

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. III.

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

NO. 1

Our Indian Boys and Girls at Luray Caverns.

On the 27th ultimo CAPTAIN PRATT and family, with a company of the employes of the Indian School at Carlisle Barracks, and forty of the pupils, had a free ride to Luray Valley and visit to the famous Luray Caverns. This ride and visit were not, as many may conjecture, at the expense of our maternal Uncle Samuel, but through the courtesy of the officers of the Cumberland Valley and Shenandoah Valley Railroads, who were moved to confer the favor through the solicitations of Mr. R. R. CORSON, who is a member of the Luray Cavern and Hotel Company and a warm friend of Carlisle School.

Carlisle Barracks were illuminated at a very early hour on that memorable day, while boys and girls were seen excitedly flitting here and there to make ready for the trip: indeed, at intervals through the night, the sound of pattering feet had been heard along the corridors, the owners of which had been too anxious for the approach of the morning dawn to rest.

All were safely on the cars at 4 A. M., ready to move off. Cumberland Valley, like a gem in its setting of mountains, veiled in their hazy blue, enriched with its mosaic-work of grain-fields, pasture-lands, orchards, farm-houses and streams, lay calm and quiet in the gloaming of the morning; and when the sun arose, shedding its light upon us through clouds in which shades of amber, rose and purple were intermingled, the scene was unrivalled in beauty.

Our course lay through a portion of Pennsylvania, Maryland, West Virginia and Old Virginia. Passing through Antietam, the famous battleground was pointed out to us, with its "Bloody Lane" reaching down to the track of our road and running off from it at right angles. It was there the two opposing armies met in deadliest conflict, and men fell on both sides until the lane was filled with their dead bodies and the blood flowed down it in streams.

Only a little farther on lay the town where the soul of that grand old martyr JOHN BROWN, leaving his body suspended in mid air, commenced its onward march to witness the victory over oppression, which he so yearned to behold, but from which his enemies vainly supposed they had that day cut him off—a victory which was only attained by the fighting of scores of such battles as that of Antietam.

Arrived at Luray, hacks awaited the party, in which all were soon seated, and on their way to the cave, where they found guides ready to conduct them through its windings and announce the names by which the various formations were called. We followed their lead and entered; but this poor pen will fail to find words with which to picture the wonderful scenes that lay all around us in that magical cavern. Indeed, no words can give a true idea of them: the eye alone can reveal their marvelous beauty and unique forms; and any one who seeks rest and refreshment, combined with the opportunity to study nature in her most fanciful freaks, will find all in a stay at Luray and frequent visits to its cave. If you cannot go, and still desire to gain a faint idea of what the cave contains, little snatches of glimpses can be obtained by stereoscopic views, which have been made by exposing the prepared plate for three hours before the object desired in the electric light by which the cave is illuminated.

Great expense has been incurred by the Luray Cave Company in preparing these lights, laying walks, building stairways and clearing passages, that visitors may be able to gain the most favorable positions for seeing the various formations and pass comfortably from one part of the cave to another. Gentlemanly guides conduct the visitor through all the mazy intricacies, proving themselves patient in answering the many vexing questions with which a company of tourists are always ready to probe them, and are also intelligent in giving information with regard to the varieties of formation which are met at every turn.

A party who were sent from the Smithsonian Institute to report on the cave, say of it: "It is safe to say there is probably no other cave in the world more profusely decorated with stalactitic and stalagmitic ornamentation than that of Luray."

This cave was discovered in August, 1878, and the thought that unsuspecting feet have for so many years trodden above this great magazine of wonders, as though it were common ground, reminds one of the story told of the mermen who live in their coral cities and ring their church bells far below in the depths of the ocean, while the ships glide back and forth above them, all unconscious of the mysteries over which they move.

The longer the mind dwells upon the scenes in that cave, the more wonderful and marvelous do they appear, and the question comes: by what mighty thrice of nature was this subterranean cathedral excavated, with its magnificent vestibule, its vast audience-chamber, its diverging aisles and its lofty arches? Where away back in the eons of ages did the first little drop of water trickle through that arch and deposit the matter it held in solution: an act to be continued by myriads upon myriads of other drops, down! down! through all the long vista of years till in that vestibule and nave should stand columns, and spires, and images of things animate and inanimate; all along those aisles should spring bridges and arches, and on either side should appear caverns and awful depths, while from the majestic roof pendants, figures wierd and wild should descend to meet the rising forms from beneath, each gathering its meted accretions age after age, reaching upward and downward, till there stands a double column of wonders from floor to ceiling; and amid these columns between these spires, under the arches and in the depths should appear a dragon's head and an angel's wing, fish-market and birds' nest, waterfall and organ pipes, crystal spring, and Erebus, bridal-vail, and lost blanket,—this last seeming to the eye, when illuminated by placing a light behind it, as if woven in all the varied hues of a Navajo blanket, and of which, when one of our Indian boys saw it, he exclaimed, "There is the blanket I lost years ago."

As the mind reaches back and essays to gather up and hold in a firm grasp the image of each object as it was passed, there comes a feeling of having been defrauded of that sense of awe whose emotions enrich our being, by passing them too rapidly, and involuntarily we promise ourselves to return to this great temple of nature at a time when we can stand at our will and adore, while we drink deeper of a sense of its vastness and incomparable wonders.

And, too, our longings reach out after Luray Inn, whose unique architecture so charms the eye, —it being built in the Queen Annie style,—whose

broad piazzas invite to cool repose; whose spacious parlors with their deep, heavily-draped windows, luxuriously-upholstered seats, and broad open fire-places with their tiling in hearths and jam, cheats one into the belief that they have returned to old baronial days; but the illusion vanishes on repairing to the private rooms, which are provided with the modern conveniences of hot and cold water for baths, gas and electric bells.

From the tower adjoining the house is a bewildering view of Luray Valley and the mountains between which it lies, with their ever-changing features of light and shade, while valley, and mountain, and country around, are rich with historic tales of armies and the guerilla bands that found shelter among them during our late war.

What more enticing spot for a tourist than this? To say that the party from Carlisle Barracks returned with hearts full of wonder and joy at all they had been permitted to witness, and glowing with gratitude toward the gentleman through whose well-devised and generous planning we had been permitted to be participants in the day's enjoyments, is a meagre way of expressing our emotions as we live over again all its varied delights.

AN EXCURSIONIST.

Letters and Extracts.

From Samuel Townsend, Pawnee, who is in a printing-office at Bloomsburg, Columbia county, Pa.: . . . I received your postal yesterday. Was glad to hear from you. I am faring well and think I am making progress in my work. I can now set two pages of the "Journal" in a day. I have done nothing so far in job work, but expect to ere long, and as it consists here in mercantile printing, postal work, etc., I think I can soon master that branch of the science. I like printing well, but a lack of a knowledge of grammar and mistakes in spelling are obstacles with which I have at present to contend; but I hope in due time to overcome this by a close appliance to study when I once more get to school.

I would like to go to school when it commences again. I find I am deficient in some branch I need, and since being here I have fully discovered these defects.

Elizabeth Dixon, Menomone, writes from Milville, Pa.: Joseph works like a good fellows, and I work like very smart, too; but I don't bake bread yet. I know how to work at everything but bake bread and cakes and pies, but it won't take me long to learn them. I will tell you the reason I don't bake bread: because we always have so very much bread to bake, and we have so many men, that is the reason we have to bake so much bread. I watch how Mrs. Eves bakes, and she said she would let me bake a little bread sometime. Now I will try to tell you about what I have done to-day: I got up this morning and got dressed and went down stairs to eat my breakfast. After that I washed the dishes and swept the porch and kitchen. After that I done other things. I went up stairs to made my bed, and cleaned the room very nicely. This evening Mrs. Eves and I went to work in the garden.

From Alice Longpole, Osage, who is at Downingtown, Pa.: I was very glad to receive a letter from you, and now I am going to tell you what I do here: I sit the table, and wash the dishes, and make the beds, and help take care of a

[CONTINUED ON FOURTH PAGE.]

THE MORNING STAR.

EADLE KEATAH TOH.

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

Entered in the P. O. at Carlisle as second class matter.

SAVAGE LIFE, LIKE SLAVE LIFE, DEPENDS ON IGNORANCE FOR ITS PERPETUITY.

Do We Build Wisely?

Upon the door of every temple of reformation should be nailed the theses which express the foundation principles upon which the temple is to be builded.

The primal thought of Carlisle School is that a new course should be pursued in Indian education, and the first thesis we would nail upon our door is: "That as attrition of mind upon mind tends to unity of thought and action, it is a work of generations to civilize our Indian tribes if they are held in a mass to act and react upon each other.

Thesis second: "If all the Individuals of one generation of Indians can be taken from their savage surroundings and be placed where they can feel the influence, see the effects, and learn the arts and customs of civilized life, that generation is no longer savage but civilized, and if not delegated back to savage life will remain civilized.

Thesis third: "Our government owes it to itself and the Indian tribes over which it has rule to place every young Indian under such civilizing influences that in another generation we may say we have no savage tribe in our country."

With a firm belief in these principles, Carlisle School was established to prove them true; and now, at the close of our three years' experiment, we stop and ask: "Have we builded wisely? have we sufficient proof that our theory is correct to encourage us hopefully to go forward?"

That our first thesis is true has been proven by a course of demonstration which has been in progress since the discovery of our continent by Columbus, and to-day we can look and safely say, "Quod erat demonstrandum;" or, as we must speak only English, "which was to be demonstrated."

Our second thesis is still in a course of demonstration, or rather Carlisle School is an object lesson to prepare the minds of our people to take in its truth and act upon it. Thousands have looked and left us, saying, "I came; I saw, and—not I conquered," but I was conquered," and we do not believe there is one who has seen the pupils of this school when they have been here a sufficient length of time to make any advancement, but is so convinced of their capabilities for rapid improvement and of their growing up into good citizens of our republic, that they are ready to accept our third thesis as an axiom.

We are ready to confess that in our experimenting we have made mistakes. No one can feel the fact of our mistakes more keenly than ourselves, for they have reflected upon us, and we have been the sufferers; but we still hold firmly to our first principles that the most rapid, effectual, economical, and, therefore, the best way to civilize our Indian tribes is to remove them from all home surroundings and place them where they will have daily before them the proofs of what is to be the result of the new life we are trying to teach them to live.

Very few of the Indians compared with the whole number have any true idea of what is to be gained by giving themselves up to be trained physically, mentally and morally, as they have need to be—in other words to be educated. A few have penetrated into the heart of our republic and seen our thrift, noticed the results of our customs and habits, and become convinced of the superiority of our modes of life over their own; but when they go to their homes and repeat what they have seen and heard, the masses have as vague an idea of what their friends try to picture to them as have we of the beauties and glories of the New Jerusalem, and we need not wonder if they are as few compared with the whole who have faith enough in the word-picturing of their friends to lead them to abandon their old paths and walk in the new, as there are among us those who are moved by their religious teachers to leave the Broad Road and walk in the Narrow Way that leads to the invisible pearly gates and golden streets. The children of this school

are not called upon to work and have faith with regard to the results of their labors: the proof of what the results will be lies all around them, and mind and heart are affected by it each day; and, under these influences, their progress has been so rapid during the three years they have been with us that, to our minds, our theory is more than proven true.

They bathe, they wash their clothing, they scrub and set in order their rooms, they keep clean and help to ornament the grounds, and each day feel the comforting and felicitous influences of what they have done, and it affects their manners, their morals and their heart-life.

They make their own clothing, manufacture tin and iron wares; make houses and wagons, and not only receive a small compensation in money for this, but a greater one in the happiness that comes to their hearts in the knowledge that their people at home are to see their handiwork and be comforted by its results, for many of the articles manufactured here are sent to Indian agencies.

Many of our pupils have the privilege of finding homes in families where they are not only forming the habit of the daily performance of the minutiae which go to make up the comforts of a home life, but treated as one of the family, they are learning the little acts of politeness, the tender amenities which characterize our civilized homes in contrast with the savage life in which they were born. They are not only fostered by the families who care for them, but the surrounding community adopts them and gives them the educational privileges which their own young people enjoy.

After living under such influences they cannot return to their homes savages, and that they do not, but shrink from entering their filthy camps, and sitting on the earth, and eating and sleeping with their occupants, we have abundant proof from the letters received from those who are gone. We know the future is to prove how lasting are the impressions that have been made here; we know, too, that already some have fallen by the way (we expected it, for we had seen their weakness) but we believe that amid all the depressing influences that must surround them in the savage homes to which they return, many will stand fast, as have most of the "Florida Boys," accounts of whom will be found in extracts from the report of Mason D. Pratt in another column of this paper.

If our belief in the ultimate results of our plan is accepted, no argument is necessary to show that too much haste cannot be made by our government in putting it into execution and bringing every Indian child into school, where they will be entirely secluded from the demoralizing influences of their savage homes.

We know that in all this we are not presenting new thoughts—they are the same we and others have before expressed put in a new dress—but we remember that it is line upon line, and precept upon precept that wins, and we persistently hope to win at last.

Mr. Pound's Bill.

[We give to our readers Mr. Pound's bill, which has passed both houses of Congress and been approved by the President, to provide additional Indian training schools for Indian youth, and authorizing the use of unoccupied military barracks for such purposes, with extracts from remarks made by different congressmen while it was pending, which show the progress of right sentiment on the subject of Indian education:] Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

That the Secretary of War be, and is hereby authorized to set aside, for use in the establishment of normal and industrial training schools for Indian youth from the nomadic tribes having educational treaty claims upon the United States, any vacant posts or barracks, so long as they may not be required for military occupation, and to detail one or more officers of the army for duty in connection with Indian education, under the direction of the Secretary of the Interior, at each such school so established: Provided, that moneys appropriated or to be appropriated for the general purposes of education among the Indians, may be expended, under the direction of the Secretary of the Interior, for the education of Indian youth at such posts, institutions and schools, as he may consider advantageous, or as Congress from time to time may authorize and provide.

MR. POUND, of Wisconsin.

I am thoroughly convinced that ample pro-

vision for the industrial education and training of Indian youth, male and female, removed from parental and tribal influence and control, is the true policy for the government to adopt. Such a policy vigorously prosecuted will, in my opinion, very soon solve the vexed Indian problem.

Train up the youth of both sexes to habits of industry and personal independence on the plan so well inaugurated by Captain Pratt at Carlisle Barracks, Pa.; dissolve all tribal relations so far as they interfere with civil accountability; allot their lands in severalty and encourage individuality of interest in labor and its results. In place of the distribution of food and raiment substitute farming and other industrial tools and implements; give them spades in place of powder, plows in place of guns, opportunity rather than hymns and prayers. Make every person amenable to law, and subject to local as well as national authority. Encourage citizenship, with all the responsibilities and privileges which it implies; break down as rapidly as possible reservation lines; endow border communities with authority and means of defense; turn the faces of the red men eastward, toward the rising instead of the setting sun.

[The following extract is from a gentleman who was recognized by the Speaker as leading the opposition to the bill:]

MR. HOLMAN, of Indiana.

Where the government has abandoned its military posts in the West, it would seem to be eminently proper that those ancient agencies of oppression and wrong toward the Indian tribes should be made available to enable the government to display something like the national humanity which it owes to these native tribes. I think, sir, that when the history of the last one hundred years shall be written, it will be a pleasant thing for our children to find here and there a green spot in reference to our treatment of the Indians—an expression of national sympathy and national honor toward these disappearing tribes. For myself I am willing to go to any reasonable extent in aiding these remnants of the tribes to advance in the path of progress and development. I think the efforts now being made by Congress and by our people everywhere to do something like justice to the Indians is deserving of the strongest commendation and support.

MR. DEERING, of Iowa.

Mr. Speaker, I am in favor of this proposition, looking, as it does, to the education of Indian children. If we are right in our civilization, if education is better than ignorance, industry than indolence, then it is certainly time that we should give to this ill-fated race the benefit of a change.

Now, sir, what has been the policy of this government heretofore toward the Indians? Until very recently it has been to drive them as far away from us as possible, to make and break treaties with them, and to carry on savage warfare and keep them in barbarism. If we wish to improve the condition of the Indians and settle the whole question we must change entirely the policy of the past. It is necessary that we should educate and lift them up to a higher plane, and in order to do that we must bring them nearer to us and more directly under the influence of our civilization.

We have in this country only about 250,000 Indians all told. That is a fair average of what we have had for a century. Only a few more in number than the population of the district I have the honor to represent on this floor, and still this handful of savages, barbarous people, has kept this country in constant perplexity, turmoil, and savage warfare, since the foundation of the government.

I am glad, Mr. Speaker, that the right has been found at last. We have determined to devote attention to the Indian children, to educate them and train them up in habits of industry. The industrial policy is the all-important one. They must be made to understand that if they wish clothing and food and other necessities of life they must work for them and earn them as white people do.

In a speech made by me on this floor in 1880 I declared that lawlessness and indolence would make fiends of any people on the face of the earth, and I'm of the same opinion still. Take any community of white people, establish agencies among them, supply them with food and raiment and other necessities, inculcate no habits of industry, but, on the contrary, let them live in indolence, roaming aimlessly from day to day and from year to year, and how long would it be before they would degenerate into barbarism?

As we go to press with our last page, Miss A. C. Fletcher, who two months ago took our Sioux children home, arrives at the school with 13 girls and 23 boys from the Omahas, 10 of whom are for Hampton.

"THE NATION the only patron of education equal to the present emergency"—Gen. John Eaton at the Ocean Grove Education Commission.

ETADLEUH and I, an account of whose marriage was given in our June issue, have gone to labor among their people in the Territory.

THE MORNING STAR.

EADLE KEATAH TOH.

Published Monthly in the Interests of Indian Education and Civilization.

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

TERMS OF SUBSCRIPTION.

For the MORNING STAR, One Year, - - 25 cents.
For the SCHOOL NEWS, One Year, - - 25 cents.

National Aid to Education.

EXTRACT from a letter from Hon. H. M. TELLER, Secretary of the Interior, to Rev. J. C. HARTZELL, D.D., President of National Education Assembly, Ocean Grove, August 8th and 9th.

The great mass of the people must depend on the public school system for the education of their children. An efficient public school system, extending to all the State, and affording equal facilities for education to all classes of children, free from rate bills, cannot be too highly prized.

I recognize it to be the duty of the State to provide for the education of the children within its borders; but if the State neglects or refuses so to do, I think it is clearly within the power of the general government to provide such school facilities. But fortunately there is no State in which no provision for public education is made, and therefore the occasion for the exercise of this power does not exist, except as auxiliary to that of the State. I believe that in all the States the sentiment in favor of educating the children is so strong, that the action required by the general government would be simply to make and wisely disburse proper appropriations, so as to encourage and stimulate the States that are the least able to carry on the work by themselves. To do this without seeming to discriminate in favor of certain States, such appropriations ought to be based on the degree of illiteracy as shown by the last census.

If a system of public schools can be maintained for ten or fifteen years in any State, there will be no danger of its abandonment.

An educated community will demand suitable educational facilities for the education of all classes of children. So that we may reasonably hope that the appropriation from the national treasury need not extend beyond a period of ten or fifteen years.

INDIAN EDUCATION.

The attention of the Assembly will doubtless be directed also toward the education of the Indians. The difficulties that surround their education are very great, but I do not believe they are insurmountable, notwithstanding the fact that nearly all efforts made in this direction during the past 200 years have proved failures.

I believe, however, that with the changed condition of the Indians, that is, by placing them on reservations, that they can now be made useful citizens if the government will make ample provision for putting the children in properly conducted schools—schools not simply teaching book-knowledge, but educating them in the ways of civilized life. The Indian requires education in the practical affairs of life. He must be taught to work as well as read; his hand must be educated as well as his head.

With additional labor schools established, within easy communication with the tribe, yet not near enough to allow the influences of savage life to counteract and undo the work of the school, we may hope to repeat on a large scale what Capt. PRATT and Mr. ARMSTRONG have so successfully done at Carlisle and at Hampton.

Labor is, and ever has been, the great civilizer of the human race, and whenever the Indian becomes a laborer, he is not far from civilization and usefulness to society. Heretofore we have confined our efforts to the education of the few, hoping to make such persons teachers and exemplars to their savage brethren; but experience has demonstrated that a few well-educated Indian youths could not withstand the baleful influences of savage life with which they were at once surrounded on their return to their tribe.

We cannot hope for the speedy civilization of the Indian unless we extend our educational efforts so as to include the great mass of Indian children.

To do this now, as the Indians may be located on reservations easy of access, is only a question of "appropriation" and the cordial support of the administration authorities.

Very respectfully,

H. M. TELLER.

Department of the Interior,
Washington, D. C.,
August 1st, 1882.

Esthetics Among Indians.

Color intensified is the Indian's delight. He rejoices in blankets that are red, blue or green; his beads are deep-hued or made to appear so by contrasting colors, and, when he paints, one might readily imagine that the "shattered fragments of a rainbow" had lighted on his face.

He is fond of perfumes and makes his tobacco-pouch of the skin of a muskrat or that of a polecat, thus securing gladness to the heart without the trouble of sachet or cologne bottles.

Should our readers consider pleasure derived from the odor of the polecat decidedly savage, an incident related by a missionary among the Delaware Indians may tend to prove true the saying—"Extremes meet."

A highly-educated Englishman visited the missionary, and was treated to a ride on horse-back over the prairies. On his return he asked "what was that very agreeable aroma that I perceived as I mounted your saddle, and was such a pleasure to me during my ride?"

The missionary then remembered that his horse, which had been trained for a hunter, had recently taken him in a wild ride over the prairies after some animal, and that it was not until she sprang upon it with her fore feet, and both horse and rider were well perfumed by the hunted creature that he had discovered it was a polecat.

Though the Indian is so fond of bright colors and pleasant perfumes, he does not, in his savage state, ornament himself with flowers. He will weave a garland of green leaves, and wind about his head, as a protection from the heat, or twist a necklace of sweet grasses, that he may enjoy their perfume, but flowers receive very little attention from him.

This being the case, it is a subject of special remark how soon the children of our school learn not only to notice but love the flowers and leaves, and delight in them as a personal decoration.

From the time the first dandelion appears, to the last days of autumn, when her leaves are gorgeous in their beauty, we seldom meet a group of boys without seeing flowers or bright leaves in caps or button-holes, and the boys wearing them are always conscious of their ornament. It is very pleasant on Sabbath to see with what delight the young men and boys, who have been to Sunday School, come into our presence wearing bouquets of rare flowers presented them by their teachers, for we are sure they are proving a means of refinement to them.

The girls show an equally growing love for floral ornamentation by giving their spare moments to the cultivation of flowers on the grounds and their artistic arrangement in rooms. A table recently fitted up by a company of our medium-sized girls where dolls, flowers and toy music-boxes were found intermingled, showed so much niceness of imagery that we were led to doubt if even the apostle of esthetics, who visited our country recently wearing his badge of lilies and sun-flowers, would, with the same material, have made an arrangement more simply beautiful than had our little Indian girls.

E. G. P.

INDIANS EAT LOCUSTS.—A company of our small girls were seen bending over and very closely examining some object that one of them held. As a lady approached them, they all looked up and with one voice exclaimed: "John, Baptist!—John, Baptist eat that!" at the same time a Pueblo girl held up a large locust that lay quietly on her finger. "Do you eat locusts in your own home?" asked the lady. "Yes," she answered; "we put them in the fire and burn off their legs and wings and then we put salt on them and eat them, and they are very good."

Visit of a Missionary.

Carlisle Barracks received a visit recently from the Rev. C. D. Hall, of Fort Berthold, and his sister, Miss ——— Hall, from New York City. Mr. Hall has been for some years situated at Fort Berthold as Missionary for the Mandans, Arickarees and Gros Ventres, under the auspices of the A. B. C. F. M. He expresses a desire to see Fort Stevenson, which is a few miles from his station, evacuated by the troops which now hold it, and a Government Manual Labor School filling the place. While he speaks appreciatively of the officers and soldiers now occupying this fort, yet he thinks it would be devoted to a higher purpose if it were seen bristling with the appointments of a school for the Indian youths rather than with guns and bayonets.

Mr. Hall seems so quietly earnest in his work, without undue enthusiasm, that we would wish this enterprise of his success could we believe it the best method to establish schools for the Indians so near their homes, where both teacher and pupil must daily find their work embarrassed and hindered by the uneducated masses around them.

That Hubbell Assessment.

We have learned from public print and private letters that the minds of the people have been greatly stirred in sympathy for the ladies connected with our school because of an assessment which it was averred had been made upon them for political purposes.

As we telegraphed to "The Press" as soon as the report reached us, denying it; but failed in that way to reach the public, we resort to our own columns, which we have designed especially to guard against even a mention of such subjects, to say that they were not assessed; and, so far as they are concerned, the story "was manufactured out of whole cloth."

We are the more ready to say this from the fact that through lack of discretion on the part of one to whom was committed the selection of extracts from the letters of our boys, a portion of one was printed which does not meet our approval, but was noticed too late to suppress.

The "Morning Star."

We desire to give THE STAR to our patrons at the lowest possible price, and as our school is now able to supply us a printer, we will send it to them hereafter at 25 cents a year.

It is entirely distinct from THE SCHOOL NEWS: all the reading matter for that being supplied by our pupils.

We would call the attention of our readers to the editorial of this issue as being in part an expose of our views on Indian Education, and, as we desire to continue to agitate this subject before the public mind, we reduce the price of our paper to such low terms that we think no one will find it beyond the possibilities of their purse.

We trust our friends will especially interest themselves in its circulation.

Our Indian Boys and Girls as Members of Families.

Over ninety of our pupils have been stationed in various parts of this and contiguous counties as members of families during this year's vacation, receiving all the advantages which such a home-culture will give them.

As our school is to number 350 this year, and we have not the facilities for accommodating more than 300 at one time in these grounds, permission has been granted by the Department to place 50 or more in families in different localities where they will labor and receive the benefit of the public schools.

One of our teachers, Miss MARIANNA BURGESS, is now visiting all the children who are thus stationed, and making arrangements, as far as practicable, for their stay through the year.

DR. CARUTHERS, from Tarrytown, N. Y., who has been as a second father to Tsaitkopeta, made us a call on his way to visit his foster son in the Territory, filling us with fresh enthusiasm for our work by his flashes of wisdom and wit.

[CONTINUED FROM FIRST PAGE]

little baby, and its name is Olive Frances May, and it is a very nice little baby, and sometimes I take it to see its grandmother in its little coach. To-day it is the baby's birth-day, and it is one year old to-day, and it was going to have its picture taking, and so they wanted me to take my picture to, but the man was not their to-day, and so we are going to wait some other time and have our pictures taking them.

Cornelius Carr, Creek, writes from Danboro', Penna.: I would have written to you a little sooner, but I didn't have no time hardly these two weeks past. We have been busy all the time. Last week we went to H. Kratz' and helped them get their hay in and rye, too. We have got all the hay and rye finished over to Kratz' place. Oats is left, but that we have to wait on awhile. This week they are going to help us to get our rye, wheat and hay in. Yesterday Harvey was over here visiting us. The last letter I wrote you said I had made some mistakes in it, but I hope this time it would be a little better. Please tell me how it is this time.

Casper Edson, Arapahoe, writes from Millville, Penna.: I will try to write to you a letter this Sunday afternoon, and I would like to tell you about my worked yesterday: I was cut some wheat and I have not much get tired. Get to work in the wheat-field all the week, and last week ago I make some hay, and I feed pigs every morning and evening, too. Now I will tell you: yesterday am very glad to get new hat, and now I must go to Sunday School. That is all.

Will try to tell you how I am getting along with my work: It was very well all the time. On Monday we make hay all day and in the evening I went in the woods to fetch the cows, and I can't find one the cows. I told them I can't find one of cow. I told on Saturday morning don't you know we have harvest; it was very hard work harvest. Can't tell you all bout it, because post card not very big. Good-bye, friend,

WATSON PENN, Osage.

To-day I made light bread. Mrs. Irwin did not touch it, but she told me how to do; so I did just what she told me. I made pudding. I never bake the bread and pudding. Mrs. Irwin said that my bread was very nice. Sometime she is going to show me how to make cakes. I know how to make some pies just looking at them. I like it here now. From your friend,

JOSIE VETTER.

Sophie Rachel, Nez Perce, who lately returned to her home, writes: . . . I saw my Indians. They talked to me and I did not know how to talk Indian. They all talk to me in Indian; but I don't first, but now I know I can talk Indian very now but some when I think of English talking. I talk to my aunt but she don't what I say. That is all, dear friends.

Leonard Tyler, who is at Willow Street, Penna., says: I can not write to you every Saturday, because I stop work nine o'clock in the night. I tell you what I doing all time: It was the first I get up early morning; I feed them horses, and when I get done I get my breakfast, and we go to work somewhere. I can fast work.

I harrow corn all weeks last, and every morning and evening I working stable, and Saturday afternoon I have to go to see Sumner, Alfred, and Casper. I very nice time all Sunday, and I go back afternoon. Well, I tell you I don't afraid to work in the country; I like to working anything. From your friend,

THEODORE.

. . . I am learning to cook, and can cook a very good meal by myself. I get breakfast nearly every morning by myself. Sometimes I water the flowers; but not often, as I have house-work to do. It will soon be time to make the fire for supper, so I will close for this time. ROSA ROSS, Creek, Lionville, Pa.

James Miller, Pueblo, writes from Mordansville, Pa.: I want write to you this morning just a few words: I am very glad to work me on a farm; but I like because we have plenty to eat and plenty work to wear here. I don't think I will go back Carlisle School, because I want stay here this summer.

Arnold, Arapahoe, writes from Pine Summit, Pa.: I have time to tell you about working: Monday I mow grass with machine; Tuesday, Wednesday, Friday and Saturday bind wheat. So hard worked this week, but I am not get tired to worked hard.

You wish I had that way. Now I think you very glad. Yesterday I work all done, and this time I think James work well. Good-bye.

TAYLOR EALY, Pueblo.

Extracts from and Letters Entire.

[WE have this from the agent at Pine Ridge:]

. . . The boys are doing well. Amos is working in the wagon shop, Paul in the tin shop, riveting 1500 joints of stove pipe, and has become quite an expert. Roger and Baldwin are out with the agency hay party, and Guy is cooking for them. I see no tendency in them as yet to relapse into their normal condition.

[THE PUEBLO GIRL who wrote this letter is at Houghton Farm, Orange County, N. Y., and is giving much satisfaction in the family who have received her, with the hope of aiding in civilizing the Pueblos in this small way "many a nickle makes a mickle":

. . . To-day it is very happy day. To-morrow morning coming to remember the Sabbath day to keep it holy; but to-day it were so busy working and I were so busy to-day, and I been to cooking in the kitchen, because Mrs. Alvord she not very well yet, and she was sick for one week, and I am working and I am not afraid to working, because I like to work hard, but she have not to do much. She is very nice lady. Dear Captain, I thought I sent to you this letter yesterday, but I did not write all yet, so I begin this forenoon because I had not time to write on Saturday, and but I try to get write all, but I did not. Now you know I willing to promise write every Saturday, so I did not last Saturday. Please excuse me because Mrs. Alvord she was sick that time, but she well now little bit, but it is not go out yet, but she sit out on porch every evening. Now I have to stop writing; I have to make the fire and set the table and get some milk, some butter-milk and some butter too. I have to go down to the dairy. Now I want to know how long begin to open school room. I don't know what I am to do. I like to stay here and I like to go to school, and I don't know what I am going to do because I like to learning both—cooking and books—and make dresses too.

MARY PERRY.

ORWIGSBURG, SCHUYLKILL CO., PA., }
July 22d, 1882. }

CAPT. R. H. PRATT—DEAR SIR: I am glad to get your card. We finished cutting and hauling in the wheat. We threshed some; it is a rich yield. I read in newspaper that you and others employed at the school are assessed to corrupt politics: that is bad. Mr. Keller says it is outrageous act, and he says he hopes none of you are slaves enough to comply with the demand of Hubbel, Cooper and Cameron. It is very nearly time for the boys and girls who went on farms to go back at Carlisle. The next month—which is August—I am going to try very hard to learn something from Mr. Keller. I like to come back to him next summer; I like him because he is a good man and kind to me. I will try to go to church this time. The reason that I don't want to go to church is that I am afraid of the other boys, because they are

not good boys; when I go to church they might come and want me to go with them. Since I came here I been learning these people swear all time I not mean the family who stayed with me; I never heard them swear; I mean the other people. Mr. Keller been telling me that the white boys might spoil me, but I told him that that should never spoil of me. I had ask God that I may not get spoil of the bad boys; but I like to go with the good boys who never swear or say any bad words. Last Sunday our Sunday school teacher ask the boys if they pray to God, and white boys they all laughed, and then he told me if I pray, and I told him "Yes; I pray to God almost every night," and he said, "that is good." I think those white boys ought be shamed themselves. I am Indian boy and they are white boys; they are to teach me how to pray. Good-bye.

Your friend,

CHEYENNE DAVIS.

. . . When I got home I just go right work. Agent paid me twenty-five dollars a month. I think after while I will pay thirty dollars a month if I just keep work well. I am glad to see all my friends. I received from them good horses; they gave me three ponies; that is very kind to give me three horses without paying. Now that is all.

From your friend,

DANIEL TUCKER.

What Do the Educated Indians Do?

As a proof of what the Indians are doing who have had slight educational advantages in the States, as did the "Florida Boys," who are spoken of, we give extracts from the report of MASON D. PRATT, who returned our Territory pupils to their homes, under Government orders.

After giving a detailed report of the journey up to the time of the arrival at the Cheyenne Agency, he says:

"During my stay at the agency Agent Miles was very kind, giving me a room in his house and many other privileges. Going about the agency, I met a number of the 'Florida Boys.' They are all, with few exceptions, employed either about the agency or in raising corn. I found Star with the other Indians laying brick for some new shops; Buffalo-Meat working in the commissary; Little Chief in the doctor's office: he can readily mix any of the simpler compounds and is learning the names of the different medicines; White Man is in the stable; Chief Killer is butcher for the agency; Matches, interpreter, and others on the police force."

Of the camp-Indians he says:

"Owing to failures of crops for the last two years the Indians at this agency are rather discouraged, and do little at farming."

"Went to the Kiowa, Comanche and Wichita agency Tuesday. Was received and entertained very kindly by Agent Hunt. Found all the children except Johnson Lane, Howard and Lucius Aitson staying in the school building. Agent Hunt says he will give them something to do as soon as he can find places for them. When I came away he had already given four or five of them work. I found that nearly all the Indians here were raising corn, potatoes and other vegetables, and some of them had log houses; others told me they were going to build. Unlike the Cheyenne Reserve, or that part which I saw, there is an abundance of timber here which they can use in building."

We see from this report that the Indians at these agencies are slowly coming up, and that the knowledge possessed by those who have learned to labor where the proof lay before them of what its results would be, is a strong factor in the improvement of their people. Without these for aids the agents would find their work more difficult and the progress of their wards much slower.

THE TRANSPORTER, published at Darlington, Indian Territory, says of our pupils who have recently gone to their homes in that section of the territory:

"The boys and girls are unanimous in a desire to go back to Carlisle, their old lives and old companions have no further attraction for them. It is expected that the greater number of them will return. DAN TUCKER has become one of the employes, and practises his trade as blacksmith.