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Vinita, Ind. Ter., Jan. 26, 1893.

The amended permit law goes into effect February 28th.

The Kansas City Times sent a special train to the Strip convention at Guthrie on the 18th.

Comparing small things to great, our mass convention held here on the 14th inst., was in some respects like the big meeting at Guthrie four days later. A few drunken blowhards wanted to run it but were promptly sat down on, and their maudlin speeches only drew out unmitigated disgust.

It is not hard to understand why the politicians of this nation as a rule are opposed to statehood or any change in our present form of government. The politicians would be much smaller men under a state government, than they are now. But the politicians do not represent public opinion to any great extent just now. For this reason and no other the five tribes will not knock at the door of the union for admission at present. But there is a movement in that direction, despite the hostility of the politicians.

The Strip convention held at Guthrie on the 18th inst., which was so widely advertised, was as near a complete success, taking into consideration the object for which it was called, as a convention could be. Influential men from Saint Louis, Kansas City, Atchison, St. Joseph, Leavenworth, Topeka, Wichita, and every town in Oklahoma and many in the Indian Territory, were there and took an active part. Governor Crittenden, of Missouri, made a speech in which, among other things he said: "Let this convention speak in such bold, unmistakable language that they will hear us when we say we are in favor, not only of opening the Strip, but we are in favor of opening up the five nations of the Indian Territory and attaching them, if it becomes necessary, to Oklahoma and making a state here that will be worthy of being associated with Missouri and Kansas."

The Strip bill came up in the senate last Monday and was discussed at length but not disposed of. Senator Butler ably defended Cherokee interests, holding that our title to that country was as good as that of the United States to the capitol building. The intruders he stated were nothing but trespassers and instead of their receiving the sympathy of the senate, it was due to the Cherokees. Platt believed some consideration due the intruders. He was opposed to the bill because it made no provision to pay any money on the land to be purchased. Senator Higgins gave notice that he would propose an amendement to pay the intruders $250,000 and add the cost to the price of the land to settlers. An amendment presented by Senator Berry was agreed to, providing for the appointment of a commission for the extinguishment of national or tribal title to lades.

A PLAIN PATH.

The Preservation of Cherokee Autonomy.

Worcester Academy,
Vinita, Ind. Ter.,
January 12th, 1893.

Ed. Chieftain:—I have learned who answered the request of the principal of the Vinita public school for window-glass, putty, a joint of stove-pipe and some fuel; I expected the history of this request, if brought to light, would reveal the amplitude of the provision made for the support of our schools; I have discovered the gold mine from which this amply supported school system draws its supplies; it is the salaries of the teachers paid in 74 cent scrip which are taxed to keep our school houses habitable for their few shuddering tenants and it is such schools supported by such expedients which forms the Cherokee school system; it is no wonder that the man who says this system is good enough for him should conceal his identity and blush to own his name.

The traditional aim of our American school system is to prepare future citizens to vote intelligently; a school system which denies education to two-thirds of the whole population is not fulfilling this duty; much less so when the remaining third (with the exception of the children in the Seminaries and the Asylum) are supplied with educational facilities miserably and shamefully inadequate; your schools are having the effect upon your children which badly organized schools everywhere have—a detestable moral tone, and the utter ruin of all habits of order and industry; our modern god, Boodle, sometimes called "spoils" has our schools in his grasp. Let any one who chooses call it imprudent, I say that it is only the lack of fit words which could keep me from expressing the contempt and abhorrence I feel for this system which robs children for the sort of fellows who make politics a trade and my contempt for any man—every man—who apologizes for or defends this accursed spoils system.

But the school systems which have fulfilled (if any have) the traditional aim cannot adequately meet the demands of the future. California with its proud pre-eminence over all our States is giving only a tithe, a tenth, of what the immediate future shall demand; the wiser of our public men are studying how this demand is to be met; where the money is coming from is a question which discourages only the weak and faint-hearted; money is sure to be found; one thing is certain, namely, when the spoils devil is chained much of the money now wasted in governmental extravagance will be applied to the better education of our young. But why must schools become more costly? In a word, because poverty with its attendant miseries is increasing at as fast or faster ratio than wealth or productiveness; the "Bitter Cry of Outcast London" is the bitter cry of every centre of large population. London and Glasgow are becoming infested by as large a population of human rats, as of the lower species, who sally forth from their holes and dens with the setting of the sun; both species live by preying upon human industry; both, alas! are an offense to the sight and are doomed to extinction as the price of human progress. I am more concerned at the present with the cure than the cause of this poverty. I know better, however, than to give credence to the fanatics and ignoramuses who say that the causes are social; that financial systems, for instance, have anything to do with their cause or cure. The cause is individual, not social. Adam fell before the gold or greenback question was thought of; the fall from innocence to depravity of a million sons and daughters of Adam within the sound of the great bell in St. Paul's Cathedral accounts and more than accounts for the woe of London's perishing and dangerous classes; the wonder is that things are no worse; that law is obeyed, that property is secure, that no man, who wants to keep it, need lose honor nor woman virtue; it is a wonder that the million or so of human beings in London who are guided or restrained by no moral principle, who have no law but fear, do not turn London into a pueblo of howling maniacs feasting on each others blood.

The cause belongs to the historian; the cure to the legislator. I shall describe the part which I think the schools are to have in the great amelioration, but I shall endeavor not to arrogate to them more importance than they actually possess. Schools alone can do nothing; the fundamental condition of all amelioration is the gospel of the New Testament; this is a statement which, like some others, I would not discuss with any man; the man is lacking in proper intelligence or hopelessly blinded by prejudice who supposes there is betterment of human conditions anywhere in the absence of an active Christianity; but the Christianity which will save society must be embodied in conduct, that is in the individual life, and in politics; that is in the life of the community; the mere utterance of pious sentiments in the ever narrowing circle of the pulpit and the prayer meeting makes no devil quake; the pillars of Satan's temple will not fly from their foundations as long as men counted respectable are willing to soil their hands with the smutch of boodle (unearned gain) and soil their hearts with the love of it; the willingness that others' sons and daughters should be debauched as long as mine are not, will not protect my son or daughter though I support a missionary and make the welkin ring with my prayers; the detestable creed embodied in the motto, "Every man for himself and the devil take the laggard and the weak," must be changed for the conviction that we are the keepers and guardians of each other; there is no lasting separation between individual and national safety. Next to God, man is the greatest fact in the universe and the nation which does not protect the weakest human creature in his natural rights will fall and ought to fall. Victor Hugo, hero and apostle of this modern Christian spirit in society has uttered words I cannot forbear quoting:—

"Take heed of this small child of earth, he is great; he hath in him God most high;
Children before their mortal birth are lights alive in the blue sky."

"When God demands the tender things of us in the shadow where we sleep
Too sent us clothed about with wings He finds them ragged babes that weep."

A costlier school system is needed to give back to society and to themselves these ragged babes that weep; society must for its own sake give them each a fair start in life; the wiser education will not only aim to teach men to understand; it will teach them to do; education except in a few favored spots, among them Switzerland and Prussia, has been addressed to the understanding; the productive, the industrial faculties, boys and girls have been left to discover the use of as they might. In Switzerland and Prussia every child is taught a handicraft; is made a producer; with insignificant exceptions the vast idle class which forms the rat element of our population is composed of those who have no handicraft; their education which has often taken the better part of their lives, has given them no skill which has market value; they fall into the lower and meaner ranks of labor where precarious employment, exhausting work, miserable pay, throw them into a condition of desperation which is the threshold of ruin. School-taught handicraft will revolutionize the industrial world; for it will put into work, mind and conscience, the want of which makes so much of our work useless when paid for; I can testify from my experience in trying to keep the Academy property in repair that the saving of the waste of "botched" work by clumsy and conscienceless workmen would be a vast addition to the wealth of the world; it would be enough to double the number of men actually at work, increase their wages and promote the general prosperity to an extent now unthought of; moreover the responsibility of the new and better education does not end here; by a sumptuous but sensible luxury of appointment our schools shall familiarize all children, even the poorest, from the very beginning with the refinements that dignify and ennoble life; art, dignified intercourse, music, and noble conversation in place of the scurrility and profanity which forms the bulk of common speech, will no longer be the exclusive possession of the rich; indeed the poorer child will be the more fortunate since the influences which impress him will be arranged by responsible and capable persons and will not be subject to the caprices of individual taste; the school will be the complement of the home; like the selection of the child's books and pictures, in moral training also, it is better that the child should be, part of the time, under the control of responsible and capable persons outside the home and not entirely subject to the caprices of individual taste; in short, every natural right of which the child is deprived in his home through poverty or ignorance should and shall be in due time and with proper caution furnished him in school; the child belongs to the State as truly as to the parent; the State will see that he shall have a school to attend if he wills and that no circumstance of birth or surroundings shall deprive him of what is necessary to make him a safe and useful member of society.

Such is an outline of the plan which the school legislation of future years will fill in; that such a system, in nearly all its perfection, is in vogue now in Washington City is the assurance that I am indulging in no empty dream; agitators for a State socialism, have failed quite generally, I believe to notice that our constitution in taxing the rich for the education of all without distinction of class has established a most splendid and imposing fabric of socialism upon our commonwealth, and has put into practical operation the only scheme by which the gains of the rich can be appropriated for the benefit of the poor to the real advantage of the poor.

When the time comes to tax the people of this Territory for the erection of a school system, it will have no rich class of property holders to tax; it must tax forty cent wheat if the people do not dedicate the strip money to this noble use; forty cent wheat, it is very likely to remain; our country has too many "movers" who live from hand to mouth and who rush wheat upon the market and smash prices, and leave the country with notes unpaid while the honest farmer class is left face to face with a ruined market, crops barely sufficing under these ruinous prices for bread and seed, and the grim shadow of accumulating interest growing into a cloud which literally blots out the sun. The building of your school system will wait for the more convenient day which will never come until your people will find out that they can get along without schools, like some of the unhappy communities mentioned in a former article of mine on this subject.

What has all this to do with the preservation of the Cherokee autonomy? A sentence in a recent issue of a Territory paper is worth noting: "We must expect the government to deal with us as with any other civilized people," which means among other things that if the Cherokee government does not protect every individual in the enjoyment of his natural rights, the general government should and shall; the renters and others following lawful callings are a vast benefit to the nation; they represent nearly all its productive energy and are therefore the source of nearly all its wealth and therefore the ingratitude of leaving their children destitute of school privileges while appropriating all their labor is as manifest as its impolicy; the general government will not turn a deaf ear to the bitter cry of these outcasts; the only reasonable pretext now being made for taking forcible possession of Indian Territory and destroying its autonomies is that men are not protected in their natural rights. A liberal policy of school legislation founded on the income of the strip money would secure, from a generous people like the Americans, two dollars per acre as easily as two cents; it would arouse the nearly discouraged philanthropy of the eastern States to the rescue of the Cherokee autonomy and give the latter a new lease of life. I have been flattered with the title of Dictator of the Cherokee nation; this is about as intelligent a criticism as has been printed of my plans for the educational betterment of the Cherokee people; concerning this criticism I have this to say—that if I were dictator for a while I would wager my head that there would be a Cherokee Nation here thirty years from now; the boodlers who want to divide the strip money dare not avow their main reason for that division, but they acknowledge it to each other, namely that the Nation is going to Hades anyway and "we might as well pocket this plunder while there is a chance." No doubt the Cherokee Autonomy is in great peril; $500 per capita is an immense bribe and among those who call for a division are many mercenaries who are willing for the sake of the boodle to send the Cherokee Nation to the abode of the departed or the damned and they care not which.

Switzerland and Prussia have school systems in which every child is made a producer; there is a notable absence of Swiss and Prussian immigrants in the annals of American crime and pauperism. I do not think that a Prussian liberality of education is too good for a Cherokee; I have a high estimate of the Cherokees; if I had not I would hardly have spent every dollar in my possession and six of the best years of my life in the effort to educate their children. The story of Leyden in Holland is full of suggestiveness to the Cherokees at the present time; it is no wonder that the people whose deeds are recorded in this story are now counted as the most prosperous and contented people inhabiting the earth. In 1573, pent up within the walls of their burgh the brave citizens of Leyden were withstanding the siege of Spanish Philip, who was determined to bring all Europe under the joint control of himself and the Pope. The towns-people were able to communicate with the Prince of Orange outside only by means of carrier pigeons; a cordon of 60 forts surrounded the town and successfully held the people in and their defender at bay; many were the efforts made for liberty by the brave people, but all proved futile till the courage and fortitude of the citizens were put to the last test; every man became a hero and every woman an orator; cattle, horses, dogs, weeds, nettles, roots, were eaten; the carrier pigeons brought the message to the friends outside, "When we have nothing else to eat we will eat our left hands and fight with our right;" once a famished mob ran through the streets crying, "Give us bread or surrender," and the burgomaster (mayor) said, "If my body is of any use to you tear it to pieces and eat it; I will not surrender;" the dauntless Dutch cut their dikes and let the sea in upon the land, ruining the labor of centuries; still the enemy held his ground; but at last though the sea did not defeat the Spaniards it furnished the means of doing so; the Prince of Orange drove a fleet of transport boats through the Spanish lines, brought food to the famished burghers and by uniting forces with those within the city repelled the besiegers and ultimately freed Holland. With a nation as with a man indeed character, not money, is fortune or misfortune. But the story is yet to come; the raising of the siege found the people in the extreme of misery; their costly dikes dismantled; their lands overflowed; every head of their horses and cattle killed and eaten together with the seed for their crops. William offered them in recognition of their extraordinary bravery a remission of their taxes for a number of years or a university to be founded in their town; they despised the lucre and took the university. The result of this choice is a splendid history in itself; I will cite but one incident: A Dutch youth walked to Leyden, too poor to afford any other means of conveyance; he was taken in as a student of the university; in due time he became a professor and one of the world's great philosopher theologians—Jacobus Arminius, whose theology lies at the basis of Methodism and but for whom the vastly beneficent influence of Methodism might yet be unfelt in the world. I think it quite possible that there may be an Arminius in some obscure cabin in Indian Territory; the Cherokee people will not consign their brightest youth unknown and unhonored to their native dust; the Cherokees are as good as the Dutch and I look for the coming days to prove it.

John McCarthy,
Principal Worcester Academy.

Judge John Martin was elected senator of Kansas yesterday.

Last week we made Gid Morgan say "no more buying," when it should have been "begging" congressmen.

Hon. Witten McDonald, president of the Kansas City Times Co., was chairman of the great Guthrie convention.

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