

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. III. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., DECEMBER, 1882. NO 5

THE REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

As the object of our paper is, to keep the Indian his needs, and his treatment at the hands of our government before the minds of our subscribers; we give our readers in this issue, extracts from the report of the Commissioner of Indian Affairs, who has in his keeping all the Indian work.

DELAY IN SETTLEMENT OF ACCOUNTS.

"Too much machinery is often worse than too little, and, in my judgment, there is now too much machinery in use in the settlement of accounts connected with this bureau. I say this with a full knowledge gained by an experience of many years of the absolute necessity of proper checks and balances in the manner of keeping and settling accounts. But after an individual has complied with his contract and produces his voucher certified and signed by the legally appointed officers, showing that he has performed his undertaking in letter and spirit, he is in all fairness entitled to the prompt payment of the compensation stipulated. But such, I am compelled by personal knowledge to say, is not the case as the law now stands. After all has been done as above indicated, honest claimants have in very many instances been compelled to chase their accounts through twelve or fifteen departments of the government, consuming weeks and even months, and in some instances years of time, until hope has sickened into despair, and men have grown gray waiting for the tardy footsteps of the messenger from whose hands they should long before have received their just dues.

It is no answer to this to say that the system now practiced has been long in use and therefore ought not to be changed. This is no argument for its continuance unless it can be shown that age sanctifies error. I make this statement in the interest not only of fair and honorable dealing, but also and particularly in the interest of economy for the government. A prompt paymaster gets more for his money than one who is not prompt; and when it is understood that delay may be expected in receiving payment for labor or material furnished, those who furnish the labor or material make their calculations accordingly, and charge enough to pay them for waiting. The system of purchasing the annual supplies for the Indian service by inviting and receiving sealed proposals is productive of a healthy competition, and the opening of these bids and awarding the contracts in the presence of the bidders leaves no just ground for charges of unfairness or favoritism, and, in my opinion, there is not much room for improvement in that respect; but I desire to repeat and emphasize it, that the law in reference to settling the accounts ought to be changed.

INDIAN AGENTS.

Among the many causes which exist tending to retard the improvement of the Indians, one very important one is the difficulty of procuring men of the right stamp to act as agents. We have over a quarter of a million of Indians scattered over many thousands of miles of territory, many of the points at which they are located being difficult of access. Many of these Indians, outside of the five civilized tribes, are wild roving nomads, preferring savage to civilized life. These are an untutored and untractable people, who are naturally indolent, improvident, and shiftless, and very impatient of restraint or discipline. The object of the government is to transform these uncivilized people into peaceable, industrious, and law-abiding citizens,

and for this purpose a system has been devised, good in many respects; but when we come to operate that system we make a fatal mistake, and a mistake which, if not corrected, will, in my opinion, prevent for generations the accomplishment of good, which might otherwise be reached in one decade. I refer, of course, to the present system of appointing and paying the men who have the immediate charge of the Indians, and who are known as Indian agents. When the fact is once clearly established that an agent is utterly unfit from any cause for his place, he ought, on any theory of sound business principles, to be removed at once, and a more suitable man put in his place; but it requires as much machinery now, and frequently more time, to get a new agent appointed than it does to appoint a minister to the Court of St. James. Within the last year seven entire months were consumed in making such a change at one of the agencies, where any correct business man transacting his own business would have made the change in less than seven days. This is the fault of the law, and ought to be changed.

These Indian agents furnish the precept and examples to which we must look more than to any other cause or influence as a means of changing the habits, manners, and customs of the Indians. If the agent is an honest, industrious, and intelligent Christian man, with the physical ability and disposition to endure hardship and courageously encounter difficulty and disappointment, or, in other words, if he is morally, mentally, and physically above the average of what are considered good men, he will work wonders among these wards of the nation. And I but state what every thinking man must know, that, as a rule this class of men cannot be procured to cut themselves off from civilization and deprive themselves and families of the comforts and advantages of civilized society for the pittance which is now paid to Indian agents. Occasionally men have been found who, for the good which they hoped to accomplish, have voluntarily exiled themselves and labored for the good of these people, but they generally found more trouble from their surroundings and less moral support from the government than was expected, and, becoming discouraged and disheartened, have retired from the service, leaving their places to be filled by less competent men. One agent, in tendering his resignation a few weeks since, uses the following language:

I have labored faithfully for the good of the Indians, dealing honorably with all men, but I have at last become disheartened, and feel that life is too short to waste any more of it here.

One great cause of embarrassment and discouragement to Indian agents is the trouble and annoyance they find in keeping their accounts so as to comply technically with all the regulations and rulings in reference to the final settlement of their accounts. As the matter now stands, an agent may execute to the letter an order given him by the Secretary of the Interior for the payment of money, and yet that item in his account may be suspended against him, and he and his sureties be compelled by law to pay the money again. The result is, if he refuses to obey the orders of his superior he loses his position, and if he obeys he loses his money.

I give it as my honest conviction as a business man, after one year and a half of close observation, in a position where the chances for a correct knowledge of this question are better than in any other, that the true policy of the government is to pay Indian agents such compensation and place them under such regulations of law as will insure the services of first-class men. It is enough that a man is

honest, he must, in addition to this, be capable. He must be up to the standard physically as well as morally and mentally. Men of this class are comparatively scarce, and as a rule cannot be had unless the compensation is equal to the service required. Low-priced men are not always the cheapest. A bad article is dear any price. Paying a man as Indian agent \$1,200 or \$1,500, and expecting him to perform \$3,000 or \$4,000 worth of labor, is not economy, and in a large number of cases has proven to be the worst kind of extravagance. The wholesale, sweeping charge of dishonesty sometimes made against Indian agents is not true. Some of them are good and true men, doing the very best they can under the embarrassing circumstances by which they are surrounded; and some of them are capable; but I repeat, the inducements for such men to remain are insufficient, and discouragements which they meet, crowd them out of the service, and until all Indian agents are selected and paid as a good business man selects and pays his employes (which is not the case now), it need not be wondered at if many of them are incompetent, and a few of them dishonest.

CO-OPERATION OF RELIGIOUS SOCIETIES.

One very important auxiliary in transforming men from savage to civilized life is the influence brought to bear upon them through the labor of Christian men and women as educators and missionaries. This I think has been forcibly illustrated and clearly demonstrated among the different Indian tribes by the missionary labors of the various religious societies in the last few years. Civilization is a plant of exceedingly slow growth, unless supplemented by Christian teaching and influences. I am decidedly of the opinion that a liberal encouragement by the government to all religious denominations to extend their educational and missionary operations among the Indians would be of immense benefit. I find that during the year there has been expended in cash by the different religious societies for regular educational and missionary purposes among the Indians the sum of \$216,680, and doubtless much more which was not reported through the regular channels. This is just so much money saved to the government, which is an item of some importance, but insignificant in comparison with the healthy influences created by the men and women who have gone among the Indians, not for personal pecuniary benefit, but for the higher and nobler purpose of helping these untutored and uncivilized people to a higher plane of existence. In no other matter and by no other means, in my judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry, and savage life, as by the educational and missionary operations of the Christian people of our country. This kind of teaching will educate them to be sober, industrious, self-reliant, and to respect the rights of others; and my deliberate opinion is, that it is not only the interest but the duty of the government to aid and encourage these efforts in the most liberal manner. No money spent for the civilization of the Indian will return a better dividend than that spent in this way. In urging this point I do not wish to be understood as claiming that all the good people are inside the churches and all the bad ones outside; but a little observation, I think, will convince any one that a very large proportion of those who sacrifice time and money for the good of others is found inside of some Christian organization. If we expect to stop sun dances, snake worship, and other debasing forms of superstition and idolatry among Indians, we must teach them some better way. This, with liberal appropriations by the government for the establishment of industrial schools, where the thousands of Indian children now roaming wild shall be taught the English language and earn their own living, will accomplish what is so much desired, to wit, the con-

THE MORNING STAR.

EADLE KEATAH TOH.

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

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

ARE WE GROWING?

We said one year ago, "We are growing," last month we said "Growing, Still." To-day we stopped and asked aloud "Are we Growing?" We were led to the inquiry by reading the following paragraph in "The Report of the Indian Commissioner" made somewhere during the fifties, written by one of the Indian Agents. It is this, "In conclusion I have to remark, that in my opinion the great lesson to be taught the Indian is to labor." Then that is not so new a thought that the Indian must help himself if he would be helped we soliloquized. But we read on—"That is the education to give an Indian, and when you have gained this humble portion of his education you have changed him into a civilized man. It will then be sufficient time to take up the culture of his mind." Ah! we again soliloquized, there is the point, we have certainly reached beyond that—a civilized man without brain culture! Then we consulted Webster—no—one must be "Instructed in arts and learning" in order to be civilized, according to Webster.

It was our misfortune to know the man who penned this remarkable assertion, and when we remember, that one of the tribes connected with his agency met in council and decided to hang him for embezzling their annuity moneys and that he only escaped their fury by disguising himself in a woman's dress, we do not wonder that he clung to his instruction to his superior officer with regard to the best methods of dealing with Indians by saying, "But the great and only foundation on which the future success of this seemingly doomed race can exist is to teach them habits of industry; compel them to work." He was not himself sufficiently civilized to understand that the Indian is a man to be influenced like other men; and that if the mind is cultivated while the hands are taught useful labor, he will not need to be compelled to work, he will delight in his skill to labor and seek after the work to do. This we find to be true—our shops are not large enough to accommodate all the boys who beg to learn trades. Surely either laziness is not hereditary or the proverbially "Lazy Indian" has not sent his children to us. Our boys and girls accept work more cheerfully than such a number of white boys and girls would do.

Thanksgiving.

The early morning was made lively to all the workers at the Barracks, by the arrival of Miss Burgess with an addition to our school of 65 Sioux, who were to have breakfast, be bathed, combed, and dressed anew before dinner. At 2:30 314 young Indians, from different tribes, were gathered in the dining hall, fasted on chicken and turkey-pie, sweet potatoes and apples. All were very joyous, and from many sources came the sign of repletion by drawing the hand across the throat close to the chin, as they turned from the tables preparatory to passing to their quarters. Games of various kinds, sliding and snow-balling filled the merry hours till dark, when cakes and apples were served in the various assembly-rooms. That there might be something like the old time home gathering on such occasions; teachers and others of the workers of the school were invited to seats in the family circle of our superintendent, where a feast of good things to eat, a charming arrangement of tables and hearty social cheer awaited us; and all were made to feel the year should be crowned by Thanksgivings.

Christmas.

Christmas at Carlisle Barracks was a busy day, so much was to be done for the enjoyment of the children gathered here. All engaged in the work, lent a helping hand to ornament the chapel, prepare the gifts and arrange them. Santa Claus having a severe attack of the rheumatism, which disabled him from carrying his pack, came down with his wife, two sons and two daughters to assist in distributing the packages, there being two or three for each scholar.

Two or three of the teachers having received moneys from friends for merry Christmas making, decided to spend it in eatables, and each child was treated to a dish containing candy and a Florida orange, to which nuts would have been added, but for an unfortunate error on the part of the one furnishing them. The gifts being distributed in the afternoon, supper became a musical feast, jocund voices ringing out on every hand intermingled with snatches of music from tin trumpets, French harps, squeaking monkeys, barking dogs and crying dolls, the happy possessors, being too elate with their new found treasures to resist the temptation to have just one more little proof that they were a reality and not a dream.

An entertainment in the evening, given by the ladies who have charge of the Teachers' Club, made a very pleasant closing for the days festivities.

We give names of persons to whom we are indebted for the gifts which made such glad hearts.

Cash \$10 from Mrs. Charles N. Lockwood, Troy, N. Y.

A valuable box from Mrs. James Hyde Pratt, Albany, N. Y.

Cash \$7.70 from Mrs. Levi Hamilton, Weedsport, N. J.

1 box of aids for object teaching, from Rebecca Haines, Philadelphia. Very valuable.

One choice package from Mrs. Clara Campbell, Hopkinton, Iowa.

A very nice and valuable box through Mrs. L. S. Ryan, Pittsburg, Pa., to which several gentlemen and ladies contributed.

One valuable package from Mrs. A. V. Van Fleet, Newark, N. J.

Through M. C. Noble, of Williamsport, Pa., two boxes filled with a variety of valuables, a first effort from interested friends, who also pledge aid for our steam heating.

Through Miss M. E. Walborn, of Philadelphia, a very acceptable box contributed by her S. S. class.

A Band of young ladies in West Chester, Pa., sent through Mrs. H. D. Sahler, a choice box.

A box through R. H. Young, from Second Presbyterian Mission School of Williamsport, Pa., came at the last minute and fitted out ten boys nicely, leaving a balance on hand.

Through Mrs. A. Dorland, West Philadelphia, also a nice box.

These above quoted were sent to Miss Shields and reported to us by her—in addition were—

Box H. & J. Morris, Overbrook, Phila.

Susan Longstreth, 17 doz. diaries.

386 Christmas Cards, Ladies of Lincoln Ins.

3 Boxes gifts and 7 Boxes Candy, Mrs. Groff Phila.

Box Clothing &c. Mrs. Sarah Van Buskirk Peekskill N. Y.

3 Boxes Ch. gifts, Mrs. Bellange Cox, Phila.

Box Ch. gifts, Miss. Stokes Germantown Pa.

Box Christmas gifts, from S.S. of Reformed Church on the Heights Brooklyn, N. Y.

Also one box from Mrs. H. N. Stokes, Germantown, Pa.

The quotations given below, are from the Report of the A. M. A., on Indian Work.

The Committee on Indian Missions would report:

1. That the work of this Association among the Indians—a work so small that the expenditure for it is only about one-fifth that for the Chinese in America—has been prospered during the last year. The blessing of the Master rests upon it, and our thanksgiving and prayers should be stimulated thereby.

2. We heartily approve of its plan to combine an

industrial with a literary education, that the boys and girls may take the lead in Christian arts as in Christian culture. Yet the experiment of training them in schools far from home should be carefully watched, lest there be formed a gulf of separation between the tribe and its educated youths, a gulf so deep that those returning from Hampton shall, through social longings, lapse into the customs of their fathers, or else shall stand aloof from their people in cultured isolation. We should subordinate individual advancement to tribal advantage; the benefit of the few to that of the many, and for this purpose schools are being established nearer home. Hence we recommend the careful study of the results of the experiment."

3. We would earnestly press the evangelistic work among the Indians. They are to stay with us. They are soon to be of us, citizens with us of this Republic. So much is written in the providence of God. To educate them is not enough. The federal government is increasingly engaged in this. But its Commissioner of Indian Affairs, the Hon. H. Price, in his forthcoming report says: "Civilization is a plant of exceeding slow growth unless supplemented by Christian teaching and influence." "In no other matter and by no other means, in my judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry, and savage life as by the educational and missionary operations of the Christian people of our country." Christianized education is the watchword, the vitalizing of all the truth of God with the love and spirit of God. This means more than schools; it means Christian schools and Christian churches. For this very work this Association has been ordained of God, and it should enlarge its work to the demands of the hour. The proposed exchange with the American Board means, for this society, enlargement. The rapid progress of the Indian towards citizenship demands enlargement. God calls this Association to enlarge its Indian missions that it may prepare both the negro and the Indian for citizenship and God.

4. "We believe that the welfare of the Indian demands the abolition of both tribal and reservation relations, the allotment of their lands in severalty, their amenability to State and federal laws and courts. And while we recognize with gratitude the past attempts of our national government in these directions, we need to press upon Congress the duty of renewing its endeavors and enlarging its appropriations for schools, that it may speedily turn these wards into industrious citizens. And for this end we would recommend that a committee of nine be appointed by this Association to memorialize Congress to place the Indian by the side of the negro and other citizens in the right to buy, own, and sell property, real and personal, to work at what he pleases, and live where he pleases, to have the same standing before the law, to vote and hold office, in short to possess all the rights and obligations of citizens of the Republic."

The above, says that the great American Missionary Association is doing five times as much for the Chinese in America as for the Indians. There are 105,000 Chinese to 260,000 Indians. For every dollar to help an Indian twelve dollars and fifty cents is given to a Chinese. The Chinese are a long ways from home. There seems to be no delicate fear that a gulf of separation will be formed between them and their people.

We are permitted to take the extract which we give below, from a private letter written by one of the teachers at the Kiowa and Comanche Agency.

"The boys returned from Carlisle are a great help in school. Their influence is very good indeed. They are not so much in advance of the children of their age, who have been regularly in school, in an educational point of view, but far a head in manner and English speaking.

Etdleuh and Laura are both employed in school and their example is remarkably good. I never saw an Indian in whom I have so much faith as in Etdleuh. He commands the confidence and respect of all who meet him."

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EADLE KEATAH TOH.

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TERMS OF SUBSCRIPTION.

For the MORNING STAR, One Year, - - 25 cents.
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THE POETRY OF STAR GAZING.—Two of our boys sitting on a bag of soiled linen they were carrying to the laundry, gazing wondrously at Venus as she rose triumphantly in the east, her brightness uneclipsed by the rays of the sun that had just appeared above the horizon.

Our Visitors

The Rev. W. H. Miller, of Bryn Mawr of this State recently visited us and gave to the evening audience in our chapel a very pleasant account of his first acquaintance with our school. He said a little nephew of his took "The School News" and became so much interested in the children here, that on hearing a company of them were going to Agricultural Hall in Philadelphia, to speak, he besought his uncle to go with him. They went and there Mr. Miller for the first time saw Indians and learned they were not the lazy savages, he had so often heard them described as being. His manner was winning and the words he used adapted to the capacities of the pupils, so the greater number of them could understand him. This happy faculty is not possessed by all the cultured persons who come to see and speak to the school.

Carlisle Barracks have been highly favored in receiving a visit from Prof. Apgar, who during his stay delighted all its inhabitants by views of Switzerland thrown upon the wall from a stereopticon by his assistant while he gave a description of the scenes before us. Cities that lay embosomed in mountain ranges reflected from crystal lakes—broad glaciers with their seams and rifts—perilous mountain passes over which tourists were making their way aided by ladders, ropes, alpine stocks and guides—inus by the way, where man and beast found shelter under the same roof—hospice of St. Bernard, so true to our child ideal, that it only needed the dog succoring the snow bound traveller to make it a living reality—Mont Blanc with glorified sun nit crowned with everlasting snows, reaching as it seemed almost to Zion's battlements—the walls of Chillon's Castle surrounded by the blue waters of its lake—all these and much more held us entranced through the hours of a most blissful evening—At the same time we were honored by the presence of the Rev. Dr. Northrup, Supt. of the schools of Conn—who on the Sabbath gave a lecture on The recent Providential opening of Japan for religious teaching, in the Second Presbyterian Church in town, and in the evening and the next morning in our chapel, addressed the pupils of the school, giving them much wholesome instruction on various subjects.

Our Apology

We have said to our patrons that the work of the office is done now, entirely by Indian boys. These boys are expected to go to school the half of each day, consequently the work moves slowly.

Our Editor in chief is also often necessarily absent on business for the school, and as no paper may issue without his approval, there are often hinderances in that direction.

Owing to these causes, our paper has not issued regularly at the middle of each month as we designed it should; but we hope not to fail to give the twelve numbers during the year, and is it not really a little fresh to receive a monthly when the month expires, instead of having it anticipate its incoming? While we have tried to console ourselves by this thought, during the trial of waiting for the different issues we are hoping another year will give us more rapid work, as our boys will be more experienced.

Yellow Sun.

A tract of land, lying between the Rocky Mountains on the west and Shell Creek on the east, the Leau qui Court on the north and the Republican on the south, having, from time immemorial, been claimed by a tribe of Indians as their hunting grounds; in 1857 they made a treaty with our government, whereby they relinquished all right to the land, with the exception of a small reservation chosen by themselves.

Having roamed over the length and breadth of this country for so many years; they knew all its apparent resources, and with the instinctive wisdom peculiar to their race, the reservation they chose was the garden of the mighty domain of which they had so long had the undisputed possession; and lay in the Territory of Nebraska. On removing to it, when they arrived at the confluence of the Loup's Fork with the Platte, they halted and began preparations for encamping, saying, when questioned with regard to their intentions that was the point where they designed building their new village. The man who had acted as interpreter for them at the time of their making the treaty for removal, was an old and tried friend in whom they had implicit confidence; but now, for the first time, they learned, that the land where it was expected they should erect their lodges, lay between the Beaver and Loup's Fork, instead of that peninsula lying between the Loup's Fork and the Platte, which had always for them especial charms; one of their chiefs having shown his love for it, by calling a favorite daughter by its name. The altercation became very strong between the Indians and the white men who were in charge of the tribe; and it was not until the usual threat, which was resorted to in all such cases, of bringing the soldiers to force them to go forward, was brought to bear upon them, that they yielded. How it could be possible that their interpreter could have made so grave a mistake, is not very clear; as he had lived with the tribe for years, and knew their favorite haunts, but "The book could not lie" and in it was written where the reservation line commenced; so they sullenly took up their line of march to the point designated by the words of the treaty.

The Agency buildings were to be near the village; and on the Beaver the Mormons had established a settlement, designed as a resting place for pilgrims on their way to Zion, (in other words Salt Lake City;) and erected buildings which would be a great convenience to the whites who were to be employed on the reservation. As the Mormons were forced to leave the lands which they had so unceremoniously occupied, those buildings could be purchased very cheaply. It would assist much in filling the coffers of those who acted for our government, if they could purchase the buildings for seventy-five, one-hundred, one-hundred and fifty and two hundred dollars and charge government eight-hundred, one-thousand, fifteen and eighteen hundred dollars for the same. Whether this fact had any bearing on the mistake which was made by the interpreter, in his understanding of the point where the Indians chose to locate their village, could not be definitely determined; but certain it was, that the Indians never lost their love for the green peninsula between the rivers, and the island near its point, and small parties could be found, as almost all seasons of the year, encamped in the timber that grew so luxuriantly on their well watered soil. In process of time the whites, attracted by their fertility, also took possession and erected tenements somewhat more enduring than the skin and earth lodges of their red neighbors. These latter also cultivated the soil, and when the ponies of the Indians destroyed their crops there were, at first, complaints, then threats, which ended at last in the shooting of the ponies. One season, Yellow Sun, a tall, stoop shouldered bronzed figure, went down from the Indian village with a small herd of ponies, and a boy to assist in herding them, and erected his tent on the island, where he was often visited by other members of his tribe. During that summer a white man, who had been engaged in the shooting of the ponies, was missing and no traces could be found of him. About two weeks after his disappearance, a company of travellers in crossing the island, attempted to ford the stream near the camp of Yellow Sun. He assured them the ford was not at that point, but higher up the stream and made a great effort to induce them to go to the point

designated. They concluded to examine for themselves and in doing so, discovered the dead body of the white man in the stream, covered with weeds and branches of trees, which had apparently been placed upon it to hide it from view. The news soon spread, and Yellow Sun was accused of murder. He immediately returned to his village, but the indignation of the people waxed hot, and threats of attacking the village were heard on every hand. But the more judicious portion of the community counseled addressing the agent who was in charge of the Indians, asking that Yellow Sun be delivered into their hands. The Peace Policy of Grant had just then begun its work and the Friends were in possession of the agencies of Nebraska.

True to his profession of cultivating Peace with all, the agent arranged with the committee who were sent to him, to demand the surrender of Yellow Sun; that the Indian should be arrested and have a hearing before the proper authorities, as soon as practicable. This was done; the Superintendent of the agencies being called to attend the examination of the case. A large company of chiefs and braves accompanied Yellow Sun to the council chamber, and the case was opened by the superintendent, who informed the Indians of the cause for the calling of the council. Several of the chiefs spoke very calmly and honorably, ignoring all knowledge of the matter, but approving the trial to test the case.

When Yellow Sun was called upon to speak for himself, he showed no sign of trepidation, but walking calmly to the group who were seated around the superintendent, he shook hands with each, then stepping back and wrapping his blanket gracefully and deliberately around his angular, stooping form he looked with child like simplicity into the face of the superintendent and said "My Father, I do not know why it is said I have killed a white man, I have always loved the whites, they have always been my friends and I never wanted to do them wrong"

The circumstances connected with the disappearance of the white man and the discovery of his dead body were rehearsed to him and still he was outwardly calm and unmoved.

As it was apparent to all, that circumstantial evidence was strong against Yellow Sun, the first chief of his band, who as yet had remained silent arose and said, "My father last year twelve of my men were killed by your people—now you say my village has killed one of yours, let us call it even and let the matter rest." This he said referring to the fact that a company of men from his band who had been on a visit to the Indian Territory, as they were returning, had called at the house of a white man to ask for food, and were mercilessly butchered in cold blood; the murderers being those who belonged to the class of men who "Would as soon kill an Indian as a wolf" and who thought "A dead Indian the only good Indian." When the news of the massacre was brought to their village, there was great mourning and lamentation, but loving friends knew no redress and there was none, for it was only Indians who had been killed and there was no hope that any assembly of our land would deal out retributive justice to those who committed the deed. But now the tables were turned—it was suspicioned that an Indian had killed a white man and the law must take its course if by any means the crime could be fastened on him.

Yellow Sun with several suspected accomplices, was taken to prison and there dragged out two weary years, before the final trial, when he was acquitted, because no proof of his having committed the murder was found against him, which would have condemned a white man. Those prison walls were worse than death to him and he attempted suicide, but was discovered before he had consummated the act.

The trial was ordered in the county where the murder was committed, but the superintendent and agent who watched the case carefully to be assured justice, according to our laws, was meted out to their ward, foreseeing it would be impossible to secure it where there was a prejudgment against the prisoner, procured a change of venue. For this and other reasons it was that the trial lingered, but it was a great triumph for the Indians as a people when it ended; not so much that Yellow Sun was acquitted, as that it was the first trial ever secured for them before our courts.

E.G.P.

version of the wild, roving Indian into an industrious, peaceable, and law-abiding citizen.

NEED OF MORE LIBERAL APPROPRIATIONS.

This result, however, cannot be reached in any reasonable time unless the means are commensurate with the end to be attained. The conditions which now surround the case are very different from those that existed in the years of the past. The game upon which the Indian subsisted is fast disappearing, and he must of necessity look for subsistence from some other source. The vast domain which he once called his own, and over which he roamed at will, is rapidly being absorbed by the white people, who insist that these fertile valleys and mountains rich in mineral deposits shall no longer remain locked up and shut out from the enterprise and industry of the white race. The commercial interests of the country seem to demand that the means of communication between one section of the country and another shall not be obstructed by denying the right of way for trade and traffic; and as a consequence railroads are penetrating these reservations once set apart for the home of the Indian, and in which he had a right to suppose he would not be disturbed.

I do not stop to canvass the question of right or justice. I only point to the inevitable, and claim that it is unquestionably the imperative duty of the government, as well as the soundest and safest policy, to provide the safest, surest, and most equitable means to induce the Indian to abandon the manners, customs, and traditions of his fathers, and accommodate himself to the new and better way. This can only be done by appropriations much more liberal than those made in the past. If one million of dollars for educational purposes given now will save several millions in the future, it is wise economy to give that million at once, and not dole it out in small sums that do but little good. The more thoughtful and intelligent of the Indians comprehend and appreciate the situation, and are anxious to put themselves in condition to meet the new order of things which they see is certain to come, and which will either elevate them in the scale of being, or exterminate them. Chief Keokuk, son of the celebrated chief of that name, said to one of our special agents only a few days ago, "We want schools, churches, and laws, to make our people abandon the wild, roving life of Indians, and become a settled, industrious, and peaceable people."

Within the last few months the Pottawatomie Indians have prepared and submitted to the department for approval, a code of laws for their own government, thus clearly indicating that the thoughts of the Indians are being turned in the right direction.

UNJUST DISCRIMINATION BETWEEN INDIAN TRIBES.

I called attention in my last report to the fact that the Indians who obey law and try to conform to our customs, and to cultivate habits of industry and sobriety, are not encouraged as they should be; while Indians who are lazy, turbulent, and insubordinate, get what they demand. If the Indians are in fact the wards of the nation, it is the imperative duty of the government to treat them as a prudent and kind guardian should treat a ward, and this can only be done by rewarding the good and punishing the bad. Rewards should be liberal and promptly given, and punishment should be sharp, quick, and positive. No delay in either case; let the effect follow the cause with certainty and rapidity. Delay in either case lessens the effect intended to be produced.

I feel that I cannot too strongly urge this, because unless a different policy in this respect is pursued in the future from that practiced in the past, bad Indians will increase and good ones decrease. They must be made to know that vice will not be rewarded, nor will virtue be punished. We are to-day feeding with a liberal hand, and at a cost of hundreds of thousands of dollars, a tribe of Indians who have made insolent demands, and defiantly threatened war unless their demands were complied with, while at the same time we are allowing quiet and peaceable Indians to struggle with adverse circumstances on the verge of starvation. The Indians see this and the effect must necessarily be bad.

EDUCATION.

Exclusive of the five civilized tribes, the whole number of Indian pupils attending school the past year has been 8,412. Of these 476 were in attendance at the Carlisle, Hampton, and Forest Grove training schools. Of the remainder 3,937 attended reservation boarding schools and 3,999 reservation day schools. A table giving the schools in detail, with the attendance and condition of each, will be found on page —. The following table shows the gradual progress which has taken place in Indian education during the last six years:

	Number of pupils.	Average attendance.
1877	6,019	3,598
1878	6,229	4,142
1879	7,193	4,488
1880	7,240	4,651
1881	8,109	4,976
1882	8,412	5,126

In industrial education Indian boarding-schools are doing pioneer work. There are neither precedents nor text-books to follow. In very few schools in the United States can the white child, unless he is a criminal, learn how to work as well as to read; how to use his hands as well as his head. This need is receiving the attention of educators and philanthropists, and the success of the experiment among Indians is being watched with interest by the friends of the lower classes both white and black. One of the first obstacles encountered is the outlay of funds required. To fairly equip each reservation school with stock, wagons, farming implements and mechanical tools, and have these articles used not only by children, but by children who have no inherited inclination or aptitude for civilized pursuits, must largely increase the annual expense of the schools; and though for such expenditure the return in the next generation will be large, the immediate returns will be meager. Nevertheless it ought to be done, and appropriations increased accordingly. Even if Carlisle, Hampton, and Forest Grove could turn out, as they cannot, all the skilled mechanics and agriculturists needed among Indians, yet the value to the Indian boy of mere rudimentary training in some one of the various handicrafts will be worth to his own manhood and the civilization of his race immeasurably more than it will cost, and the morale of the school which furnishes such employment and diversion to its restless pupils will be vastly improved.

Too much importance cannot be attached to the agency industrial boarding-school. It is the center of Indian civilization, and will be until parents are willing to send their children away from home to be educated, and the government is willing to assume the enormous expense of that sort of schooling. Until then the reservation schools will be worth as much to the distant training-schools as the training-schools are to the reservation. They awaken the interest in education which first leads the parent to surrender his child, and they so mold public opinion as to make it possible for the returned student to persevere in the habits learned at the East. Unless a strong purifying influence is exerted on the reservation atmosphere while the students are absent, they will return to a fire-damp of heathenism, ignorance, and superstition that will extinguish all the flames of intelligence and virtue that have been kindled by contact with civilization. In this way only can the government hope to escape the humiliating relapses which many years ago discouraged missionary societies from any further attempts at educating Indian pupils away from their tribes. An appropriation of not less than \$50,000 should be made by Congress at its next session to properly equip existing reservation schools for industrial work.

Day Schools.—Eleven new day schools have been opened this year, but four day schools have become boarding-schools, and twelve have been discontinued, so that the whole number now in operation is 101, five less than last year. Most of those discontinued were small schools, maintained in the Indian camps by religious societies. It is as common a belief that the boarding should supersede the day school as it is that training-schools remote from the Indian country ought to be substituted for those located in the midst

of the Indians. But I trust that the time is not far distant when a system of district schools will be established in Indian settlements, which will serve not only as centers of enlightenment for those neighborhoods, but will give suitable employment to returned students, especially the young women, for whom it is specially difficult to provide.

I desire, in this connection, to renew my suggestion of last year, that the example of New York in extending her common schools system over her Indian reservations and employing educated Indians as teachers, is a most sensible one for other States to follow. The results thereof would be no less valuable to the State than to the general government.

Letters and Extracts from Letters from our Pupils.

We wish to explain, that "The Constitution," of which Alfrich writes, is the study of the Constitution of The United States, by the class in History.

MY DEAR FATHER.—I have not heard from you so long that I hardly know anything about my home and friends. But I know that I must not stop writing to you but keep right on. I have learned a great deal since I have been here, but still I want more education about my fractions in Arithmetic and other examples. I think I am doing well in my reading lesson now. I am healthy and happy. We had a happy Thanksgiving day. I will be glad to see Santa Claus this year when he comes. I hope he will bring lots of presents for you and for me. Please write soon if you have time. From your daughter,

NELLIE ROBERTSON.

DEAR BROTHER—W. LITTLE CHIEF.—I did not write to you for awhile. I am very glad to tell you some thing. You know that we had Thanksgiving every year. Yesterday we had nice Thanksgiving and also Sioux pupils came here. I think about 65 Sioux. We are all glad to see them. They are glad to see us too. We all had a nice dinner with Sioux pupils. Some boys have been destroys chickens. So Capt. Pratt found out, what are them boys, and he wrote their names, and he send them into the kitchen. I suppose they did not eat any chicken at all, because they destroys chickens when they were young. I never kill any single chicken since I came here to this Institution. Some pupils are getting constitution this year. Also they are all Speak Only English all the times because Capt. R. H. Pratt wants the Indians to educate themselves, he don't want any lazy Indians rounding here these grounds. He is so anxious about the Indians to educate themselves and do their own occupations. Your affectionately Brother,

MARMADUKE ALFRICH.

Dear Father and Mother.—Yesterday we had Thanksgiving, we had a good dinner. Some of the boys did not eat anything but bread and water. It was because they had killed chickens last summer which they would have eaten yesterday. The Sioux children came yesterday, some of the old pupils came back but they were dirty. I think it is because the Indians don't work because all the Indians are lazy. So you must tell all your principal men to send their children to school if they want good boys and girls. Will you father ask all the principal men how many of them want to educate their children, and how many want to be civilized. I know you don't want to be civilized because you don't know what it means by being civilized, and if you want to be civilized, you must learn how to read, write and speak English, so you can talk face to face, and if you want your children to learn you must send them to school. If you keep them, just they learn how to smoke and do such things. The little girls that came with Capt. Pratt now speak only English. Now you see if you can't send all your children to school, they might learn as well as other if they are willing to learn. You might learn as well as your children. That is all. Good-by from,

H. J. Kendall.