The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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THE RED MAN.

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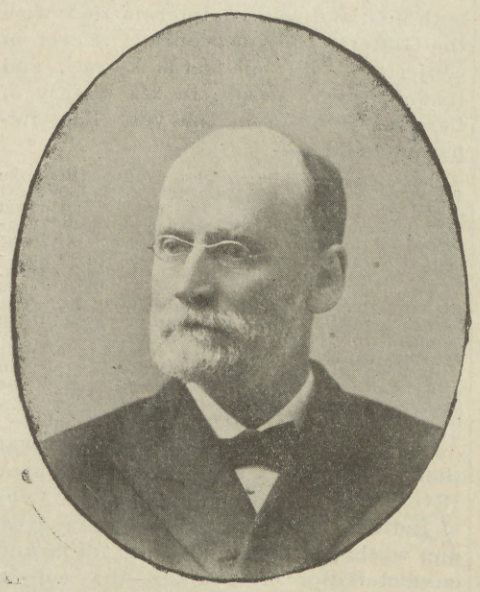

DR. W. T. HARRIS,
U. S. Commissioner of Education.

Dr. Harris, who delivered their diplomas to the class of 1899, has this to say of the value of education to a free government:

The first and most important thing, it seems to me, in the United States is to make everybody a reader.

Each person of a proper age should be able to write and read.

The illiterate person is not able to work by himself except in the simplest kinds of employment. He requires a "boss."

The person who can read and write can follow written or printed directions and can be held responsible to do good work when he is not under immediate supervision.

But it is still more important for a free government that its inhabitants are able to read and write

The free government must be a government chiefly of popular opinion, and popular opinion can not govern effectively except through the newspaper and the book

There must be a means by which the individual learns every day to know the opinions of his fellow-men near and far. He interprets the opinion of his fellow-citizens whom he meets from day to day by the opinion of surrounding communities, made known to him through the newspaper.

Is it not a little singular that those who are most earnest in their faith in the Indian's future should be charged with ignorance or contempt of his past? Of a truth every teacher of the Indian should be a student, and every student should be a teacher. We who believe in his future must base our faith upon his qualities as a man; and if we once recognize this innate and inalienable birthright of manhood, how can we fail either of respect for its earlier or of confidence in its later development?

The admirers of the aboriginal man must not be allowed to forget that the virtues of a savage and the simplicity of a savage are no longer possible to him anywhere in this country. He must choose now between degeneracy and progress. When was a veritable Indian, he knew of nothing better than that he already possessed. He was a prince in his own eyes, and we encouraged him in his delusion. He is by nature proud, ambitious, aspiring Now that he sees clearly his own weakness, and realizes the humiliating truth that his white brother is far beyond him on the road, be sure that he will make it his business to overtake him.

It is characteristic of the Indian that he will accept nothing less than the best. It is time we all understood that the step up from a free, self-respecting manhood in the wild life to a free, self-respecting manhood as an American citizen, is for him an easier and more natural step than the step down into the contemptible and nondescript status of an "Agency Indian."

Some lines of revelation through history run so plain that they cannot be mistaken. The doctrine of the survival and growth of the remnant is one of these. This remnant was not looked upon as the last forlorn hope of the nation, but as full of promise. Thus after every great national downfall there is a quick upspringing of recovery, and for a while the dominance of a better life. So also with the Indian tribes. Our work is for the remnant, and our object must be the incoming and developing of the spiritual life upon which the vitality, endurance and recreative force of the remnant depends.—[Word-Carrier.

This is a Scriptural and impressive interpretation of the new attitude of hopefulness for the native American. We no longer hear much of a "forlorn remnant" or of a "dying race"; we have with us the more inspiring thought of a strong young people in the "Spring-time of history", as Dr. Gates phrases it.

TWENTY YEARS OF INDIAN EDUCATION.

The Carlisle School was established twenty years ago. The modern system of special education for Indians, inaugurated at about that time, is now a generation old. It is a good time to recapitulate—to ask ourselves what has been accomplished, and what remains to be done.

The first point that occurs to us is that Indians have been educated for many more than a score of years. There were isolated examples of college bred Indians twenty—fifty—a hundred years ago. There were Indians in the early days of the colonies who fully accepted our language, manners and religion, and became a part of our people—as witness the famous instance of Pocahontas, the Virginian princess, afterward the wife of John Rolfe and an English lady, from whom some of our aristocratic families are proud to trace their descent.

These native men and women—who never saw an "Indian school" but studied side by side with their fairer-skinned brethren — either settled among the whites and intermarried with them and were soon lost sight of as Indians; or having been educated under missionary auspices for the purpose of extending the work of the churches among their respective tribes, they returned to the tribes, as they were required to do, and spent the remainder of their lives in pious obscurity, seldom heard of outside of denominational organs and missionary societies.

Thus it happened that although individual members of Indian tribes had proved in a goodly number of instances that they were both capable of receiving and willing to receive our civilization, the public in general did not believe in the possibility of Indian education. Twenty years ago—even fifteen or ten years ago—men could be found to say upon the floor of Congress, or from the editorial chair of a great metropolitan newspaper, that "an Indian could not be educated any more than a rattlesnake," that "no wild Indian of pure blood was ever permanently civilized," and much more nonsense of this sort, that no man of any credit would care to accept the responsibility for in this year of 1900

This much, then, has been done in twenty years—it has been made a matter of general knowledge, even among the crowded ranks of the newspaper-educated—that a young Indian can enter school at an obvious disadvantage, and leave it in a few years pretty much on an equality with the rest of us, whether in the matter of scholarship or of skill at a trade or of general intelligence and refinement. The red man has successfully and publicly demonstrated his ability on the farm, in the work-shop, in athletics, in music, in half a dozen of the professions and to some extent in literature and art

There are still, of course, unreasonable people left. Now and then one is discovered so fatuous as to criticize legislation in behalf of Indian schools on the ground that it is "class legislation" and therefore unconstitutional! This line of argument merely suggests the inquiry "How did special legislation for Indians come to be needed?" for that it is needed today no sane person will attempt to deny. If Indians can be successfully educated in the general schools and colleges of the country—and it has been clearly shown that they can be so educated—whence, then, arose the necessity for a special system of Indian schools?

The answer is, not in the nature and requirements of the Indian, but in the mistakes of our predecessors. The aboriginal Americans, never probably more numerous than they are today, were originally scattered over a vast extent of territory, and had they been gradually absorbed into the communities where they naturally belonged, and admitted as time went on to all of the privileges and responsibilities of the new owners of the soil, they would doubtless long ere this have ceased to exist as Indians, and might even have added an element of some value to our national life. That something like this did not occur, was due as much to our fear of them and their contempt for us, as to any other causes that we can discover.

We must remember that for a long time the Indians were greatly dreaded as dangerous and powerful neighbors, and every inducement was offered them to depart to a convenient distance; while on their side, they were entirely convinced of their superior strength and satisfied with their condition. The comments of their chiefs upon the early educational work of our missionaries, as they have come down to us from that period, show that the white man's learning was not regarded by them as difficult to acquire, but that the most of them thought it not worth acquiring.

Had they realized at the outset that there was no alternative between accepting the new manners and retreating before them; that the loss of their national life was inevitable, but that it might be made to include their salvation as individuals; and had our ancestors foreseen that the American continent would not prove large enough for us and for them, as separate and distinct peoples, then history would surely have had a different tale to tell.

The reservation system, now universally admitted to have been a mistake, is a monument to our cowardice and to their ignorance. It is the reservation system at bottom that necessitates this immense expenditure of over two millions annually for special schools for some 25 000 Indian children. To the great masses of their isolated populations our common schools are neither open nor accessible; and the unnatural and depressing conditions that are forced upon them in their homes make necessary a costly and complicated system of training that shall be home, school and community life in one. The Government, therefore, has undertaken a wise and a necessary work for these people—a work not purely supererogatory either, since educational advantages are expressly stipulated by way of partial payment in most of the later agreements for the cession of Indian lands. It is true of some at least of the tribes that their children's education has been liberally paid for in advance, and these schools are not by any means the "charity schools" that they are so often called. Let us do for these people all that we may, and the fact will still remain that we have profited largely by their ignorance and weakness in the days that are past.

Fifteen or even ten years ago, many of the Indian schools, especially those on remote reservations, were so inferior in every way as to disgrace the Government whose name they bore, and as for any unity of plan or regular system of supervision among them, it simply did not exist. A noticeable advance has been made within a few years. Even the poorer schools have improved, and the best ones are now models in their class. Many a poor man's child of pure Anglo-Saxon descent might well be thankful for opportunities equal to those offered to the children of the red man.

Two steps remain to be taken. The first is the immediate strengthening and broadening of these schools in every possible way, especially in the direction of their removal from the neighborhood of reservations, and the enlargement of "Outing" privileges, with a view to hastening the day when this work, in its nature temporary and transitional, shall have been completed.

The second step, which ought to follow promptly upon the abolition of Indian reservations and agencies, the organization of counties and school districts upon the Indian frontier, and simultaneously the establishment by these people of civilized homes, is the gradual reduction and final end of all appropriations for a system of Indian schools.

CLUB WOMEN ON THE INDIAN QUESTION.

A club of women in New York city recently discussed the future of the Indian. Several incorrect statements were made, such as that "the first effort for the co-education of whites and Indians was in 1890, and was not a success." On the contrary, such institutions as Dartmouth and Hamilton Colleges were founded for Indians and whites, and the best educated and most successful Indian men and women in the country today are graduates of our public schools and colleges.

Miss Jessie A. Ackerman detailed the benefits of a course at Carlisle. Mrs. Lillie Devereux Blake felt satisfied that the cruelest thing the United States ever did was to try to take care of the Indian. This statement requires explanation. On the whole, it might be well for these ladies to seek a little light upon one of the live topics of the day.

DAKOTA LYRICS.

TRANSLATED BY ELAINE GOODALE EASTMAN.

A Love Song.

My heart is heavy, my heart is sore—
I heard you were going away;
I wept all night. I wept all day,
I wept till I could weep no more
When I heard you were going away—
Far, far away!
O my heart! O my poor heart! He-e-e-e-!

A War Song.

I hear them coming who made thee weep—*
Leap on thy father's steed,
And urge him to his utmost speed,
And rush to meet the warlike host,
And meet him first, who hurt thee most;
Strike one among ten thousand,
And make but one to bleed!
So shall thy name be known,
Through all the world be known,
If one is made to bleed!
He-e-e-e! He!

A Woman's Lament for the Slain.

Listen, all ye spirits!
There is one among you
Who drank his fill of honors,
Whose name is bright and shining,
Who bravely threw his life away upon the Mandan's field—
Ho-o-o-o!

Hearken, all ye spirits!
He has left us weeping,
Left us poor and wretched,
Sorrowful and naked—
Yet ah! our enemies have felt the sharpness of his spear—
Ho-o-o-o!

* i. e. who slew thy father.

THE STORY OF CELIAST.

Celiast was the daughter of Kobaiway, and she was born far back toward the beginning of the century, and claimed to remember perfectly the coming of the first overland expedition. According to her own story she was at this time old enough to weave mats. Her life began just at that period when the life and history of her people were beginning to be submerged in the vortex of human affairs formed by the meeting of two tides—the white immigration from the region of the sunrise, and the commerce that came up from the sea. The great events of her childhood were all connected with the white man. The coming of Lewis and Clark, the ships that sailed in across the bar, firing their signal guns to summon the Chinooks and Tlah-Tsops to the barter, as they dropped anchor in the safe harbor of the mighty stream—these things left a lasting impress upon the mind of the little Indian maid. The tragedy of the first settlement at the mouth of the river was enacted before her eyes, and she witnessed the destruction of the ship in the bay of Cly-Quot, far to the north.

Celiast had all the superstition of her race, and a deep reverence and respect for power. She married a white man and accepted his religion, being baptized and given the Christian name of Helen. Her husband was a Frenchman, a baker at the fort, a good enough fellow in his way, perhaps, but not with any very strong convictions as to his responsibility as a father and a husband. The marriage tie with a native woman was not, in his view of the case, binding, and, finding it convenient to change his place of residence in the course of time, he abandoned both wife and children and went on his way without any qualms of conscience.

Sad and dishonored, Celiast yet remembered that she was the daughter of a chief. Her pride would not allow her to return to her tribe after the manner of wives who had proved faithless and been sent back, according to the custom of the Tlah-Tsops. Neither would she accept the life of degradation that was open to her at the fur factory.

It was a hundred miles to Fort Vancouver, where the governor of the white people lived, but with her two little children she made the journey and appealed to him for advice. She reminded him that she was the daughter of a great chief who had ever been honorable in his dealings with the whites; that she, even as her father, had loved the white man and the white man's God, that she had accepted the sacrament of baptism and of marriage according to the law of the white man She had ever been dutiful as a wife, and without blame. Now she could not return to her own tribe without suspicion. If she remained among the whites it must be as an outcast. Alone, forsaken, with neither tribe, nor people, nor God, how was she to live and rear her children?

The governor, at that time a comparatively young man, was touched by her story. He permitted her to remain at the fort as an honored guest, the companion of his wife. And here Celiast might have spent the rest of her life contented, and even happy, but that fate had far other things in store for her. And since her story has to do with the early history of this Western land, it will be told at length and in detail in another chapter.

About three years from the date of Celiast's reception at the fort, Nathaniel J. Wyeth came with his rival fur company to establish a trading post upon the Columbia. The post did not prove either a permanent or a profitable one, and the company went to pieces in the course of a few years and scattered to the four winds of the earth. In the party, and left from it, was a young man of good education and much enterprise, in fact, a scion of one of the best families of New Hampshire. Having come to the Pacific Coast to make his fortune and live his life, he was loath to retrace his steps, and so cast about for something to do in this new land.

Dr. McLoughlin, knowing his attainments and sympathizing with his desire to remain on the coast, employed him to teach the children at the fort, the former instructor having gone to sea.

They were Indians and half-breeds—these children—restless but quick to learn, and his tasks were light. He had much time for long walks along the river bank, for loiterings in the woods and musing in his canoe upon the majestic tide that was at times like burnished silver. Somehow, before he had been long at Fort Vancouver, he was constrained to notice the young Indian mother whose two bright-eyed children were his pupils.

Possibly Celiast, hoping to pick up some crumbs of knowledge for herself, lingered about the schoolroom. At all events, either from her or from the governor himself, the young American learned her story and was deeply touched and interested. He recognized, with Dr. McLoughlin, the depth and purity of her character, and at last he said to her the words that made her his own while life should last. For Celiast loved him, and from that day they were as one.

For some time he continued to teach, but changed the location of his school to the place above the "Falls," where many Frenchmen had settled with their native families. But later came the missionaries, and the school was turned over to them The teacher became a millwright and went into business at Chehalem. Perhaps he worked too hard or perhaps the surroundings were not healthful; anyway, he fell ill, and Celiast, thinking of her girlhood's home by the sea, where the rigor of the salt wind kept one strong and well, besought him to return with her to her own land. It was in this manner that Celiast came back to her people—the loved and honored wife of an honorable man. And it was here on the plain by the sea, where the tall grass waved and rippled in the wind, and the tides swept in and out of the winding creeks, that they founded their home.

This home became in a short time the nucleus of a settlement of Americans. Its doors were always open, its hospitality unbounded. All this, without going into detail, was of infinite value in settling the title to this vast region in favor of the United States, at a time when the balance swung so evenly between our own nation and Great Britain that the weight of even one little pioneer settlement might turn the scale.

But the one great personal service done by Celiast, a heroic and determined act, occurred at a later period, when the settlement on Tlatsop Plains, grown to proportions of importance, was threatened with extermination by the combined efforts of the Tillamooks and Tlah-Tsops.

The details of the trouble that imperilled the Americans need not here be given.

Suffice it to say that an Indian, empty-handed and alone, forbade them to advance. What she said no white man knows, but the Indians heard and understood. Standing there, her forehead bared to the breath of heaven, she spoke such words of power, of persuasion and command, that her people, listening, believed it was the spirit of Kobaiway himself speaking to them through the lips of his daughter. And Kobaiway had been the white man's friend. The Tlah-Tsop chiefs found no voice to answer The threats of the warriors sank to silence; one by one they dropped back in to the shadows of the forest.

The little group of whites, watching all day, observed, toward sunset, the tall dune grass on the ridge to westward shake and quiver, disturbed by dark, gliding forms. Now and then a feathered crest or painted face gleamed for an instant and was gone. The Tillamooks were going single file toward the rivers' mouth, returning home. Celiast had saved the settlement.

—[H S LYMAN, in Pacific Monthly.

THE LOST COLONY OF ROANOKE ISLAND.

HON. JOHN D. BELLAMY of NORTH CAROLINA, IN THE U. S. HOUSE OF REPRESENTATIVES

The last tribe left lingering on the scene of these once royal domains is the Croatans or Hatteras Indians, inhabiting the state of North Carolina, about 60 miles from the seaboard, in the counties of Robeson, Scotland, Richmond, and Columbus, and there they have been for a period so long that the "memory of man runneth not to the contrary thereof." That they have not claimed the attention of the National Government before is a matter which excites great surprise and is hard to be explained, unless the smallness of their number and the lack of education and enlightenment among them, and the want of proper philanthropy among their neighbors, has caused them to be entirely overlooked.

There are in the settlement in Robeson County, where they chiefly reside, about 3,000 souls, and with the scattered families in adjoining counties the number may run to 2,000 men, making the tribe about 5,000 people. A number of them have migrated to Georgia, Mississippi, and Florida, where they have become absorbed in the body politic. They are the most interesting people in America, and no tribe can appeal stronger to the tender sympathies and the generous beneficence of the American people than the Croatan Indians of North Carolina. They, beyond cavil or doubt, are the descendants of the lost colony of Sir Walter Raleigh, about which there have been for over three hundred years so many sad reflections.

Those at all familiar with the attempts at colonization made by our English ancestors may recall the efforts of that gallant knight and learned and ambitious favorite of Queen Elizabeth.

In the year 1584 Raleigh fitted out a fleet of ships under Amadas and Barlow and discovered the country that is now known as North Carolina, but then called Virginia, in honor of the virgin Queen. Soon thereafter he began to make efforts to colonize the new Eldorado. Two attempts failed; but undaunted, in 1587, in three ships under John White, whom he appointed governor, he sent over 117 persons, including 17 women, and of the fate of these people nothing is known or has been discovered with absolute certainty from that day to this unless this is shown by the remarks I shall now make. These 117 colonists were left on Roanoke Island, near the "harbor of Hatorask," and there on August 18, 1587, the daughter of Governor White, the wife of Ananias Dare, gave birth to a daughter, the first white child born on American soil, and named and baptized, in honor of Her Majesty, Virginia Dare.

The ships, leaving the colony, returned for supplies and recruits, but when they reached England the Kingdom was agitated by a threatened invasion from Spain. Afterwards the Spanish Armada was defeated, and when peace was once more restored Raleigh looked around to provide for the relief of his colony which he had planted in the New World a few years before. But it was not until 1590 that Governor White was dispatched to their rescue, and when he reached Roanoke, in August, he found the Island deserted; no trace of a human being could be found, but at the site of the village where the settlers were left nearly three years before there was found a tree which had been deprived of its bark and bore, in clear and well-cut characters, the words "Croatan."

There had been an understanding by White with the colonists before leaving that if they should remove their location they should carve on a tree the name of the place to which they had gone; and if they were in danger or sore distress they should carve a cross above the name on the tree. White finding the absence of the cross was buoyed with the hope of their discovery, but after all efforts to trace them had proved fruitless, he was forced to abandon the search and reluctantly returned to England.

The lost colony was never heard of, and their sad fate is a matter of deep and pathetic interest to the American people. Whether they went to Croatan voluntarily or whether the men were massacred and the women taken for wives, or whether both men and women intermarried with the Hatteras Indians is only a matter of conjecture. But one fact is known, and that is that Lawson, in his history of Carolina, written in the year 1714, imparts to us that—

> The Hatteras Indians, who lived on Roanoke Island or much frequented it, tell us that several of their ancestors were white people and could talk in a book, as we do; the truth of which is confirmed by gray eyes being found frequently among those Indians and no others. They value themselves extremely for their affinity to the English, and are ready to do them all friendly offices It is probable that the settlement miscarried for want of timely supplies from England or through the treachery of the natives, for we may reasonably suppose that the English were forced to cohabit with them for relief and conversation, and that in process of time they confined themselves to the manners of their Indian relations, and thus we see how apt human nature is to degenerate.

Long prior to the Revolutionary war there was found settled near Lumber River, in Robeson County, N. C , a tribe of Indians. Many of them had blue eyes, and while possessing all other traits and characteristics of Indians—the copper color, the high cheek bone, the erect form—yet they lacked the nomadic habit. They were settled in a neighborhood where they still remain, then, as now, cultivating maize and potatoes and fruits. Their traditions then, as now, were that their ancestors, Indian men, married white women; that they came from Roanoke (in Virginia, they say); that they were driven away by bad Indians, and, as one now about 90 years of age told your speaker, that they were driven across the river. Most of them own their own land, which they either bought from the early settlers—who, on account of the Indian being already in possession, quitclaimed it for a nominal consideration—or obtained it by an entry and grant from the Commonwealth. The names of the 117 lost colonists are still preserved in Hakluyt, Volume III, wherein is given an account of "The fourth voyage made to Virginia with three ships in the year 1587, wherein was transported the second colony."

From the list of names are many now and from the earliest times borne by men of this tribe, such as John Sampson, Robert Wilkinson, Henry Berry, Richard Berry, John Burden, Henry Dorrel (Dial), John Cheven, William Berden, and many others. Thus it is seen that their blue eyes, the tradition of the white mothers, the locality from which they came, the lack of the nomadic habit derived from the infusion of English blood, the similarity of names, the tradition of being driven by the bad Indians across the river, doubtless by the warlike and hostile Tuscaroras, who inhabited also the neighboring coast country, prove conclusively to the student of the question that the lost colony of Raleigh has been found. They are a remarkable people. It is said by old residents that some of these Indians were volunteers in the Revolutionary war.

That they sent two companies to the war of 1812 is well authenticated.

They made gallant soldiers, as a number of our oldest inhabitants can testify. From the earliest times up to the year 1835 they went to school with the whites, voted and shared in the privileges of citizenship But in that year the constitution of North Carolina was amended, and thereafter for a period of thirty-three years they were deprived, not only of the right to vote, but even of the privileges of education, until the constitution of 1868 was passed, whereby they became restored to citizenship and to school privileges of the most meager character, but such as other citizens enjoyed.

They were not permitted to attend the schools for whites, and therefore were forced, if they received any education, to attend the negro schools. They refused to a very great degree, on account of the intense antipathy they now have for the negro, the education in the negro schools, until through the instrumentality of Hamilton, McMillan, esq , the legislature of North Carolina, in 1887, gave them separate schools of their own.

At the breaking out of hostilities between the North and the South in 1861 these people grown up in ignorance, but quietly cultivating their little farms,were rudely awakened by the Confederate authorities conscripting them and using them as laborers to build the immense sand fortifications as New Inlet, on the Cape Fear River, known as Ft. Fisher.

The work was hard, the Croatan murmured; he then deserted and fled to the swamps of his native heath. Conscripting officers pursued them. Arresting an old Indian, they asked him why he deserted. He told them that he did not want to work or fight for a people who treated him unjustly; that before 1835 he voted, he went to school, but since then he had been deprived of both, and that he would neither work nor fight for the Confederacy. And thus it was they were arrested and deserted. When at the close of the war many of them were in hiding, they committed acts of depredation, for which they were properly outlawed, and then arose the band known as the Henry Berry Lowery gang. For years they became a terror in the country, and in the early seventies this band of Indians shot down and killed 27 white men from first to last, among the wealthiest, the bravest, and best men of the country. The leader Henry Berry Lowery was finally killed, peace and quiet was again restored, and under the benign influence and rule of our people, inaugurated in the year 1887, they are becoming good citizens.

There is still much ignorance and a strong propensity to violate the internal revenue laws among some few of them, but it is because they know not the sinfulness of the violation of law. They from time immemorial have raised fine fruit and grain, and have always distilled brandy and whiskey,and,like some other citizens, they feel that it is an unjust interference with their natural rights to prevent them from converting their waste products into a salable article. Many of the cases in our United States courts for manufacturing without license are from among these people. They are and always have been a distinct people. They are true friends, but bitter and implacable enemies.

They are brave, but reckless. They are honest in their dealings. They are intensely religious. They are restless, active, and energetic Indolence and sloth are not known among them. They are eager for education. They are capable of intellectual and moral development, as is attested by some among them A number have become successful merchants. One of them filled the position of United States Senator from one of our sister Southern States. The descendant of another has become a member of Congress.

Now, these are the people I commend to the kind consideration of the American Congress. Their school facilities are poor. By extending them aid you are giving expression in substantial form to that noble sentiment of justice inherent in our people and which has urged our Government to make large appropriations for the education and support of Indian tribes which passes each session of Congress. No tribe is entitled to more at our hands; and if in the providence of God they be elevated by a sound moral and mental training inaugurated by the Government, history will yet say that Sir Walter Raleigh did not plant his colony in vain, and there will yet arise some gifted American writer who will perpetuate in song and weave into fiction the history and career of the Croatan Indians, the descendants of the Indian chief, Manteo. created the first Lord of Roanoke and of Virginia Dare, the first white child born on American soil.

TREAT THE INDIAN AS A MAN.

The question that is before us for our consideration needs no introduction to us who are working for the elevation of the Indian race and endeavoring to treat the Indian as a man.

Before going into further discussion on this important topic let us find the meaning of the word "treat." In speaking of treat in this sense it means to deal with or to manage. When I say treat the Indian as a man I do not mean that you should give him whiskey or beer; I mean that you should lead him in the right direction, or treat him as you would like to be treated. He is not a dumb animal, he has the brain power to learn just as well as anybody, the only difference is that of a little darker shade in the color of his skin.

There have been different denominations of mission schools organized among the Indians as a sort of an experimental test to educate and christianize them. Education and religion are the two great forces that elevate the human race. The question is whether the people engaged in this work are interested in their work or does it seem like a money making scheme? If this is the idea that the people have, we are in a position to judge that they are not in the right spirit to educate and christianize the Indian.

I remember a missionary on one of the western reservations who said to me, "I want you to tell these Indians that I do not want them to come to my house, I'll build a house just especially for them to meet me in when they want to see me" I told the Indians what the minister said, of course. The Indians left and from that time not a soul came near his church; the minister had not treated them as a people should be treated, he had forgotten the rights of the individual as well as the rights due to all others.

I have had some experience in the Indian field. For two summers I have been employed by the Board of Home Missions of the Presbyterian Church as a local evangelist to the Omaha Indians, of which tribe I have the honor to be a member. When I entered that work I did what I could to teach those people about God and how God loves them. I did not place myself above them but I treated them as a people and I love them dearly too. It was so hard at first to make them understand what I wanted them to do. but by patience I can do so. As a rule Indians will not have confidence in every person that comes to them, they soon find out what he or she is, and they are close observers.

The other experience I had is that of teaching. I have been in the Indian school service for five years and during that time I have learned considerable. How well I remember when I first went into the school room, the children thought I being one of their own number, that likely I would not be hard on them in their lessons nor punish them if they did wrong. How they did make noises of all kinds, but I finally told them what I was there for and that I wanted and must have order in the school room and not only this but I treated them kindly at all times. I respected them as though they had been my own sisters and brothers. I love them and am glad to see them make a success in their studies.

The two races, the white and the Indian, are employed in the Indian service; the latter are found in nearly all the schools of the service and some of these, I am informed by a Supervisor of Indian schools are doing well. Right at this point I wish to state that the Indian has no "political pull"; this phrase is doubtless familiar to you all; in fact he is often beaten or rewarded just because he is an Indian, or the "color line" is drawn in frequent cases. I claim that the people who dislike the Indian employe or employees should be dismissed from the service with out a hearing or examination, for in such a case it is not necessary, he or she is guilty, and it is certain that no one can be interested in their work when such feelings are shown. Under such circumstances you cannot make a success of your work, it is a failure and you are not fit to be in the Indian service.

There is another subject that should be taken into consideration, that is the returned students. There are returned students found in nearly all the reservations throughout the United States. Returned students are those educated off the reservation, and there has been a good deal of talk about them in both houses of Congress every year when the Indian Appropriation Bill comes up. The newspapers also have a good deal to say about these returned students, and often in an unfair and mean manner. I have answered several of these newspaper men. What blunders they have made; what injustice they have done the Indian! The reason why people in the west are so prejudiced towards the Indian is that their fathers or brothers or uncles have been killed by Indians in the settlement of the Great West, such feelings have been shown very plainly in this respect. It is a great wonder to me how the Indian makes as much of a success as he does when we consider the way he has been used.

In fact all these outbreaks or Indian troubles in the west are due to either mismanagement or want of system. I know one case, where an agent could not write a decent business letter.

I will not say what administration this agent was under; a man of that kind is a discredit, in my opinion, to the Indians and to his own party in politics.

We have enough of ignorant blanket Indians to contend with without having men of this character; it is really an insult to the Indian.

There is another injustice being done which I wish to mention. You are fully aware of the fact that the Indian once owned this entire country, that he had a right to hunt and travel where he pleased. Right here comes the injustice to the Indian, you have set apart a number of acres of land for the Indians to live on which are known as reservations. A reservation means non-progress, it encourages an idle life, when coupled with the support received from the Government. On the other hand, if you had treated the Indian as a man, there would have been no reservation to-day in all this grand republic of ours.

You may say,"Why,these Indians can't compete with white people for lack of education," and I say that is true, but what about the immigrants that are landing every year in the different ports of America? Do they have to keep on a reservation? No, they came here to live and become American citizens just like any other people. The Indian needs that citizenship. If he is worthy, why give it to him and treat him like a man.

There is one feature of Indian education which is very encouraging, this is in reference to the young men of the various tribes who have attended the different colleges and universities of our land which is certainly a mark of progress toward civilization, and a credit to yourselves and to us. I am sure, treatment of this kind is generally gratefully received and appreciated. The experience I had with the white young ladies and gentlemen of Bellevue College, Nebraska was worth more than life to me, because of their association and influence during my college life. Both the young men and young women of this college treated me as though. I had been one of their number although I was an Indian.

There is another interesting contest in which the two races take part. I refer to that of football, in which the Carlisle football team contested with the different colleges in the New England states during the football season. It is said that the members of this famous team are members of the Y. M. C A. and also of the different churches. Their conduct and manners are considered superior to that of the white young men. I call this justice and right on both sides of the game, both have equal rights to win or be defeated. Now, do you think the young aborigines of this age are equal to the occasion? If so treat him as a man. Give him a fair trial and watch his progress.

One good feature to be noticed, is that the Indian was never made a slave, though an effort was made by the early settlers to induce him to submit to slavery, but it was unsuccessful and an absolute failure. The fact was the Indian was too dignified to be made a slave, even if he is known to be a red man. If they had succeeded in making him a slave they would have had a battle on their hands, for the Indian will always fight for his rights. It is said that God created of one blood all nations that dwell on the face of the earth. Is the Indian included in this too? Yes, God loves us all, he has made us all, and if God has created one and all ought we not to treat one another with due respect. It is said "honesty is a good policy", then let us be honest toward all men, whether a Chinaman, Japanese or an Indian.

So far as we know our brother in red is like any other human being, he is weak and ought to be encouraged in the right use of his educational privileges, to make him what he ought to be, an honorable,upright and good American citizen. This is the main reason why we have schools among the Indians to-day. Is there any way to make money out of the Indian? Yes, here is the noted Buffalo Bill's Wild West Show which is known all over the country and has made considerable money in the large cities. When I knew that Buffalo Bill was traveling with an Indian show I at once wrote to the Honorable Commissioner of Indian Affairs at Washington, D. C. that I had just returned from the New England states and hearing from others of this famous Indian show; and that I did not approve of it. It creates ill feeling from the white people and adds to the sentiment that the Indian is good for nothing but the show business; that the Indian is in a wild state of savagery and to make a show of him is unjust, not only this but it is injurious to Indian education. It is well enough to have monkeys in a show but to bring the Indian into a public show is a disgrace to the nation. It should not only not be encouraged but it should be stopped And I am glad to say that just a few months ago the Hon. W. A. Jones, the present Commissioner of Indian Affairs, issued orders to all agencies that forever hereafter there will be no Indian Wild West Show carried on in this country or elsewhere.

In the name of the Indian I come before you to ask you to treat the Indian as a man, whether he is on the reservation, in the Indian service, in the colleges, whether he be a returned student or not. May the God of our fathers bless our work among the Indians

LEVI LEVERING.
(Carlisle '90) an Omaha Indian.

INDIAN NAMES.

Poor Lo! He has all but passed away. Tepee City, Squaw Valley and Sachem's Head show that he was once among us, as do also Indianola and Indianapolis, Indian Bay and Indian Bayou, Indian Bottom, Camp and Creek, Indian Diggings, Falls, Gap, Gulch and Head, Indian mouth, neck, ridge and river, Indian rock, run, springs, and town, Indian trail and Indian valley. He has left behind him his kinnikinnick that he used to smoke, his moccasins that he used to wear, Medicine Lodge that he used to visit, and the wampum for which he bartered his pony or his beaver skins. He has left behind him also the Indian names of many familiar objects, though the memory of their meanings have all but been forgotten. Mondamin means corn, Wawa, wild goose; Opeechee, the robin; Dahinda, the frog; Roanoke, a sea shell; Chicago, the wild onion; Omeemee, a pigeon; Wawbeek, a rock, etc.

The Indian has left behind him hundreds of musical alliterative names, in which the consonant or vowel sounds are double. Good examples are Wawaka and Wawasee, Kankakee and Kennebuk, Tuscaloosa and Tallahassee, Ocklocknee, Ohoopee and Oshkosh, Minnetonka and Massabesic, Contoocook, Loogootee and Hatchechubbee We like to roll his Kennebunk and Cuttyhunk, his Nantucket and Wachusett, his Kickapoo and Tetonka over our tongues, for the mountain breezes and breath of the prairie are in them and ill indeed could we spare them. —[SelfCul-ture.

Every Day Doings at Carlisle.

A cold spring, thus far!

Five of the class of 1900 were printers.

A double cottage for employees is building.

The roads on the grounds and those leading to the farm and town are being repaired.

Sixteen of the choir members were graduates this year. The vacancies will be filled gradually.

Outing Agent, Dr. Eastman, has been on a trip to Arizona and Indian Territory, returning with four Osage students.

We have out in country homes 387 boys and 234 girls. Before another month the full summer quota will be out, and the number greatly increased.

The Indian School Service Institute will be held this year at Charleston, S. C. July 7—13, in connection with the meeting of the National Educational Association.

Rev. Noll, pastor of the Evangelical Church, Carlisle, served the school as Chaplain during March. The Rev. Hagerty, of the First Presbyterian Church, will serve during April.

Among the boys who have gone out from the school to work on an independent basis, is Frank Campeau, who has engaged with our former tailor Mr Snyder, now in business for himself in Lewistown, this state.

Mr. Frank S Shively, (Carlisle, 97,) is editor of the department of sports in the Western Trail, a monthly magazine published at Seattle, Washington. Mr. Shively's portrait and an interesting review of the year's athletics from his pen appear in the February number.

Mr. C. W. Baird, the Indian agent at Santee, Nebraska, accompanied by Mrs. Baird, brought us seven pupils during the month. He reports the schools at his agency as full and matters moving smoothly. Mr. Baird expresses a lively interest in the Indian work, and he is of the opinion that no one who is not interested is wanted in the Indian service.

One of the interesting events of the month has been the marriage of our storekeeper, Mr. August Kensler, to the assistant matron, Miss Mary E. Campbell. The two were made one in Harrisburg, on the 3rd of April, and returning to Carlisle the same evening went to their home on North Bedford Street. The affair took most of their friends by surprise, and congratulations and presents have since been pouring in upon them.

The first baseball game of the season was played with the Pennsylvania University last Saturday and our boys gave the University men a scare. Up to the last inning we stood ahead, when they obtained three runs, giving them one point a head at the end of the game. Score 6 to 7 It was a well-played game and closely contested, the Indian players receiving praise for their excellent work in the next day's city papers.

Rev. J. J. Methvin, the Superintendent of Methvin Institute in Oklahoma, has been with us for a few days. He brought ten pupils for the school, and expresses himself as earnestly in favor of getting the Indians out among our own people.

Mr. Methvin's work is among the Kiowa, Comanche and Apache Indians, who could, he says, readily take care of themselves, should the Government withdraw its support. A recent treaty providing for the allotment of their land in severalty and the subsequent opening of the reservation is now before the Senate, and is opposed by a majority of the Indians, even those who signed it claiming that they did so under a misunderstanding. Nevertheless Mr. Methvin believes it to be the best thing for these people. For a review of his recent book, "Andele, the Kiowa Captive," see our last page.

Nancy Wheelock, who has been with us since Commencement on a little visit, returned on the 9th of April to her post of duty at the Waterbury, Connecticut, Hospital, where she is taking a course in nursing. Katherine M Chapin, Chairman Committee on Education, of the Connecticut Indian Association, says in the recent number of the Indian Bulletin:

The Education Committee has held no meeting during the year, but some new work has been commenced under its auspices. Early in the Spring application was made to Mrs. Kinney for an opportunity for a graduate of Carlisle to train for a nurse. Finding no opening for her in the regular training schools at either Hartford or New Haven, Mrs. Kinney wrote to the chairman of the Education Committee at Waterbury, asking about the condition of things in the hospital there. That hospital has no training department connected with it, but the Executive Committee and the matron all expressed a willingness, even a desire, to have the Indian girl sent to them. About the middle of March Miss Nancy Wheelock from the Carlisle school took up her duties there and still remains there. She is one of the Oneidas who have already established a reputation among us.

She has a strong Indian face, always interesting, but especially so when it lights up. She proves to be a skillful seamstress, a great reader, and has had some training in the hospital at school. She soon made herself a favorite with nurses and patients, though there had been some doubt expressed by the nurses before her arrival. Though at first she was only an assistant, she now takes much responsibility, and proves to have all qualities that make a good nurse. The matron said to me during a recent visit to the hospital, "I hope you do not think of taking Nancy away now; we cannot spare her, she has become so useful." I learned nothing but good about her, she is happy and contented.

EXTRACTS FROM ALUMNI LETTERS.

WEST CHESTER, PA.

In spite of the fact that the Major has a great many red children who entered upon their battles during previous years, he does not forget one of them when he celebrates the day that more of his children become of age, ready to enter the battlefield of life as American men and women.

I cannot be present with you in person, but I shall be there in spirit, when you gather together to welcome the new alumni. D. E. G. (Class '98.)

GENOA, NEB.

The exercises for the class of 1900 are fast approaching, and I regret to be unable to attend. I am now a Correspondence Commercial student; I am taking lessons through the mail from Scranton, Pa. I am getting on well with my work in the shop. Carlisle gave me a start in life, and I cannot express deeply enough my appreciation. J. S. M. (Class '99.)

PRINCETON UNIVERSITY.

Please accept my sincere thanks and my regrets that I shall not be able to attend the exercises this year. I shall be very hard pressed with work from now until Easter. I can only repeat what I may have said a hundred times before; and that is that I am proud of being a Carlisle graduate; I shall ever be grateful to her for the start she gave me, and the way she opened for my doing what has ever been my greatest ambition—to go to college. H. E. G. (Class '94.)

TRENTON, N. J.

I regret to tell you that I shall not be able to be present at your Commencement this year; but accept my hearty congratulations on thus passing out another class into the struggling mases. They have received the tools with which to carve out their future destinies; and may they prove an honor to race, country, and their school and Major.

I am still in the pottery business with Mr. M., one of your former patrons, who is general manager of Cook Pottery Co., and we are very busy at this season of the year. I am doing all I can to the best of my ability in following out the principles of Carlisle. S. N. (Class '94.)

CUBERO, N. M.

It would give me great pleasure to meet again my comrades and teachers of Carlisle; but I have just taken up a ranche and it occupies all my time, so it will be impossible for me to be present.

Y. L. (Class '91.)

STEAMBURG, N. Y.

I congratulate the class of ciphers and trust that they will be annexed to the hundreds of good workers in the Indian cause. Your letter finds me in school work at Cold Springs, Alleghany; my first experience with the pagans of our nation. C. I. S. (Class '96.)

SANTA FE, N. M.

Your yearly greetings to your graduates, and a card of invitation to the Twenty-first Anniversary were received with pleasure, and I have been figuring ever since on whether I would be able to accept your kind invitation; but at last I found that my responsible duties here will not allow me to attend.

As to my doings since I left old Carlisle, I will say that I have done what I can, for myself and for my race; yet I feel this minute that I have not succeeded in carrying out my definite aims. Now, Major, I know that you would rather hear from your alumni telling their successes; you won't want to hear of their failures. But no one has ever come to the front of progress without a single wrinkle of his past trial on his forehead. So, Major, I would rather tell you that I have failed in some things; and if I have made any good point in my past trials, let the Superintendents whom I have been under tell it to the Indian office.

When I say that I have failed to accomplish my aims, I don't mean that I have given up all hopes of accomplishing them; I have sometimes been defeated, but defeat is not a failure—it is only a warning for better preparation for a second fight.

I left Carlisle nearly six years ago; since then I have held three positions in succession in the Indian service, viz: engineer, teacher and disciplinarian. The latter has been a very responsible one and I like it all the same, and I will try much harder than ever before in making a success. Wherever I may be, I will praise old Carlisle as the only institution for preparing the Indian to be a useful citizen.

H. S. (Class '94.)

RESERVE, WISCONSIN.

I would surely be with you this year if I could only get away. I congratulate you in anticipation of "Carlisle Day," when your school will shine forth as the leader in Indian education. I also congratulate the class of 1900 and wish the members success in whatever they may undertake.

I am still teaching at the Lac Court Oreilles reservation. If all goes well, I expect to enter "Eastman" early next autumn. I intend to master stenography before leaving there. This means two years association with the students at "Eastman," and that is an education by itself. W. D. (Class '94.)

TREASURY DEPARTMENT,
WASHINGTON, D. C.

I have your kind invitation to the Commencement exercises of 1900. It would give me very great pleasure to visit my Alma Mater again; but as usual, my duties imperatively call me here.

The Finance Bill, now pending in Congress, is expected to pass some time next week; when the bonds of the Spanish war loan will be called in, which will make the Loans and Currency Division one of the busiest divisions in the Treasury Department—so much so, that we expect to be on duty after the regular office hours.

E. L. C. (Class '93.)

MISSION, WISCONSIN

It does my heart good to read of you well-doings as a school. I was in the Indian service four years until I went to house-keeping We have a dear little baby boy nine months old. We have a cozy little home of our own and about twenty-four acres of land under cultivation; and we raise our own crop.

I appreciate everything that Carlisle has done for me, for it is Carlisle that made me what I am today.

I. E. W. (Class '94)

LANGHORNE, PA.

Your letter and program was received with great pleasure, but I regret that I cannot be with you and the graduates. Commencement comes when the farmer is beginning to do some of his spring work. A day or two at this time of the year is a great deal; therefore I would not ask for time off. My best wishes to all.

J. B. H. (Class '89.)

OMAHA AGENCY, NEB.

I came here as assistant disciplinarian, but when I got here I found that I had to do a little of everything, and what little I know of different trades I have had a chance to make a good use of; so you see it pays to get hold of everything that you can. I enjoy my work here very much.

J. L. (Class '99)

MORRIS, MINN.

When I left Carlisle a year ago last month, I never once realized what was lying before me. Several times I was discouraged and wanted to give up, but I made up my mind that in order to be successful in life's battle I must work for it and keep up courage. I have already had many experiences in different lines in the Indian service. I came here as matron of both the large and small boys. They numbered then about 79, some young men a great deal older than myself.

There is one thing that I have worked very hard in, and that is my music. I study every minute that I can get after my work is finished, and I now have charge of the music classes. I have sixteen pupils on my music list, and four private pupils among the employees. I am determined to keep up my music and keep on studying until I am able to go among the Anglo Saxons and teach them music. This is my intention and I shall hold on to it until I succeed. Of course I shall later on attend a regular music school. (E. G. P. Class '98)

INDIAN MUSIC.

A correspondent writing on the theme of Indian music, referred to in our recent Washington letter, raises the question whether the material presented by Miss Fletcher in her attractive volume entitled "Indian Story and Song from North America" might not be available as themes, novel and characteristic, for the American composer. He says:

Mr. McDowell has already given us an Indian suite, which I have once heard. It is original and imaginative. I do not know where he found his thematic material and have assumed that he invented it. But I have wondered what might be done by such an eminent composer, using material derived directly from Indian music accurately transcribed as it has been by Miss Fletcher, who has given us not only the music, but also the story of each song. What a splendid adagio for orchestra might be made from the Omaha Tribal Prayer! How exquisite some of the love songs, and with what supernatural orchestration could some of our modern composers set the song of the deathless voice! I should like to see Mr. McDowell try a symphonic poem made up of the lyrical and dramatic elements in this "Indian Story and Song." I should like also to see the Tribal Prayer in some of our own devout liturgies. Many of these songs were taken down by the graphophone: so that they are literal reports, and the simple harmonization is but the implication of the melody and its octaves

—[The Independent.

The Indian Field.

FROM SHOSHONE AGENCY, WYO.

Several changes have been made at the Wind River Boarding School on this reservation. Superintendent E. C. Nardin is transferred as Superintendent at Mount Pleasant Michigan; Mrs. E, C. Nardin, Matron, accompanied her husband but without assignment; Miss Anna M. Berry, teacher, is transferred to White Earth, Minnesota, as principal teacher, and Mrs. E. J. Viets of Santa Fe School takes her place here as teacher.

Mr. Almond R. Campbell, engineer at this school has resigned and left for Oregon.

Substantial stone buildings for industrial shops and steam laundry are now completed and ready for occupancy. Addition to boys' building and a hospital are estimated for. Many other improvements at this school are contemplated.

H. G. NICKERSON
U. S. Indian Agent.

FROM PINE RIDGE AGENCY, S. D.

We have received Vol. I, No. 1, of the Ogallala Light, a small monthly printed at the Ogallala boarding school by Indian students It is a well-printed and newsy little sheet, and we wish for it all success. We learn from this first number:

That it is hoped authority will be granted to hold the fifth annual Inter-Reservation Institute during the last week of June.

That all children able to attend are enrolled in some school. The attendance averages about 94 per cent of the enrollment.

That the boys interested in base-ball are making an early start, and that the school has the material for a first-rate team.

That the Indians are agitating the raising of a fund with which to erect a monument in memory of their relatives and friends who perished in the battle of the Wounded Knee in 1890.

MISSION NOTES.

Oahe School has had a siege of measles but has come through safely and the teachers are now trying to recover from the effects of the tussle.

Mr. Burgess at Crow Agency, Montana, writes "We have had a delightful winter, and while there has been much sickness in the schools we have been kept from it."

A letter from Ansel Chapin of a later date says that small pox has broken out at Crow Agency, and that all the people have scattered and fled to the mountains.

Fort Berthold Mission is rejoicing in the arrival of its Ree Hymn Book which has been printing at Santee for a number of months. Among the hymn writers in this little collection are three who were former pupils at Santee.

Elbowoods is again supplied with an Agency physician, a Dr Morris from Lower Brule Agency. One of his first official duties was to break his own leg—and cure it.

Santee.

Scientific farming is not without its representive at Santee. Our farm superintendent, Mr. Hamlin, keeps himself in touch with the ideas of farming science as it is studied and applied in Nebraska Santee Agricultural Institute under the ergetic leadership of Mr F B Riggs has aimed to disseminate the first principles of agriculture among the Indians. The subject last considered was that of fertilizers, kinds of fertilizers to be applied, methods of fertilizing, etc. The next subject to be considered will be wind-mills and their relation to water supply.

A most versatile subject of conversation here is the artesian well. The water of this well has continually varied in volume, thickness, and color Inversely as the color our spirits vary. When the water is white our spirits are dark, because the well is stopping up; when the water is dark and heavy our spirits are light, because the well is digging itself out. The reason for all this is that the slotted pipe at the bottom of the well has become filled with stones, clay and sand and been pushed up into the main pipe, thereby preventing the full flow of the water. To remedy this the slotted pipe will be taken out and a new one put in.—[World Carrier.

Washington News.

The bill embodying a claim of the New York Indians for payment for lands purchased by them near old Fort Scott, Kansas, but never occupied, has passed both houses of Congress and been signed by the President The amount carried by the bill is $1,998,000. This just claim has been before Congress for exactly twenty years.

Joe Blanchard, interpreter for the Shawnees, who was here with Big Jim, died at his hotel in Washington, of consumption, on March 31st. He had medical care, but was ill when he came, and pneumonia was added. His body was sent back to friends in the Indian country.

Rev. Charles R. Crawford, of Sisseton Agency, S. D. is at the National Hotel. Mr Crawford is here for the purpose of securing for the Indians whom he represents a per capita distribution of a portion of their capital, which is held in trust for them by the U. S Government. The Sissetons have an agent, but no reservation. They have taken up allotments, and are living side by side with their white neighbors.

The Cherokee Nation will have a delegation to Washington this winter, but one peculiarly restricted. The Secretary oft he Interior will invite a committee of Cherokees appointed or elected by the proper authorities, and will prescribe instructions by which the committee or delegation, as we have long known such officials, is to be guided while in Washington.

It is understood that the principal duties of the delegation will be the urging of the ratification of the agreement by congress as amended by the council. The Secretary favors its passage and it will likely be acted upon favorably within the next 30 days.—[Indian Sentinel.

THE INDIAN APPROPRIATION BILL.

The Indian bill has just passed the Senate as we go to press. The principal debate was on the subject of appropriations for sectarian schools.

Mr. Jones of Arkansas offered an amendment giving to the Secretary of the Interior power to continue the present system wherever the Government has not provided school facilities for all children of school age.

The amendment was supported by Mr Vest and Mr. Carter, and opposed by Mr. Lodge, Mr. Gallinger, and by Mr. Thurston who said in part:

The government of the United States has always, properly and wisely, welcomed the missionary efforts of the Catholic church, and of all other churches. They have their missionary schools in some parts of the country where we have never paid them for the education of their pupils. They are carrying on those schools and will continue to carry them on. God speed them in the work! They are giving their pupils an ordinary education and an education in the faith of their church in the so-called contract schools. They do not propose to abandon their schools or sell them to the United States or refuse longer to educate Indian pupils there. We are ready to buy those schools when their owners are ready to sell at fair prices. That is a part of the plan of the Commissioner of Indian Affairs. If they are ready to turn over their pupils to us, we are ready to buy their schools There will be no failure of educational facilities whether they wish to sell or not.

The capacity of the schools on Indian reservations or off, Indian schools or white men's schools, is not measured by the enrollment of pupils but by the average attendance. It so happens that almost every Indian school in the United States, say with the capacity of 500 pupils, can adequately, completely and fully carry on the education of for an enrollment of six or seven hundred pupils. Today, measured by the true test—that is the test of daily attendance, which measures the daily demand — our Indian school facilities are as large or larger than the demand can possibly be for the coming year; in addition to which, Mr. President, the Secretary of Interior and the Commissioner of Indian Affairs, under the general appropriations of this bill, have an adequate fund at their disposal with which to buy or rent or set up and establish all additional necessary schools.

I think it is the true policy for the United States to conduct its own schools for the Indians. I think we are prepared to do it. The country understands that we are to do it. So far as I know, there has been a general acquiescence throughout the United States in the settlement that was made of this question six years ago. We have reached the end of the appropriation under the agreement, and I do not believe it is wise from any possible public stand-point to reopen this question and keep it before the country as a matter of agitation any longer.

Mr. Gallinger pointed out that even in the capital of the nation we have not adequately provided for every child of school age.

I think it is a shame, said he, and ought to be remedied, to take some two thousand children into the public schools of the District of Columbia, and give them only a half day's schooling, so that they can be dismissed and other children come in and take their places. We are doing better for the Indian children roaming on our western prairies than we are doing for the children of the people who live in the city of Washington.

But I do not suppose any Senator would stand here and seriously contend that because we cannot or have not provided accommodations for those 2,000 children in the city of Washington, that we ought to put them in sectarian schools at Government expense.

The amendment was lost 14 to 21. The appropriation for the Dawes Commission was increased to $640 000. The three agencies dropped by the House were re-inserted. Further details of the main features of the bill will be given in the May RED MAN.

APPOINTMENTS AND CHANGES IN THE INDIAN SERVICE FOR MARCH.

Appointments.

Andrew J. Caldwell, Agent Ft. Hall Agency, Idaho, vice Clarence A. Warner, deceased; William E. Clayton, carpenter, Genoa, Nebraska; John W. Clendening, teacher, Rosebud, (Day) S. D.; Arthur W Freeman, industrial teacher, Cherokee, N. C; Frances A. Veitch, seamstress, Cheyenne River, S. D.; Carey D. Richards, industrial teacher, Perris, S. D. Carrie T. Stephens, cook, Sac & Fox, Okl. Chalmers A. Peairs, carpenter, Klamath, Ore.; Clarence A. Shultis, teacher, Ft. Berthold, (Day) N. D.; Agnes May Robbins, teacher, Carlisle; Lida Jones, teacher, Carlisle; Carrie E. Wicks, laundress, Grand Junction, Colo.; Joseph Pearse, carpenter, Genoa, Nebr.; George W. Bandy, engineer, Pierre, S. D.; Lovie F. Geppert, seamstress, Morris, Minn.; Mary Holman, nurse, Ft. Shaw, Mont.; Anna S. Hatch, nurse, Puyallup, Wash.; Margaret Farley, cook, San Carlos, A. T.; Jodie A. Saunders, cook, Seger, Okla.; Clara L. Stuve, laundress, Sisseton, S.D.; May S Glase, teacher, Shoshone, Wyo; Anna Hand, seamstress, Grace, S. D; Hattie Oach, Assist. seamstress, Phœnix, A. T.; Frederick Trahant, laborer, Ft. Hall, Idaho.; Marion R. Decker, Industrial teacher, Umatilla, Ore.; Ida Lowry, laundress, Nevada; Jonathan E Kennedy, night watchman, Oneida, Wis.; Jack Shaved Head, Herder, Shoshone, Wyoming, vice, Herbert Welch, resigned; Milton S. Hutchison, Constable, Osage, Oklahoma; Mary Wilkinson, Assistant Field Matron, Fort Berthold, North Dakota; Dick Tyler, Teamster, Cheyenne and Arapahoe, Oklahoma; Hibbard Jeans, Blacksmith, Otoe Sub-Agency, Oklahoma, Frank Smith, Fireman, Menomonee Hospital, Green Bay, Wisconsin-Joseph Pinal, Laborer, Fort Apache, Arizona, vice No-na-talth, resigned; Zintkalaska, Assistant Carpenter, and Samuel Archambault, Assistant Blacksmith, StandingRock, N. D. Richard Larrabee, Superintendent of Work, Cheyenne River, John Doud, Laborer, Grande Ronde, Ore. vice Jesse Smith resigned; Barney Traversie, Farmer, Cheyenne River, South Dakota, vice John Frazier, resigned; Francis Corbett, Assistant Carpenter, Kiowa, Oklahoma, vice Homer Seger, resigned; Sam White Bird, Assistant Farmer, Rosebud, South Dakota, vice Daniel Webster, promoted; Thomas C. Black Robe, Teamster, Cheyenne and Arapahoe, Oklahoma, vice William Geary, resigned; Patrick Palestin, Interpreter, ,Yakima, Washington; Henry Eastman, Laborer, Robert Runs Over, Janitor, and David Lame Dog, Apprentice, Rosebud, South Dakota; James King, Laborer, Quapaw, Indian Territory; George W. Rouse, Additional Farmer, Yankton, South Dakota; Constant Bread, Interpreter, San Carlos, Arizona, vice Emory Starrs, resigned; Stephen Jones, Blacksmith, Yankton, South Dakota.

Transfers and Promotions.

Daniel Webster, from Assistant Farmer to Assistant Carpenter, Rosebud, South Dakota; George White Eagle, from Apprentice to Laborer, Rosebud, South Dakota; William Dog Ghost, from Janitor to Laborer, Rosebud, South Dakota; Martin Timsanico, from Butcher to Farmer, Fort Hall, Idaho.

COMPLETE THE WORK!

The Woman's National Indian Association says in reference to its annual petition to Congress:

The first intention of this petition is to move the people to a recognition of the fact that the Indian service could be completed not long hence, and thus to move to the demand for that completion.

In supporting the petition it should be remembered that our Government Indian policy, with this political exception, is a noble one; that it has been in successful operation since March, 1887, and that its action has already granted to more than 60,000 Indians allotments of land, giving our nation 35,000 new tax-payers; that it has enabled 185,000 of the 250,000 Indians to become self-supporting, their earnings being more than a million of dollars per annum. Under this policy, earnest, non-partisan Indian agents have lifted whole tribes out of pagan helplessness into civilized self support in less than four years, and it is clear from many such illustrations that if the service were freed from partisan hindrances the work of the Indian Bureau might be brought to a safe and successful completion at a not distant date.

INDIAN EDUCATION IN WASHINGTON'S TIME.

Rev. Charles W. E. Chapin, in a recent number of the N. Y. Evangelist, tells us some interesting and little-known facts about Indian education over a century ago. In the year 1790. he says:

"The indomitable Kirkland, missionary to the Iroquois, was trying every source of influence and money in behalf of an academy in Oneida County, New York, to be located near the old Property Line, where both the sons of the settlers and the children of the forest might be educated. His visit to Philadelphia secured a generous benefaction from Washington and at the same time his influence and that of others, so that Congress appropriated $15 000 yearly to 'instruct the Iroquois in agriculture and the useful arts.' "

It will be noted that broad and common-sense views prevailed at this early date. Here emphasis is laid upon industrial training and the co-education of whites and Indians.

The Carlisle, Pa., RED MAN, the organ of the Indian school at that place, says, "The problem is not what to do for the Indians, but how to stop doing for them." We submit to the organ of the Indian school that the problem is how to stop "doing" the Indians.

—[Omaha World-Herald.

If any locality in the country can answer the Herald's conundrum, it ought to be Omaha.

Reorganization of the Indian Territory.

THE DECREE.

What does the white man say to you?
Says he, "You've got to hoe; you've got to plow;
You've got to live by the sweat of your brow—
Even as I. You've held your last powwow
And your last revelry.
The council fire whereby you hold debate
Against my stern decree
Is flickering out before the breath of fate.

What does the white man say to you?
Thus speaketh he to you: "You've got to cast
Your laws as relics to an empty past.
You've got to change and mend your ways at last.
I am your keeper and
Your guardian, in the judgment of mankind,
And 'tis mine to command
You in the way that leaves your savage self behind." --CHINNUBBIE HARJO.

REPORT OF COMMISSION TO THE FIVE CIVILIZED TRIBES.

The last annual report of this Commission, popularly known as the "Dawes Commission," is of special interest in view of the question now before Congress of largely increasing the appropriation for its expenses. The report is a clear and comprehensive statement of existing conditions, from which we quote the most significant passages, and is supplemented by a series of interesting photographs and an appendix containing all of the agreements, the Curtis act and numerous decisions of the court in citizenship cases.

As is well known, an agreement with the Cherokees was entered into Jan. 14, 1899, and with the Creeks Feb. 1, 1899, which treaties are now before Congress for ratification. The further work to be accomplished by the Commission includes the enrollment of citizens, surveys and appraisement of lands, all of which, as will be seen, are beset with special difficulties and complications. The report says:

A very general impression exists among those unacquainted with conditions in Indian Territory that the work of making rolls of "Indians" is a comparatively simple matter. Were Indian Territory merely a reservation peopled only by full blooded Indians, that impression would have foundation in fact; but Indian blood, unfortunately, is not the sole qualification for citizenship in Indian Territory, and indeed, if other requisites are not lacking, it is not even an element. In other words, certain arbitrary laws and decisions govern the Commission in determining who are and who are not eligible to enrollment. When completed, the citizenship rolls of the Five Tribes will be found to contain the names of full-blood Indians, negroes and white men, with every intervening degree of blood.

Neither this commission nor any tribunal has now authority to admit applicants to citizenship. The doors to applicants have been permanently closed, and tribal membership can no longer be augmented from any sources save two: intermarriage with Choctaw and Chickasaw citizens and birth of children. It remains only for the commission to determine what claimants to enrollment in the various nations have in fact acquired citizenship.

The importance of pushing to an early completion the rolls of citizens in all five tribes need hardly be discussed. Until these rolls have been completed it is impracticable, if not impossible, to make allotments. Many other important matters rest upon the completion of the rolls, not the least of which is the restoration to the tribes of much of the public domain, now in the possession of intruders.

Surveys.

Under the subject of land contests the necessity has been shown for having certain lands subdivided into forty-acre tracts, and the boundaries of each citizen's farm located. The necessity for this grew out of the fact that the land-holdings of citizens were too irregular and complex to admit of an understanding between the commission and allottees as to the exact location of improvements, without which the respective rights of claimants could not be properly determined.

Thus far only one survey party has been put in the field. Sub-divisional work of like nature is necessary in the thickly populated districts in the other four nations, and for this purpose the commission is recommending an increased appropriation, as the selection of allotments can not advantageously be proceeded with until such surveys are made. Aside from the equipment and the cost of putting the field notes into permanent form, the expense of this work is less than four cents an acre.

Appraisement of Lands.

To commence upon this work the commission, early in May 1899, proceeded to organize and equip field parties. Eight divisions are engaged in the field at the same time. Under favorable circumstances each division can appraise three sections a day, or a total of twenty-four sections. At this rate it is estimated that the entire appraisement of the Choctaw-Chickasaw lands can be completed in approximately three years, with no larger force than is now engaged.

The commission believes it desirable, however, to increase its appraisal parties sufficiently to conclude the work in less time, to which end an increased appropriation is recommended for the ensuing year.

Grazing Leases

For years a very large portion of the public domain of the Five Tribes has been in the possession of stock growers. Cattlemen have extended their wire fences until the prairie lands of the Five Tribes presented the appearance of one large cattle-ranch.

Though this industry became very extensive, the individual citizens received very little benefit therefrom, for the reason that the cattle-men, as a rule, held the land under a contract with the officials of the nation, or, what was more common, simply took possession of open lands, stretched barbed wire about them, and paid no one for the use of them. Under the Curtis act, all grazing leases made after April 1, 1899 were void, save those made by citizens covering their proportionate share of the tribal land.....The commission has no record of the number of contracts which have been presented for investigation in the Creek nation, but 345 have been recommended to the Department for approval up to July 1, 1899, covering 118 510 acres of land, for which an average rental of 25 cents per acre is paid

As soon as land offices can be established in the other four tribes like benefits will result therein. When thoroughly systematized and controlled, a very satisfactory income will accrue to the citizens of the Five Tribes from this source.

Government.

The unknown and unknowable impulse of nature to effect a cure where evils exist finds a notable exemplification in the Territory, where approximately five hundred thousand people live in comparative harmony, peace and prosperity under a chaotic and intricate form of government.

The entire land estate, embracing over nineteen million acres of land, a territory nearly equal in extent to the State of Indiana, is owned in common by a heterogeneous mass of humanity—Indians, negroes and whites, aggregating about 80-000 souls. An additional four hundred thousand people make their homes within the territory without a title to the land upon which they live and without a voice in the government by which they are controlled.

Slowly but persistently the waves of public opinion and sentiment have surged upon the sand foundations of the tribal governments—until dissolution is now all but complete, and with the Government of the United States lies the responsibility of seeing that the transitory stage from fragile and impermanent tribal governments to sound footing among the sisterhood of States of the Union be passed in safety.

..The temporary laws which have been selected to do service pending the establishment of a territorial or state government are as variegated as the classes which they govern. The Choctaw and Chickasaw governments, in a limited way, are continued by agreement to March fourth, 1909, and certain of their laws are therefore effective within the territory of those tribes. A similar condition exists as to the Seminoles. To supply needed laws to replace certain tribal statutes which had by Congress been made inoperative, the laws of Arkansas pertaining to certain matters have been extended over Indian Territory. The Federal laws have been made to apply to still other subjects, and officials under the Interior Department are charged with the enforcement of rules and regulations governing still further matters. So complicated a state of affairs does this system of jurisdiction present that the people are dazed and often unable to determine what is law and who is authorized to enforce it.

Conditions are not yet ripe for the immediate installation of a Territorial or State Government.....The non-citizen does not own a foot of soil, and with a voice in legislation he would soon legislate the Indian into a state of innocuous desuetude. On the other hand, it would be manifestly unjust and at ill-accord with the spirit of our institutions to deny the right of franchise to so great a number of people. Another very serious obstacle to the establishment of a territorial form of government is the lack of uniform land tenures

It will be seen that the legislative feature of the popular form of government is not possible at this time. The judicial branch is well represented by the United States courts. Having curtailed the power of the Indian courts, a Federal judicature became at once imperative, and a judiciary was thus early established and is now in operation with eminently satisfactory results.

The commission believes that the creation of an executive branch, having jurisdiction, so far as practicable, over the entire Territory is not only now feasible, but very desirable. The need of an executive to preserve the equilibrium of social and political conditions, and to exercise those many functions for which no other adequate provision has thus far been made, is too evident to require extended discussion.

Conclusion.

The commission, in conclusion, most earnestly urges the importance of adequate appropriations for pushing to an early completion the work contemplated by the various laws and agreements under which a transformation is to be wrought in Indian Territory.....While the commission desires to give such time as shall insure thorough, careful and complete execution of the work in hand, it respectfully represents that an observance of those principles of business economy which should govern in public affairs demands that sufficient money be appropriated to utilize to its fuliest capacity the machinery now installed, and that the anomalous and chaotic conditions which now prevail in Indian Territory, with the enormous expense incident to their continuance, be culminated at the earliest possible date, and provisions made whereby the burden of government shall be borne in a measure by those who are directly benefited thereby.

FROM THE TERRITORY PRESS.

For Single Statehood.

Congressman McRae of Arkansas, has introduced a bill to extend the limits of Oklahoma so as to include what is now known as the Indian territory and to enable the people to organize a state.

—[Osage Journal.

In Favor of Statehood.

Hon. Sylvester Soldani, who represented the Osage nation in the statehood convention, is in favor of statehood with Oklahoma. He says the Osages are watching and waiting to see what the Cherokees will do. When the Osage country becomes a county in Oklahoma, Vest would make a good senator—[Republican News Journal.

Home Rule.

All the talking about this country not being ripe for statehood or territorial government is nonsense without qualification. If the people can pay 1 per cent to the Indian governments they can pay it to a state or territory government and this tax alone is ample for the expenses of the proposed commonwealth. Those who oppose practical home rule for the Indian Territory may be divided into three classes, as follows:

1. Those who hold and want to continue to hold federal office under the present regime.

2. Those business men who benefit by a concentration of federal patronage, such as the men of Muskogee, South McAlester, Ardmore, Wagoner, Vinita, etc.

3 Those who have failed to think seriously about the matter and have simply swallowed the flimsy arguments of the first two classes.—[Indian Sentinel.

Hon. H. S. Murchison's Views.

Hon. H. S. Murchison has been in Muskogee for the past two days. He has for years been in the Indian office of the Interior department, and has practically been the adviser of the commissioner of Indian affairs in a majority of cases relating to this territory. There is no man better qualified to speak than he on the contemplated changes in affairs for this territory. Mr. Murchison says there is no doubt that the government is seriously considering the advisability of making this a territory: of providing for it a governor, or a commissioner, who shall be located in the territory, and who shall pass on all questions that shall arise here. In this manner the Indian Territory will be eliminated from the Interior department and turned over to the governor, who will be responsible in the same manner as the governor of any other territory.

These changes will be made; they must be made if this territory is ever straightened out.—[Checotah Enquirer.

The New Treaties.

The treaties have been amended somewhat from the form in which they were presented to Congress at the last session. Their most important provisions relate to the allotment of lands and townsites. Great interest is felt in their early ratification, in order that land leases and titles may be simplified. The Cherokees and Creeks have passed ordinances authorizing delegates to come to Washington with a view of expediting action

One section of the new treaty which congress will probably disapprove, is that relating to future statehood. It reads as follows:

"The Cherokee Nation shall not be included in any State or organized Territory without its consent, except such State or Territory shall include only the lands of the Five Civilized Tribes, and such other smaller tribes as are contiguous thereto."

This would be opposed by the advocates of the plan to consolidate Oklahoma and Indian Territory as one State, which is felt to be remote, and it is probable that as the easiest way to avoid friction the section will be cut out by Congress.

The allotment of lands in the Cherokee Nation will be so that each citizen shall receive an equal share in value, of all the lands of the tribe. This is an important advantage over allotments heretofore, wherein each received an equal amount of land. In order to fix approximately the values, all the lands to be allotted are divided into five grades The first grade is to be valued at $5 an acre, the second at $2 50, the third at $1 25, the fourth at 75 cents and the fifth at 25 cents an acre. All lands, including improvements, shall be appraised at relative values, as above, according to fertility of soil, location, etc.

All registered Delaware Indians, citizens of the Cherokee Nation, and their descendants, shall receive such share of the lands and moneys of the Cherokee Nation as may be awarded them by the Court of Claims in the suit now pending: provided that the said Delawares may, if they desire, take their share equally with citizens of the Cherokees, which desire they must signify by dismissing their suit pending in the Court of Claims within sixty days after ratification; and this withdrawal shall operate as a complete settlement of all differences between them and the Cherokees.—[Indian Sentinel.

Scissors and Paste.

AN IMMOVABLE PEOPLE.

Complaint is heard in certain quarters that the Indians are becoming so rapidly civilized as to render difficult, if not impossible, the study of their native customs. The ethnologists may still find a promising field among the Sacs and Foxes of Iowa, who are thus described in the Washington Post:

Four hundred Indians of the Muskwaki tribe, settled on a reservation, which, strictly speaking, is not a reservation, because it is held in common by the Indians and is not under the control of the government, live in open and determined defiance of the civilizing progress of the world. They are the remnant of the Sacs and Foxes. Once they were powerful. In the days when the Indian outbreaks struck terror to the souls of the entire civilized world, the names of these two tribes figured conspicuously in the accounts of the murder and torture of the white settlers in the region of the Great Lakes and Mississippi

The home of the Muskwaki, as the combined tribes are now called, is located among the hills and meadows which skirt the banks of the Iowa River, in Tama County, Iowa. Becoming dissatisfied with the condition of affairs in the Indian Territory, where they were sent by the government, they sold their rights to that reservation and moved into Iowa and settled upon the present site in 1857. The first purchase was eighty acres, but today something like 3,000 acres are owned by the Sacs and Foxes.

Since the education of the Indian was first taken up seriously by the government, this particular tribe has been a constant source of annoyance to the Indian Bureau. With other tribes a remarkable degree of success has been obtained in educating the Indian. Being upon government reservations, fed, clothed and in many instances receiving moneys from the government, they have yielded to civilizing influences, and their children are sent to the various Indian schools throughout the country.

Missionaries Are Barred.

With the Sacs and Foxes, however, the case is different They own their own land and they scorn all attempts on the part of Uncle Sam toward their higher moral and educational instruction. To day they still live the wild life. They relish the revolting dog feast, they carry on the medicine dance, with its harrowing, barbaric customs, marrying and divorcing as did their fathers and grandfathers. For almost twenty years, under the leadership of Chief Ma-Tau-E-Qua, who died in 1897, and Chief Push-E-To-Neke-Qua, who leads them to-day, they have refused to allow a church or a school to be built upon their lands. Protestant and Catholic alike have sent missionaries among these Indians without success, and they live to-day as they did 100 years ago, clinging to the superstitions of their ancestors

Miss Estelle Reel, superintendent of Indian schools, has just returned to Washington after a four days' conference with six chiefs of the thirteen tribes who live on the reservation. Her visit among the Sacs and Foxes was for the purpose of effecting an agreement with the chiefs, whereby the children would be compelled to attend the Indian school.

In a memorandum of amendment to the Indian appropriation bill now pending before the Senate, Miss Reel gives the following account of her visit:

Report of Their Condition.

"The Iowa Sac and Fox School was erected upon land purchased by act of Congress, and was primarily intended for the benefit of the Indians of the reservation. The school is located about five miles from the reservation proper. It has an excellently well equipped plant for from 75 to 100 pupils, and was opened last year, the average attendance for the past year being 30 pupils. The Indians of this reservation have been and are still bitterly opposed to the education of their children, and although this reservation is situated in sight, practically, of two of the most thriving towns in the State of Iowa, they are said to be in as primitive a condition as when Columbus landed in the Western world. The agent and superintendent have made most vigorous efforts for the past year and a half or two years to overcome this bitter prejudice, and had at one time as many as 50 pupils enrolled. Owing to a recent decision by a Federal judge that this school is not on an Indian reservation, and therefore not under the law as at present existing, the Commissioner of Indian Affairs cannot force these children into school

The amendment proposed takes from the hands of besotted and barbarous parents the privilege of continuing their children in the state of savagery within immediate contact with the highest types of civilization. I am gratified to say that the condition as existing on this reservation is not approached on any other in the United States, and nowhere else have the efforts of the Indian Office been met with such utter repulse and absolute barrenness of results so far as education and civilization are concerned"

To Compel Attendance at School.

In the memorandum is also inserted the following paragraph: "The Commissioner of Indian Affairs is hereby authorized and directed, if necessary, without the consent of parents or of other persons, to place each sound and healthy child of school age on the Sac and Fox reservation in Iowa, in said school established for their benefit."

CO EDUCATION OF THE RACES.

Somewhat of a stir has been created among the 200 pupils of the Elwood Consolidated Public School, at Oak Lane, by the addition to their ranks as students of six full-blooded Indian girls. When the Indian girls arrived on Monday there was a decided flutter of excitement among the pale-faced scholars. Some of the younger and more timid ones, whose only knowledge of the aborigines had been gained from thrilling stories of scalping and war dances on the frontier, regarded the appearance of the new-comer with mingled feelings of curiosity and alarm. A few of the extremely limited number of bad boys who attend the Elwood School greeted the arrival of the daughters of the bronze faced braves with the Indian war whoop with which all school boys are familiar. Tendencies in that direction, however, were promptly discouraged by the teachers and by the mild manner and gentle deportment of the Indian girls themselves. Save for the color of their skin, the prominent cheek bones and other racial characteristics, the new pupils in the Elwood School are not unlike the white lads and lasses with whom they have come to pursue their studies. This is not their first introduction to the ways and customs of civilization. They came to Philadelphia from the Carlisle Indian School, and it has been many moons since they left their picturesque tepees on the far western reservations.

Miss Unger, who is in charge of the Elwood School, says the deportment of the students from Carlisle and their application to study are excellent and speak well for their previous training.

—[Philadelphia Bulletin.

OUR NEW YORK INDIANS.

The Assembly Herald for February contains an excellent article on the New York Indians by Rev. Morton F. Trippe of Salamanca, N Y. Mr. Trippe is well qualified to write upon this subject, as he has worked among the Indians for several years as a missionary. The article in part says:

In the beginning of the nineteenth century nealy every trace of the heroic labors of the Jesuit missionary had disappeared, and only one Protestant church in the Mohawk Valley remained—the fruit of nearly an hundred years of missionary toil among the Iroquois. The primeval forests have perished but not the Iroquois. He lives nearly as strong in numbers as when Brandt and Cornplanter led in ruthless foray; but no more like the creation of the sentimentallist than the Englishman in South Africa is like his savage ancestors of the Druidic period.

He is an Indian yet, and possesses many of the characteristics of his ancestors, but so changed by the gospel of Christ working through the forces of civilization as to be hardly recognizable.

There is not a mud floor hut on any of these reservations. His only use for the uncivilized garb of his ancestors is to beguile money from the over-credulous whites.

On some reservations, large and comparatively well-tilled farms, productive orchards and excellent buildings are not infrequent. There is scarcely a home in which there is not some evidence of the dawning of a refined taste. Books, pictures, musical instruments, ranges, farming implements herds of cattle, horses and carriages tell of progress and comfort, if not of genuine refinement.

The intense longing for political and tribal reforms; a keen desire to rise above and overcome the enervating influences of the reservation system, and for the uplifting of the home—the struggle even to self-sacrifice for the education of their children, evidence the presence of civilizing and ennobling influences. Even the practices of the so-called pagans are giving place to Christmas trees, the singing of Christian hymns and recitation of Bible verses.

Over one thousand church members, some merely nominal Christians, thirteen church buildings, Sunday schools, C. E Societies, temperance leagues and hundreds of children in state, national and charitable institutions, tell of splendid progress since Missionary Kirkland traversed the wilderness of Western New York in 1788 to plant a Christian mission among the suspicious and restless Senecas.

I would not, however, for a moment fail to see the darkest aspect in the condition of the twentieth century Iroquois The vices and diseases of the white man work havoc on these Indian reservations There are lazy, dishonest Indians, who fail to understand the sacredness of an oath or the binding obligation of a contract. Poverty and crime, the poverty of the drink curse fostered by the barbarous in our civilization, are not unknown to our Indian people.

A recent writer has said that the reservation system is a "nursery." In some respects this is true. It is a protection until something better is devised. In many other respects it is evil and only evil.

It is for the twentieth century Indian, with the blessing of God, to work out his own destiny. The chasm between a savage and a civilized life has been safely passed. Today he is a new man, with new and pressing needs. These needs he must meet. The dawning century presents to him a better, brighter future —the trophy of a self earned manhood—the perfect "measure of the stature of the fullness of Christ."

WIRELESS TELEGRAPHY.

South American Indians Have Had It Many Years.

A system of wireless telegraphy has been practiced by South American Indians for a great many years Long before the white men came to this western continent, before the tradition of the Indians can trace, the "malocca" was in use. Among the Aymyra and Quichua Indians it is unknown, but among the Cataquinaun Indians on the Bolivian border, in southeastern Bolivia, it is today the prevalent method of communication at a distance. The "malocca" is used to communicate at a distance of from ten to fifteen miles and when elevated points can be found, with no intervening obstructions, the distance can be materially increased.

Like the boomerang, it is quite a crude affair, and yet constructed on scientific principles. The support of the "malocca" is a special species of palm, hollowed out and imbedded in sand in a hole in the ground. This palm stem is half filled with sand, firmly pressed down. The "malocca" is the trunk of the special variety of palm, about three feet long and eighteen inches thick, with a large cavity scooped out at each end.

The cacique, or chief, who does the communicating, uses a series of taps, something like the Morse code, and the knowledge of this code is a part of the requirements of his office. The taps upon the "malocca" at the other station are reproduced in reply; how this production of the sound is effected, Dr. Jose Bach, the Argentine explorer, who reports it, could not understand, as at a short distance from the "malocca" he could hear nothing either of the transmission or of the original, which was some ten miles away.

Dr. Bach says that, standing right at the "malocca," he had no difficulty in hearing the taps upon the other "malocca" repeated upon the one before him. He adds that the wood of the palm was peculiarly resonant and many in some measure account for the phenomena, but that this alone would not account for all of the phenomena. It is probably needless to add that the Indians look upon it as of a supernatural character and as a part of the office of the cacique, or chief.

—[Selected.

THE STATE SEAL OF MASSACHUSETTS.

Col. William M. Olin, Secretary of the Commonwealth, gives a very interesting description of the State Seal, taking as the subject, "My Hunt for an Official Indian."

Col. Olin said that the work of finding his Indian had occupied, off and on, about four years.

Since 1780, Massachusetts has had a prescribed coat of arms, but the first drawing of the legal and official coat of arms of the State was not made until 1897.

At first the matter of drawing the coat of arms seemed simple. The arms were to "consist of a shield." At the suggestion of Prof. Putman, of Harvard University, the "Norman" or "long shield" was chosen.

Then came a "field or surface of blue, thereon an Indian, dressed in his shirt and moccasins." Here the difficulty arose. After much discussion the form of an Indian was built up on the skeleton of a bona fide Massachusetts Indian which was dug up at Winthrop. The best available type of an Algonquin face was chosen, it being that of the Indian "Little Shell." The hair, in which are two feathers, is cut long, except in front where it is hacked.

The necklace is used because it was found on the neck of the exhumed skeleton. The necklace is made of bits of steel and copper.

The shirt is that of a Colonial Indians made of deerskin, with the hair inside.

The belt is double and crossed, tying in back. Originally it was worn by King Philip, and was taken from his dead body at Mount Hope.

Leggins were to be worn, no doubt, as there is no authentic picture of an Indian without leggins to the waist.

"Holding in his right hand a bow, in his left an arrow, point downwards," signifying peace, as in war the bow is carried in the left hand, and the arrow in the right. The question of a proper Indian bow was solved by Prof. Putnam, who brought forward an Indian bow which had the authentic history of having been captured in the Indian assault in Sudbury in 1675. The matter of the arrow was simple, as it was only a stone-headed arrow to fit the bow, which was three feet and six inches in length.

The motto is: "Ense petit placidam sub libertate quietem." Translated: "BY THE SWORD SHE SEEKS PEACE THROUGH THE CALM REPOSE OF LIBERTY."

Above the shield is an arm bent at the elbow, and holding a sword The sword is that used by Miles Standish, a copy of which was taken from the original in the possession of the Pilgrims Society of Plymouth.

The star on the shield represents the State, but according to heraldry should have been accorded the same space as that occupied by the Indian, the two being of equal value.

Press Comments on the Band

Without a Flaw.

There was a large and enthusiastic audience present to listen to the concert by the Carlisle Indian School Band. Each selection was given without a flaw. The Band is original and up to date in its programme selection. One of the favorites last night was a bit of aboriginal music, written by Mr. Dennison Wheelock, the leader.—[Washington Post.

Played for the President.

A feature of the exercises of the afternoon was the music rendered by the Carlisle Indian School Band, composed of fifty-four members, specially selected from twenty-three different tribes. The Band includes undoubtedly the best Indian musical talent of the country. The leader is Mr. Dennison Wheelock, an Oneida, whose musical gifts are natural, he having never attended any school of music, but rising to his position as director of the organization through individual study. He trained the new recruits in his charge into finished musicians, whose playing of classical selections was wonderfully well executed, and showed a warmth of color that indicated the inherent love of music.

A motion offered by Senator Depew, declaring that the great audience present, including the President of the United States and several members of his cabinet, express their delight and satisfaction at the fine musical program rendered by the Carlisle Indian School Band was enthusiastically applauded.-[Washington Star.

Red Men Charm With Their Music.

An interesting proof of the plane of development to which the American Indian is capable of being elevated is afforded by the Carlisle Indian Band.

Little of the primitive influence of the monotonous beat of the tom-tom or the clash of the rattle, which are the mainstays of the instrumental recitals that accompany Indian religious rites or merry-making, can be detected in the performance of the musicians whom Mr. Wheelock has gathered about him.

A rag-time melody, Wagner's strenuous compositions or the softer strains of Strauss's waltz music, finds worthy interpreters in the Indian boys. All of them have received their musical education at the Indian schools.

One of the favorite selections of the band is a composition by Mr. Wheelock entitled "From Savagery to Civilization," which is illustrative of the development of the race.

Accompanying the band is Miss Zitkala Sa, a young Indian girl of the Sioux tribe, who has obtained a mastery over the violin which ranks her with the leading performers upon that instrument.

—[N. Y. World,

To Demonstrate Indian's Powers.

I attended two concerts given by the Carlisle Indian Band on Saturday afternoon and evening, and found them very enjoyable indeed. Of course one must look at the work of these boys from an entirely different standpoint than the one usually taken by critics.

Their chief object is to demonstrate the intellectual powers of the average Indian boy; and when one considers that many of the musicians have left the blanket and war paint as recently as three years ago, the work they did was surprising. The leader, Dennison Wheelock, is quite a clever composer, as well: his "Aboriginal" suite was, in some passages, very Indian in character, especially the "Dance."

I must not forget to mention Zitkala Sa, a full-blooded Sioux, who was charmingly artistic and graceful in her native costume when she recited "The Famine" from "Hiawatha," with much dramatic fervor.—[Correspondence N. Y. Musical Courier.

Received with Popular Favor.

The first of a series of three exhibition concerts in this city by the Carlisle Indian Band drew a large and appreciative audience to Witherspoon Hall last night. Last night's concert was a thoroughly enjoyable one and the program was selected with excellent taste, the bulk of the numbers comprising the higher class of concert compositions. Encores were numerous and the applause showered upon the dusky players was sufficient indication of the popular favor with which they were received. Director Wheelock has his players well in hand.

—[Philadelphia Inquirer.

An Interesting Concert.

An interesting concert was given in Witherspoon Hall last evening by the Carlisle Indian Band, from the Indian School at Carlisle, Pa. The program ranged from the "Semiramide" overture of Rossini and Mascagni's "Intermezzo" to selections of a light and humorous order, and all were rendered with good effect. The musicians, about sixty in number, are all Indians, and they possess the musical instinct to a marked degree and show the results of careful training. Their tone is especially mellow and pleasing and even in the crescendo passages develops none of the brassy harshness often heard in bands of the kind.

—[Phila. Bulletin.

Originality and Merit.

All the members of the band manifest a devoted interest in their work and eighteen of their number are organized as a glee club, who sang without accompaniment four-part selections very acceptably. The band playing is exceedingly good in the main, and there was something very interesting in the sight of this company of young Indians whose careful training had made possible such a satisfactory exhibition.

There was an element of novelty in Mr. Wheelock's suite that made it of importance to musical ears. Its two numbers are "Morning in the Mountains" and "Festival and Dance of the Red Men" Much originality and merit are summed up in the second part, which is thoroughly American in spirit as the public has ever heard. It is quite a vivid tone picture, to which vocal snatches of song and shouts add a realism that is irresistible. The "Inflammatus" solo by Mr. Bruce (Sioux) was admirably rendered and incidentally throughout the concert this young man proved his control of the euphonium's beautiful tone. Young Mr. Flannery (Alaskan) proved an excellent first cornetist.

Zitkala Sa was announced to play a violin solo at the evening concert, but a reading from Longfellow's "Hiawatha" was substituted. It is doubtful that the solo would have made any deeper impression on the audience than did the reading. The scene chosen was the death of Minnahaha, which was given with a charm of voice, perfection of pronunciation, tenderness and pathos rarely heard on the public platform. Without any forced or artificial effort the effect produced was extraordinary, and the sincerity of method illustrated how potent a factor in such an undertaking is a sympathetic understanding of the spirit of a piece. Dressed in an Indian costume, with two long braids hanging across her breast and extending almost to her knees, Zitkala Sa made a picture to be remembered.

—[Brooklyn Times.

Young Indian Artists.

The Carlisle Indian band proved to be all that was claimed for it. The Aborigines are skilled musicians, a fact which soon impressed itself on audiences that have been accustomed to hearing a fair-sized section of the symphony for several summers, and which were lavish in their applause of the red-skinned instrumentalists. The admirable execution of these young artists, the precision of their work, which is at all times marked by enthusiasm and spirit, caused every one of the numbers on the well chosen program to be encored.—[Boston Journal.

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Correspondence.

President Woolsey Stryker of Hamilton College, N. Y. has written to Mr. Sherman, the chairman of the House Indian Committee, as follows:

"In consideration of the fact that Hamilton was founded largely for Indian youth, and that we never yet entered even one, I will undertake to say that for the next five years we will remit the tuition of any Indian regularly admitted to our courses."

"Zitkala Sa" writes us the following in explanation of her articles in the Atlantic Monthly:

"I give outright the varying moods of my own evolution; those growing pains which knew not reason while active. To stir up views and earnest comparison of theories was one of the ways in which I hoped it would work a benefit to my people. No one can dispute my own impressions and bitterness! Perhaps a reason may be assigned to them—that I have left to my friends to do"

A missionary from Oklahoma writes:

"I appreciate the paper very much. It grows better all the time. It is an education we all need—enlightenment on the Indian question. How I wish many more were reading it and thinking out the ideas suggested! As a missionary, I value highly the opinions of old and experienced workers, as given from time to time. May the Carlisle idea become the national idea in our treatment of this people!"

Superintendent Burton of the Moqui Training School at Keams Canyon, Arizona, says:

"The RED MAN is a welcome visitor at this school. We admire the pluck of its positions on various subjects, and wish it and its able founder much success."

Miss Alice C. Fletcher, the well-known student of Indian life, writes in a recent letter as follows:

"Let me compliment you on the last number. It is varied and most interesting, and cannot fail to attract the attention of friends, and bring the School and its noble work into greater notice."

The following is from General John Eaton, formerly U. S. Commissioner of Education:

"The RED MAN, uniformly good, in the last number is fitted to arouse a wider and more diverse interest. Excelsior!"

BROOKLYN, N. Y.

EDITOR THE RED MAN:

Will you kindly send me the full Indian name of M. W., who writes the legend "Why the bear has no tail" in your February issue. Please also give me the name of his tribe or the tribe which relates the legend, and if convenient, whether it was related to him or her by an old Indian—or in other words, what evidence there is that it is an OLD legend. I am about to publish an article on the Celestial Bear in Indian Legends, and would like to quote M. W., giving full credit both to the author and to the RED MAN.

I think your page of Indian legends by your scholars an excellent idea, and, if I may take the liberty of making a suggestion, would wish that some attention be paid to native legends about constellations or star groups.

I am afraid you have the impression that a majority of ethnologists care little for the Indian save as a subject of study.

If so, I hope and believe that you are mistaken. Undoubtedly it is true in some instances, but that they are in the minority is proved for me by the writings of ethnologists and their friendship with the Indians. I know personally of more than one instance where each has risked his life for the benefit of the other, and I am greatly mistaken if these are the unusual incidents.

Truly yours,

STANSBURY HAGAR.

Vice-Pres. American Folk-Lore Society.

BOOK REVIEWS.

The story of "Andele"* is an example of that truth which is often stranger than fiction It is a simple and well-told narrative of the thrilling experiences of a Mexican boy of good family, who was stolen when a child by the cruel Apaches and afterward sold to the Kiowas, who treated him kindly and adopted him as their own. He grew up, of course, a veritable Indian, and the strange customs, superstitions and hardships of the life to which he was reared are detailed quite clearly but unsympathetically, from the alien point of view, as is almost invariably the case in books about Indians. The descriptions of the sun-dance and of many other interesting ceremonies are distinctly those of an uncomprehending spectator, as for example:

The Quodle-quoit constitute a privileged class among the Kiowas The Quodle-quoit wears a jack-rabbit bonnet, ornamented with the ears of a jack-rabbit and with eagle feathers Instead of painting the sun and moon on the chest, they are often cut into the flesh, leaving for all time to come great sun and moon shaped scars. When one is selected as a Quodle quoit, and, according to custom, is painted up and ornamented, he must pay his predecessor well for it, and each year, as his predecessor paints and ornaments him, he is obliged to pay an additional installment of ponies, blankets, robes, etc for four years, when his Quodle quoit ceases He must in turn transfer it to some friend, and receive remuneratiou from him in like manner as he had to give to his predecessor.

This works oppressively sometimes, but no one dare refuse to become a Quodle-quoit when once selected. The Quodle-quoit never looks into a mirror of any kind. He dare not see himself. He is denied the privilege of eating dog or polecat, or of being around the fire where cooking is done, or entering a tepee where a dog is. There are many other things denied him, but he enjoys security in war. No weapon of war can hurt him; he is secure.

The moral effect of the story, as well as its climax of interest comes with the rescue and identification of "Andele" or Andres, after nineteen years of savage existence. Yet, having found his mother and brother and spent four years with them in New Mexico, so great was Andres' attachment to the Kiowas that he returned to them, and thus came in contact with the missionary author, who soon won him over to the church and has ever since used him as a faithful assistant in his work among these people. The book will no doubt prove an attractive one, especially to young people interested in Indian missions

* ANDELE, OR THE MEXICAN-KIOWA CAPTIVE, BY REV. J. J. METHVIN, ANADARKO, O. T.

AMERICAN INDIAN STORY AND SONG.

A book of unique interest, "Indian Story and Song from North America," is announced (Small, Maynard & Co.) The author is Miss Alice C. Fletcher, of Washington, one of the best known students of Indian character and customs in the country, and the holder of the Thaw Fellowship at the Peabody Museum in Cambridge. In the present volmue she brings together 30 typical songs, most of them gathered from the Pawnees and Omahas, in each case giving both words and music, and adding an account of the legend or ceremonial on which the song is based—the "matrix of story," as she expresses it, from which it has been drawn. It has often been suggested, as at the Congress of Musicians in Omaha in 1898, when a party of Omahas sang their native melodies to an audience of trained musicians, that these aboriginal songs might well serve as themes for the American composer, and it has been partly with this in mind, although more with the desire of showing the intrinsic spontaneous charm of the songs themselves, that Miss Fletcher has compiled her little book.

"Indian Story and Song" will be reviewed at length in the May RED MAN.