Indian Education—Two Great Wants.

The following extracts from the last report of the Board of Indian Commissioners will commend themselves as the keynote of real work in behalf of Indian education. Sample schools are very useful in their way. But something more is required than samples.

**A COMMON SCHOOL SYSTEM WANTED.**

"If the common school is the glory and boast of our American civilization, why not extend the blessings to the 50,000 benighted children of the red men of our country, that they too may share its benefits and speedily emerge from the ignorance of centuries? Teachers of these schools should be brought together at suitable times and places for mutual conference, comparison of methods, and encouragement. The enthusiasm and success of Captain Pratt is an influence already felt more or less in all the Indian country. Other teachers who are doing a more unobtrusive work might exert an equally stimulating influence if brought in contact with those of less experience. This system of mutual conference prevails largely in our public schools with most satisfactory results.

Institutes and conventions are now considered indispensable to the highest efficiency, and have contributed not a little to the present high standard of our school system.

**A GOVERNMENT INSPECTOR OF SCHOOLS.**

"Another great want of our Indian schools is a competent government inspector, whose whole time should be devoted to visiting and improving the present methods. He should see that all of proper age are attending the school, that suitable books are provided and studied, that the teachers are faithful and competent, that all practicable facilities are afforded, that proper hours for study and recreation are assigned, that examinations are statedly held, proper discipline maintained, that mechanical trades suited to the capacity and talents of each are being learned, and should exercise a general superintendence over all educational matters.

"During the fiscal year ending June 30, 1880, $509,760 were spent for Indian education by the United States government, religious societies, and the Indians themselves. Of this sum $186,359 were expended by the five civilized tribes of the Indian Territory, who manage their own schools. There is no doubt but if this half million of dollars had been expended for beef and flour there would have been a rigid inspection as to quality and quantity. Is it less important that the same care should be exercised, that this large sum of money should be wisely and economically expended in training and developing the minds of Indian youth for future usefulness and independence? The inspectors now appointed by the government are selected without particular reference to qualifications for educational work. The commercial side of the service chiefly engrosses their time, leaving but little, if any, opportunity to look after the interests of education.

"The importance of the work demands the undivided labors of one who is competent, who should be held to a strict accountability for its faithful and efficient management. Such an officer would inspire new life and enthusiasm in all this educational work, which has become now the most fruitful and promising field for culture."

The only criticism we would make on the preceding is, that one inspector is entirely inadequate to the field, and the work. There should be no less than three school inspectors set to work at once. And there should be a competent head of the division of education in the Indian Bureau.—Capt. Chas.
Big Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

Entered at the Postoffice of Carlisle, Pa., as Second-Class matter.

INDIAN TRAINING SCHOOL, CARLISLE, PA., AUGUST 1881.

The Record is in receipt of Eadle Keatah Ton (Big Morning Star), published monthly at the Indian Training School, Carlisle, Pa., at 50 cents a year, and includes the contributions from the Little Indians are very entertaining reading. It is odd that the spelling of the students should be uniformly correct, while their grammar is to a great extent otherwise.—Philadephia Record.

The word method of teaching explains the correct spelling of our pupils. When some equally effective improvement in the methods of teaching grammar is invented the road to knowledge will be measurably shortened.

From a Forty Years' Experience in Indian Work.

It is often queried why the results of the work done among the Indians are in so small a degree commensurate with the amount of labor performed. Various are the causes, but perhaps the two greater are the continuous changes among those who have the work in charge, from the very outset of the Interior down to the least responsible employee, and the low character of half of the whites who are permitted to linger on and near Indian reservations.

Indian character is a study, and the most effectual way of dealing with Indians is not to be learned in one or two years, even by persons of acute discrimination. Could capable men be chosen for the agencies, who are acquainted with the white and have a desire to benefit him and then be permitted to hold their offices as has Agent Miles, for a term of years, till they could approximate toward the proof of the problem we are trying to solve by a continuous course of action in one direction we might have more hope for the future of the Indian. But as it is each new agent sent out and the teachers he takes with him, (for employees are usually changed with the agent) see so much that is not in accord with the idea they have of what should have been done; they cannot suppose their predecessors knew anything of the best way to do their work; and so instead of learning what has been the plan of the workers, what has been done, what is designed for the future and who are the Indians in the agencies most interested in these plans, and most helpful in carrying them out, all action of the past is ignored; new plans are formed which are almost sure to fail at last in part and the test work goes on till the disposal comes.

The Indian in the mean time has been looking and waiting for the fulfillment of his hopes that great good is to come to him from the teachers his Great Father has sent him; while he waits the whites who are not sent, but who gather around an Indian reservation because among the whites, that they may be known to his brute natures; are their teachers in low trickery, in obscene language, in the worst of oaths and in deeds corresponding to their words.

The history of one tribe, the Pawnees for the last forty years if written would prove these assertions true and no doubt it is the same in kind of that of many others.

When whites first went among the Pawnees, as teachers they were simple hearted, hopeful, trustful and teachable. Their chiefs and brave leading men went to the field and wrought beside their white friends, and when it had been proven to them something of what a school would do for them, many more children were brought for admission than could be received; but their enemy the Sioux drove them from their villages and scattered their teachers; and during the years that intervened between that and their forming a new treaty, which returned them to their former home they were irreparably demoralized.

This labor combined with their army discipline and the fitful efforts of their former agents for their improvements had no doubt prepared them the more readily to respond to the very friendly efforts which were made under the Quaker Policy, but Friends could not agree as to the right mode to be pursued to diffuse the proper persons to be employed in this field, and their work was to begin and mostly well and heartily performed. One of the best known Pawnees for instance when traveling in other habits; thus proving the suggestion true that was made at the beginning of this article, that continuous change in the hands of Indian progress.

From the work done, much of it went to waste when turned in other hands; thus proving the suggestion true that was made at the beginning of this article, that most effectual way of dealing with Indians is not to be learned in one or two years, even by persons of acute discrimination. Could capable men be chosen for the agencies, who are acquainted with the white and have a desire to benefit him and then be permitted to hold their offices as has Agent Miles, for a term of years, till they could approximate toward the proof of the problem we are trying to solve by a continuous course of action in one direction we might have more hope for the future of the Indian. But as it is each new agent sent out and the teachers he takes with him, (for employees are usually changed with the agent) see so much that is not in accord with the idea they have of what should have been done; they cannot suppose their predecessors knew anything of the best way to do their work; and so instead of learning what has been the plan of the workers, what has been done, what is designed for the future and who are the Indians in the agencies most interested in these plans, and most helpful in carrying them out, all action of the past is ignored; new plans are formed which are almost sure to fail at last in part and the test work goes on till the disposal comes.

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We here print and commend to the thoughtful perusal of our readers that portion of Lieut. Wood's essay which relates to education.

The Army Idea of Extirpation.

The Arnold Office of the United States, of which General Hancock is President, offered to its members (officers of the army) a gold medal for the best essay on "Our Indian Question." The Secretary of War, Mr. T. C. Matthews, of the Army and General J. H. clothed formerly of the Confederate army formed the committee of award. This Committee selected three essays written respectively by General Jno. Gibbon, Col. 7th Infantry, Lient. C. E. S. Wood, 21st Infantry and Captain E. Butler, 5th Infantry as "especially meritorious," that of General Gibbon receiving the prize. All of these three essays, which were published in No. 6, Vol. 2. of the Journal of the Military Service Institution, favor education as a means of solving this vexed question.

We here print and commend to the thoughtful perusal of our readers that portion of Lieut. Wood's essay which relates to education.

Education is the bending of the twig. It is a very important element in the assimilation or extinction theory and it seems to follow in close connection with bad inculcation and judicial rights. It is the stepping stone to the good use of all rights.

And first as to language: this is the medium of communication of thought. If the media be different how hopeless the communication, if the other has only the mystic traditions of a generation, then the barrier that exists between the two will be appreciated and the necessity of dawning the worse in the better will be felt.

This is done by educating the weaker race of the inferior language into the better language of the stronger race. Again we must note that this has been done for the United States to fulfill their treaty obligations. Omitting many dead letter clauses in the various Sioux treaties, inserted in answer to petitions for schools, it will be sufficient to cite the educational clause in the Kiowa and Comanche treaty, which stipulates that for every thirty children actually wishing to attend school a building and teacher will be provided. This provision expresses in words the government has fulfilled its solemn pledge by providing one school

[Continued on Fifth Page.]
Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

TERMS OF SUBSCRIPTION.

For the EADLE KEATAII TOH one Year, ...............................................................50 cts.
For the SCHOOL NEWS one Year, ........................................................................25 cts.
For the two papers to one address one Year, .............................................................60 cts.

MASON D. PRATT, Publisher.

INDIAN TRAINING SCHOOL, CARLISLE, PA., AUGUST, 1881.

“SCHOOL NOTES.

When papers are marked X subscription has expired.

Miss Hamilton, of the Cheyenne Agency school, recently visited us.

The Philadelphia Public Ledger is the latest addition to our list of exchanges.

We have many pleasant little calls from friends of the school who pause in their journeying to seaside or mountain.

During the month of July, the savings of the boys and girls as deposited in Bank for them, amounted to $141.50.

Work on the new hospital and the girls' quarters continues to go rapidly forward. Both buildings will be under roof in about two weeks.

The Indian Office has ordered two wagons from our shop, to be sent to chiefs Stumbling Bear and White Wolf at Kiowa agency, Indian Territory.

Capt Pratt has taken advantage of a ten days' furlough to visit his old home in the west. He is accompanied by his wife and their two little daughters.

The students were recently entertained by the marvellous feats of a prestidigitator. One of the boys watched him so closely as to be able to repeat several of his tricks quite cleverly.

The photographs of the "New Indian Chief," and "Our Boys and Girls" described in another column may be obtained at this office, price twenty-five cents each, postage prepaid.

A number of our students are joyfully anticipating visits from their fathers, the chiefs who are now on route to Washington, for the purpose of adjusting various matters of importance to their people.

Mr. Choate continues to add to his collection of Indian photographs, which now number nearly a hundred different ones. In "Noted Indian Chiefs" on a card of cabinet size are grouped the heads of nineteen well known chiefs who have visited the training school since its organization. The centre of this group is Spotted Tail who recently met so tragic a fate, the expression of his face, the haughty pose of his head telling of an unyielded, imperious nature. On either side of him are American Horse and Iron Wing both Sioux, whose necklaces of wampum and long hair parted in the middle give them an almost feminine look. In marked contrast is the hereditary enemy of their tribe, the Ponca chief White Eagle, a face showing more character than any perhaps but that of Ouray whose death was so irreparable a loss to the cause of civilization as the Iroquois. Then there is the placid face of the Arickaree chief, Son-of-the-Star, the thin visage of Poor Wolf the Mandan chief, made indomitable by an immense pair of spectacles, of Little Raven, too, the Arapahoe chief and long time friend of the whites, an old man now.

"Our Boys and Girls" is a careful grouping of thirty-four vignettes. The prominent faces are in White Buffalo, our "young grey head" as he arrived at the school the last of June last, his very hair escaping from his eagle feather crown, a tiny head in another place shows White Buffalo after a few months at school, the long hair cut, the feathers laid aside. Very good pictures of our boys and girls they all are, and the group is a fascinating study showing so many tribes and as many degrees of intelligence.
were there so many children working and playing together more harmoniously than these same eighty-seven girls, still if any one is inclined to the belief that the Indian is sluggish or inert, let them spend a day among us, and they will soon be converted from the error of their thoughts. Our good old auntie in the kitchen told us the other day that the Bible said "Nurture them as they grow to the best." Her performance on one of the new version, at any rate, we do not find that text in our old one, but it would serve very well for a motto for our uncles' use. As many persons are aware, the United States Government is making a new effort in behalf of the Indian race by educating the Indian children of both sexes in the branches usually taught in our common schools. In connection with this each one is expected to learn some one of the useful occupations of civilized life. One of the schools for this purpose is located at Carlisle, Pennsylvania, under the general supervision of Capt. R. H. Pratt. The number of pupils in this school alone is nearly three hundred. During the present vacation a number of the pupils have been placed among farmers in order to more perfectly learn the ways of civilized people. Thirty-two of the number so put out are boys and girls from the school, in this locality are placed in the families with whom they are staying. No reluctance was manifested when parting time came and they were called to return. A little before noon Capt. Pratt arrived. He needed no one to announce his arrival, for as one after another of the boys and girls saw him, a rush was made to greet him. Of course Miss A. Ely was there, familiar with all the children, and respected by them as a mother. Miss Burgess, also, one of the teachers, was there, a young lady of winning influence among her pupils. It was very evident that these teachers love their scholars, and believe in their work, and from all we saw this work is no longer an experiment; it has progressed far enough to prove the wisdom of the undertaking and it should have all the support its importance demands. Thirty-two Indian youths were there, intermingled with about two hundred whites, and had we not known they were children of savages we could not have guessed it from anything we saw in their deportment at the picnic; and yet the majority of them have been removed from savage life only about two years. It was our privilege to taste cakes made by two of the girls, and they were equal to many made by more delicate hands. The boys have proved their ability to learn their lessons, too, in the harvest field, and the hay-mow and in the most general work of the farm. All expressed themselves satisfied with their new homes and are anxious to live as white people do. They do not desire to return to savage life. The future of this movement is full of promise for the Indian race, and we believe it ought to be carried forward as fast as the obstacles in the way of its progress can be removed. More, indeed, are brought under common school and Christian instruction, and so prepare for civilized life, meanwhile doing what we can for the adult population. Nearly all the boys and girls from the school, in this locality are placed in the families of Friends, and we found a friendly place to be a real picnic, as all the provisions of the youngsters was unloaded at the dinner table; so great was the quantity brought that dinner failed to have tables, chairs, cook stoves; and pictures hanging on the walls. They have three churches well built, neatly finished, painted, and a bell in the belfry church. The church was built about seven hundred years ago. The Indians have thrown away their blanket dresses and dress like whites. The membership of the church is not far from 700. We do all our blacksmithing, we make all our own hammers and shingles, and have a steam saw mill capable of cutting 10,000 feet, planing 5,000 feet and cutting 15,000 shingles per day. This mill is run to its full capacity by only one white man at the engine, and the engine as well as the whites could do. Only one white is employed to take measurements of logs and lumber. The way I taught the Indians to log, I took my wife and went with the Indians and their wives into the timber. I showed them how to cut and saw the logs, load them on the tucks and take them to the mill, and they learned so very well, that I believe there are some of them that could beat me at the business now, though I was raised at that kind of work. They have among them good carpenters, good smiths, and young men learning the different trades. They have good homes, are happy, and are something peculiarly interesting because connected with the aborigines of the Indians, bespeaking for them and this movement for their education the cooperation of all our people.

A despatch from Pine Ridge Agency, Dakota, gives tidings of the death of Spotted Tail, the celebrated Sioux chiefman, by the murder of a hand of Crow Dog. Probably the event will be justly esteemed by but few white Americans, yet the history of the Sioux Nation, if it is ever faithfully written, will assign a prominent place to the greatness of this departed brave. In time of peace the name of Spotted Tail was known to all the tribes that ranged to his own was absolute and unrivalled, and Sitting Bull alone, after the hatchet was dug up, was capable of causing his authority to be evaded. After the treaty with General Harney, in 1868, the voice of Spotted Tail was always for peace, and despite innumerable provocations he remained friendly to the white man. In this respect his conduct contrasted as nobly as his character with that of Red Cloud, who prior to 1875 surpassed him in popularity. He was never double faced. His public and private councils were the same. He met the white man with candor and courtesy, displaying a depth and breadth of intellect that are seldom looked for in an Indian chieftain. His boys at the time he was removed were noble and handsome. It is an undoubted fact that in the treaty council of 1875, when the cession of the Black Hills was in question, the courage and address of Spotted Tail saved the United States representatives, as well as all the other white men who were present, from a cruel death at the hands of mutinous minor chiefs. He has steadily led his people—The Brule Sioux—in the path of civilization, himself setting the example of study and industry. During the Sioux troubles of 1876 it was his moral force more than anything else which detained at the agencies a large number of warriors when Sitting Bull and Crazy Horse were using every possible means to augment their hostile band. The government at the time had the number so put out but one for Spotted Tail, and it is now only a small measure of justice to remember him with kindness and to name him with honor.—N. Y. Herald.

Father Wilbur and his Indians.

In 1860 I was sent to the Simcoe reservation as a teacher, Londsdale being agent. He was removed and another appointed who was also removed, and in 1864 I was appointed agent and have continued such until this day. The first thing I did was to establish a school for learning to read, write and cipher and to work; the object being to instruct them to work. This was done at school, and the first wheat, corn and potatoes were raised by the children, while at school uniting the improvement of the mind with the improvement of the muscles. The girls were learned to cut, sew and make their own clothes for the boys. Why should it not be well to adopt such a course with white children? From this commencement he said we have now 17,000 acres or near that under fence, the Indians are living in nice comfortable houses painted inside and out, and is all the work of their own hands. They have tables, chairs, cook stoves; and pictures hanging on the walls. They have three churches well built, neatly finished, painted, and a bell in the belfry church. The church will seat about seven hundred people. The Indians have thrown away their blanket dresses and dress like whites. The membership of the church is not far from 700. We do all our blacksmithing, we make all our own hammers and shingles, and have a steam saw mill capable of cutting 10,000 feet, planing 5,000 feet and cutting 15,000 shingles per day. This mill is run to its full capacity by only one white man at the engine, and the engine as well as white men could do. Only one white is employed to take measurements of logs and lumber. The way I taught the Indians to log, I took my wife and went with the Indians and their wives into the timber. I showed them how to cut and saw the logs, load them on the tucks and take them to the mill, and they learned so very well, that I believe there are some of them that could beat me at the business now, though I was raised at that kind of work. They have among them good carpenters, good smiths, and young men learning the different trades. They have good homes, are happy, and are something peculiarly interesting because connected with the aborigines of the Indians, bespeaking for them and this movement for their education the cooperation of all our people.

F. D. 

A Great Chief Dead.

A despatch from Pine Ridge Agency, Dakota, gives tidings of the death of Spotted Tail, the celebrated Sioux chiefman, by the murder.
The Army Idea of Extermination.

[Continued from Second Page.]

and one teacher. The building is crowded with seventy-five pupils while four hundred and twenty-five other children are anxious to be instructed.

The unprovoked breach of a treaty is a national lie that no well constituted people can contemplate without humiliation if it be by themselves, and contempt if it be by others. But there are less lofty and more worldly ideas involved in this matter of Indian education. The more quickly this wild lump of Indians is leavened with education the sooner will they be tame and government rid of the care of them expected to step outside of them and consider the subtle and weighty and the fear of them.

THE INDIAN BAKERS AT THE CARLISLE INDIAN TRAINING SCHOOL.

But this government's duty would be the same in any and all cases. It has by its own act made itself responsible for the well bringing up of its "domestic, dependent nations."

The worst day school would in my opinion be better than no school at all insomuch as a snail's pace up Parnassus is better than eternally groveling at the foot. But it would seem that industrial boarding schools situated in the midst of the Indians would be the most efficient. The objection to boarding schools in our life is the want of civilization influence; this want becomes, when the influence is the very thing that is sought to be avoided. The industrial schools would remove the children from the daily contact with the things they ought to loathe, while locating them among the Indians would remove much anxiety from the parental heart. These schools would have the advantage of combining at once all the elements of the child's education; his study and mental labor could interchange with the more bodily pursuits of agriculture, carpentering, blacksmithing, wood sawing, cutting, sewing, cooking, washing, etc.

Each child should be an apprentice and retained until firmly settled in habits of industry and capable of exerting a good influence over others, then he could be placed among the younger comrades. Moral excellence is undoubtedly the production of hereditary accretion and is modified by existing general custom.

Therefore the morals are capable of cultivation. But I apprehend that practice is better than precept and the culture must be slow. While by no means laying aside the "precept on precept, here a little and there a little," I would insist that all government employees who might come in contact with the Indians should be factors in his educational problem by being, each in his degree, an exemplary person. Especially ought this to be so in the case of teachers in the schools.

Nor does it seem intended by Divine law that mortals should be forced upon any one before they have grasped the principle. The days of the inquiry are over yet how many times we find some supercilious person that wishes to thrust some new code of morals upon the Indian. And here is where the precept on precept must be made in extending the laws over him; not having our enlightenment he ought not to be held to our responsibilities. For example: he ought not, I think, to be compelled to adopt suddenly our view that one wife at a time is enough for any man when for the life of him he cannot see why he should not have as many wives as his father and his father's father had before him.

The United States professes eagerness to reclaim the Indian from a nomadic and barbarous life, yet to immense reservations supporting thousands of Indians the government supplies one farmer at a salary of $390, one miller, one blacksmith, one carpenter, to teach them all. At some reservations the influence of this minimum corps of instructors is like that of waterdropping on a rock. Often the men have only the qualification that they followed the trade they represent. No fitness, no ability, no power of imparting knowledge to others. Common sense would seem to demand that the number of instructors bear some direct proportion to the number of pupils. Of these agriculture must and would seem to demand that the number of instructors bear some direct proportion to the number of pupils. Of these agriculture must and
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REPORT OF THE ASSEMBLY'S COMMITTEE ON THE INDIANS.

The Assembly of 1880, in reply to certain overtures on the subject of the Indian tribes, adopted the answer and resolution following, namely:

That, recognizing the fact that the relations and duties of our country to the Indians have long occupied the serious and careful attention of the United States Government, the assembly express the earnest hope that, as rapidly as possible, there may be (1) an extension of the law over the Indian tribes, giving to them its protection, and making them amenable thereto. (2) An individual ownership of land guaranteed to them and made inalienable for a term of years. (3) The support by the General Government of common schools among them, and (4) The securing to the Indians of the enjoyment of full religious liberty.

Resolved, That this assembly by its Moderator appoint a committee of four elders and three ministers to act on the above resolutions, and urge upon the government of the United States such action as will, on the whole, best promote the welfare of the Indians.

In pursuance of this resolution your committee was appointed, and the trust of expressing the will of the assembly was committed to it.

The committee met on the call of the chairman in Washington, on the 14th of January, 1841, had an interview with the President, and laid before him the memorial following:

To the Honorable the Senate and House of Representatives of the United States, the Secretary of the Interior, the Commissioner of Indian Affairs, and to the Senate and House of Representatives in Congress assembled:

(The text of the memorial has already appeared in the EADLE KEATAN Ton.)

Your committee also hold interviews with the Secretary of the Interior and with the Committee on Indian Affairs of both Houses of Congress, and personal interviews with leading men in all departments of the government who were in a position to exercise influence upon the subject. The President evinced the deepest sympathy with the views and policy as expressed in the memorial and in the conversation with him, and set forth his ideas of the means of immediate action in the education, the enfranchisement, and the permanent establishment of the Indians in homes, and upon lands secured to them years. The Secretary of the Interior was also found to be in full and hearty accord with the views of the assembly. Prom both, your committee are glad to say, may be looked for a high degree of satisfaction.

The Western members of your committee were delegated to call upon the President-elect at his home in Mentor, which they did, finding him amid the multiplicity of the cares and labors of preparing for his great trust, to be furnished with clearly-defined plans for the benefit of the Indians than were the President and Secretary of the Interior who had been considering and laboring upon the subject for years. But President Garfield, your committee are glad to say, may be looked for as giving influence for any just measures of reform.

Your committee regret to say that the bill referred to, though pressed by the Chairman of the Committee, did not reach final action, and that the entire clause of the government, in its executive and legislative departments, which soon after followed, resulted in a partial loss of the good impressions made.

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