

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., APRIL, 1882.

NO. 9.

Inspector Pollock's Report.

WE are permitted to print the following report in regard to the so-called civilized tribes of the Indian Territory. Inspector Pollock, who makes it, is one of the best known men in the Indian service, and has probably come as near to seeing all the Indians in the United States as any other officer of the Government. In the performance of the duties of Indian agent, special Indian agent, and Inspector, he has had unequalled opportunities for observation and forming judgment upon Indian matters.

MUSKOGEE, I. T., November 9th, 1881.
HON. SAMUEL J. KIRKWOOD, Secretary of the Interior,
Washington, D. C.:

SIR: I had visited the Chickasaw and Creek countries and people before your letter of the 11th ultimo was received. Since that time I have visited the Choctaw and Cherokee countries, and have traveled over them to a considerable extent, noting carefully the character of the country, the improvements, the progress of the people in civilized pursuits, their manner of living, and, withal, the condition of affairs generally in this country, and I have now the honor to submit the following—

REPORT:

The number of persons composing the "Five Civilized Tribes," now nominally under the supervision of Union Agency, is not definitely known to any one, excepting as to the Cherokee nation. A compendium of their recently-taken and very complete census is herewith enclosed, containing, also, as a preface, a well-written address "to the Congress of the United States." From the latest and best information on the subject, there are—

Cherokees	20,336
Choctaws	15,491
Creeks	14,371
Chickasaws	5,981
Seminoles	2,626

Incorporated with these, taking their names, are two other small tribes.

The "Five Nations" constitute more than one-fifth of the Indians within the territorial limits of the United States, and as to their condition I may say—

"THEY ARE SELF-GOVERNING."

They have their own Legislature, Executive and Judicial Departments; their constitutions and laws, courts and sheriffs, judges and jurors, schools and churches, Bibles and newspapers.

"THEY ARE SELF-SUPPORTING."

Their agricultural industries are being extended; their herds enlarged; their educational facilities increased; their morals improved; in fine, their condition is fairer, and their prospects better, than any other great number of our American Indians, notwithstanding their demoralization and destitution during the war of the rebellion. During that dark and fearful period, when civilized man, in deadly conflict, made this Indian country a common battle-field, almost every vestige of their improvements and personal property, as well, was swept away like chaff before the wind. To-day they compare favorably with the inhabitants of the States by which they are surrounded. I cannot better illustrate, or bring more fully to your mind, the condition of these people, than by enclosing you copies of the Governors' messages recently submitted to the respective Legislatures, and of an address recently delivered at their agricultural fair here, by the Hon. W. W. WILSHIRE, formerly Chief Justice of the Supreme Court of Arkansas. To these messages and to this address your attention is especially invited: for by these it will be seen that the Indians here are not wild, untutored savages, as many persons suppose; but in fact, as in name, self-supporting, self-governing, civilized people.

The utter ignorance of the American people generally as to the character, capacity, condition and status of the American Indians, is one of the most singular facts of this enlightened age, and can only be accounted for by the further fact that the aggressive frontiersmen, struggling continually for the Indian lands, continually misrepresent them, and through the medium of the press firmly fix the false impression on the public mind.

Here, perhaps, I ought to stop, but a solicitude for the welfare of the Aborigines of this continent, which cannot end but with my life, impels me to submit for your solemn contemplation a few further facts in relation to these people and their anomalous political us, and also some sentiments which are the result

of much reflection and of no inconsiderable observation and experience in the Indian country:

The French Republic, April 30th, 1803, ceded to the United States the land embraced in the Indian Territory—ie., ceded the "right of discovery" (?). The right of occupancy generously (?) allowed to the Aborigines had not then been extinguished. In June, 1825, the Osage Indians, the first known inhabitants, ceded to the United States the "right of occupancy."

By a treaty with the Cherokee Nation May 6th, A. D. 1828, the United States promised them "a permanent home, and which shall, under the 'most solemn guarantee of the United States, be and remain theirs forever: a home that shall never, in all future time, be embarrassed by having extended around it the lines, or placed over it the jurisdiction of a Territory or State."

Inspired by past experience with a lack of confidence, and loath to leave their old homes, the Indians hesitated.

On the 28th of May, 1830, Congress authorized the President "solemnly to assure the tribe or nation with which the exchange (of lands) is made that the United States will forever secure and guarantee to them and their heirs or successors the country so exchanged."

Subsequent treaties were made guaranteeing to the Cherokees, Choctaws and Chickasaws, Creeks and Seminoles, this country and "undisturbed self-government" therein, subject only to intercourse laws.

The treaty with the Creeks and Seminoles provides—Art. 3 (and similar guarantees were given the other tribes): "The United States do 'hereby solemnly agree and bind themselves that no State or Territory 'shall ever pass laws for the government 'of the Creek or Seminole tribes of Indians; and, that no portion of either of the tracts of country defined 'in the first and second articles of this agreement, 'shall ever be embraced, or included within, or annexed to, any Territory or State; nor shall either, 'or any part of either, ever be created into a Territory without the full and free consent of the legislative authority of the tribe owning the same."

Under these and similar solemnly-guaranteed assurances, and to escape the aggressions of the white brothers(?) these people finally gave up their old eastern homes and came west. Patents were issued over the signatures of "M. Van Buren," "John Tyler," and "M. Fillmore," respectively, granting these people IN FEE simple, all the land in this "Indian Territory" and 800,000 acres besides that is now owned and occupied by white men, in the southeastern corner of the State of Kansas. These patents, however, contained this ominous provision: "That the lands hereby granted shall revert to the United States if the said Indian nations become extinct or abandon the same."

Since that time interested parties have expended much time and great thought and labor trying to accomplish their extinction. Land grants to railroad companies involving 23,000,000 acres have been made, not by the Indians themselves, but by their "Grantors" (?) to take effect upon the happening of that event. Almost every session of Congress some measure is introduced with a view to terminating their national existence and opening up the remainder of their solemnly-guaranteed country to white settlement.

Not only the 800,000 acres in Kansas, but, also, the greater portion of this Territory, like their old eastern homes, have already been taken from them.

Solemn guarantees, written covenants, plighted faith and national honor have been lightly laid aside that this national disgrace might be consummated.

By our laches, or omission to perform treaty obligations, their right of self-government only remains in name, and for the same reason their right to the remainder of their country is disregarded by many of our people.

And why? Not because there is not plenty of better unoccupied land than this, but because the American people are civilized, shrewd, selfish and strong guardians (?) and these people are weak, "dependent wards;" because our whole Indian system was conceived in fraud and covetousness, and has been continued apparently in bad faith. These "Five Civilized Tribes" or Nations still own by an absolute, indefeasible, solemnly-guaranteed right, in fee simple, about twenty million acres of land. The Supreme Court of the United States in *Holden vs. Joy*, 17 Wallace, 211, holds that their title is perfect, and in the same case the court says "Congress has no constitutional power to settle or interfere with rights

"under treaties, except in cases purely political." That there is, and has been, no political necessity for dissolving these people of their lands, is established by the fact that two railroads already traverse this sparsely-settled country, and by the great amount of unoccupied public lands in our western States and Territories.

For instance, in the State of—

Kansas.....	27,675,008.40 acres.
Missouri.....	964,300.08 "
Arkansas.....	4,415,979.77 "

and in the State of Texas not less than 100,000,000 acres. Not having been able to obtain the amounts in other western States and Territories they are necessarily omitted.

As was truthfully said in a committee report to the United States Senate a few years ago, "The white man's treatment of the Indian is one of the greatest sins of civilization, for which no single generation or nation is wholly answerable, but which it is too late to redress."

"Repentance is all that is left for us: restitution is impossible. But the harsh treatment of the race by former generations should not be considered a precedent to justify the infliction of further wrongs."

Almost all the laws on our statute books in reference to Indians and Indian affairs are either obsolete, inoperative or unjust. The Indian, though a native of our country, is not a citizen, and we have provided for making citizens from all other nations. No general law has ever been enacted whereby an Indian may become a citizen. Most of our laws on Indian matters, from the beginning, pertain to the cession of Indian lands. The Indians at Cape Flattery last year paid over \$15,000 for the privilege of seal-fishing in the schooner of an Irishman because, not being American citizens, they were denied the right to float a vessel of their own of over five (5) tons' burden in American waters!

Independent political communities, capable of levying war and concluding peace; treating, and being treated with; the original inhabitants of the country, yet having no status in our courts; no power (but force) to redress a wrong or enforce a right even in their own courts as against a person not of their own blood. Suppose a white man denudes their country of grass or timber, or takes from it coal or stone; or suppose a railroad company commits a trespass, or breaks covenant, from what tribunal can they obtain redress? Only at the hands of Congress. And when they reflect upon the experience of their revered representation, Col. Peter P. Pitchlynn, who spent over a quarter of a century (until he died) in Washington vainly trying to get Congress to consider a claim of the Choctaw nation, they are not hopeful in that direction. Seven or eight different railroad schemes are now being pressed upon them, the ultimate object of the projectors of each evidently being to open the Territory to white settlement, and precipitate upon these people a condition of affairs similar to that in the State of Georgia before their removal westward. Commerce, it is urged, demands additional avenues. The avenues of private speculation are much more thronged. Three to five hundred white men are now necessarily in this Territory in the employ of the M. K. and T. R. R. Company and on the A. and P. R. R. a smaller number. Neither over these men, nor over the corporations by which they are employed, have these Indian nations any jurisdiction or lawful control whatever, nor in their present condition can they have. To admit additional railroads adds to these elements over which they have no control, increases the chances of conflict, and necessarily tends to the destruction of the Indian's right of self-government. If commerce needs additional avenues, and the United States must permit their citizens to make permanent improvements and homes in this country,—the United States, if they have been, and are sincere in, their oft-repeated promises of the right of self-government, etc., to these people, must confer upon them jurisdiction over all such incoming elements. No excuse can be made current for a failure to do so.

If, on the other hand, the United States have been and are insincere, and are determined upon the policy, by action or inaction of destroying or allowing to be destroyed these nations and their right of self-government, no surer or more effective method could be pursued than by licensing uncontrollable elements to come into, or failing to perform treaty obligations to keep them out of this Territory.

[CONTINUED ON FOURTH PAGE.]

The Morning Star.

EADLE KEATAH TOH.

Published Monthly in the Interests of Indian Education and Civilization.

INDIAN TRAINING SCHOOL, CARLISLE, PA., APRIL, '82.

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School Library.

From the nucleus of twenty-five old books, collected from boxes sent during our first winter, our library has grown to the respectable proportions of nearly three hundred volumes. Several packages of new and attractive juvenile books and magazines sent at that time by our good Philadelphia friends, the Miss Longstreths, disappeared with the using during our babyhood. A few of the better books survived the destructive period, and stand on the upper shelves of a book-case, battered and scarred old veterans, looking triumphantly down upon the long line of new recruits, so fine in scarlet, blue and gold. Evidently these newcomers have endured only a few slight skirmishes as yet.

The new books carry the day, however, for nothing old, however dignified, venerable, æsthetic even, could val the later reinforcements.

"Far and Feathers," "Half Hours With Early Explorers," "The Bodley Books," "The Boy Travelers in the Far East," and many others are really elegant and expensive volumes, and we are glad to have evidence of the care with which they are handled that it is not wasting away our pearls to bestow them upon these children of nature. A book is very seldom torn or injured in any way.

The principal contributors are Miss Mary Anna and Miss Susan Longstreth, and Miss Mary S. Jeanes, Philadelphia; Mrs. Russell Sage and Mr. N. K. Barnum, who represented several charitable ladies, New York. Several volumes were given by each of the following persons: J. B. Lippincott, the publisher; Haiges, Philadelphia; Mrs. Hillman, Carlisle.

Dickens' complete works, sent by Mr. Barnum, and several of the books sent by Miss Jeanes, are as yet above the understanding of our pupils. They have been placed for the present in the teachers' library, to which the older pupils have access for reference.

Executive Ability of the Children.

In each suite of rooms here which were designed for officers' quarters are small ante-rooms, between parlor and kitchen, about 7x8 feet. These are termed "Little Rooms" by the girls, and are given to the smaller ones for their play. A door opens from the rooms into a yard, surrounded by a high fence, thus secluding them from any disturbance and permitting them to show their ability for home arrangements both indoors and out.

That they divide their room into different apartments by imaginary lines, and have a detail for the care of each, will be seen by the following note received not long since by their matron:

"LITTLE ROOM."

MISS HYDE: Please make out details for us. I will give you the thing and the names:

Kitchen, Dessie; dining-room, Nellie; parlor, Jennie; big yard, Mattie; two girls take care of the big yard—Jennie L., Alice W.; these are the names of the girls.

One of our little white girls, about ten years old, who very properly might have aspired to something better, was willing to accept a dilapidated out-house for her play, provided it could receive some repairs. She called the attention of her father to the matter, and was promised it should receive his notice.

Two days after, as his promise had not been fulfilled, he found at his bed-side at night the following spirited, business-like little note:

"PLAY HOUSE."

"First, cleaned out; second, whitewashed; third, new floor; fourth, two new panes of glass; fifth, lock and key to the door; sixth, fence around the house; seventh, shelf on one side of the house; eighth, mend the holes in the roof; ninth, build a new house if you don't want to do so much repairing."

A lady friend hearing of this, and admiring the ambition of the child, coupled with her submissive spirit to her father's wishes, supplied the means for the erection of the new play house. It is built, and is a daily charm to those of us who know its history.

What we should do, and not what we wish to do, is the true road.

DIED.

The scrofula, which so universally taints the blood of the Indian in these days, continually crops out in one form or another among our pupils.

Our little Cheyenne girl, who died last month, had long been afflicted with an inflammation of the mucous membrane, caused by the scrofulous taint, producing a chronic diarrhoea, which slowly but surely wasted her life.

Our Sioux boy, Alvan, whom we have laid down this month to rest among our sleepers, had for months suffered from a cutaneous eruption of the scalp from the same cause which at last terminated in a cerebral meningitis.

He not only received tender care from those connected with the school during his sickness, but his Sunday school teacher from town—Mrs. Ege, showed him many kindnesses, being so closely attached to him as to appear a mourner at the funeral, placing upon his coffin a cross of roses and pansies of the most delicate hue and perfume.

The services were conducted by the Rev. W. C. Leverett, Episcopal clergyman.

Our band led the procession to the grave playing the "Dead March."

Tramps.

Tramps find no quarters at Carlisle Barracks. They evidently have no clue to the pass-word and so cannot come in at the gate; but not long since one was discovered who, having crawled over the wall and taken wood without leave, and throwing it outside, was about making off with his load. A firm grip from one of the guard—Samuel High Bear—an active, lithe young Sioux, caused him to forget his work and turn his attention to his captor, who marched him to the guard house in double-quick.

Being seated and surrounded by the other members of the guard, he very patiently, as became him, awaited his sentence from the officer in charge. As the scare he had received in being captured by an Indian was thought to be sufficient, he was released. Samuel will be promoted for his bravery by receiving the stripes of a corporal.

Sabbath at Our School.

It may be of interest to our readers to know something of our Sabbath methods at Carlisle Barracks.

At 8 a. m. comes inspection; 9 a. m. Sunday school for girls and smaller boys on the grounds. At the same hour classes of boys, each led by an officer of their company, go to town to attend S. S. in the Episcopal, First and Second Presbyterian, Methodist, Reformed, Evangelical, Lutheran and Catholic churches.

Preaching services in the chapel at 3:30 p. m., conducted by Prof. J. A. Lippincott, of Dickinson College.

At 7 p. m. prayer-meeting in which both teachers and pupils are free to unite.

Inspector Haworth's Visit.

We have been honored by a visit from Inspector Haworth, who was accompanied by a delegation of chiefs and leading men from the Great Nemaha agency, Nebraska, representatives of the Sac and Foxes, Missouri and Iowa tribes, and also delegates from the Sac and Foxes from the Indian Territory. As their stay must be short—only one day—the school met in the chapel in the evening, and after an exhibition by our pupils of their varied accomplishments in reading, recitation, speech-making and singing, the proof of their superior attainments in their several kinds of manual labor being reserved for the next day, we listened to addresses from different chiefs, the exercises closing by a speech from Major Haworth.

All these were taken in short-hand at the time by one of our ladies, thus enabling us to give them entire to our readers:

KUSHIWAY.

MY BROTHERS and SISTERS: I am glad that we have met together to-night. Your parents have done something that is wonderful to send you here to be educated. Now we look back: our old parents did not know anything; that time is all passed away. I am a man, but I begin to see something that is better than the old men used to see. We know it is good for you children to be here among the white people. If you have learning you can look ahead and be great helps to your people. There is only one tribe that know much; that are like the white people—that is the Cherokees. They have men to-day equal to the Great Father; they are educated; they are wise. We

other Indians belonging to the different tribes are blind. To-day we just come back from the headquarters, and here we are to-night. While we were there at the headquarters we could not do anything; we were like blind men; we could not help ourselves, because we were not educated. Now, my young friends, that is the reason why I feel pleasure in seeing you receive these benefits. So when you get men you can go ahead and talk to the Great Father just as you think is best. We who are grown will soon die off and leave just you young people, but you will know something—know how to work for yourselves.

I have a son here—not my own son, but step-son. He got up here and made his little speech. I am glad; I am more than glad to hear that young man make his speech. We do not know anything at all. We came to Washington; we went all over the ground trying to do something, but we did not know how to do much. We want you children to get education, then you can do something. I see you all learning here, and I feel like sending some more children, but the rest are too small. I wish they were big enough so I could send them. Children, you must try to do the best you can for yourselves in every way. We have the Great Spirit above looking down on us and we must try to do right.

HENRY JONES.

BOYS and GIRLS: I am an Indian, too, as well as you are, and I wore a blanket myself when I was young, as you did before you came here. I have been sitting here listening to our friend, Major Haworth. All he says is true; he is one of our best friends, and what these men said to you I know to be so. I never had such an opportunity as you have. If we Indians are willing to learn, we can learn; we can learn as well as our friends, the whites. I am a blacksmith by trade, and I was myself a government employee for eight years. We can do just as well as the white people, if we try. We have muscles, and brains, and eyes, just the same as the whites; if we cultivate our brains, and muscles, and eyes, we can do just the same as they. You know what Major Haworth said about education being like a beautiful apple. Now just think of a high hill with this apple on top; you must keep climbing, but when you get to the top of the hill and get that apple, you can come up to a desk and do business as well as a white man.

Don't look back; all that is passed away. This country through here is all improved. You saw when you were coming cities, railroads, farms, houses, manufactories. Boys, this was once all our country, but our fathers had not their eyes open as we have; our pale-face brethren told us to move a little further and a little further, until now we are on our last stepping ground. Now, the only way to hold even that is to get educated ourselves.

WAKOMO.

MY FRIENDS and SISTERS: I came to see Washington, and from there came here to see you, and I am very glad to see you here. I think it a very good idea that your people sent you here. They looked into the future, and I think it was a good thing sending you here. It is the will of the Great Spirit; that is the reason you are placed here in this school, and I encourage you to press forward. The Great Spirit handed the laws to our pale-face brothers, and I wish you to do all that you can that you may know the laws of the Great Spirit. Where you start from to come here in our old ways, it is not a good idea to look back to our old customs, but press forward. Your parents could not very well take this education; that is why they have placed you here to be educated. After you all get through your schooling, when you look back you will say, "My parents treated me well to send me to school," and when you get through this schooling and are educated, then you must take care of your parents who placed you here.

KIHEGA.

All the children from the different tribes: It was the Great Spirit made us meet to-day. What you know to-day you do not know yourselves; the Great Spirit gave you that. A while back our people were not this way. We used to fight one another, and kill one another off. Here are the old people sitting right here that used to follow that. Now they have turned their arms away. There are a good many different tribes here, and you all shake hands though you are different. Here are people, too, trying to teach you. You must try to learn and when you come back your people will be glad to see you, for what you learn will be a benefit to them.

MOLESS.

YOUNG MEN and MY SISTERS: You all look at me; I am old, I was myself sent to school once, but I only went to school two years. Young men, it is a good idea for your parents to place you here, so you may grow to be men. I never bloodied my hands from my white brothers. My tribe is the Missouri Sacs. I am thankful to shake hands with the white man at any time. That is one reason why I put my son here; but it is the will of the Great Spirit, and I do not feel grieved about it. The reason I sent my son to school I thought I would make a man of him.

The Morning Star.

EADLE KEATAH TOH.

INDIAN TRAINING SCHOOL, CARLISLE, PA., APRIL, '82

Only English.

For months after the inception of our school we were a small Babel. Whether we spoke as many tongues as were heard when the building of the tower on the plain of Shinar ceased, we are not able to say. We were well aware that the confusion of tongues hindered our work, though it did not stop it, as it did that of those who had planned to build so famously.

We were not to be stopped, for our object and aim was to unite the tongues, and so come into that unity of action as were the inhabitants of the earth when they were of one language and one speech.

For awhile interpreters were necessary that we might communicate to all our wishes and so secure a concert of action. But we grew rapidly into the use of one language, and to-day we are an English-speaking school, and are more and more impressed with the thought that it is best for these children they forget their mother tongue and speak ever and always only English.

We believe that the encouraging each little tribe of a few hundred to retain its own peculiar language or dialect has been one great influence that has kept them separate from us as a people; that long ago they should have been impressed with the idea that to live in our midst they should know our language, and that their leading men should have been taught the necessity of being able to transact all public business themselves in our language, an accomplishment which would have prevented the necessity of interpreters, and so avoided many misunderstandings and much wrong doing. How absurd that to-day a little handful of Iowas, who have from boyhood up lived in the midst of a white population, must send for one of our school boys to go to Washington to interpret for them!

An old German peddler voiced our thought which has long been in our heart, and we have expressed to many, and longed to sound it out over the land in words that should burn their way into the minds of all the people. A lady was purchasing gifts of this German for our pupils, and told him of the school and its object.

"Now, dot ish goot!" said he. "You deaches dem; den you prings dem here, und dey livsh mit you like Shermans. Ve coom to dish countre; ve gets a little moonies; ve puy von leetle farm; ve livsh mit you, und dot ish goot for de Indian, too."

Let them become one with us; give them liberty to travel without a special permit from a government official; let them forget they are Indians;—treat them like American citizens; as we do the German, the Swede, the Norwegian. This will soon settle the Indian question; we shall have no Indians. As we have no German, or Swede, or Norwegian government,—like a wheel within a wheel in our land,—so let us have no Indian princes coming every few days, with a long retinue from their various petty principalities, to our national capital, conferring through interpreters with our rulers with regard to their lands and their rights as a separate people.

Let us be of one language and of one speech that we may build our tower of State Heavenward, believing we shall not be hindered in our aspirations if we build wisely; and is it not wisdom to cut the Gordian knot that has so long puzzled our most astute statesmen, with Senator Hoar's "Two Millions."

EDUCATE! EDUCATE! Educate! till we are all of one language and one speech!

\$900 00 for Carlisle School

was the gift we received from an ex-Confederate. A man who visited us and has ever since regretted he could not have seen us longer and known us better. He has talked of us, and he has written of us in the papers in his region, and, having seen in the Youth's Companion, under the title of "An Unique Paper," a notice of the School News, sends for it. These \$900 are a "Unique Gift"—all CONFEDERATE MONEY.

Growth.

The readers of the MORNING STAR will note an increase in its size this month. This is one of the results of our meeting at Horticultural Hall, in Philadelphia, March 2d. We can now print one side of our paper at a time, on our new half-medium Gordon press, instead of only a page, as formerly, and we have a full stock of type and fixtures. These helps in our work we are concerned to use wisely for the advancement of the general cause, and we only express a full obligation, and gratefully perform a duty, in showing the depth of interest now growing in favor of Indian education, by printing the following letter, which enables this growth:

CAPTAIN PRATT—DEAR SIR:—I want to express my warm interest in the meeting last night. Hitherto "duty" has actuated my small services towards the Indians. Now it is "love" and in testimony of this, please use the inclosed cheque for \$600, to procure a printing press, unless the heating fixtures are more important. Your work of humanizing savages in Florida was first brought to my notice by Bishop Whipple. Since then I have watched its progress with much interest at Hampton and Carlisle. To work "with" God is an unspeakable privilege, and feeling assured the "strength" of such privilege must be found by the self-sacrificing laborers at Carlisle, I offer my warm congratulations, and only request that the gift enclosed may not be mentioned in connection with the "name" of your sincere friend.

A letter from Rev. W. J. Cleveland, written after the visit of his wife to Carlisle School, says:

Mrs. Cleveland had a delightful visit, and was more than pleased with appointments of the school, and the care taken of the children: we are interested there, you know, for some sixty children were gathered from the camps here, and taken there when the school was organized, of whom some forty still remain. Nearly all of these have been baptized there by Dr. Leverett and some confirmed. It is a joy to think of the great privilege they have while there, but more sadness than aught else is mixed with the thought of their coming home; for I can compare it to nothing more like than pouring water back into the ocean. If they had been children who before were related to Christians, or near and under the influence of the church, the case would be different, and on their return they would naturally come home to "us"; but now I fear they will be lost in the great outlying mass of heathenism which surrounds the agency, and from whence they were gathered. The case cannot be appreciated by those not acquainted with this agency. I fear that the pressure will be greater than their young hearts and minds can bear when they are brought face to face again with their old associates and surroundings. The case would be widely different if they had been taken, say fifty each year, kept three years, and then returned in graduating classes of fifty or twenty each year. Then a nucleus would soon be formed in each camp, and they could strengthen each other from year to year. This, in my judgment, should be the plan with Carlisle and Hampton, and I beg you to advocate it. It is not to be supposed that forty children kept away from here three years, returned and scattered throughout the camps here, can hold on to what they have gained until three whole years roll around for another small class to come to their support. Then it will be said, "Why! why cannot the missionaries look them up and keep them moving on in the good road?" To which it may be replied, "That is easily put in words or on paper, but you must come here before you can be shown how what you contemplate is simply impossible."

This letter is suggestive to us not that it is not well to educate Indian youths at Carlisle and Hampton, but it is an added testimony to the necessity of educating "all" Indian children.

Purely Pastoral Life for Indians.

During the late Congressional discussion on the Indian question it was persistently urged by one party that the first thing to be done for the Indian is to find him flocks and herds and induce him to lead a pastoral life.

We have it from good authority that the Navajoes, who have for generations owned their flocks and herds, cannot now be induced to send their children to school; that as soon as a child can ride a horse it is mounted and sent out to herd, and

can never after be spared for the school-room.

The inevitable conclusion is that the pastoral life for the Navajoe, instead of proving a stepping-stone to something higher, has doomed him to perpetual ignorance and savagery unless we now resort to compulsory education in his case.

To-day he requires a strong police force to keep him in check, and just so surely as "the living flood" rolls on over our land as it has done in days that are passed, seeking to open up new resources of life in new fields, so surely is the day not far distant when the vast plains over which the Navajoe roams, feeding his flocks and watching his herds, will be demanded of him. General Sherman says the Navajoe is still an ignorant Pagan; that his pastoral life has not elevated him, and this added to the testimony which we repeated at first proves to us who will be the winner in the strife. Knowledge, when pitted against ignorance, conquers at last. The time will come when the Navajoe must seek knowledge from books or die.

Would the advocates of the pastoral theory plead that the Navajoe is an exception to their rule? If so, to what people shall we turn to find proof of its truth?

English-Speaking Evening.

Saturday evening is now called English-speaking evening at Carlisle Barracks, because all meet in the chapel to hear the report of the pupils on English-speaking.

Mrs. C. A. Astor, of New York, hearing of the efforts being made to secure an English-speaking school donated Moody and Sankey hymns with notes, for all who spoke only English for one month.

Last Saturday evening was the time, and, when the reports were made, fifteen boys and three girls only were found to have spoken Indian. Of these some had spoken a word or two, or a few words inadvertently the beginning of the month, and after that though they had forfeited their prize, continued to speak only English. Of the others, one girl had been here but a short time, and knew but a few English words, and the boys were grown to the size of men when they came, and as yet find it almost impossible to express thoughts in a new tongue.

After the distribution of books to those who had fairly won them, these palliating circumstances were set before the winners who voted that they also should receive books.

At chapel services on Sabbath there was a very prominent array of new singing books, and we believe many thankful hearts uttered songs from them.

The Bloomsburg Journal says "that the Indians can be taught to work at the various trades and callings in civilized life we have no doubt. We have had one in our office for the past six months, and he can perform all the requirements of a printer as well as any white boy with the same limited experience. He can set from 8,000 to 10,000 ems of our newspaper type in a day, and the proof will be remarkably free from errors, and Capt. Pratt tells us that in point of ability and intelligence he is not much above the average of youths of his age."

The youth to whom the Journal refers is Samuel Townsend, the former editor of the School News. It gives us fresh courage to persevere in our work when we hear so good a report as is this of those who are gone out from us to fit themselves to become American citizens.

MORDANSVILLE, March 14th, 1882.

CAPT. R. H. PRATT—Dear Sir:—Your Indian boys Theodore North and Summer Briggs who attended our school the past four months have given entire satisfaction. They have shown great advancement in their studies. Summer who read middling well in the second reader when school began, read very well in the third reader, when before the school closed. In a spelling class of twelve boys Theodore went from the foot to the head in one spelling. If there was a hard word in the lesson they generally knew how to spell it. As to their conduct, I will add if the white boys had done as well as they, we would have had a model school. In all they were good boys. Yours &c.,

ALLIE J. KESTER,
Asst. Teacher.

Dora Hare Writes to her Father.

May be you don't know anything about God because you have no Bible. I will tell you about God: God make you, and he make trees and pretty flowers, and grass, and leaves, and earth, and Heaven, and birds, and everything that grow on the ground. He make the birds to sing.

A MAN born at sea cannot be proud of his native land.

[CONTINUED FROM FIRST PAGE.]

There are also many intruders—United States citizens without occupation or license—in this country contrary to the treaties and to the United States statutes. A few of these are "good people," but many of them are "hard citizens," who come here (1st) From an inherent disposition in man to transgress;—(2d), to evade the payment of taxes; and (3d), to escape the restraints of law.

The eyes of sixty centuries are watching our treatment of the American Indians. Not by our words alone, but also by our actions, will we be judged. An eminent divine in a Brooklyn pulpit recently said,— "Behold the United States Government and the 'North American Indian! The Red Man has stood 'more wrongs than I would or you. We would have 'struck sooner—deeper! That which is right in defence of a Brooklyn home, or a New York home, is 'right in defence of a home on the top of the Rocky Mountains."

These Indians are not only civilized, but many of them are also enlightened—some highly cultivated. They understand the requirements of commerce, and, with a "white man's chance" to control it within the limits of their own country, would willingly accede to its just demands. They also know, to their sorrow, that an Indian has no status in a State or a Federal Court: The Cherokee Nation vs. The State of Georgia, 5 Peters, 1; and Worcester vs. The State of Georgia, 6 Peters, 515, nor in their own courts, as against a person, natural or artificial—not of their own creation.

In conclusion allow me to respectfully suggest that if the United States would sacredly keep and perform all their treaty obligations with these people; would confer upon them the lacking attributes of sovereignty so clearly contemplated in their treaties; would do unto these people according to the Golden Rule, the Indian problem as to more than one-fifth of the Indian population within the limits of the United States, would be solved.

Indeed, with this done, the advancement of these Indians in all that pertains to higher civilization and the enlightened progress of the age would be so rapid that but few years would pass before their ideas and interests would become so nearly identical with our own, that they would seek to add their territory to the sisterhood of States of their own volition.

Very respectfully,
Your obedient servant,
[Signed] WM. J. POLLOCK,
Inspector.

Rev. J. B. Wicks and His Work in the Territory.

In reading the letter from Rev. J. B. Wicks, extracts from which are given below, we are reminded of the promise to those who forsake houses and family, friends and lands, for the Master's sake.

One year ago, leaving a most desirable home, with beautiful surroundings, in the Empire State, he went with three of the well-known Florida boys,—Paul Caryl, Zotom; David Pendleton, Okerhater; Henry Pratt, Ta-a-wayite, over whose instruction it had been his privilege to preside most of the time since they left their prison life, to the Indian Territory to strengthen, aid and support them in the beginning of their new life among their people.

Of his success in the work, and the stability of the young men, we learn from these extracts:

Under date of Anadarko, March 21, he says: "I am now closing out my year's work in the Territory. There is much to rejoice over in the returns of the year. I now can safely say that in spite of all appearances to the contrary, David, Paul and Henry have been faithful.

Henry and his brother, Little Crow, have made during the winter 2000 rails, and have fenced with them a farm for planting. They have located their farm on Echo Creek. Henry is really much thought of by his tribe and exerts a good influence among them. He is now with me waiting on the work for the summer.

Paul surely holds all he had when he came out, and in spite of some trying obstacles has steadily gotten more. He stands very strongly against the medicine notions of his tribe, and is holding his own family with him, and even others. He will remain here during the summer teaching and instructing all he can.

Charles Kanboodle is here and I think somewhat better; is now acting as interpreter in the agent's office, and, I trust, will be employed permanently.

On the whole, I can say that the work here has taken a step forward during the year—more done than I expected to do; though all that we have done has only touched the borders of the great field which is open to our efforts.

David at Darlington has 'kept the faith,' and kept it by giving it to others. He has had much assistance from the superintendent and teachers in the Cheyenne school where he lives, and so has been able to make a larger advance than Paul and Henry; but of all I can truly say that they have proved as efficient and faithful as we had any right to expect."

Miss Hamilton, who is in charge of the school at the

Cheyenne agency, in a letter to one of the workers at the Carlisle school, writing of one of our pupils, Robert Burns, who left us a few months ago on account of ill health, says:

"He was recently baptized with several others who are members of her school and adds, 'This is the work of the active missionary, David Pendleton. Mr. Wicks came down from the Wichita agency and administered the form.'"

It is also cheering to know that Mr. Wicks reaches out after the privilege of strengthening the hands and hearts of those of our pupils who expect to return to their homes this season. He writes:

"I hear it said that a number of the students from your school are to return this summer. I feel perfectly sure that, with the proper support here, there is little or no danger of their returning to their old habits and customs. We are forming a nucleus at both agencies now which will make it comparatively easy to hold them to the right path, and they must all stand together and so stand strong.

I would like to meet these young persons whenever they return and know them as early as possible. I can help them very much here and shall, and they will be a great help to the work. Probably I shall not be here when they return, as I am to go east in May, and shall remain for some little time. I have thought it will be well for me to see them at the school and confer with them there, say in June; what do you think of it?"

We feel strengthened in our work by Mr. Wicks' assurance that he will aid those for whose improvement we have been permitted to labor. We know to what we send them. We know the temptations that must meet them at every turn; but we are of the same spirit of Mr. Wicks, that "With proper support there is little or no danger that they will return to their old customs and habits," and we shall be slow to believe evil reports of them should they reach us.

We have seen enough of Indian reservations to learn that the Athenians were not the only people who have lived to tell and to hear some new thing, and that the Cretans were not the only liars who have cursed the earth. We know there will be many waiting to see the feet of those we have cherished, slip; they have prophesied it would be, and will catch at the least shadow of varying from the right path to prove their prophecy true.

More is exacted, often, of those who are learning the right path, than of the weak who have always known the way; and so it is banded about in the Territory and comes floating up to us that Paul and Ohet Toint are gone backward, but when Mr. Wicks assures us that "they have done better than could have been expected," we believe him. We know he saw them in the days of their darkness and ignorance; that he has gone with them to their homes and seen the moral darkness, and filth, and degradation from which they came out, and "knows" what he may expect of them.

THE Journal thus notes the progress of the Santees: "The Santees broke 900 acres last year, and now have under cultivation 2344 acres, which shows that they are now making a start. They raised last year 7000 bushels of wheat, 2000 of oats, 3000 of corn and made 1000 tons of hay for their stock. Indians are employed in mill, blacksmith, harness and carpenter shops, and some of them are proving to be very good mechanics. During the year they made 120,000 brick. More Indians seek work than can be accommodated with jobs, and there is no trouble in getting plenty of apprentices. Isaiah Lightner, their agt., says in his report: 'In my opinion, as soon as we, as a nation, are willing to recognize the Indian as a citizen, and to hold him amenable to the laws of the white man, we may expect their civilization to advance with double rapidity. They are human beings, and must be recognized as such and considered a part of our nation.'"

A WRITER from Yankton agency says of the Indian youths returned from Hampton:

"So far, they have all run well. I have not heard a slander against one of the six. They all attend one or the other churches regularly. They are immediately recognized as being of the Christian party, and leading spirits among the young of that party. Their appearance is at all times creditable and their dress neat. The boys have changed no article of dress. The girls have dropped their hats and raised their shawls, but that is fashion, and if it came from Paris might revolutionize our country. They are employed at something: the boys at teaching school, shoemaking and clerking; the girls at home. Perhaps the girls could do something more, but it is difficult to find work here for such girls, and if they really improve their homes, that is the first and greatest step toward civilization."—Indian Journal.

On Friday I was very tired, because I swept four halls and my room: but I had to do it, and when I went to bed I heard the band in town sing. At first I thought it was our band, but it was not. I felt sorry for Annie.—C. PICKARD.

KAND O. from the Territory.

CAPT. PRATT—DEAR FRIEND T., March 10th, '82.
A few words to you. Well, I am very glad to you has been take good care of my sister Mabel Doanmoe. I feel very thankful to you because you taught my sister the whites' ways. I have been unlearned man. I don't know in ways of whites. I have a farm and also I have cattle too, and I am very glad my sister has been learn the whites' ways and understand the whites, too.

Well, I must tell you something what I want: I wants let E. Doanmoe and Mabel Doanmoe come home this spring. I would like to know about it. Write to me. That's all I have to say to you.

From your friend, TSATOKAH.

DEAR CAPT. PRATT: I send you this letter from my brother. Charles Kanboodle, who went home sick, wrote this letter for my brother. I told you some time ago what my opinion is—that I don't want to go home for one year more, nor Mabel.

Very respectfully yours,
E. DOANMOE

Letters and Extracts from Our Pupils.

One of our girls in the country writes: "I work every day here, and help cook sometimes. I set the table and I help chura, and milk, and sweep, and scrub, and I hunt eggs. Myra, and Edwin, and Edith, and I carry in night wood. Myra and I drive the cows to water them, and I go to school here all winter."

This letter is in response to the one in our last issue by White Eagle:

INDIAN TRAINING SCHOOL, CARLISLE, PA.,
March 1st, 1882.

MY DEAR FATHER:—I have to say something this morning: We are all very well here. You wrote to me yesterday morning, and you told me to show Captain Pratt. I did show now. I see your letter; it is very kind letter. I am very glad to write to you this morning. I have this time to write to you. Dear father, I want you to write to me again. We are all Indian children at school here, and we want to get a good education. And so I try hard all the time. Some boys and girls going to Philadelphia. We all write home letter March 1st. I am trying to do right what you told me. I try to speak only English all the time. First time I talk English, hard for me—this time hard. I did not talk Indian now. I talk English all the time. This is all I can say to you. From your own son,
FRANK EAGLE, Ponca boy.

WHEN I came here I did not know anything, but I am learn a little fast now. I think most of trying to learn the English language, but it is very hard for me.

Our teacher, I am going to tell you something:—Hope wants to talk Indian so badly, because she wants to read Bible in Sioux, but she don't wanted to again.

INDIAN TRAINING SCHOOL, CARLISLE BARRACKS,
March 2d, 1882.

DEAR FATHER:—I try to speak English always, because I like to know that language. I learn to try every day English at Carlisle School. The whole school is trying to speak English. This time I can write to you myself, but I could not write a long letter. Sometimes I mistake, but it don't hurt me I try again. I try to speak English whole month. Every Saturday night Capt. Pratt ask us to speak English. Some Sioux boys don't try to speak English, because they are ashamed and don't know too. Sometimes they talk to me in Sioux but I answer English words. Sometime ago one Sioux boy said he don't want to try to speak English. I try hard to speak English myself. Now that's all want to say to you this morning. From your son,
MARSHALL LITTLE WOLF.

Clippings.

In a private note from our Gen. C. H. Howard, written from Tucson, Arizona, he says: "I was among the Papajos to-day. The Roman Catholics have been among them for 300 years. I visited an old church built for them, the sexton said, 300 years ago. It is evidently very old—of a Byzantine style of architecture, full of saints, uncouth enough the images are in all the niches, the twelve apostles, Christ arisen, Christ in the tomb, Mary in various pictures and reliquies. But the poor Indians have not even been taught to read. They know nothing of God's word nothing that would really elevate them intellectually or morally. They are good to work, having raised many thousands of bushels of wheat last year. Their reserve is only nine miles from here."—Advance.

THE Historical Society of Colorado has grown into such importance that a room has been assigned for its use in the state Capitol. Especial attention has been paid to gathering relics of Aztec civilization, and the pottery of the Pueblos, and the society's collection now contains many specimens of unusual interest.—The Pacific.