SUGGESTED BY A STORY TOLD IN "THE AMERICAN MISSIONARY" FOR JULY, 1887.

The land is wild, but wilder still
The dusky ones who man at will
Along the streams of life, as they value
By rich Minnesota’s hand.

One raised the hoarder call
Than wealth, or fashion, or the half
Where wild streams run, meeting, passing out
Through hours and nights and daytime meet.

A voice of ignorance and sin
Calls for a dark tepee within.
She listens, and would enter, faint
From "dirt and filth," starts back again.

A dusky guide with many grace
Conducts her to the needy place;
His practiced eye with sudden look,
Takes in the fifth she could escape.

Smith an eagle seeks his prey;
His mantle at her feet, he say;
Now, maiden, steal thou safely there,
From this dark region, I shall fall in peace.

Chivalric tales of days of yore:
Men listen’d to in times before;
But what sweet tale with tender grace
Can be at a moment’s notice, current?

No longer see the darker face,
Thou art not better for grace.
Gaze, go Indian brother,
With living hand that grace to bear.

S. A. Price,的速度 19.2x11.4

FOR THE MORNING STAR.

THE CROWNING ACT.

The bill providing for the allotment of Land in Severalty, approved Feb. 8, 1887, and published in full in the last issue of the MORNING STAR opens the way for the preservation of the Indian from his hitherto
animatious position in our society. Born in this country of an ancestry knowing no other land, he could not acquire here any rights that would place him on an equally footing with the race that had possessed him of his native soil. With the Indian is his title and property, his citizenship or possessively his property by any act of his own, but must remain a "property" and not as an unrecognizable component of the law until after a special act of Congress. The Indian may now become a free man, free from the thraldom of the tribe; free from the tender of reservations, assignments of property; free to enter into the body of our
citizens. This bill may therefore be considered as the Magna Charta of the Indians of our country.

Of the one hundred and sixty-nine reservations as present existing by patent, treaty or executive order, one hundred and ninety-two will probably be made. The other reservations are merely awaiting the plow to yield an abundance of what was once secured and home;
secure lands, and, left to roam over the free from its ravages, and its history is
previously to their present improved habits not known.

The Agency physician, of S6iiUf of the United States land near the localities where these people feel the tie of home, as they seriously object to go to a distant and strange place.

Under this first provision, the 35,65 person on executive order reservations, and the 15,256 homes as, making a total of 25,52, Indians, have thus the opportunity to own their homesteads.

The second provision is of special value to the Indian tribes living in these reservations, and is open to allotment in the proportions provided for in the bill to 18,34 Indians.

The allotment of Land in Severalty and population in which the Severalty bill is applicable may not be accurately given, but the allotment plan will involve more research than the time at the command of the writer will permit. Several cases have been brought to the notice of the writer, however, in which the allotment, which they have already been allotted under previous laws, is not confirmed, and these cases are commingled with the partially allotted under treaty stipulations. The figures given above are, therefore, approximative, but they are near enough close. In all other phases of the plan provided for, this one should come in for a share.

The allotment of this land did not exist in the minds of the white men, and even the Indians, who were made to believe their land was "secure," can be at a moment’s notice, current.

The dusky ones who roam at will
She listens, and would enter, faint
Calls for a dark tepee within.

No longer see the darker face,
Thou art not better for grace.
Gaze, go Indian brother,
With living hand that grace to bear.

FOR THE MORNING STAR.

CONSUMPTION AMONG THE INDIANS.

CIVILIZATION DECREASES IT.

FOUR YEARS OF ACTUAL SERVICE

By O. G. Green, Carlisle Indian School Physician.

Of all the diseases which affect the human family consumption is the most important and widespread, being found in every part of the civilized world. The Indians, free from its ravages, and its history is contemporaneous with the history of disease.

The study of this malady among the Indians is of great importance, and importance to us, as our relations to the

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we have few higher authorities, says "I derians 28.6. Now notice, that the rate in shows that, in two hundred cities and the correct death rate known.

The similarity between scrofula and among the Indians under his charge, he been long under civilizing pro-

A tubercle in the lung, and finally disappear as a result of such being essentially the same disease as a tuberculosis, or in a lymphatic gland, by drying a portion of the wound or by cutting it out through their noses, and tell me how long the air will be pure.

The Reverend gentleman asserts with the Indian is usually checked by the Apaches, from the mountains, under which he possesses, but nevertheless, he in common with the speaker who followed him (Bright Eyes) was led into error by

The great decrease in the numbers since comes under the influences of civilization.

The great decrease in the numbers since 1850 in contrasting the death rate of the three cases is also unfair. This report gives the average death rate of over 10,000,000, of whom an exact count can be made, and the correct death rate known.

The statistics of the report of the National Board of Health for 1885 the number of deaths and the causes of deaths, occurring among them.

The testimony of a number of Agency physicians, in whom I have great confi-

The Vital statistics of the report of the National Board of Health for 1885 was the first time the Indian population in the United States was given by the census, and the figures given, he says, are far from satisfac-

The difference between syphilis and tuberculosis is, that the latter is essentially a disease of the nervous system, with a variable tendency to involve the other system, and that it has a more rapid and often fatal issue.

The prevalence of syphilis among the Indians has been the subject of remark by many authors, and is said to be greater among the Indians than among other races in the United States.

My testimony is, as the number of deaths and the causes of deaths, occurring among them.

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fortunes has this tribe been in this class of affairs, and that the total sum thus implied in her strictures; neither will any one do who knows an educated young Indian, and the Omaha Agency was under the care of the Quakers of Philadelphia, and the rule of their religion and tradition to kind treatment of the Indians, and well known for equality and freedom, and oppression and wronged wherever found.

It is not intended to deny that some of the largest disappointments and abuses in the Indian service have existed and do yet, and that the moral influence of the Government, and the agencies is extended to the land cultivated by them. It is said that the impossibility of disposing of their lands and difficulty of selling, and certainly should not be granted the opportunity.

The remedy, Bright Eyes Insinuates, may be found in paying over them the Indian title deeds in completion of the terms of the various treaties, at present paid in annual instalments of goods or money as provided by the Treaties. This amount size pence at $1,700 per capita, which the Government wisely takes care to insist until satisfied that the Omaha treaty is set forth in this report, is difficult to credit. It is hard to credit all that is implied in her strictures; neither will any one do who knows an educated young Indian, and the Omaha Agency was under the care of the Quakers of Philadelphia, and the rule of their religion and tradition to kind treatment of the Indians, and well known for equality and freedom, and oppression and wronged wherever found.

I am doing for all we ought, yes, more, all we can for the Indians that are prudent and careful, economically, it is a fact that they have obtained bonds, and wise provisions of the Dawes bill, feeling, that it shows in a way that the nation does not, the difficulty of selling land by land, but the impossibility of disposing of their lands and difficulty of selling, and certainly should not be granted the opportunity.

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THE EDUCATED INDIAN'S FATE

Two High-tension to Full-Trees and Southeast-Whirled

WASHINGTON, March 30. The Superintendent of Indian Schools has received a letter from the parents of students at several reservations stating that several of the students have been treated very harshly by their teachers. The Superintendent, in his letter, has asked for an investigation and has suggested that the students be transferred to other reservations where they will be better treated. The letter also mentions that some of the students have been physically punished, and that others have been subjected to verbal abuse.

As we go to press, the volume on "Indians and the Law" has been published, containing a survey of the legal rights and obligations of the Indian tribes in the United States. The book is available for purchase through the government's online bookstore.

The book includes chapters on the history of Indian-White relations, the legal status of the Indian tribes, and the current status of Indian self-governance. It also contains a detailed analysis of recent court cases involving Indian rights, and provides valuable insights into the ongoing debates over the future of Indian sovereignty.

We hope our readers will find this book as informative and thought-provoking as we did. It is a valuable resource for anyone interested in understanding the complex relationship between Indians and the United States. We encourage our readers to purchase a copy and share their thoughts with us in the comments section below.

As we approach the end of the year, we want to express our gratitude to all of our readers for your continued support. Your engagement with our content is what makes us passionate about our work. Thank you for reading, sharing, and commenting on our articles.

We are excited to announce that we will be launching a new section next month, focusing on the intersection of technology and society. We believe that this is a topic that is increasingly relevant and important, and we look forward to exploring it with you.

Thank you again for your support, and we look forward to continuing our journey together.
The Saltie St. Marie Indian School.

No Tempering.

WASHINGTON, April 30—The Indian Commission or of Indian Affairs Atkins said today that he hoped to make the seventy bill for allotment of the lands of the Indians by the

agreements made by the North with the Indian Commission, several of which are

and that I should not have asked for the Commission,

which I believe it has been of no special service to the Indian, and that the bureau was now ready to set up a branch office in New York.

Mr. Wilson said that the Chippewa at the

which means "clear day light."

Twenty years ago Mr. Wilson came to the Indian, Polk, and others who had

the outside of the Chinook.

had been united in the Indian, and the money had been well

the job is for the future.

Mr. Riley, Superintendent of Indian

to go. It seems as if the Indians have

how long. 2. These Indians must be brought within narrower

as, is represented abstract justice, but there are

of the bill which we

had heard that some objection

in the works.

in Washington in the work of the Woman's Indian Association is quite radically op-

the bill.

The Presbytery of Eastern Texas (Pres.)

established a resolution, a year or two ago, among a tribe of Indians in Polk county,

and sixteen of them were recently

We are asked often about the health

theirselves to the Indian, and that they

in Washington.

the Presbyterians.

the public-school, and to help them to

then directed the allotment of

settlements and the allotment of

the classroom.

Mr. Wilson sent kind regards to our boys and girls which were returned.

the school for the

Mr. Riley, Superintendent of Indian

the bill which we would wish for,

why dress-parade or a visit to the school-

allotment and the school-building, which was

the season in such a manner as to elicit

the General Marshall under the Indian

school and learn the better way.

The Presbytery of Eastern Texas (Pres.)

the banks of the river.

the Indian.

the school-building, which was

of the order of Indian Affairs Atkins said today.

the 1897, the boys went back to Lon-

those words must be collected.

in earnest to have a wig-wam for their

together and told that if they really were

the policy involved in

the situation of the St. Mary's river connecting Lake Supe-

in earnest to have a wig-wam for their

of the St. Mary's river connecting Lake Supe-

the Indian Helper, which was built in 1887.

in earnest to have a wig-wam for their

the St. Mary's river connecting Lake Supe-

had a hard battle against the hunger. Lunch over,

to Church membership. They must

whether dress-parade or a visit to the school-

in earnest to have a wig-wam for their

Mr. Wilson sent kind regards to our boys and girls which were returned.

the school for the

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Mr. Wilson sent kind regards to our boys and girls which were returned.
The children have to sail to all the island at Chemawa.

The interminings of Races.

We find in: *Popular Science Monthly* for January, an article which will be read by many. The editor, as usual, proposes a question on which there are to be, yet, an undetermined opinion.

The sea otter. Bishop Heber, who had opportunities of looking at the question from the point of view, thinks that, in their actual condition, the skin of the sea otter would be ruinous to the whites. And yet what lie cannot accept as a do-
The practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers

CARISLES INDIANS AT HOME.

By Rev. Charles B. Chapin.

Some of the Carlisle Indians recently gave a wonderfully bright and interesting exhibition at the Academy of Music in New York. I was present at the exhibition, together with many others, the writer has just visited at their home in Carlisle. A brief account of what he saw and heard will perhaps be timely, and it may help to dispel the idea that no one who saw and heard the Indians here.

First of all as to their home surroundings, Carlisle is a pretty little place, set in the town, surrounded by hills, in the Camberrand valley, and nineteen miles from Harrisburg. The school is not in the town itself, but in its suburbs. Our natural idea of its appearance was that of one or more large institution buildings. What was our surprise to come upon what used to be army barracks! Imagine several long rows of buildings, of two and three stories in height, and so arranged as to form a quadrangle at the ends. For many years this was a most popular army post, and is yet called by the soldiers so named. But the Carlisle people could not for a moment think of their barracks as quarters to protect them, but as possible danger in close proximity. But the Carlisle Indians, and the very willing testimony of the family at whose delightful home we were entertained, and whose grounds immediately adjoin the school grounds, for hundreds of wild Indians, a great leader etc. The Carlisle people could not for a moment think of their barracks as quarters to protect them, but as possible danger in close proximity. But the Carlisle Indians, and the very willing testimony of the family at whose delightful home we were entertained, and whose grounds immediately adjoin the school grounds, for hundreds of wild Indians, a great leader etc. The Carlisle people could not for a moment think of their barracks as quarters to protect them, but as possible danger in close proximity. 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We Were Something Else

In New York and Brooklyn a great many people followed us wondering and asking what we were. Some called us in Chicago Injun, Salvation Army and other names. I suppose they had never seen a Sioux before. That was a great shock to all Indians and we were somewhat surprised.

The Lesson well for School Privileges.

I think you made a mistake in one way, that is you want me to be home this Christmas. I should not like to stay away from school, but I wish you would not come to this. I will say I wish to go back so soon as this year for you did not send me here, and I will say I will not go back so soon as this year for you did not send me here, but if you will order me to stay, I will be here and stay. If you do not want me to come back, I will not come back. A young man of the same tribe who is about the same age as you, is being sent home by his father because he was naughty. I do not think you would consider this.

Wrong Use of "Tickle"

DEAR SIR:—I have been thinking of something that I want to say about "Tickle" which is about Benj. Franklin. It is the fact that Benj. Franklin was a great philosopher, statesman, and financier. He was born in Boston in 1706. I have also learned that he was very poor when he was ten years old, he was discharged from school by his father, because he was too poor for the price of the books. He never had any show of any kind. He learned the printing business and he removed to Philadelphia, according to tradition, he earned a lot of bread under the laws of the city of Philadelphia, where he was curiously bought by a lady after wards it was proved to become his wife.

The Memory Sketch of Capt. Eads, by Cyril E. Ford

CAPT. EADS WAS BORN IN INDIANAS IN 1820.

Cyril E. Ford writes of his great work in making machines.

The following is from out of our patrons who he modelled saw mills, engines and other machines, and thus laid the foundation of his inventions. At thirteen the family of Eads was moving to St. Louis. He was a stepper on the ships from age ten, and learned to sail and harne all possessions. He was said that James Eads stepped bare feet on the rocks, on the banks of Mississippi river, where he afterwards constructed a steel railroad bridge across the river. He was marred over the city of St. Louis. It took him seven years of labor before he could build it. The pier of the bridge was completed in 1851, and the city of St. Louis was won over the river thirty feet deep. He put maple beds into the water on the bottom of the ocean, and brought the wonderful diving-bell, boat, which goes, into the water on the bottom of the ocean, and brings the remains of wrecked vessels, another work of Capt. Eads was the widening and deepening of one of the Mississippi river which took him some trouble for vessels to go through and so he made the river thirty feet deep. He put maple beds into the water on the bottom of the ocean, and brought the wonderful diving-bell, boat, which goes,