain at Carlisle throughout the year, they

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MISSION INDIANS OF CALIFORNIA.

That Southern California was once peo pled by very many Indians, is well authenticated both by the testimony of very old Indians and by various proofs of Indian habitation in hills and valleys where no Indians have lived within the memory of living man. The ravages of disease and the evils of civilization, unattended by its safeguards, as is frequently the case among a people emerging from barbarism, have greatly depleted their number until today there are scarcely three thousand of them left, and the process of depletion is still going on. They are living in about thirty villages, ranging in population from a few families to three hundred of all ages, and are scattered over San Bernardino, Riverside and San Diego counties.

In choosing the location for their homes, there being at that time but few white people to dispute the possession of lands with them, they invariably settled at or near the water sources. Later experience has shown that this choice was not in all cases the wisest, for, while most of the reservations have some water, the onward march of civilization has deprived them of water supplies which science and capital have made both available and abundant, and also of lands which are the most valuable when irrigated. In consequence, they are for the most part confined to the poorer lands, which, as compared with the better portions of Southern California, are as skim milk to cream or even worse.

The Indians live, not in tepees or wigwams like the Indians of old, but in homes of more or less pretension. Civilization has made considerable progress among them, and just so far as they are able, they have adopted civilized ways of living. In the average home are found decent beds and bedding, table and tableware, in some cases a sewing machine, and even an organ. The custom of destroying dwelling and contents after each death in a family, which prevailed until recently, tended to keep the people in perpetual poverty, but as this relic of barbarous superstition is being dropped, their homes are gaining a more prosperous appearance. The tule reed wickiup is being displaced by the more comfortable adobe or frame house, and one by one what to white people are absolute necessities of life, are finding their way into Indian homes.

In this work of progress, the schools have accomplished a great and a good work. Besides the two contract schools, the one near San Diego, the other at Banning, both under Roman Catholic auspices, the government maintains ten schools for the children of the Mission Indians. One of these, located near Perris, is an industrial school, where the Indian children are clothed and fed, taught trades, music, and the ordinary branches of a public school education. Quite a number of the more advanced scholars have been transferred to the more advanced schools, such as Carlisle, Phoenix and Haskell Institute.

On the reservations there are nine day schools, of primary and grammar grades, located at the Potrero, near Banning; Sobobo, near San Jacinto; Martinez, near Indio; Pachanga, near Temecula; Cahuilla, Rincon; Mesa Grande, Agua Caliente, near Warner's ranch, and at Capitan Grande. These camp schools have been potent factors in the progress of the Indians generally. The teachers in every case are self-sacrificing, patient, whole-souled workers for the good of all the people in the reservations, not content with mere school-room routine, but ever seeking to lend a helping hand in the upward struggle of the people toward light and civilization. The order and the neatness of the schoolrooms and of the teachers' apartments are object lessons which have their effect on the Indian homes. The rudimentary knowledge of English is carried home by the children and is imbibed by the parents, greedily by some, unconsciously and even reluctantly by others.

Considerable difference of opinion is found among neighbors and friends of the Indian, and even among the workers themselves, regarding the ground which ought to be covered by Indian education. The utilitarian cries out against music and the higher branches and even against the Indian being encouraged in playing baseball and football. Of what practical benefit, say they, are these things to the Indians? Better teach them to make baskets, or some industry that will bring in money. On the other hand, the Indian needs to be roused from his stolidity. Brains and talents he has, but they need drawing out and development, and in the uplifting of any race, the better and the broader the education given to the brighter ones, the more capable leaders they will become, and the greater their influence upon their own people.

Southern California is practically without game or fish, two sources of food supply which Indians in other States enjoy. However, the Indians are children of Nature, and Mother Nature supplies them with articles of food upon which white people could not live. The Indians on the desert have a good supply of mesquite beans, which they gather each summer, grind into meal and then eat as mush, and it is a fact self-evident to all who have seen them, that Indians living on this diet are exceptionally fat, and their general health compares favorably with that of Indians living more as white people do. To them flour, sugar, coffee, etc, might be said to be luxuries, not necessities. Mesquite beans form the staple article of subsistence.

Those who live in the mountains gather acorns, which they know well how to prepare and make palatable, and acorn mush is relished by those able to purchase flour. Barley is generally considered unfit for human consumption. But the Indians roast it, separate it from the chaff, then grind it in a mortar and thrive upon it. In the Spring of the year the stalks of the Spanish dagger are gathered, roasted and when thus treated, have a taste not unlike that of green peas. Prickly pears, when properly treated, are eaten not only by Indians, but also by white people who have cultivated the taste. Those who have water to irrigate with, raise beans, corn, pumpkins, watermelons, peas and some deciduous fruits. The Indian of all peoples knows how to suit himself to circumstances. When he has plenty, he can gormandize beyond all telling and when he has little, he can live on less than white people would think possible. But a custom which is to be condemned, and one which leads to disease and death, is that of eating the flesh of cattle which have died of bloating, and in some cases even of disease. This cannot help but vitiate their blood, cause scrofula and break down the constitution generally. The custom is almost universal.

Like every other race and people, the Indian must have his seasons of social recreation. This he finds in what he calls a "feast" or "fiesta," though eating does not always form the principal feature, and it may be held only once a year or every week, as fancy dictates.

Indian fiestas are of three kinds. First, there is the fiesta which embodies ceremonials of his own old, native, heathen religion—for he has a religion of his own, distinct from either Catholicism or Protestantism. Such fiestas usually last a week, and consist of the feather dance, singing of old songs and recounting the old traditions. It is difficult to learn much concerning these old customs and traditions, for apart from the fact that many are ashamed of the old ways, the Indian dialects have changed in the course of time, being unwritten, and few can give any clear interpretation of their meaning. Among these fiestas is the fiesta of the dead. Each family prepares a doll or an image of the departed, dresses it in a new suit of clothes complete, and with much weeping and imposing ceremonial, casts it into a fire kindled for the purpose. Whether they think that the dead profit by these gifts thus burned, is difficult to say. In some cases, hundreds of dollars' worth of new clothing is thus burned while the living go barefooted or beg cast-off garments with which to clothe their nakedness. Such a custom is not only painful to contemplate, but it is marvellous that it has survived more than a century of civilizing influence.

Another class of fiestas are purely of a religious nature, being the manner in which the various saints' days are observed, though frequently the conduct of the participants is anything but saintly.

The third class of fiestas are those of Mexican origin, and are more of a secular nature. They are characterized by horse-racing, betting, gambling, dancing and all the other attendant evils. These fiestas usually attract the hoodlum element from far and near. The Mexican peddler is there, and if, under the innocent-looking fruits and other commodities in his wagon, he does not smuggle in contraband liquor, where does it come from? For the effects of liquor are seen right and left. The United States Indian policeman is always present, and on duty to prevent the sale of liquor and to maintain order; but liquor is seldom found excepting by the thirsty, and should even a dozen Indians be put into the calaboose for being drunk, all are ready to repeat the entire programme at the next opportunity. These fiestas are one of the greatest causes of poverty among the Indians, not only is money thus thrown to the winds, but much valuable time, which ought to be spent profitably, is worse than wasted. One Indian school-teacher, who related a pitiable tale of poverty among the people of her reservation, replied to the question, how many fiestas did your people hold last year and what was their duration? "Last year they held thirteen fiestas, each lasting one week" More than a quarter of a year spent in idleness and debauchery of the worst kind! This is enough to impoverish any people, and a government winking at such demoralizing practices by its wards is greatly to blame for the resultant evils.

In the spring quite a number of Indians go out shearing sheep. Usually some bright Indian secures the contract to shear as many flocks as possible and thus becomes captain of his band of shearers. Sometimes the women accompany the men, and they are gone from home for a month or more. The price paid is from 4 to 5 cents per head, and an expert Indian can shear sixty head in a day, and even more. Not bad wages by any means! But as a rule they get liquor, and what is not spent in this way, is gambled from them by sharks, so that they return home more demoralized and as poor as they went out. It will be an undisguised blessing to the Indian when sheep shall have been driven forever from Southern California.

Basket-making is a purely Indian industry, and one which brings many a hard-earned dollar to the most deserving. These baskets are made almost exclusively by the older women. A woman of 50, even, will frequently decline to make baskets, saying, "I am too young!" The baskets are made of small coils of straw, bound with willows of tender growth, often prettily colored with native dyes Various points enter into the question of the value of the basket, such as smoothness, closeness of weaving, size and shape, and quality of dye used. The native dyes being difficult to prepare, the women are sometimes tempted to use diamond dyes, but the value of the basket is always lessened thereby, for the native dyes are more durable Patiently these women sit, day in and day out, working sometimes two weeks on a basket which sells for a few dollars. However, the few dollars, added to the husband's earnings, means more to the Indians than the purchaser can imagine. As work-baskets, button-baskets, card receivers, waste baskets and photograph trays, these articles are useful and ornamental. If purchased through the teachers of the Indian schools, better values are received, and the Indians always receive the full value of the prices paid.

Mexican drawn-work is also made by many of the women. The designs are generally handsome, and the effect upon apron or handkerchief chaste. To those inclined to assist the deserving, no better avenue is opened than by encouraging these purely Indian industries.

The government has provided the Indians with wagons, plows and other farming implements, besides wire with which to fence their lands, and in time past much seed has been furnished them. The result of this industry varies necessarily with the location of their several reservations, quality of soil, etc. Last year the general drought was hard on Indian farms, as well as on all others. But in spite of last year's failure, and in spite of no seed being furnished them this year by the government, many Indians have purchased seed for themselves, and their little farms are looking very promising since the last rains. In some sections where neighboring whites grow deciduous fruits, the Indians have become expert orchardists, and this industry has been adopted on reservations where climatic conditions will permit. One Indian was found who last year set out 700 apricot trees, and last week they were found to be thriving well.

But not all reservations are situated favorably for agriculture. Cahuilla Reservation lies at an elevation of nearly four thousand feet, and frosts visit it both too early and too late to make any industry excepting cattle-raising possible. The Indians, however, own scarcely any cattle of their own, and unless they be permitted to pasture white men's stock on shares, it is difficult to see how they can derive any benefit from their reservation.

The government proposes to give each Indian who is the head of a family twenty acres of arable land, with all the water that circumstances will permit. The Indian is to receive this land as his, and to receive papers attesting such ownership. But the land is to remain inalienable for a period of twenty-five years, at the end of which they are to receive deeds therefor. That their lands should remain inalienable is absolutely necessary, for in no other way can they be protected against being shiftlessly squandered and the Indian reduced to destitution. The Indians have now reached a point where this giving of their lands to them in severalty should be pushed. They are ready for it. They practically hold their lands in severalty as it is, and when once each little ranch is properly surveyed and staked, and the Indian is assured of permanent possession of the land he cultivates, industry and thrift will be vastly stimulated. And that which stimulates industry should be encouraged As wards of the government they have been coddled and carried as babes in arms, until it is surprising that there is any manhood left in them. But that there is good foundation to hope for future growth in independent manliness is evidenced by the following incident:

Hearing that the Indians were suffering and needed help, a former Indian agent wrote to a friend living and working among them, inquiring as to facts and offering help. A formal council was held, and the offer formally discussed and answered. In substance the reply was: "While thanking our friend and former agent for his kind offer, we would remind him that we have never needed to have food issued to us by the government, and we do not need it now.

The more intelligent of the Indians themselves understand that the future welfare of their people depends largely upon their learning self-reliance. "Give us our rights," say they. "Give us our lands. Give us the privilege of voting, and let us take our places beside the white man. And while some Indians will go to the wall, this treatment will bring the greatest good to the greatest number of our people. So long as the government gives us everything, many of our people do not try to help themselves, but fold their hands and wait to be helped. Just as soon as they learn that they must help themselves, they will do it, and not before."

This is a common-sense view, and one which is endorsed by the workers in the force whose length and quality of service renders their opinion especially valuable.

That the present generation is far in advance of the last is plainly seen, and it does not require the roseate-hued glasses of sentimentalism to see that the rising generation will be many paces in advance of their parents, when their day shall have fully come.

WILLIAM H. WEINLAND,
in Los Angeles Times.

Every Day Doings at Carlisle

Miss Schaner, of Shippensburg, has joined our teaching force.

The ring of the skate iron on clear ice is music in the ears of our boys and girls.

Mr. and Mrs. Bellows, of Philadelphia, have joined the school force as cook and assistant.

Superintendent Allen, of the Albuquerque, N. M. Indian school, was among the month's visitors.

Mrs Esther Dagenett, (Carlisle, '89,) is teaching in No, 4 Hers was the first class graduated at Carlisle.

The choir will hereafter sit upon the platform, which may be regarded as a distinct improvement.

Mr. Dagenett is visiting boys on farms. He reports bad roads and bad weather, but generally good boys.

Dr. Hallowell, for many years a medical missionary among the Mission Indians of Southern California, was a recent visitor to the school.

Miss Hulme, for nearly six years in charge of our sewing room, has resigned. Mrs. Canfield has arrived from Phoenix, Arizona, to take her place.

Several of our older girls have been learning scientific dress-cutting and fitting from Mrs. Livingston, of Washington, D. C., who spent some time here for the purpose.

The Board of Managers of the Todd Hospital, in town, have expressed their hearty thanks for the handsome wall-stand presented to the hospital by friends at this school.

Rev. J. J. Neave, of Sydney, Australia, and John Watson, a Friends' missionary for many years among the Indians of the Indian Territory, addressed the school one evening last month.

Miss Estelle Reel, Superintendent of Indian schools, has lately honored us with a stay of considerable length. Miss Reel is a warm friend to the "Outing System" as will be seen by her article on our second page.

Mr. Elmer Snyder, who for five years has been the head of our tailoring department, has resigned and gone to Lewistown to start in business for himself. Mr. G. M. Shelley, of Terre Haute, Indiana, is the new incumbent.

The annual banquet given by the foot-ball team to employees and other invited guests, took place on the last Saturday in January in Y. M. C A. hall, which was decorated for the occasion in the school colors. The occasion was a very pleasant one, with music from the school orchestra, excellent refreshments and good speeches.

Two ex-Captains and a Captain-elect were first called upon by Mr. Thompson as toast master, and after they had told how much football had done for them personally, and for the boys in general, and dwelt upon its broadening effects, Major Pratt emphasized these advantages and told of other good results of their work, such as our fine athletic field and the meeting this year of a deficit of $5,000 on the purchase of the school farm.

Mr. Standing followed with a witty speech, in which he admitted the good to be found in a game where bumped heads and bleeding noses are the most obvious features, and closed with saying that he hoped the team would not be satisfied with coming up to the "Standard," but would soon become "Invincible."

The School Band, under Mr. Dennison Wheelock, with Miss Zitkala Sa of Boston as violinist and Messrs. Pew and Velder as managers, will make a tour of the country, beginning about the middle of March, for the purpose of raising money to defray the expenses of the Band to the Paris Exposition.

The "send-off" will be at Washington, D. C. in the latter part of next month, at a meeting of the Longfellow National Memorial Association, which counts among its promoters many men of national distinction. The object of the meeting is to raise funds for a monument at the national capital to the beloved poet. Well known men and women will recite selections from Longfellow, and the President of the United States has consented to preside. The Carlisle School Band will furnish the music.

From among a large number of endorsements secured by Mr. Wheelock, we select the following extracts:

Ex-Senator Dawes says:

"Encouragement in that line of pursuit in which they are showing such remarkable capacity, as well as in every other phase of active life, is of the utmost value in fitting the race for its proper place in the citizenship of the country."

General Eaton says:

"Many believe the Indian has no music in his soul or life. Your band of Indians, led by an Indian, that I have heard so often render the best music with great effect, will, wherever it goes, illustrate the capacity of the Indians for music, and educate the public in a knowledge of that fact."

From Congressman Mahan:

"You play music of a high order with great skill. I consider your rendition of same almost perfect. But few of the first-class bands in our country excel yours."

From Dr. Harris, Commissioner of Education:

"I had made up my mind deliberately that German music could not be addressed successfully to the minds of people belonging to the tribal civilization, and to other civilizations below the horizon of Europe. Judge of my great astonishment, therefore, at finding that pieces of Beethoven, Liszt, Schuman and others were played with technical correctness joined to real feeling and such tone coloring as to show an appreciation of the deeper meaning of the music. I am glad that you are bent on sending this orchestra to Paris the coming summer, feeling that it will be an honour to itself and to the country, and excite the enthusiastic sympathy of people abroad."

From Indian Commissioner Jones:

"Your project to send your very excellent Indian Band on a tour through the various cities of the country for the purpose of demonstrating the qualities of the Indian in music, and for securing funds to pay the expenses of the Band to the Exposition at Paris, meets with my cordial approval."

Outing Letters.

FROM PUPILS.

.... I am by myself; not like others who every now and then get money and presents from parents; but I am just the opposite. I have only mother left, and I always like to give or share my earnings with her, who is always glad to receive a little help from me

I am glad to say every body is good and kind to us. No one thinks we are "only Indians, and let them go"; we are every one on the same level. We are both well and growing fatter; we like our work and the place is like home.

..... He is so good to me. I feel like as if I am at my home. I always think that Mrs. ——— is my mother and Mr. ——— is my father; and I am always thinking that I am the only one in Bucks County have a very good country home. Maybe somebody else I don't know.

I had a very pleasant Christmas and hope you had the same. I got thirteen Christmas presents, and got very nice presents too. .....I am trying to study hard and learn all I can while I am out. What do you think I got in my conduct on my school report? I got a hundred in conduct.

.....I am getting along very nicely at home and at school. I am very fond of my teacher, my class-mates and school-mates. Sometimes my pale-face brothers and sisters get little warm for me, but I managed to keep up to them. I never like to go to school in my born days as I do this fall. .....I hope some boys or girls all like their teacher as well as I do. I tell them if they do, they will learn as fast again. I am sure that she is fond of me and tries her best to teach me. I do all I can to please her. I would not mind if I could stay out another winter and go to school to her if she is teaching again. But I am afraid she will get married in the spring. Then I will rather be at Carlisle.

I am used very well at home too. I cannot find no fault. They use me as a member of the family, and I am glad that I do not have to run around for work or a place. For I got a postal the other day and it was from Mr ———, wanted me to come up some time; wanted to see me, so I went up on Friday night.

He ask me what I was going to do by spring time. That shows that I am not homeless. I never find fault at that place either; he is a nice man.

.....I appreciate my home very much, as my folks are very kind to me. I shall not go home but remain in the east, among the civilized people. Five years don't seem long at all. I shall do my very best in every line.

I am satisfied with my new country home. I am well, and well acquainted with the people what's living near. Country folks seem to be well satisfied with my behavior. I started going to school fifth of December. It is a very good school and I have an excellent teacher.

.....I am one of the girls that came with Pima children, and I have two more years when my time will be up; but I don't think I'll go home because I don't feel like to be at home. I had rather stay and learn as much as I can—that's what I came to school for I am also trying to do what is right while I am out here with my country folks.

.....I am very glad to say that I like my country home very much. I am attending church and Sunday School every Sunday. I have been out in the country about a year and a half.

I received your letter and I do not want to come back to school. I am willing to stay out. I like my country folks very much. They are very kind to me and they say they would like to have me stay. We have the nicest little baby; when I first came she could not creep, but now she can get around like everything. So I am going to stay all winter.

Dear school father, I must tell you about our nice home. We are well contented and happy all the time. We live on a large farm. Mr. ——— keeps a creamery; he has 35 cows, with many other stock. .....I have been trying hard to keep up in my grade, and know that I have gained a lot since I have been to school in the country.

.....I did not expect any wages when I started for school, but Mrs. ——— has kindly offered to pay me $2.00 per month. I arise very early on Monday mornings and get my washing all out on the line by 7 or 7:30 o'clock, and get my milk-cans washed and put away.

I have to hurry around to school, and when I get there I learn as much as I can. Beside my regular studies, I have taken up algebra, and find it very interesting.

I feel as happy out here at my farm home as anybody at Carlisle, and do not regret coming out again. This is my third winter in the country, and my fourth year under your care. It seems but a short time and I feel that I have learned a great deal.

.....Well, I am getting along well with my lessons; trying to do with all my best; so with the rest of the Indian boys who are around here. And now to-day we all felt more joy, and had a jolly time on the way home from school. To throw snow ball each other and had a good time and wishing to have more snow.

FROM PATRONS.

..... I would like to have the same boy that I had last year. When he went away, he said he would like to come back this spring. I would like to have him, as his conduct was perfect while he was with me.

I would like to keep ——— ——— through the summer, as he is used to the work and I have been very well pleased with him. I will raise his wages; and I would also like to get another small boy, one that can help in the house and do other light work I would like one from the same tribe as———, as they have very good dispositions.

I would like to have ——— ——— again. We all liked her and I learned to love her as a sister. I write early so as to be sure of getting her.

I feel lost without one of the girls, having had them so long. I feel all the time as if one of the family were away.

....We would like very much to have ——— come to us again if she goes out. She is a girl we know we can trust in every way —honest and truthful and very neat.

...——— is learning our ways of cooking very nicely and will make a good house keeper some day, I think.

...——— is a very good girl, kind and obliging, and seems to try to learn all she can; and we think she is progressing fairly well with her studies.

... ——————— has done very nicely this month. She cooked our New Year's dinner beautifully; she is a good girl.

..I am exceedingly sorry that ——— 's health compels her to return. She has been very faithful in her work, and I can give her nothing but praise.

....——— is doing very well; he is a very happy boy and we like him.

... ——— has not missed a day, and studies every evening, sometimes till eleven o'clock. He has a good teacher, one that tries to get the boys along, and he is in good health.

...He has been a good, willing and obedient boy.

...I never had a better behaved, more diligent and earnest pupil, and am very sorry she must leave school; but I have lent her all her books and requested her to study them whenever she found opportunity. —TEACHER.

.... ——— is young and needs training and already shows signs of improvement.

—— is a very steady worker and seems very much interested in learning. She is exceedingly kind and polite, except she does not get along well with ———.

..... She will never be brilliant, but has such a determined will to get through anything she undertakes.

....She has always been an obedient, diligent and kind-hearted girl. I am sorry she cannot remain with us longer.

... We would like to keep her all winter, or as long as you are willing to leave her with us. She is very well, is growing fast, and is learning what will be useful to her in the future. My mother as well as myself take great pains to explain everything to her, and teach her to do everything she does, well.

....It gives me pleasure to speak in highest terms of the conduct and application to work of ——— ———, now attending this school from the school at Carlisle. Her attendance is regular, her preparation of lessons equal to the average, her conduct satisfactory.

TEACHER.

.... I regret that she is not able to continue her school here longer. She made great progress; did as well and better than many of the white children. She loved her school and teacher. She knew that I had explained her condition to you and was expecting to hear from you what to do for her, yet she seemed sad when she knew she would return; is very much attached to the children, they are fond of her. We all like her. She has been good-natured and obedient and has borne her affliction patiently.

The Indian Field.

FROM FORT BIDWELL, CALIFORNIA.

I think it would be a splendid arrangement to have a representative publication that could be relied upon to give the news concerning the Indian work, and will do what I can to help make the RED MAN that journal.

This School was opened April 4th, 1898, in the old Army buildings. There are 22 buildings, not including the wood houses and other small outhouses. There are now employed, Industrial Teacher in charge, Teacher, Matron, Seamstress, Laundress, Cook, and Farmer&Carpenter. 56 Pupils are in attendance, with a prospect of 6 others this week.

Jan 10, 1900 HORTON H. MILLER.

FROM SEGER INDIAN SCHOOL, COLONY, OKLA.

This school has been visited since the beginning of the year with mumps, chicken pox and whooping cough, and is now undergoing vaccination in anticipation of small-pox, which prevails in some parts of Oklahoma.

The new two-story brick employees' cottage has lately been occupied. The new brick office will soon be ready for occupation. Then the "knee pants boys" or the kindergarteners will move to the Girls' Building, and the girls will have a room fitted up for a library and reading room.

The new brick and stone hospital is fast going up, with but one paid white employee. Two Indians are laying brick, and two carrying the hod. The brick used was made with Indian labor.

The late order of the Indian agent, requiring educated Indian men to cut their hair or get no rations, caused many young men to part with their cherished locks

These Indians draw rations for one month at a time. It is now two weeks until their next issue and many are out of rations. Those having fine carriages are riding over the country, buying chickens and turkeys to tide them over until the next issue. Last summer they missed a good chance of raising them for themselves. I wonder if they will think to raise chickens another year! Perhaps they would, if the Government did not feed them. JOHN H. SEGER.

Jan. 13, 1900

FROM HASKELL INSTITUTE, LAWRENCE, KANSAS.

The chapel and the lavatory buildings have been completed during the year and add greatly to the comfort and pleasure of the pupils. The basement of the chapel building, a room 90x50 and 16½ feet in the clear from floor to ceiling, is just now being fitted up for gymnasium purposes. The pupils will here be given regular systematic physical training.

The lavatories are 40x32 feet and two stories high. In the lower stories are the latest and best system of closets and lavatories, and in the upper stories spray and plunge baths.

The residence for the physician, begun last year, has been completed. A modern nine-room residence—of which a full description was recently given in the Leader—was erected during the past summer for the superintendent.

Many other improvements, such as the building of new walks, new fences and general repairs, have been made.

The completion of the new buildings and the remodeling of the old ones has increased the capacity of the school, and has made it possible to enroll a larger number of students than ever before, the average attendance for the last month having been 600 Even with the increased capacity the demand for enrollment has been such that hundreds of students have been turned away.—[Indian Leader.

FIELD NOTES FROM MINNESOTA AND DAKOTA.

In my recent trip to the Sioux country after pupils, I visited first the school at Flandreau, S.D. Here is an exceptionally fine plant—one of the best in the Indian field. The new academic building lately completed, is one of which most any western college would be proud. There is electric light, steam heating and all modern appliances. There are not enough shops, however, for the teaching of the various trades.

The location of this school is a good one—healthy and attractive. It is close by the live little town of Flandreau, South Dakota, a few miles from the Minnesota line. The school was not full at the time of my visit, but has accommodations for 200 pupils, who are mostly Sioux and Chippewas. Nearly all in the advanced grades wanted to come to Carlisle, after my talk to them, and the superintendent readily gave his permission, but for only three was the parents' consent obtained.

Birch Cooley is a scattered Indian settlement on the site of the old Sioux reservation in Minnesota. A few years ago, there was a special appropriation made for the benefit of these people, and they bought here small holdings of twenty to forty acres apiece, upon which they have built comfortable little homes. They support themselves mainly by cultivating the land, hiring out during the winter months. There is an Episcopal mission, with two lady missionaries, Misses Salisbury and Whipple, and a native minister, Henry St. Clair. Napoleon Wabasha, sole surviving son of the famous chief of that name, is also one of their preachers. The ladies are in charge of one of Miss Sybil Carter's lace schools.

There is a small Government day school, from which a number of the older boys and young ladies asked to come to Carlisle, but most of them were discouraged from doing so. Two young men came.

I went to see old Good Thunder, a friend of my father's and a member of his clan—the Leaf-Dwellers. Good Thunder will be remembered as one of the principal rescuers of over 200 white women and children at the time of the Minnesota massacre. He is now a man of about 85 years of age—well preserved for his years, and his mind still clear. I met him walking home from town with his wife—a distance of two miles. He was one of the few men who before the outbreak cut his hair, in sign of his willingness to adopt the white man's way.

There are many relics of those days still remaining. The stone warehouse still stands, and a few Indian houses built of brick. My father's home, where I first saw the light, and from which we fled into Canada in 1862, is the site of a fine farm. The farmer pointed out to me some of the caches where the Indian women used to bury their potatoes and corn. He did not know what they were, but I could tell him. I went down in the river bottoms to the old maple camp where my grandmother made sugar every spring. It is now a pasture with the stumps of trees still visible. Granite pillars or "markers" stand in many places, to commemorate the slain in that dreadful day of uprising.

I proceeded to Springfield, S. D., the site of Hope School, recently transferred to the Government by Bishop Hare, and reached there on a Saturday evening. Early Sunday morning I crossed the ferry to the Santee agency in Nebraska. Here are about 1000 Sioux. They were first reached by the churches, and have been largely utilized as teachers and missionaries among their wilder brethren

I was cordially welcomed by Dr. Riggs, at his Congregational mission school, and made an address at the afternoon service. The school is not full at present, owing to lack of funds. There is also a Government boarding school. A small party of children was secured.

Santee is the mother of the Flandreau colony. Really the most enterprising of the young people seem to have gone away, and those who are left are not making the progress that one would expect. They have been full citizens for years, and draw few rations or none. This agency should be broken up and the people scattered.

My next visit was to Crow Creek, further up the Missouri River. The people here are doing what they can, but lack of rain is the great drawback. The reservation is not large enough for stock raising, and that is really all it is fit for. The school is better than that at Santee. Miss Fremont, a Carlisle graduate, is one of the teachers.

I found a good school across the river at Lower Brule, where the superintendent had "robbed the cradle and the grave," so he said, to keep his number full Mr. Tyndall, teacher of the intermediate grade, is a graduate of Carlisle. There are only about 450 people left at this agency. The church of the Rev. Luke Walker, a native Episcopal minister, was burned to the ground last fall, and at the time of my visit the new building was almost completed.

I left Chamberlain for Carlisle with ten pupils from Crow Creek.

C. A. E.

Personals.

Mr. C. A. Warner, Indian agent at Fort Hall, Idaho, died recently. Mr Andrew F. Caldwell, of Pocatello, Idaho, has been appointed his successor.

Miss Botsford has resigned her position as superintendent of the Pottawatomie school, Kansas, and is teaching in the public schools of Fort Dodge, Iowa.

Mrs. Ann E. Burkhardt, seamstress at the Fort Bidwell, Cal. school for the past two and a half years, has been transferred to Fort Lapwai, Idaho. Mrs. Bettie Miller is filling the vacancy

Clyde L Pitman has been transferred from the Crow Agency to the position of copyist in the Indian Bureau. Mr. Nathan S. McIntosh has been transferred from the Standing Rock Agency to a copyist position in the Bureau.

Martha Whelan, asst. matron, Grand Junction, Colo., has been tranferred to Fort Sill, Oklahoma, as nurse

Maggie O Keefe, seamstress, Ft. Lapwai, Idaho. is now matron at Grand Junction, Colo.

Bertha Standing, seamstress, Grand Junction, Colo , has been transferred as seamstress to Vermillion Lake, Minn.

Dr. Walter K. Callahan, physician, White Earth Agency, Minn., is now physician at Fort Shaw School, Mont.

Harry Throssell, asst. teacher, Santa Fe, N. M., has gone to Albuquerque, N M.,

Julian M. Collins, teacher at Tesuque day school, N. M., has gone to Ft. Lewis, Colo.

Frank W. Long, farmer, Otoe, Oklahoma, has been transferred to Pawnee, Oklahoma.

Jennie H. Benefiel, cook, Navajo, N. M., is now laundress at Moqui, Ariz.

Della R. Bratley, housekeeper, Rosebud Day School, S D , is now seamstress at Cantonment, Oklahoma.

Mary Zielian, seamstress, Moqui, Ariz., has been transferred to Rosebud, S. D.

Hattie F. Eaton, teacher, Rosebud Day School S. D., is now female industrial teacher at Rosebud Reservation, S. D.

C. M. Gilman, industrial teacher, Yakima, Wash , has been transferred to Fort Spokane, Washington as Engineer.

Worlin B. Bacon, Supt. Colorado River School, Ariz., is now Supt. at Quapaw, I. T.

Elvira T. Bacon, matron, Colorado River School, Ariz., is matron at Quapaw, I. T.

Mary Fennell, teacher, Baird School, Calif., has gone to Hat Creek, Calif.

Laura W. Carruthers, asst. matron, Sisseton S. D., has gone to Cherokee, N C.

Mattie L. Adams, principal teacher, Vermillion Lake, Minn., has gone to Rosebud S D

Francis M. Neel, Supt. Quapaw, I. T , and Minnie Y Neel, matron of the same, have gone to Colorado River, Ariz.

APPOINTMENTS

Wm. J. Peters, Mich., Tailor, Fort Shaw, Mont.

Sarah I Sampson, Mo., Laundress, Crow school, Mont

Genie A. Hunt, Calif., Sloyd Teacher, Phoenix, Arizona.

Baron DeK. Sampsell, Washington, D. C., Wagonmaker Phoenix, Arizona.

Ethel Dennison, Ariz., Cook, Navajo, N. M , school.

Minnie Bays, Oklahoma, Cook, Pawnee school, Oklahoma.

Emily S. Shawk, Mont., Seamstress, Fort Hall school. Idaho.

Mary V. Barclay, Kansas, Seamstress, Mescalero school, N. M

Hattie A. Warner, Wis., Seamstress, Ft Berthold school, N D.

Julia E. Cooley, Wyo., Cook, Rapid City, S D.

David L. Maxwell, Okla., Farmer, Otoe school, Okla.

Edgar Garret, Kans. Painter, Chilocco school, Okla.

Wm. R. Preston, Calif., Engineer, Perris achool, Calif.

Anna R Carpenter, Okla., Laundress, Pima school, Ariz.

Carrie E. Steward, Minn., Seamstress, Blackfeet school, Mont.

William E. Freeland, Mo., Teacher, Chilocco, Okla.

Edgar B. May, Wis., Engineer, Fort Berthold school, N. D.

May Albright, Kans., Teacher, Quapaw school, I T,

Walter K. Hilton, Idaho, Shoe and Harnessmaker, Ft. Hall. Ida.

Morton D. Colgrove, Kans., Farmer, Cheyenne River school, S. D.

Mary J. Wheelock, Baker, Morris school, Minn.

Joseph E. Weller, Asst. Engineer, Osage, Okla.

Maggie Owen, Laundress, Otoe, Okla.

Naomi Kohteu Laundress, San Carlos, Ari.

Nora Powell, Laundress, Blackfeet, Mont.

Nancy Reeves, Matron, Round Valley, Calif.

Peter Kalama, Electrician, Warm Springs, Oregon.

Rose Wolfe, Asst. Matron. Sac and Fox school, Okla.

From Washington.

Chief Johnson is here from Alaska. These people live by fishing and hunting, but now the white people are destroying all their game and they want a law passed to forbid it. They say also that their property is not safe, and the whites are driving them from their homes. The chief has no interpreter and he understands but very little English.

Major Anderson, agent in charge of the Colville Indian reservation in Washington, has gone to the national capital with three of their principal chiefs and two interpreters, to present the claim of these Indians for payment for land ceded to the Government in 1891.

The chiefs are Lot, Barnaby and Orpan-ghan. Lot, the head chief, is about 70 years of age, and while he has no record of war and pillage, he is none the less famous. "He has never been at war with the whites, and from the time of the advent of the first white settlers into the inland empire Lot has been friendly," says Agent Anderson.

While the Coeur d'Alenes, who were war-like Indians, were paid large sums for their surplus lands, the Spokanes received nothing, and hence this journey to the "Great Father" to ask for what they regard as simple justice.

The Indian Appropriation bill passed the House February 3. The total amount carried by the bill is $7,328,000; being $172,000 less than last year.

An appropriation of $300,000 was made for continuing the work of the Dawes Commission, to the end that Statehood may be hastened in the Indian Territory. The original estimate of the Commission was for more than double the amount, and Mr. Cannon of Illinois and others declared themselves in favor of the larger allowance. In the course of the discussion, more than one member paid a hearty tribute to the indefatigable interest and clear-headed services of the Massachusetts ex-Senator, notwithstanding his advanced years.

Senato Dawes' Commission is doing its full duty in the Territory. It was the opinion of members of the Commission that their work would be completed within five years.

After the annual debate upon the subject of Government appropriations for sectarian schools, all appropriations for contract schools were finally dropped, with the exception of $20,000 for the Hampton Institute in Virginia, which is continued on the ground that Hampton is not a sectarian school, and is doing a superior work.

This action was expected, and is in accordance with a clause in the Indian Appropriation bill of last year, providing that the amount so apportioned should be "the final appropriation for sectarian schools."

An interesting discussion took place upon the question of disbursing to the Alsea and Siletz Indians on the Siletz reservation in Oregon, their pro rata shares of the permanent fund of $100,000 which is held to their credit in the Treasury of the United States.

It appears from statements made on the floor by Mr. Tongue of Oregon and others, that these Indians, 485 in number, are all English speaking, living in houses, owning good and productive farms, citizens and voters and perfectly capable of managing their own affairs. The money was shown to be their due under the treaty as soon as they were found capable of expending it, which they were finally authorized to do. As Mr. Tongue remarked, this will "cut the string between these Indians and the Government."

Mr. Sherman of New York, Chairman of the Committee, made the following statement in the course of debate:

"The burden that is imposed upon us by the care of these and other Indians, is not a legal but a moral obligation..... This burden does not increase, but decreases year by year. We are paying less. We shift the amount that we expend for these people. Less is paid for rations and more for books. We are educating more than 25 000 where 25 years ago, we did not educate 5,000, and as the light of civilization and education is spread among them we have to do so much less in the way of rations, clothes and material help. The burden, as I said before, is not increasing but is steadily decreasing."

Indian Folk Tales.

BY OUR STUDENTS.

The Creation.

A long time ago, the old Indians used to wonder why they were darker than the white people, and lighter than the negroes. So one old chief gave his ideas about the matter. He said when God made the first man, he used mud and clay, and dipped him into water to help in shaping him.

After he was modeled in the proper shape, he was set in the sun to dry. The second man was made in the same way and dipped into the same water. This time, however, the water was a little dirty, and consequently this man couldn't be as white as the first.

Therefore the Indian is darker than the white man. The third man was very dark, because the water had been used so much before his turn came. For this reason the negro is the darkest. M. E. P.

Legend of Standing Rock.

A Dakota maiden had met a young Ree under peculiar circumstances. Although the two tribes were always at war, they had a strong affection for each other and in time were secretly married.

Although living far apart, the Indian maiden used to travel the long distance to see her husband.

It happened one time, when a more than usually bitter war was waged against the Dakotas, this maiden traveled the distance to see him and for a while sojourned in the enemies' camp. When she was found out to be a hated Dakota, all precautions were taken to prevent her escape.

But little did they know this woman's instinct in detecting the danger that always confronted her.

No sooner had she found out that her identity was known than she made a plan of escape, and before midnight of the same day was far out on the prairies making her way toward the habitation of the Dakotas.

The next morning the Rees, in their dismay, found that she had escaped and with all haste they started to overtake her.

Finally far away in the distance and near the "Muddy River" was seen the outline of this brave woman and her baby. With increased speed the Rees came up and to their great surprise found her transformed into a rock. J. B.

The God of Colors.

One day after a great thunder storm the god of colors seated himself at the end of a rainbow, and called all the fowls and animals to him and asked them what color they would like their blankets to be.

And so each fowl chose the colors in which he thought he would look the handsomest, and the god artist painted him with the tints of the rainbow. He likewise painted the animals, letting each have their choice of colors, in which they were very particular to select such colors as would be to their advantage while trying to escape the hunters.

When it came to the choice of the coyote, who is known as a greedy animal, wanting all of everything, he asked the god to paint him with all the colors of the rainbow, thinking he would have the the handsomest blanket of all. The god painted him according to his wish, the result of which was the mixture of colors was a dirty grey.

After having finished painting them, he concluded he would give them a feast to see how well they looked in their new blankets. He bade them close their eyes and dance around him while he sang, "Brothers, if any of you open your eyes, they will become red."

After dancing around quite a number of times the white rabbit became very anxious to know what was going on, so just as he was passing where he thought the god could not see him, he opened one eye and stole a look. He was caught, and with the red of the rainbow his eyes were painted. That is the way the white rabbit is said to have gotten his red eyes.

M. L.

The Battle.

On a certain day a great battle was to come off between a bear and a skunk.

Each chose his help, and the weapons that were necessary for the battle. The bear chose a wild hog and placed him under a large elm tree where he was covered with leaves.

The skunk chose for his help, a young kitten.

When the day came for the battle they were both prepared and met at the place that they had agreed to. Only a bear at the top of the large elm was to be seen by the skunk and his army. The battle at once began. The bear shot several arrows at the enemy, but they didn't do any damage. Meanwhile, as the little kitten saw the leaves moving, which was caused by the breathing of the hog underneath, she ran in a playful manner and caught the hog by the nose.

This made him squeal, as if he was dying. The kitten was also frightened and made its way up the tree where the bear was. The bear thought this little kitten must be powerful to kill his mighty helper and he thought the best thing for him to do was to let himself fall and kill himself. This is how the battle ended.

W. G.

The Fox and the Skunk.

Once upon a time two great hunters, a fox and a skunk, met at the base of a mountain. Each had around his waist a string of rabbits. They soon were acquainted and both agreed that they should have a race around the mountain, and the one who should win the race should have all the rabbits to eat by himself. Before starting, they dug a hole in the ground and threw the rabbits in and built a large fire on the top of it

The great race came on, but the skunk knew that he couldn't run, so he played a trick on his friend. The fox said to his friend, "You start first, I can overtake you in a short time any way," so the skunk started and as soon as he was out of his friend's sight he crawled into a hole under the rock and stayed there until the fox went panting by. Then he went right back and took all the rabbits out of the fire leaving nothing but the tails sticking out from under the ashes so as to play another trick on the fox when he came back. The skunk took all the rabbits with him to the top of the mountain and had a great feast.

He was watching for the fox at the same time. After awhile there came the fox panting as hard as he could and supposed himself the winner. He stopped short and made some sort of noise for joy and began to dance around. He then went under the tree to wait for his friend to return. All this time the skunk was having a great time watching and laughing at the fox. He laughed so much that he rolled over and over on the ground. "Well," says the fox, "I can't wait any longer for my food," so he began to unbury the rabbits, but as he pawed in the fire nothing but ashes and tails flew on each side. "Where are the rabbits?" he exclaimed, as he fell back with great sorrow and disappointment and began to cry. The skunk sneezed purposely and the fox heard him and said, "Where are you?" but the skunk kept quiet and sneezed again. This time the fox saw him and he started for him at once. The skunk went into the hole but the fox knew just where to find him and he said to himself. "I'll fix you." He made a large fire in front of the hole so as to suffocate the skunk. Instead of that the skunk played another trick, he kicked the fire on the fox which turned his eyes inside out and cooked him well and then the skunk came out and laughed at him, and went away with a head full of many tricks. L. S.

Why the Bear has no Tail.

One winter day a hungry bear, going along the creek, thinking how he should manage to get something to eat, at last happened to smell something that made his mouth water.

He looked all about him and soon saw a fox, sitting upon a slanting tree eating fish. The bear said to the fox, "Say, friend, your meal smells so good it makes me hungry. Would you be kind enough to give me a piece of your fish?"

The fox said, "This is all I have, and it tastes so good that I feel like having it all myself, but I can tell you how and where I got it."

The bear asked the fox if he wouldn't come down and show him, but the fox refused to do so unless he agreed to give him some of his fish. The bear finally agreed to give him half that he caught. Accordingly the fox took him to the creek and told him to break the ice. After this was done the fox told him to put his tail into this hole and sit there until he was sure of hauling out a big load. The bear obeyed and sat there patiently waiting for a long time, while the fox would go away and come back, to advise the bear to try whether he had a good load yet. But every time the fox would tell him to wait a little longer; he repeated this several times until he felt sure the ice had frozen so solidly that the bear could not pull out his tail, then he told him to try.

They both worked hard but all in vain, so the fox said he would go and look for help. The bear pleaded for him not to, but the fox would not listen and ran about the neighborhood and gathered all the dogs who followed him to where the bear was. Then the dogs attacked him and in the struggle the bear broke off his tail. This is the reason the bear is with out a tail at present. M. W.

The number of Indian territory papers that favor single statehood is on the increase. Most of the Oklahoma papers favor the plan.—[Osage Journal.

The secretary of the interior has decided that the courts of the Indian have exclusive control of the lease question. This does away with one source of much contention.—[Osage Journal.

Continued from 2nd page.

easily keep up with their classes, and are often able to skip a grade.

Fourth, only two things seem to be essential for the adoption of this system on a large scale—preparation and supervision.

The necessary preparation of the children can be had in a year or two at any good Indian school; for the rest, executive ability and experience are all that is required.

It has, indeed, been proposed that all of the large non-reservation schools should follow Carlisle's lead in this matter. A few have attempted it, but the number so far sent out has been very small. Nothing is easier than to find difficulties and advance objections. This thing can be done, but it takes force and initiative to do it. It must be made more than a mere voluntary adjunct to Indian schools.

Why not have a National Bureau of Outing, whose function it shall be to select pupils from all reservation and other schools, and place them, for terms of one or more years, in selected homes and families, where they shall be required to attend the public schools? I believe this plan to be entirely simple and feasible. It has virtually been approved by Congress, and calls only for executive action. The head of the Outing must have the same authority to control pupils and compel attendance, when necessary, that is possessed by the officers of the Indian schools. The pupils are self-supporting while out, so that the expense is much less than for any other system that is measurably satisfactory.

It begins to look very much as though certain of the persons and organizations that assume to speak for the Indians were really working to prolong their existence as a separate and peculiar people. Here is an opportunity for such as sincerely believe in promptly placing them upon an equal footing with all other elements of our population, to use their influence in favor of extending to all of their youth who desire and are worthy of it the uniquely practical education afforded by the "Outing."—[The Outlook.

SOME CHARACTERISTICS OF INDIAN SCHOOL WORK.

A Composite Interview.

"In what respects does the work in an Indian school differ from that of any other?"

This question was put to our principal teacher and to others who have had experience in public and private schools, before entering the Indian service.

The answers varied with the personal point of view, yet in many important respects they were identical. All were agreed that Indian children are not behind those of the more favored race in natural ability, and there were many warm tributes to their lovable and interesting traits of character.

"The conditions", said Prof B., "are wholly different, and, in my judgment, emphatically in favor of the Indian schools. Superficial people think the required half day in the shops interferes with progress in school. I believe that the children learn more, taking the educational value of the shop work into consideration, in two and a half hours than they would learn in five hours spent in the school room." Most of the teachers agreed cordially, as to the value of manual training, but some thought that a longer period in school would be desirable

"Among the special difficulties we have to meet is that of a former limited environment. New ideas crowd thick and fast upon the pupil, and to this over pressure in the first years at school are due, I believe, most of the cases of arrested development. Experienced teachers will study the locality from which each pupil comes, and invariably take the previous environment into consideration in giving a lesson." This from Prof B.

Nearly all the teachers find the Indian children lacking in responsiveness. Miss W. says: "They are less responsive, at first, than white children, but more so when their confidence is fully gained." Prof. B. says: "They have been systematically taught self-repression. It is often a problem to discover whether the difficulty in a given case is genuine stubbornness, or merely embarrassment, mortification or timidity."

I wonder if any one else has discovered, as I thought I did in the reservation day school, that while the older children are seldom demonstrative with strangers, the youngest ones are as happy and confiding as possible.

Miss P. thinks they are "patient under misunderstanding. They are many times reproved or punished because their conduct or motives are not understood, but rarely protest at all. A white boy would be apt to assert himself pretty plainly in such a case" Nearly all are agreed that the Indian youth is patient; some think he is slow; and in the graphic arts especially that he shows much imitative ability.

Miss S, the Sloyd teacher, commends the Indian's "true eye", also regards them as "more patient and painstaking than white children." She was struck at first with the marked stillness, the "reposeful feeling" in a room full of Indian pupils.

The drawing teacher, Miss F., admires their "infinite patience." Query from Miss C: "Is it really patience, or is it only indolence? Do they not like to draw because it does not require them to think?" Miss F promptly replies that art does require thought and feeling too; and no one who really knows the Indian has ever called him deficient in feeling.

Are they good imitators only, or are they capable of original design? Miss F. thinks that many of them have marked originality. They are also close observers, and render nature with truth.

Prof B. says that they regard a book as the symbol of the white man's knowledge, and insist upon having it in their hands at the outset. The adult beginners, especially, feel greatly hurt if they are put off with chart or blackboard lessons.

Mrs. C., Miss C., and others feel the lack of language to be the principal disadvantage. This is noted in all grades,

up to the highest. A single unfamiliar word may lead to a total misunderstanding of the lesson. Even those who are ready in conversation find difficulty in grasping the meaning of newspaper and magazine articles. Prof. B. remarks that "this hindrance is best overcome by teachers who are themselves students of language."

Mrs. C. finds that they do not, as a rule, know how to study independently. Much is gained when the teacher presents a new lesson in detail. Both she and Miss W. think that their weakest point is mathematics—not in performing an actual operation, but in mathematical reasoning. This science is, of course, absolutely new to them, yet no more so than the art of letters.

Another says that the boys regard arithmetic as of first importance, and do better in it than the girls. Is not this true in a general way as between the sexes?

Prof B. has found that the science of mathematics is fully grasped in time, if not presented with such rapidity as to confuse the pupil.

In the natural sciences, and in civil government—a favorite study—they are more at home. Miss W ,teacher of the Juniors, declares that her pupils show superior ability in solving for themselves problems in physics and physical geopraphy. She thinks that,"with sufficient training, some will be found to have special gifts for original research."

Miss C., teacher of the Seniors, is clear that "the reasoning powers of the Indian are not at fault." They are extremely deliberate. They have not been accustomed to consider time as of any value, and in the old days "they had all eternity in which to do anything."

Discipline is universally admitted to be easier than in white schools. This may be explained partially by tne fact that here the children are under continuous discipline, from which there is no appeal. The problem is quite different in a reservation day school. The easier control was attributed by some,however,to the Indians' "patience," and "lack of nervous irritability," while others thought "they are more in earnest than the average white child—they really want to learn."

It was Prof. B's opinion that while we found here many unevenly developed characters and strong idiosyncrasies, owing to a lack of systematic home training, yet "he had seen more genuine beauty of character among these Indian children than among any others he had ever known."

"They seem," he said, "to be remarkably keen judges of human nature. I believe that we have lost some things by civilization—among them this native unconscious keeness. I do not suppose they formulate it to themselves at all, but instinctively, as it were, these children seem to size you up with wonderful quickness and accuracy."

"If they possess one quality," he added, "that is all but universal, among them and in which they are our superiors, it is that of personal dignity."

Individual differences must not be forgotten. "These children differ as much among themselves," said one teacher, "as we do. It seems absurd, also, to class them all as Indians, when probably a half of this school are mixed bloods, and many of them accustomed to the public schools and to civilized life." There is a various intermingling of races, and the French-Indian, the Irish-Indian, etc , afford an interesting study of ethnological types.

Several of the teachers found that the older girls were self-conscious and embarrassed by the presence of the boys. It was on that account, said one, that the boys excelled in recitation, while the girls usually did better written work. It is hard work to persuade an Indian girl, in school for the first time, to stand up and recite at all in a class with boys. It is contrary to all their ideas of modesty and propriety.

Not one teacher interviewed would admit an actual inferiority on the part of the Indian children,which is really strong testimony in favor of the theory that there is no such thing as heredity in culture It might even be questioned whether generations of poring over books do not rather tend to enfeeble the native powers of the mind. The wild Indians have an effective sarcasm in the saying that "the white man knows nothing that he did not get out of a book, and remembers nothing he has not written down."

Mrs. C. had lately visited the eighth grade,(her own,) in a public school in Connecticut, where she found the pupils at exactly the same work that her Indian pupils were doing, and, so far as she could see, doing it no better in any way.

"Why," exclaimed Miss C. "these children are almost exactly like other children,except in the matter of age. The average is several years older than their grade in the public schools, and this, of course, makes a difference in the manner of presenting a lesson,and in the discipline as well.

A college professor once asked me to explain to him our methods of teaching the Indian children. He seemed to take it for granted that we had invented a system of our own,and was greatly surprised when I informed him that we teach precisely the same subjects that are taught in the common schools, and in just the same way."

Except in the lower grades, with the beginners in English, there are no new methods used in Indian school work.

Miss S., who teaches vocal music, says that "the Indians have a strong sense of rhythm, but are deficient in ear. The male voices are rather better than the female, and there is an unusually large proportion of tenors, owing, perhaps, to the habit of singing in unison, with the men singing falsetto, in the tribal music

They prefer chorals or music of the grand style, and slow, stately movements, and sing patriotic songs especially with strong feeling. Their love of music is intense, and yet it requires magnetism and expenditure of nerve force on the part of the teacher to bring out their best possibilities."

Probably all would agree that the Indian work is a little bit more exacting—demands more of the teacher than does ordinary teaching.

Its rewards are, perhaps, correspondingly great; for there were many spontaneous expressions of affection for their dark-skinned pupils on the part of those interviewed, and one doubtless voiced the feeling of all when she said that "she wouldn't exchange her class of Indians for any other in the world!"

Scissors and Paste.

LINCOLN INSTITUTE WILL NOT CLOSE.

The report of the managers of the girls' department of the Lincoln Institute for the education and training of Indian girls will surprise a good many people unfamiliar with the work that is being done in that excellent institution. It shows that the Indian girl graduates where they have returned to their reservations have married educated Indian men, while those who have not married are, as a rule, doing a great deal by example and teaching in uplifting their people. Of the girls who have remained in the East many are filling responsible positions as stenographers and clerks, others as seamstresses and cooks. The work done has been of such an encouraging character that, despite the failure of the usual appropriation from Congress, the school will not close, but will continue, though on a less extensive scale, to carry on its labors through private subscription.—[Phila. Press.

COMPULSORY EDUCATION FOR INDIANS.

The greatest hinrance to the general schooling of the Indian children has been the lack of compulsory laws. All over this broad land public schools are preparing white boys and girls for the active duties of life; but notwithstanding our advancement and learning in this direction, it has been found necessary in some States to adopt the plan of compulsory school legislation. When, therefore, Indian children are eager for education, but on the other hand the grandfather, bound by superstition and the memories of the scalping-knife, or, more likely, the grandmother, ignorant and coarse, is unwilling to let the child go, there should be no mawkish sentimentality as to the sacredness of the home ties. Something must be sacrificed, and whether it shall be the well-being of the little child and the good of the whole country, or the ignorant prejudices of the aboriginal mind, is the question to be considered. The natural love of the Indian father or mother should, of course, be duly recognized, and no needless violence should be done to these bonds of humanity; but no parent, whether red or white, has the moral right to stand in the way of his child's advancement in life; and no nation has a right to permit a part of its embryo citizens to grow up in ignorance and possible or probable vice.

MARY ALICE HARRIMAN,
in Overland Monthly.

TWO HUNDRED YEARS OLD.

Chick-Chick, an old Indian on the Yakima reservation, claims to be 200 years old. A long time ago before any white man appeared on the Pacific coast, Chick-Chick went off into the mountains and remained there a whole year alone. His friends and relatives thought he was lost, but one day he surprised them by coming out of the mountains towards the camp, driving two cayuses hitched up to a wagon which he had cut out of logs himself from his own ideas. The Indians almost fled with amazement and fright when they be held him coming riding in his wagon, as it was the first they had ever seen. They immediately called the wagon chick-chick, and also christened its maker by the same name, which he retains to this day. Old Indians on the reservation say that when they were children Chick-Chick was then an old man, and that he is undoubtedly over a hundred years old. He has an eighty-acre farm three miles from Toppenish and walks up to see the cars and enjoys a free dinner at the Toppenish Hotel every day. He still continues work in the harvest field, chops wood, etc. The old man has many interesting stories to tell of the early days before the settlement of the Coast States, which would fill a book.

—Chemawa (Ore.) American.

AN UNDENIABLE GAIN.

The condition of the Indian is not yet all that is desired, still we must admit that it is a great deal better in general than it was when they depended upon their hunting grounds for sustenance, and held these only by the varying fortunes of fierce and cruel war. To dispute this is to deny to civilization the full measure of success that has attended its efforts. Considering that the Indian was a savage and overmatched at every point, and that he in common with other races and peoples, is amenable to the great law of the survival of the fittest, the Indian has not fared so badly. As a whole, the Indians are in far better condition today, both intellectually and financially, than they were before they knew the white man, and much credit for this happy condition is due Major Pratt and his excellent Carlisle School. —[Industrial School News, Scotland, Pa.

MORE PREHISTORIC HOUSES FOUND.

In the course of digging irrigating ditches on the newly-opened Ute Indian reservation in southwestern Colorado, the government officers unearthed remarkable ruins of prehistoric dwellings. The houses are built half above ground and half below, they are perfectly round, and they are perfectly preserved. The Indians at work on the ditch are superstitious about such relics and dislike to have anything to do with them.—[Pathfinder.

THE INDIAN PROBLEM.

Now a few words as to my general views on the Indian question. I soon came to look upon everything as provisional—to quote from one of my annual reports—which, if permanently maintained, would tend to make Indian life something separate from the common life of our country: a solid foreign mass indigestible by our common civilization. I saw that just because it has been an indigestible mass has our civilization been all these years constantly trying to vomit it, and so get rid of a cause of discomfort Ordinary laws must have their way. All RESERVATIONS, whether the RESERVING of land from the ordinary laws of settlement, or the RESERVING of the Indian nationality from absorption into ours, or the RESERVING of old tribal superstitions and notions and habits from the natural process of decadence, or the RESERVING of the Indian language from extinction, are only necessary evils or but temporary expedients. Safety for 250,000 Indians divided up into over a hundred tribes speaking as many different languages, scattered on about seventy different reservations among 50 000,000 of English speaking people, can be found only if the smaller people, flow in with the current of the life and ways of the larger. The Indians are not an insulated people, like some of the islanders of the South Sea. Our work is not that of building up a national Indian Church with a national Liturgy in the Indian tongue. It is rather that of resolving the Indian structure and preparing its parts for being taken up into the great whole in church and state.

From the first, therefore, I struggled against the notion that we were missionaries to Indians alone and not missionaries to all men; I pressed the study of the English language and its conversational use in our schools, and, however imperfect my efforts, the aim of them has been to break down "the middle wall of partition" between whites and Indians, and to seek not the welfare of one class or race but the common good.

BISHOP HARE.

AN ETHNOLOGICAL DISCOVERY.

Ex Representative Springer tells a curious story that is worthy of investigation by the Bureau of Ethnology He says that a Creek Indian from Indian Territory, who was a member of the Rough Riders, re-enlisted in the regular army at the close of the Spanish war and was sent to the Philippine Islands. While campaigning with his regiment in the southern part of the archipelago he found a tribe of Malays whose dialect was almost the same as the aboriginal language of the Creek nation. He could understand them and they could understand him without difficulty, and he was able to act as interpreter for his officers with a tribe he had never heard of before. —[Washington Correspondence Chicago Record.

INDIANS SELLING LUMBER.

The Ft. McLeod Advance in its issue of Dec. 26, says:—

Several loads of lumber were brought in by Indians to day. This lumber, which is really first class in every respect, is a part of the output of the new saw mill recently erected on tne Peigan reservation. We are accustomed to see Indians offering coal, hay and vegetables for sale, but lumber, never before.

THE SMALLPOX SITUATION.

The smallpox have been upon all sides of us for some time and there have been all kinds of rumors as to its prevalence, but it was not until this week that any cases have been discovered upon the reservation. The well-known havoc that this disease creates among the Indians has caused the agency authorities to take steps to stop the spread of it.

All the present cases are of the mild form which is all over the country. There have been but few deaths anywhere from the disease.

—[Osage Journal

SCHOOL DAYS OF AN INDIAN GIRL.

In the January number of the Atlantic Monthly, Zitkala Sa, (Miss Gertrude Simmons,) dwelt with much simplicity upon the picturesque "Memories of an Indian Childhood." In the magazine for February, she relates the impressions made by her school life.

Miss Simmons' work has literary quality. She has a striking gift of characterization. Her satireis keen. She excels in giving what seem to be the genuine records of the mind of a child, uncolored by later knowledge and experience. We regret that she did not once call to mind the happier side of those long school days, or even hint at the friends who did so much to break down for her the barriers of language and custom, and to lead her from poverty and insignificance into the comparatively full and rich existence that she enjoys today.

We do not for a moment believe that "Zitkala Sa" desires to injure the cause of her own people, whose title to the blessings of enlightenment and civilization has so lately found general recognition, but we do feel that the home-sick pathos —nay, more, the underlying bitterness of her story will cause readers unfamiliar with Indian schools to form entirely wrong conclusions. Her pictures are not, perhaps, untrue in themselves, but, taken by themselves, they are sadly misleading. The following chapters will serve as examples.

The Cutting of my Long Hair.

The first day in the land of apples was a bitter cold one; for the snow still covered the ground, and the trees were bare. A large bell rang for breakfast, its loud metallic voice crashing through the belfry overhead and into our sensitive ears. The annoying clatter of shoes on bare floors gave us no peace. The constant clash of harsh noises, with an undercurrent of many voices murmuring an unknown tongue, made a bedlam within which I was securely tied. And though my spirit tore itself in struggling for its lost freedom, all was useless.

A paleface woman, with white hair, came up after us. We were placed in a line of girls who were marching into the dining room. These were Indian girls, in stiff shoes and closely clinging dresses. The small girls wore sleeved aprons and shingled hair. As I walked noiselessly in my soft moccasins, I felt like sinking to the floor, for my blanket had been stripped from my shoulders. I looked hard at the Indian girls, who seemed not to care that they were even more immodestly dressed than I, in their tightly fitting clothes. While we marched in, the boys entered at an opposite door. I watched for the three young braves who came in our party. I spied them in the rear ranks, looking as uncomfortable as I felt.

A small bell was tapped, and each of the pupils drew a chair from under the table. Supposing this act meant they were to be seated, I pulled out mine and at once slipped into it from one side. But when I turned my head, I saw that I was the only one seated, and all the rest at onr table remained standing. Just as I began to rise, looking shyly around to see how chairs were to be used, a second bell was sounded. All were seated at last, and I had to crawl back into my chair again. I heard a man's voice at one end of the hall, and I looked around to him. But all the others hung their heads over their plates. As I glanced at the long chain of tables, I caught the eyes of a paleface woman over me. Immediately I dropped my eyes, wandering why I was so keenly watched by the strange woman. The man ceased his mutterings, and then a third bell was tapped. Every one picked up his knife and fork and began eating. I began crying instead, for by this time I was afraid to venture anything more.

But this eating by formula was not the hardest trial in that first day. Late in the morning, my friend Judewin gave me a terrible warning. Judewin knew a few words of English; and she had overheard the paleface woman talk about cutting our long, heavy hair. Our mothers had taught us that only unskilled warriors who were captured had their hair shingled by the enemy. Among our people, short hair was worn by mourners, and shingled hair by cowards.

We discussed our fate some moments, and when Judewin said "we have to submit because they are strong," I rebelled.

"No, I will not submit! I will struggle first!" I answered.

I watched my chance and when no one noticed I disappeared. I crept up the stairs as quietly as I could in my squeaking shoes,—my moccasins had been exchanged for shoes. Along the hall I passed, without knowing whither I was going. Turning aside to an open door I found a large room with three white beds in it. The windows were covered with dark green curtains, which made the room very dim. Thankful that no one was there, I directed my steps toward the corner farthest from the door. On my hands and knees I crawled under the bed and cuddled myself in the dark corner.

From my hiding place I peered out, shuddering with fear whenever I heard footsteps near by. Though in the hall loud voices were calling my name, and I knew that even Judewin was searching for me, I did not open my mouth to answer. Then the steps were quickened and the voices became excited. The sounds came nearer and nearer. Women and girls entered the room. I held my breath and watched them open the closet doors and peep behind large trunks. Some one threw up the curtains and the room was filled with sudden light. What caused them to stoop and look under the bed I do not know. I remember being dragged out, though I resisted by kicking and scratching wildly. In spite of myself, I was carried down stairs and tied fast to a chair.

I cried aloud, shaking my head all the while until I felt the cold blades of the scissors against my neck, and heard them gnaw off one of my thick braids. Then I lost my spirit. Since the day I was taken from my mother, I had suffered extreme indignities. People had stared at me. I had been tossed about in the air like a wooden puppet. And now my long hair was shingled like a coward's! In my anguish I mourned for my mother but no one came to comfort me. Not a soul reasoned quietly with me, as my mother used to do; for now I was only one of many little animals driven by a herder.

Iron Routine.

A loud-clamoring bell awakened us at half past six in the cold winter mornings. From happy dreams of Western rolling lands and unlassoed freedom, we tumbled out upon chilly bare floors back again into a paleface day. We had short time to jump into our shoes and clothes, and wet our eyes with icy water, before a small hand bell was vigorously rung for roll call.

There were too many drowsy children and too numerous orders for the day to waste a moment in any apology to nature for giving her children such a shock in the early morning. We rushed downstairs, bounding over two high steps at a time, to land in the assembly room.

A pale face woman, with a yellow-covered roll book open on her arm and a gnawed pencil in her hand, appeared at the door. Her small tired face was coldly lighted with a pair of large grey eyes.

She stood still in a halo of authority, while over the rim of her spectacles her eyes pried nervously about the room. Having glanced at her long list of names and called out the first one, she tossed up her chin and peered through the crystals of her spectacles to make sure of the answer, "Here."

Relentlessly her pencil black-marked our daily records if we were not present to respond to our names, and no chum of ours had done it successfully for us. No matter if a dull headache or the painful cough of slow consumption had delayed the absentee, there was only time enough to mark the tardiness. It was next to impossible to leave the iron routine after the civilizing machine had once begun its day's buzzing; and as it was inbred in me to suffer in silence rather than to appeal to the ears of one whose open eyes could not see my pain, I have many times trudged in the day's harness heavy-footed, like a dumb,sick brute.

I grew bitter, and censured the woman for cruel neglect of our physical ills I despised the pencils that moved automatically, and the one teaspoon which dealt out from a large bottle, healing to a row of variously ailing Indian children. I blamed the hard-working, well-meaning, ignorant woman who was inculcating in our hearts her superstitious ideas. Though I was sullen in all my little troubles, as soon as I felt better I was ready again to smile upon the cruel woman. Within a week I was again actively testing the chains which tightly bound my individuality like a mummy for burial.

The melancholy of those black days has left so long a shadow that it darkens the path of years that have since gone by. These sad memories rise above those of smoothly grinding school days. Perhaps my Indian nature is the moaning wind which stirs them now for their present record. But, however tempestuous this is within me, it comes out as the low voice of a curiously colored sea-shell, which is only for those ears that are bent with compassion to hear it.

BOOK REVIEWS.

"The Sword of Justice" is a thrilling historical romance, dealing with the struggle between the French and Spanish for the possession of Florida. The hero, Pierre Debre, escaped from the massacre of Fort Caroline, was adopted as a son by the chief Satouriona, and lived as an Indian for several years. The tale of his love for Eugenie Brissot, a Huguenot maiden taken captive by the Spaniards, with whom he presently fled to the Indian village, is a charming idyl.

The chief interest of the book to our readers lies, of course, in its pictures of aboriginal life and manners, which are unusually sympathetic. Satouriona was a real personage of those days, and his character is finely indicated. A touch of nature is the strong affection which grows up between him and his adopted son.

Here is the description of a war dance:

"From among a group of the young braves the tall figure of Olotoraca rose at length, and strode forward into the bright circle of the fire-light. He was clad in all his braveries, and rudely painted across the chest in crude colors and designs, Standing as he did, strongly silhouetted against the red flash of the leaping flames behind, he looked almost heroic in size; a sight to inspire confidence in h[illegible] strength and prowess.

Squatting on the ground not far away were the players of the tawaiegons, with sticks upraised ready to begin their rhythmic beat when the first note of the expected war song sounded on the still air. Stamping his right foot on the earth, with head upraised and nostrils quivering like an impatient steed, Olotoraca flourished his war club and in a sing-song chant whose rhythm was strongly marked he began:

Give me, ye Gods, the wings of a war eagle!
I will away to the south—
The blood of my heart cries out for the battle,
As the tongue of my mouth.

Already the vultures are gathering thicker—
Low they stoop; swift they swoop:
Their talons are red from the feast I have spread—
They have come to the call of my fierce war whoop!

As he chanted louder and louder, the tawaiegons rumbled and grumbled and coughed in staccato. Now Olotoraca was speeding round and round the dancing flames, his head thrown forward, his shoulders slightly drooped. His whole attitude suggested the stealthy following of a trail. From time to time he paused long enough to stamp the earth with his foot and sound forth a war whoop which stirred the blood of the listening throng...Already a wave of restlessness seemed gathering to the crest amongst the squatting braves; every face watching that swift moving figure in the fire-light, mirrored a keen barbaric delight. They were dallying with the impulse which stirred them to follow in its wake; they were holding back until this feeling should have gathered the force of a compelling ecstasy."

THE SWORD OF JUSTICE. BY SHEPPARD STEVENS. LITTLE, BROWN & Co., $1.25.

Mr. Richard C. Adams is the representative of the Delaware Indians at the National Capital. In his booklet he has presented their cause in verse that can scarcely be termed poetry, although it has in it much of truth, and more effectively in sober prose.

It appears that the Delawares, who originally claimed all of the country between the Hudson river and the Potomac, purchased homes and citizenship of the Cherokee nation in the Indian Territory for over a quarter of a million dollars, which homes are now being covered with applications for mineral leases by both Cherokee citizens and citizens of United States.

Mr Adams says:

"There are many things your civilized laws and public policy say are right that I cannot understand, but the greatest puzzle to me is, —Why is the Delawares' title to their land now disputed, and they required by the Government to appeal to the courts to obtain that which they bought and paid for with the advice, approval and guarantee of the United States Government itself? And even before that question is settled by the courts, that they should be threatened with greater complications!

It may be because I am an Indian that I cannot understand the justice of this policy."

The letters and documents appended seem to bear out Mr. Adams' claim, and the photographs presented indicate an intelligent and fairly progressive people.

We hope that lovers of fair play will interest themselves in the case of the Delawares

A DELAWARE INDIAN LEGEND, AND THE STORY OF THEIR TROUBLES. BY RICHARD C. ADAMS WASHINGTON D.C. $1 00.

"The Song of the Ogallalas," by Richard Gibson Anderson, is a short poem in the metre of "Hiawatha", and pictures this westernmost tribe of Sioux—

"As the red leaf in the autumn
Falls and sinks beneath the water,
So the sunset, calm and peaceful—
Sunset of a dying nation!"

Mr. Anderson, who died about a year ago, had made his home for many years in the Black Hills. He was born at Carlisle in 1852, at the home of his maternal grandfather, Chief Justice John Bannister Gibson.

Mr. Dennison Wheelock's "Suite Aboriginal", arranged for band, orchestra or piano, appears this week The first part represents "Morning on the Plains"; the second, the "Lover's Song" in the early morn, upon one of the hills surrounding the Indian village; the third, the "Dance of the Red Men"—animated but dignified withal. (Harry Coleman Publishing Co. Philadelphia, Pa)

REPORT OF THE SUPERINTENDENT OF SCHOOLS.

Miss Estelle Reel, Superintendent of Indian Schools, presents in her annual report chiefly the results of her personal observations while in the field

During the past year, Miss Reel travelled 23,378 miles, 1,384 being by wagon and stage-coach, and visited and inspected 22 schools.including the principal non-reservation boarding schools. In this report she comments briefly upon most of them, and states in few words her views upon Indian education.

Miss Reel favors compulsory education for Indians, the systematic transfer of pupils from lower to higher schools, the enlargement of the "Outing System" by its introduction into every non-reservation school, and the fullest and most practical industrial training. She has now in preparation a uniform course of study for the Indian school service.

An appendix gives the programme and a synopsis of the addresses made at the Indian Teachers' Institute at Los Angeles, of which the RED MAN has already published a full report.