VOLUME XXIII.—NO. 174.

PHILADELPHIA, SATURDAY, OOTOBER 30, 1869.

CARTH-CLOSETS, COMMODES AND COM WEDDING INVITATIONS EN-BERA Stationer and Engraver, 1032 Chestnut

MARRIED.

BCK FELDT—LATCH—On the 28th first, by the Rev. David Spencer, Jacob B. Eckeldt, of Haverford, Delaware county, Fa., to Junetto B., daughter of Francis H. Latch, Eag., of Roberough, Philadelphia, No cards. ELLA—DOYLE—On the 28th inst., by the Rev. Wm. Suddards, John Ella, of Philadelphia, to Miss L. W. Poele, of Chester. ELLIA—DULLE,—Un the 28th inst., by the Rev. Wm. Suddards, John Ella, of Philadelphia, to Miss L. W. Doyle, of Chester.

HUNTINGTON—SHOEMAKER—At Santa Fé, New Mexico, on September 23, by the Right Rev. J. B. Laney, Brevet Libutenant-Colonel D. L. Huntington, Assistant-of Capital win. R. chocmaker, U.S. A. Ordensia Win. R. chocmaker, U.S. A. DOWNES—GILBERT—At Germantown, October 23, by the Rev. Thomas J. Sheppard, Mr. George Sumner Gilbert, of Philadelphia.

SAMPSON—FERRY—On Therday afternson, the 2th inst., by the Rev. J. B. McCullough, Frederick G. Sampson, of New York to Mattle W., daughter of H. B. Kerry, of this city. No carde.

WALLEN—OASS—On Thursday, October 7th, at St. Stephen's Church, Sewickley, Pa., by the Rev. Samuol Earp, Licutenant Henry D. Wallen, Jr., United States Aimy, to Augusta L., daughter of Gen. George W. Cass, of Plitsburgh.

BEECHER.—Suddenly, of congection of the brain, on the 23th inst. May Anna, wife of A. P. Beecher, in the 27th year of her age.

The relatives and friends only of the family are respectfully invited to attend the funcral, from her late residence, 705 North Sixteenth street, on Monday morning, Nov. 1st. at 11 o'clock, without further notice.

DAVIDSON.—On Saturday, October 30, Sarah, widow of Nathan Davidson, aged 87 years.

LECH.—On Friday evening, October 29th, Mr. William F. Leech. liam F. Leech.
The relatives and friends of the family are respectfully invited to attend the funeral, from his late residence, 2012 Walnut street, on Tucsday atternoon, November 2d, at 2 o'clock. To proceed to Laurel Hill Cemetery.
W00D —On the morning of October 23th, Richard D., only child of Edward R. and Mary K. Wood, in the third al from 1412 Spruce street, at 12 o'clock, on Mon-

WATER PROOFS FOR SUITS.
BLACK AND WHITE REPELLANTS.
GOLD AND BLACK REPELLANTS. GOLD AND BLACK REPELLANTS.
BROWN AND WHITE REPELLANTS.
BYRE & LANDELL,
Fourth and Arch.

RELIGIOUS NOTICES.

TRINITY M. E. CHURCH, EIGHTH Street, at 10%. Pastor, 7%, Strangers invited. It CALVARY PRESBYTERIAN
Church, Locust street, above Fifteenth.—Rov. Dr.
mphrey, Pastor., Services at 10½ A. M. and 7½ P. M. REV. E. E. ADAMS. D. D., WILL-preach Sabbath. 10½ and 3½, in Western Presby-terian Church, Seventeenth and Filbert streets. It REV. E. B. BEADLE WILL PREACH to morrow in the Second Prosbytorian Church, S. E. corner of Twenty-Bratiand Walnut streets at 10% A. M. and 7% P. M.

SPRING GARDEN BAPTIST Church. Thirteenth street, above Wallace, Rev. L. P. Hernberger, Paster, -- Preaching to morrow, at 1015 A. M. and 715 P. M. Sabbath School at 2 P. M. 11 SECOND REFORMED CHURCH. eventh above Brown.—Bev. Isaac S. Hartley, York, will preach to morrow at 1054 A. M. and FIRST REFORMED CHURCH,

Corner of Seventh and Spring Garden streets.— Thomas. X. Urr. Paster. will preach to-ow at 10% A. M. and 7% P. M. Evening to young SIXTH PRESBYTERIAN CHURCH,

NORTH BROAD STREET PRES byterian Church.—Preaching to morrow by the pastor, Hev. Dr. Stryker, at 195; A. M. and 7% P. M. Subject of the evening discourse, "Universalism," to be illustrated by the account of adying Universalist. It. SEVENTH PRESBYTER, AN Church, Broad street, above Chestnut.—Bov. Maurice Wines, of Brookline, Mass., will preach in is Oburch to-morrow, Mat instant, at 10% A. M. and P. M. ALEXANDER PRESBYTERIAN
Church, Nineteenth and Green

Church, Mineteenth and Green streets.—Boy. Dr. Wm. E. Schenck is expected to preach in this church on ext Sabbath morning at 10% o clock, and in the evening at 17% o clock. CLINTON STREET CHURCH.
To clock.

CLINTON STREET CHURCH.

Will preach to morrow (Sunday) at 10% A. M. and 7% P.

M. Subject for evening: "The Inspirations of Immortality."

A SERMON MEMORIAL OF THE Bev. Benjamin Dorr, D. D. will be preached by the Bev. Dr. Leeds, of Grace Church, Baltimore, in Christ Church, on Sunday morning (to morrow) Octo-ber 31st.

THE FIRST PRESBYTERIAN
Church, Washington Square, Rev. Herrick
hason, D. D., Pastor, will preach to-morrow, a
A. M. and 7½ P. M. The first of a series of sermion
oung Mcn on Sabbath evening. Subject: "The
ength of Young Men." A MEETING IN BEHALF OF THE

A MILETING IN BEHALF OF THE COUNTY OF THE CO

SPECIAL NOTICES.

OVERCOATS

With Special Care and Regard to

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OVERCOATS:

n Moscows, Whitneys and Beavers. n Plain and Fancy Cloths. in Tricots and Cheviots. n Meltons and Fur Beavers.

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PONEYVILLE LECTURES.-WM. Lecture at 8 o'clock.

Tickets can be had at Trumpler's Music Store, 0030 tf§

THE SCIENCE OF LIFE. PROF. JAMES MCCLINTOCK, M. D.,

PHILADELPHIA ORTHOPEDIC

PHILADELPHIA ORTHOPEDIC

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EDWARD TOWNSEND, No. 252 North Fourth street.
WILLIAM C. HANNIS, No. 323 Walnut street.
OCS-8 wtfrps

The Philadelphia Saving Fund Society will commence business at its new office, S. W. coiner Washington Square and Walnut street, on MONDAY, 11th instant. CHOICE PEAR TREES FOR SALE -standard and dwarf-all sizes and varioties from a private fruit garden, J. S. HOUGHTON, Olney P. O.. Second street turnpike, Philadelphia. oc23 Strp*

THE INDIAN QUESTION.

Mr. Editor: Herewith is a copy of my report on a visit to two tribes of Sioux Indians, made recently. I send it at your request, for use at your discretion. Later accounts from these Indians are very favorable, as, they are not only desirous of Christian civilization for themselves, but they are also anxious to benefit their brethren who are still in a wild state. The Indians in Nebraska, Kansas, and a few of those in the Indian Territory, were visited by committees from the two societies of Friends. Their reports are generally very favorable. The following extract, from a letter just received from the chairman of one of their committees, will have general interest:

"We had a very satisfactory interview with the President. We gave him a little account of our visit to Nebraska, and the condition in which we found the Indians. He asked numerous questions, and appeared to be satisfied with our answers. The President then conwith our answers. The President then conversed freely concerning the Indians, and gave us his experience during a two years' residence among them in California. He observed, that while any of our people, in traveling through the Indian country, had to be attended by a military force, an Englishman, from the Hudson Bay Company, could go anywhere among them with entire security. He said Great Britain protected Indians just as it did other British subjects, and required them to be treated with justice and kindness. The President thought that peaceful and friendly relations could be established with The President thought that peaceful and friendly relatious could be established with Indians in the United States, by a like policy."

It will gratify the friends of Bishop Whipple to learn that he reached England with improved health. He was broken down mainly by excessive zeal for the Indian.

WILLIAM WELSH, 1122 Spruce street. A Visit to the Sloux Indians.

REV. AND DEAR SIR: You ask for a report i my recent visit to the Santee and Yankton Sioux Indians. A request from you has force, for the visit was made solely because the Domestic Committee and Bishop Clarkson charged me with the supervision of the Church's Mission to the Sioux Indians; and without a personal examination, that duty could not be properly performed.

The civilized Santee Sioux, numbering

about one thousand, are on a reservation in Nebraska, on the banks of the Missouri river, nearly one hundred miles, by land, above Sioux City, the present terminus of the railroad. There, the beautiful and commodious Mission-house, with its adjoining chapel, under the charge of the Rev. S. D. Hinman, is very favorably located to accommodate the Santees, and to serve as a base for extensive missionary operations to the other Sioux up the Missouri viver

missionary operations to the other Sioux, up the Missouri river.

The Yankton Sioux, numbering about twenty-five hundred, are also on a reservation on the Missouri, some fifty miles higher up the river, but on the opposite bank, in Dacota Territory.

Although the Yankton tribe of Indians are heathen in dress and customs, their proximity to, and frequent intercourse with, the Santecs, caused them to express a strong desire for secular and feligious instruction. Indeed, there is so good an understanding among all

there is so good an understanding among all the fourteen tribes of Sioux Indians, or Dacotas, as they call themselves, that the Santees have it in their, power, slowly but surely, to influence them all for good.

My visit to the Yanktons was designed to ascertain how far that tribe was preprieted for

ascertain how far that tribe was prepared for; and desirous of Christian civilization; and whether a school and mussion house should at once be erected on that reservation.
Long before we reached the Santee reserva-

Long before we reached the Santee reserva-tion, we passed on the road several little par-ties of Indians. The men were aiding their wives, by carrying children and other bur-dens. On inquiry of the white settlers as to the tribe to which these Indians belonged, the reply in each case was, "Santees, for their men only are willing to labor, or to relieve their tired wives."

their tired wives."

Dignifying labor is everywhere recognized as one of the blessed effects of Christian civilization. A Missionary, who resided thirty-tive years among the Sioux Indians, assured me that the men, instead of being indolent, as is supposed, are perseveringly laborious when trapping or hunting, or on the war-path; these being the avocations to which they believe that they have been called. That Missionary averred that it is part of their religion to avoid all menial labor, under the belief that it lowers them, displeases the Great Spirit, and exposes them to malign influences. Men who are not brave and successful warriors are compelled to remain as mere observers at their pelled to remain as mere observers at their councils, not being allowed to speak until they have skin an enemy. The wild Sioux brave accuses the white man of grievous wrong done to his red brother. He says: "The Great Spirit made them both, giving to one the short-horned cattle (the buffalo), and to the other the long-horned (the ox), for food. Therefore, it is very wrong for the white man to destroy or drive away the food prepared by the Great Spirit for his red brother. We red men consider it our duty to fight against those who take the food from our wives and children, and expose them to statration. Therefore, we ask the Great Spirit to help us when we go on the war-path."

This is the substance of what was said by the wild Sioux last summer to missionaries who visited them on the Hupper Missays. pelled to remain as mere observers at their This is the substance of what was said by the wild Sioux last summer to missionaries who visited them on the Upper Missouri. What a triumph of grace, when such men, after all the wrongs done to them by their white brethren, become forgiving industrious Christians. In some cases, they even express deep gratitude to the white man for bringing them out of heather darkness into Gospel

To enable you to mark the marvelous and provement in the Santees, examine with me a rare collection of murderous weapons that were skilfully used by those fierce sayages, and the conjugor's charms, by the aid of which were skilfully used by those iterce sayages, and the conjugor's charms, by the aid of which the medicine-man formerly wrought his fiendish arts. When, through the Word and Spirit, the Lord Jesus was revealed to these Santees, they laid their instruments of cruelty, of death; and of superstition, at Bishop Whipple's feet and he, instead of burning them, retains these trophies of grace in his house in Minnesota, the State in which these Indians resided when in their sayage condition. The blood fairly curdles on handling the murderous weapons that were so skillfully used by Wapasha when he was their heathen Chief and wise counsellor. That is his pipe-stem, never smoked except on the war-path, always blackched, being associated with deeds of darkness. ened, being associated with deeds of darkness He was once a skillful medicine man deceive and deceiving, but now his drum and rattles and deceiving, but now his draim and rattles and other conjuring implements are reposing peacefully in the house of the man of God; for Wapasha, having passed through the re-finer's fire, is now humble and Christ-like, but

still the Chieftain of his tribe, and our Missionaries' wisest counsellor and helper.

When I turn from these relics of barbarism, and look at Bishop Whipple's form, wasted so early in life through Apostolic zeal for the Indian, and remember that he was left almost alone while wrestling against the rulers of the darkness of this world, I feel deeply hum-bled because I did not earlier proffer him even the little aid and comfort that one layman can

give.

How cheering it will be to the Bishop, when in a foreign land, seeking the restoration of his shattered health, to learn that all his fellow-Churchmen, especially those who hitherto have held back from foreign missions, are have neut back from loreign missions, are proficing personal service, as well, as pecuniary aid, to evangelize our home heathen.

VISIT TO SANTEE RESERVATION.

At the Santee Mission House, it was my

privilege to hold a conference with Wapasha and the other chiefs and representative men of that tribe. That council will be long remembered, for, although these Indians have little faith in man, because they have been so often deceived, their simple faith in God shines out the more brightly by reason of the surround-

They said that they had prayed for me by name when they heard that the Church had asked me to aid them; thus is encouraging and should be strengthening. Some of them lifted up their heads as if their redemption were drawing night when they had the strengthening. lifted up their heads as if their redemption were drawing nigh when they were assured that sympathy with them in their sore trials was becoming deeper and more practical. I told them that they had outstripped my faith, for here were old blood-stained warriors sitting at a Saviour's feet desiring to be guided by Him in all things, I had only expected that this therough change would be wrought in the young. As an evidence that the darkness was passing away and the dawn beginning to appear, I referred to the ordination, by Bishop Clarkson, of three Indians; to the fact that a Christian agent, desiring not his gain but their good, had at length been sent to them by the Government; that the grasshopper and the drought had been kept away; that their corn was ripening; and that grasshopper and the drought had been kept away; that their corn was ripening; and that their great Father at Washington had pledged his word to me that their land should be divided among them in severalty, without delay. Herakamaza, a chief, followed Wapasha, and said: "We like all that the white man has just said. His words about a future life and faith in God please us most of all. The Santees desire to live here as is shown by their building houses with great difficulties, carry-

and faith in God please us most of all. The Santees desire to live here as is shown by their building houses with great difficulties, carrying logs on their shoulders, and working with few or no tools. These Indians have faith in God and are trying to obey and serve Him. It does seem like the dawn now, but lately we were in the deepest darkness, stumbling at every step. Although we are still poor and miserable we are trying to walk in God's ways, and many have wives in the Christian manner. Hitherto we have always had trouble with our planting (referring to Christian manner. Hitherto we have always had trouble with our planting (referring to drought and ravages by the grasshopper). This summer we have had rain and now our corn is ripening in answer to our united prayers. All now, that have heart, are thinking more about God and their duties to Him than ever before. God has teld us to work six-days and about God and their duties to Him than ever before. God has told us to work six days, and now we are doing it. We rest on the seventh day, praying to God; therefore we are gradually coming to the light. We have asked God to raise up among the white men, friends to the Indian who would be wise and brave and truthful; and to-day we see that God has been merciful and has answered our prayers. Our young men are strong, active, industrious, been merciful and has answered our prayers, Our young men are strong, active, industrious, but idle for want of tools. Look out upon the long fences, nice log-houses, fields with the prairie-sod broken up, and many acres of growing corn; this is all the work of Indians. We know that GoD will help us, but He does not work without means. Tell the great Father what you have seen here. The Santees are noor, but they are analysis without means.

Father what you have seen here. The Santees are poor, but they are only lazy from want of implements. We are praying that the land maybe divided among us very quickly; and that cattle and tools will be furnished to enable our people to support themselves." He and other speakers referred to the fact that nearly one-tenth of their number, become sick at heart by reason of broken or long-deferred promises, had left the reservation and gone to take up land on the Big Sloux river in Dakota. This was natural, and, in their circumstances, commendable, for as yet these Indians hold no commendable for as yet these Indians hold no and in severalty. This is the first step in permanent civilization, for, being compelled to live on a reservation in a community life, they fear a continuous migration, and are not encouraged to invested the second to investe the second to in fear a continuous migration, and are not encouraged to improve the property, not being owners of the soil. They see people of every nationality and tongue settling on and acquiring fitle to the most fertile land, while the native American has been stripped of his possessions and denied the privileges accorded to every foreigner. In such circumstances, the progress in Christian civilization among the Santees is very remarkable. Their reservation is one thoroughly organized Parish. The six Bands having each a male and temale catechist whole duty it is to visit, to give Bible instruction, to pray it is to visit, to give Bible instruction, to pray with, and to watch over, the people at their homes. They make periodical reports of their successes and their failures, to their Minister, receiving from him the needful instruction

and encouragement. They also teach on Sun-day, and the women aid Mrs. Hinman in conducting the Mothers aleeting on one atter-noon in the week.

The duties assigned to the male catechists afford them excellent training for the sacred ministry, as they have to root out the remnants of superstition that will cling to a people so long sunk in heathen darkness. Paul Maza-kute, the Indian deacon who was in the East-ern States aver since, was thus trained in the ducting the Mothers' Meeting on one afterkute, the Indian deacon who was in the Eastern States a year since, was thus trained in the school of practice, and few white deacons have ever evinced equal aptitude in teaching and in adapting public addresses to the varied requirements of their hearers. After serving a year in the Diaconate, Paul was, during my visit, ordained to the priesthood by Bishop Clarkson, and the day we rode to the Yankton reservation, he and his wife walked the forty-five miles and commenced Missionary operations there. Philip and Christian Taopi, after a like practical training, were ordained to the Diaconate with the promise of much usefulness. They have been successfully prospecting at conate with the promise of much usefulness. They have been successfully prospecting at the Ponka Reservation. The chief men of the Santees were much gratified and encouraged by this clevation of Red Men to the sacred Ministry, viewing it as a special token of Divine favor. One of the Chiefs in his speech said: "Our Indians now make a bee-line for the church on the Holyand and this is iterally true. On Sunday the

lessly heathen, so reverently partook with us of that pledge of forgiving mercy in Carner JESUS.

The effect of this scene completely overpowered those of our company who, seven years before; had seen ome of the same men years before; had seen ome of the same men wrapped in blankets, or gorgoously apparelled, decked with paint and feathers, and armed with tomahawk and scalping-knife, uniting, with two or three hundred warriors in the uncouth and savage buffalo dance; now clothed in their right mind, they were sitting at their Saviour's feet, testifying that they are true disciples of the Prince of Peace.

Equially deep emotions, warretwickened on

true disciples of the Prince of Peace.

Equally deep emotions were awakened on the following day at the Mothers' Meeting. An intelligent Christian Indian was there who, when last seen, seven years before, was a heathen widow, mourning the death of her husband, and refusing to be comforted because he had forsaken the faith of his fathers, and had died rejoicing in a steadfast hope in Christ. Her son is now a candidate for the sacred ministry; and this woman humbly, though effectively, warned her sisters against the special temptations to which they and the special temptations to which they and their children are exposed, and incited them to cleave to Jesus as their only stay in trouble and the source of spiritual strength. The wife of a Chief, who was formerly a conjuror's squaw, now prayed with much directness, faith and unction; one of the best educated of the women saying: "I never can restrain

of the women saying: "I never can restrain my tears when that woman prays."

The blessing of the Holk Spirit most manifestly rests upon the work among this people, for as yet little has been done by the nation, or by the Church, to commend to them a Saviour's love. The school in which their children have been taught and trained is almost the only practical manifestation among them of the missionary spirit of the Church. The willingness of a Christian minister to come with his family and live among them has made a profound impression on their has made a profound impression on their minds and hearts.

minds and hearts.

The intelligent Indians now clearly perceive that while others are acting from self-interest, the Missionary has no other motive than their good. The wild Indians, in visiting the Santee settlement, often remark that while the civilization of the great Father takes away the hunting-grounds of the Indians, and reduces him to a state of shiert dependence and duces him to a state of abject dependence and idleness. Christian civilization seems to lift up and ennoble the Santees, to induce them to build houses and acquire property, and in every other way to make them happier and better. A visit to their loghouses illustrates every step in the civilizing process. A few, who are still clinging to heathen practices, show the debased normal condition of the tribe. With others, the stone chimney creditably built, has supplanted the central fire, and such bedsteads made with insufficient tools surround the room. Some have made tables and rude come nave made tables and rude chairs. In one log-house we saw quite a neat hanging book-shelf. Indeed, some of these habitations are far, superior to the log-hut in which Mr. Hinman first commenced his missionary operations. These Indians are well dressed, the women wearing a neat sack and skirt; the men habited after the manner of the whites, mostly attheir own cost—the result of whites, mostly at their own cost—the result of

hard labor. A hospital building capable of accommodating thirty patients, with an adjoining school-room and chapel, is in process of erection about sixty yards from the Mission-house.

and the destroyer of his eternal happines Those who know the power of the quack over the uneducated classes, and of the spiritualist over so many to whom revelation has given great advantages, can the more readily understand the temptations to which the once stand the temptations to which the once heathen people are so constantly subjected. The healing art is so intertwined with the religion of the Indian, that they are inseparable; therefore, it is wonderful that Christianity should have made so much progress among them without the help of a hospital. The sickness and death of relatives, especially of the young, impress the heathen most forcibly, hence the almost irresistible power of the medicine-man. The graves of their loved ones are eyer in view, being placed power of the medicine-man. The graves of their loved ones are ever in riew, being placed on the high bluff which borders on their reser-vation. In looking upward toward the home of the Great Spirit, the mind is involuntarily turned towards these Indian graves, by the little railings and other modes of marking that sacred spot of earth.

sacred spot of carth.

YANKTON RESERVATION.

On visiting the chief village of the Yanktons at night, I heard a mother uttering her customary heathen wail for a chief that had long been dead. In another tent, which had been occasionally visited by a Christian lady, the mother, who had recently lost her son, had evidently a little gleam of hope, for as she pointed to his grave on the hill-top, she said: "They tell me he will come to life again." During the freshness of her grief, this woman had, after their custom, laid aside her good garments and put on old and cast-off clothing. From another tent issued an unearthy din; the conjuror, by beating his drum, shaking his rattles and uttering hideous sounds, was tryrattles and uttering hideous sounds, was trying to induce the evil spirits to loose their hold upon the body of a sick and, perhaps, dying man, or to free the immortal part from the influence of demons. This occasion is deemed so sacred that no stranger is permitted to be present. The covernment was knot and be present. The ceremony was kept up during the whole night, and the near relatives of the sick and dying one were fleeced of most of their worldly possessions through the belief that the conjuror aione has power with the evil spirits. In another tent, lighted by a central fire, was a very different scene, upon which we were al-lowed to look. The band of the Stout Heart were enjoying a war dance, a few squaws uniting with them in some of their songs.

uniting with them in some of their songs. They would ever and anon cheer each other by saying: "Brother, have a stout heart; Uncle, have a stout heart; at the followed lasted nearly all night.

We were welcomed into another tent, where the lord of the mansion sat by a brilliant fire, smoking his pipe, his only clothing being a girdle about his loins. His wife and children were around the fire, looking at us with beaming faces, and forming one of the most beautiful groups I eversaw. A sister, the widow of a Chief, was there; and she, like a true mother, sont for her son, a handsome young man, to introduce him to us, as he had been appointed Chief, that day, in his father's place. Everything was orderly throughout the whole village, although it was unusually populous, as the Indians. it was unusually populous, as the Indians had been flocking in from the more distant parts of the reservation, which extends some twenty miles along the river. The next day was the time for distributing rations of fresh

was the time for distributing rations of fresh beef and flour, to last ten days. I did not see a begar, save one "fool," as they called him. On the day after, we met, by appointment, some fifty of their Chiefs, head soldiers and other representative men, in council. The Rev. Mr. Hinman, who has perfect knowledge of the Yankton language, which differs very slightly from the Santee dialect, was present, analyzing me to converse freely with them. slightly from the Santee dialect, was present, enabling me to converse freely with them. They were told that my connection was not with the Government, but with the Christian Church, the members of which believe that all who are moved by the Great Spirit should be the true friends of the Indian. That, not being a land-speculator, and desiring no favor from them, I had not brought them any presents, but had only come to confer with them hout their future good. I freely admitted to remove these Indian agencies from political contact. If it is designed to be permanent, it may be injurious, as many of the officers are neither experienced in such a work, norqualing

light, and wearing them from their foolish and wicked customs.

To enable you to mark the marvelous improvement in the Santees, examine with me a provement in the Santees and provement in the Santees are served in th trapping, there were many noble men among them, but that now, living in idleness on a reservation where there was no game, and fed with rations like mere animals, they must sink lower and lower, until they lose all self-respect. If they were so used to this way of life as to desire to continue it, a school would do them no good, and it might make them more miserable by increasing the consciousness of their degradation. The great Father at Washington had pledged his word to me that they should have farms in severalty, if they were prepared for it, and were willing to cultivate the soil and carn their subsistence by laboring as the white farmer does. They

by laboring as the white farmer does. They were assured that they should have schools and religious teachers, if they desired to en-

and religious teachers, if they desired to ennoble themselves by honest industry. During the address and the replies there were frequent evidences of approval given by the use of a sound like our word, ho! ho! The hereditary chiefs sat by themselves and replied first. The head-soldiers sat together and spoke next; some of the other Indians following, and the patriarchal Chief closed the Council with a brief speech in which he referred to the fact that. archai Chief closed the Council with a brief.

Speech, in which he referred to the fact that,
however much they differed as to the cause of
their present trouble, they all agreed most
cordially in an earnest desire to possess and
cultivate lands in severalty; to have schools
and also religious instructors. He said that he
had been censured very much for allowing his
people to have wardeness and other right. people to have war-dances and other rights which had been handed down to them by to have war-dances and other rights their forefathers; that there might be a much better way, but no one had yet come to teach them that better way; and he thought that it would be wiser to send teachers than to cen-sure men for following the customs of their forefathers.

sure men for following the customs of their forefathers.

The Rev. Mr. Himman writes that "the Yanktons intelligently understood all that was said to them. One of their principal Chiefs was at the Santee Reservation last Sunday, and showed, by all his conversation, that he appreciated and felt deeply all that you said to him and to his people. He is about going to all the upper tribes to try and persuade them to adopt the pollcy that you recommended. I see no end to the good that can be done here, if we are as liberally supperted at first as any Foreign Mission."

The evidences that the Yanktons offer of their sincerity in pledging their people to cultivate the land, respect each other's rights, and profit by schools, are the following: Their individual ownership in pigs is acknowledged. Family rights in their large and cultivated corn-fields, although merely marked by stakes, are seldom if ever violated. Their young men are strong to labor, and this year have shown a willingness to work on low warse thore.

ire strong to labor, and this year have shown a willingness to work on low wages, though in former years the Santees were employed to do the work, the Yanktons then deeming labor

degrading.
Several of their principal men walked fortyfive miles weekly, to attend the schools at the Santee Reservation, and I witnessed the evident interest of the Yankton Indians in a school taught in the Council-room by a President and Life Wing her wish to the Yankton Indians. byterian lady, during her visit to that reserva-tion. Men were on one bench; boys, with the son of a Chief at least twenty years old, were on another; while girls and women were taught in the same room. The teacher assured me that Indians are quicker in learning and more orderly than white children. A bright boy or girl learns to read and write the Sioux language in three or four weeks, and this assists very much in the study of the English language, which is very difficult for the Indian to acquire perfectly. One class, after four months' instruction, read aloud in the Pilgrim's Progress, which had been translated into Dakota; and they also read from their primer words of one syllable, in the English language. I had no opportunity of ascertaining how far they read understandingly, but in accuracy of observation and quickness of percention they seems to the language. non they seem to be in advance of the

whites.

On the Yankton reservation there is a fair proportion of children, although much increase could hardly be expected, for, time and again, they have been in an almost starving and utterly hopeless condition. Their Agent is a military officer, who has just entered upon his duties. The farmer and other employers that the tready improvement in industrial to their steady improvement in industrial. his duties. The farmer and other employes testify to their steady improvement in industry and in civilization; but they think that, until land is given to them in severalty, it is unreasonable to expect any permanent progress. A former Agent, who was afterwards a member of Congress, and also a late Superintendent, chanced to pass through the reservation while I was there. They here similar testiment and side through the reservation while I was there. They bore similar testimony, and said that the Santees are the best farm-laborers in that neighborhood. That agent testified that, that neighborhood. That agent testified that, on assuming the duties of his office some years since, he found that an appropriation of ten thousand dollars had been made by the Government for a school-house, which had never been commenced, the money having been splitted away without leaving any trace of the direction in which it had gone. They all agrae that permanent Commissioners of all agree that permanent Commissioners of Civilization, not subject to the control of any

nominating clique, can alone remedy existing evils.

The earnest pleadings of the Yankton Indians for instruction and Christian civilization were so evidently sincere, that I felt warranted in promising them a school-house, chapel and minister; and the need of the hos-pital for the Santees was so manifest, that I

pital for the Santees was so manifest, that I gave authority to complete it without delay. It also became apparent that outlays for the Sioux Mission should be put upon a cash basis, in order that, instead of procuring small supplies on eredit, at extravagant rates, the money might be advantageously expended. These outlays for buildings, &c., will impount to \$6,000; and as the Domestic Committee is in no way responsible for it, I hope that twelve persons may be found who will gladly contribute \$500 cach, that the regular receipts for this Mission may not be decreased. Two ladies this Mission may not be decreased. Two ladies immediately responded to my application in this behalf, by sending \$500, and the pledge of a like sum, which may well be viewed as an earnest of good things to come.

If may be proper to refer here to the policy towards the Indians pursued by the present Administration. At the instance of the President, the two Societies of Friends have nominated two Superintendents, and all the Indian

nated two Superintendents, and all the Indian Agents for Nebraska and for Kansas, with Agents for Nebraska and for Kansas, with some adjoining agencies. From observation and inquiry, I believe that this experiment will be successful. In many cases, conscientious and intelligent men, with their families, have gone to the work with a sincere desire to benefit the Indian. The agent at the Santee Mission, with his wife and two daughters, all mature and intelligent persons, are certainly doing all they can, and if they are properly sustained by the government, their labor will undoubtedly be thoroughly successful.

cessful.

The Agent of the Omaha Indians, a tribe also located in Nebraska, is an old and esteemed acquaintance of mine. He informed me, that although the Indians were indisposed to work when he first went among them, yet now they manifest the most commendable industry. Under the authority of the Gevernment, he had divided the land among them, in severalty, without collision or difficulty of any kind. Soon afterwards, these Indians asked that no more rations should be issued to them for the present, as it was possible for them to subsist on the green corn then ripening, and they would need the money thus saved to aid in stecking, and in furnishing tools for, their

With one or two exceptions, all other Super-intendents and Agents (outside of Nebraska and Kansas) have been selected from military officers, of whom there seemed to be a super-abundance not in actual service. This is an economical measure for the Indian Office, as

fied to promote the Christian civilization of the Indian. To some, the work is positively distasteful, it being foreign to the design of their commission; and in many cases the In-dians are quite restless and suspicious because

PRICE THREE CENTS.

dials are quite restless and suspicaous operause they are placed under military control.

You announced in the Spirit of Missions that the President of the United States had appointed me one of the special Indian Commissioners; therefore it is proper here to refer to the fact of my resignation, and to my reasons therefor.

therefor.

The Act of Congress by which the appointment was authorized gives to the Commissioners "joint control with the Secretary of the Interior over the disbursements of the appropriations made by this Act, or as much thereof as the President may designate." It was designed to give the philanthropic men, not speculators nor politicians, ample power to check all the customary spoliations of Indian appropriations. The Commissioners, however, were not convened until the Indian policy for the fiscal year (the full term of their service) had been determined on. As no control of any kind over any part full term of their service) had been determined on. As no control of any kind over any part of the special or general appropriation was entrusted to them, they were powerless to remedy wrongs for which Congress and the community would naturally consider them responsible. The law had virtually become moperative, therefore I notified the President that, as all the power intended to have been convoyed. all the power intended to have been conveyed by the act of Congress had been withheld, I declined further service as a Commissioner.

The present Administration at first, claimed and was allowed an unusual exemption from and was allowed an unusual exemption from political and other control. The Indian has, undoubtedly, largely benefited by this exemption, but it becomes increasingly evident that this relief is but temporary, for the rule of party patronage is arbitrary, and will be enforced with increasing rigidity as the Presidential canvass approaches. It is, however, fortunate that glaring frauds and other wrongs to the Indian have become politically now out. to the Indian have become politically unpopular; therefore, both Congress and the community are, no doubt, prepared for the appointment of permanent Commissioners of Indian civilization, to be clothed with ample power to prevent abuses and to pursue a liberal and settled policy. This, and perhaps this alone, will restore to the Red Men the confidence so needful to incite them to self-support, and induce Congress to make ample appropriations. duce Congress to make ample appropriations to Indians who are successfully striving after

Christian civilization. If every well-wisher of the Indian will in-telligently consider the importance of removtelligently consider the importance of removing all appropriations for civilizing purposes beyond the corrupting effects of party politics, and will exert his personal influence, Congress will undoubtedly make ample appropriations, and will place the funds under the control of men who cannot be moved by a nominating caucus. The appointment of Commissioners to promote the civilization of the Indian has I know, Bishop Whipple's cordial approval; and I believe that all the friends of the Indian and I believe that all the friends of the indi-ans, who are thoroughly acquainted with their wrongs, their present situation, and their needs, will be equally in favor of this measure of reform. Yours, very truly,

WM. WELSH.

P.S.—It was my privilege to cheer Bishop Whipple's heart, as he was taking ship for Europe, by telegraphing to him good news from Washington. I am officially informed that the President has authorized farms—on their respective Reservations—to be given their respective Reservations, to be given immediately to the Santees and to the Yanktons, so far as they desire it. All the Indians who are prepared for this important movement towards permanent civilization, will no doubt receive from Congress liberal encouragement for a few years, and then they will become productive citizens.

Now that the weak in faith, through evi-

Now that the weak in latin, inrough evidence, become hopeful, surely the Church can be aroused to furnish Indians, who are pleading for Christian civilization, with mental and industrial training and hospitals, as well as churches.

W.W.

AMUSEMENTS.

The concert, last evening, at the Academy of Music, was very largely attended. Miss Carlotta Patti sang here for the first time cariotta Pata sang nere: for the instrume since her return from Europe, She has improved in appearance, and her voice has been brought to a degree of cultivation that seems absolutely perfect. Its quality is somewhat less metallic and shrill than it was formerly. less metallic and shrill than it was formerly. But it is still cold and unsympathetic, and her manner is wholly wanting in that personal magnetism that is looked for in a great artist. In saying that her cultivation is absolutely perfect, we should add that she presumes upon this to do certain things with her voice that are not always in the best taste. We allude to certain tricks of portamento and of staccato, and to a variety of ornamentation with which she overloads such pieces as the well-known. "O luce di quest'anima," from Linda, In addition to this air Miss Patti sang only one other solo—a florid waltz air, written for her. Mr. Prume, the violinist, has remarkable.

Mr. Prume, the violinist, has remarkable command of his instrument. Mr. Ritter's piano-playing is clever, without being extraordinary. He had the advantage of playing
on a remarkably fine concert-grand piane,
manufactured by Steinway & Co. Messrs.
Habelmann and Herrmains sang well,
though the voice of the latter, like
most bassos, is losing its correct intonation. That great artist, Signor Ronconi,
sang the "Largo al factotum" as he only can
sing it; but he was vilely accompanied and sing it; but he was vilely accompanied and there was hardly a hand raised in his appliuse. In fact, there was a manifest claque, which had its instructions for applauding particular persons. This claque and the usual basics of thowers business are beginning to be a bore to concert-goers. If the cost of the flowers, lasts evening, had been expended in providing an. evening, had been expended in providing an, adequate supply of programmes, some people-would have been better pleased. All will be better pleased if, at the second concert, to be given this evening. Mr. Dietrich can get his orchestra into a little better order. The playing last night was not at all what people, have a right to expect from a Philadelphia, or-chestra.

-At the Walnut this evening a romantic drama, entitled Time and the Hour, will be presented, with the clever play, The Pien Stone, Man. On Monday Lucille Western in Equations Lynne.

—Boucicault's beautiful drama, Hunted Down, will be performed at the Chestant the evening, with the nautical drama, Black, Egg

—At the Arch All's Well That Ends Well it All be presented in capital style; after which. The Smuggler's Retreat will be given. -Hermann, the Prestidigitateur, will

-Hermann, the Prestidigitateur, will, give exhibitions of Magicat the Academy of Missic during next week. The reporter of this Post interviewed the magician yesterday, and among ether interesting facts oficined that following. Hermann's numerous acts of charity have

Hermann's numerous acts of charity have added immensely to his reputation. During his public career he has given away no less than \$400,000, for all of which he has receipts and autograph letters of thanks from almost every potentate in the world. Whilst in Madrid, the troops, on returning from the war, halled him as a benefactor, he having contributed \$15,000 to the relief of the wounded in Morocco. During the inusuality in France, some two years ago, he countributed so liberally to the relief of the poor that the Emperor publicly thanked him in the Corps somed seventcen female slaves, at a cost of somed seventeem female slaves, at a cost of \$5,600.

The programme for Monday evening will be as follows: The Dressing of the Cards: The Mysteriotis Tumbler; Too Muci in a Hurry: The Other Side of the Medal: The Floating Stick; The Miser: The Billis: The Floating Stake Handkerchief; The D vination of the Thought; The Comique Scene: The Rochanted Basket; Convicted to Bessi. The sale of seats began this meaning at Trumfler's music store.