

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. III. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JANUARY, 1883. NO 6.

The Report of the Secretary of the Interior on Indian Education.

INDIAN EDUCATION.

The subject of Indian education has been one of interest to the people ever since the early settlement of the country. The early settlers devoted much time and money to the education of Indian youths. They collected large sums of money and established schools exclusively for their benefit. There appears to have been no difficulty in obtaining pupils, and a number of Indians are reported as having graduated with honorable distinction from some of the better class of such schools. This effort seems to have been confined principally to the education of the young men with the purpose of making teachers of them, with the expectation that they would ultimately organize schools in the wilderness for the education of the mass of the Indian children who could not be brought under the influence of white teachers.

It was supposed by the friends of the cause of Indian education that the knowledge of letters ought to precede all other knowledge of civilized affairs, and so but little effort was made to do more than instruct them in the knowledge of books and acquaint them with theological doctrines, and concerning which they did not attempt to argue.

Little or no effort was made to educate them as laborers. The Indian children were not behind their white associates in committing to memory the contents of their books, and all accounts agree that they made commendable progress in their literary pursuits. The same success did not, however, attend the efforts made with reference to their religious education. This effort to civilize them through a literary and religious education, as might have been supposed, proved a failure. This system of Indian education, after a trial of nearly two hundred and fifty years, has produced but scanty results. No intelligent effort appears to have been made to educate the masses of the Indian children, for the attempt made by the government through a few worthless agency day schools cannot be designated as an "intelligent effort," and appears to have been of little or no benefit to the Indian race. Exception, of course, must be made to the praiseworthy efforts of the civilized Indians of the Indian Territory to educate their children at their own expense.

Within the last ten years much interest has been awakened among the people with reference to the cause of Indian education, and the national legislation on that subject has been in answer to the demand made by the people.

It is not necessary to discuss the question whether the Indian is capable of receiving an education, and if capable, is willing. That he is capable has been fully demonstrated. That he is willing has been proved by the ease with which the few Indian schools properly conducted are supplied with pupils. The number of Indian children in school is limited to the provisions made for their support. Many more might be added if the appropriation was sufficiently liberal for their support. The Indians being capable of and willing to receive an education, it cannot be doubted that it is the duty of the government to provide the means. If, however, any one is disposed to deny the obligation of the government in that behalf, none will deny that it is wisdom on the part of the government to supply the means of education to all such as are willing and capable of receiving it; for, if their education proceeds in the right direction, the gov-

ernment will relieve itself of the support of persons who contribute nothing to the common stock, and in their place create men who will by their labor add to the wealth of the country.

If, then, it is either the duty of the government or dictated by sound principles of political economy to educate the Indian children, it only remains to be seen whether that end can be accomplished with an outlay of money the expenditure of which will be within the true principle of government.

If we consider the object and purpose of the education of the Indian to be to relieve the government ultimately of his support and dependency, divesting the question of all settlement, looking at it only as a question of economy, we need only inquire what does it cost to support him in his ignorance, and whether he will be able to support himself with an education. It is believed that from four to five years' schooling, with proper manual-labor training, will make them independent of government aid.

The whole number of Indian children (exclusive of the New York Indians and the five civilized tribes) between the ages of seven and sixteen years is supposed to be about 38,000; of this number the report of the Commissioner of Indian Affairs shows, that 8,508 are attending school, of which about 4,978 are attending boarding school and the balance day schools. But it must be borne in mind that the day schools are kept open only a short time, and the irregular manner in which the children attend while open renders them of little or no value. The advantage derived from such attendance is hardly perceptible. The Indian can only be properly educated in manual-labor schools. What he needs is not simply a literary education, he must be educated to labor, and his literary attainments will be of no real benefit to him unless he has also learned to take care of himself and provide for his physical wants. He must be taught to labor in the field; when to sow and when to reap; to care for cattle, horses, sheep, and swine; in fine, he must be a herdsman or farmer, or both. Some may become laborers in other fields, but the great mass of the Indians must either become farmers or stock-raisers. If we educate a few Indian children out of the many in a tribe, the influence of the many uneducated will be more powerful than the influence of the few educated, and the educated will soon go back to the savage ways of the more numerous class, and the benefits of their education be lost to them and the government. At least one-half of all the Indian children of school age should be put in manual-labor schools, and more attention should be paid to teaching them to labor than to read. Neither should be neglected. They can be made skillful farmers and mechanics much more readily than they can be made scholars. When in school they should be allowed to speak English only.

At least one half of the children selected for such schools ought to be girls, who should be taught to spin and weave, and make their own clothing, take care of the house, and become suitable companions of the educated males. The school period should not be less than four years, and in exceptional cases even longer than that. Manual labor schools should be established in different sections of the country, not distant from the Indians, yet far enough away to be beyond the influence of those opposed to education, and that the children may see as little as possible of savage life.

It is not supposed that one-half of the Indian children can be taken at once from their parents and put them into schools, even if the government was prepared so to do; but it is believed that by the time the government can secure the facilities for the education of that number of children there will be no difficulty in obtaining them.

A large number can be provided for in the several manual labor schools of the different States. The capacity of the labor schools already established can be increased so as to accommodate a large number. A number of United States military posts, no longer needed for military purposes, can be used for the purpose of Indian schools, the government thereby saving the erection of buildings, &c. With liberal appropriations it is quite possible to provide for the education of ten thousand Indian youths in manual labor schools during the fiscal year 1884, and at least twice that number during fiscal year 1885.

The care, support, and education of 10,000 Indian youths during the fiscal year 1884 ought not to exceed \$2,500,000, and with the increased number of children there ought to be a reduction in the cost, and the expense of 20,000 children ought not to exceed \$4,000,000 per annum. To the 20,000, costing annually \$4,000,000, ought each year to be added not less than one-fourth that number, which, at the same expense per capita, will necessitate an additional appropriation of \$1,000,000, and the account will stand thus:

10,000 children, fiscal year 1884, computing the cost at \$200 each	\$2,500,000
20,000 children, fiscal year 1885, at \$200 each	4,000,000
25,000 children, fiscal year 1886, at \$200 each	5,000,000
30,000 children, fiscal year 1887, at \$200 each	6,000,000
25,000 children, fiscal year 1888, at \$200 each	5,000,000

The per capita allowance is greater than the cost at the agency boarding schools, but these schools are not kept up more than nine or ten months, while this estimate is for attendance for the full calendar year.

At the close of the fiscal year 1887 10,000 children, having completed their school course, can be discharged, leaving with the 5,000 to be added for the fiscal 1888, 25,000. Ten thousand of these may be discharged at the end of the fiscal year 1888; leaving, with the addition of 5,000, 20,000 for the fiscal year 1889; and every year thereafter one fourth of the whole number may be discharged and the like number added. Thus, at the end of the fiscal year 1888, there will have been discharged 20,000 children, who will be able to care for and support themselves; and the total expense of the education of this number with those remaining in school will not exceed \$22,500,000, or about two-thirds of the amount of money expended for the suppression of Indian hostilities during the years 1865 and 1865.

Since 1872, a period of only ten years, the cost of Indian hostilities and military protection against the Indian is estimated by the military authorities at \$223,891,264.50 or an annual expense of \$22,389,126.45. To this must be added the yearly appropriation for subsistence, which averages about five millions a year. To this must also be added the loss of life and the horrors of an Indian war, only to be understood by those who have had the misfortune to be participants in or witnesses of them. This cannot be computed in dollars, but ought to be considered in determining the policy of the government in its dealing with the Indians.

It is useless to attempt the civilization of the Indian through the agency of schools, unless a large number of children, certainly not less than

CONTINUED ON FOURTH PAGE.

THE MORNING STAR.

EADLE KEATAH TOH.

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

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

Samuel DeRawza.

This is the name of the young Pottawattomie who so bravely made his way to us through many difficulties a few weeks since. His father Samuel De Rawza was a Frenchman, his mother Lisette De Rawza a Pottawattomie. His Indian name is Wapka—the first who spies the enemy. He told us that he commenced attending school at an early age but as he ran away often, his friends yielded to him and he played the wild Indian till about 12 years of age when he was placed out in a boarding school, but was there one month and out two for about two years.

At that time their agent demanded that all the children of a certain age be kept in school, and if a parent or guardian failed to send his child, his annuity was withheld. Under this arrangement he was in school till a short time before coming to us.

One of his school-mates had been sent to us and writing home of the advantages for an education to fit one for active life which he enjoyed here, young DeRawza concluded it was the place for him and began studying to procure the means to come. He thought he would work and earn money to pay his way, but falling in company with a man who was making up a party to come east to exhibit Indian customs, he engaged as interpreter, designing to leave, when he came in the vicinity of Carlisle. He remained with the party till they were at Macon, Mo., there seeing no prospect of getting the \$20 per month for which he had engaged his services, he left them with \$2.75 in his pocket to make his way to Carlisle. Being dressed in Indian costume he attracted attention and often got short rides on freight trains, the boys on board feeding him. For his first ride to Hannibal he paid. From that point to Springfield, Ill., he walked or rode short distances in a caboose. During his walks he sold his necklaces for money to buy food, and when that was spent fasted. On arriving at Springfield a conductor took him in charge to Toledo, Ohio, and there gave him a recommendation to some friend who passed him on to Alleghany.

On his way to Alleghany he sold his silver sleeve holders and silver bracelets to the conductor who gave him coat and pants if he would throw away his leggins. He retained his blanket but in walking from Alleghany to a point near Altoona his moccasins wore out and he sold his blanket for a pair of shoes. At a small station west of Altoona a conductor, learning he was coming to Carlisle, took him up and at Altoona recommended him to a gentleman who kept him for the night and gave him a pass to Harrisburg where he was again given a free ride to this place. On his arrival he was received with much eclat for his pluck and bravery in thus overcoming all the difficulties that lay in the way of his reaching the goal of his ambition, Carlisle School. He says while he and Edgar McKassay, the Kaw, who invited him to come, were in school at home, the Indians from the village urged them to leave the school, go home, put on the Indian dress and ornaments and ride round on their horses and they would soon be married, but they were neither of them inclined to do that, and Edgar on arriving here wrote him "there is something better here than our friends recommended for us" We believe this will prove true for both the boys.

The following letter from an old friend to the Indian Cause explains itself.

Pa., Jan. 6, 1883.

CAPT. R. H. PRATT—DEAR SIR: I have just risen from reading the debate in Congress of the 19th ultimo on the Indian Appropriation Bill, convinced that the saying "Extremes Meet" is verified in the case of yourself and Senator Plumb of Kansas. He said in his speech on that occasion:

"Hampton and Carlisle and all the other schools, as

I said yesterday, ought to be made the means whereby so much of the barbarism, which is native to these people, so much of their lack of facilities for the doing of the things which are required to be done among white people, shall be taken off, and they shall then be merged into the body of the people of the United States, to engage in those callings for which they may be fitted in the communities in the States, and not to go back to the tribes themselves."

In reading this I was reminded of a conversation I had with you more than two years ago, during which I urged a certain course to be pursued with your pupils, because they should be fitted to return and teach their people, to which you responded, "We do not care to send these children back to their people, we are educating them for themselves and if we can lift them up we want them merged in the society around us and not sent back to battle with those older Indians."

Here to-day I find the man whom I have been accustomed to consider an antipode to you on the Indian question uttering your thought of long ago and I can but think if the Honorable Senator would go to Carlisle and see how you are making a practical demonstration of the feasibility of the plans which he proposes, he would cease to oppose when ways and means are suggested for a generous support of your school.

There were also other memories of Carlisle school revived as I perused those records. Senator Logan says "I have never been to Carlisle but I have inquired of people who have been there as to the manner in which the Indian boys there are treated, and I think they are treated exceedingly well. They did not go there expecting to wear bouquets in their coats when they had never worn a coat before and still they do that." Yes! I have very pleasant remembrance of the bouquets I have seen in the coats of those boys Captain. During a visit in early spring I remember a troupe of little fellows went marching by with happy faces wearing dandelions in their button-holes and even in their hat-bands, and one of the teachers with a pleased look and tone remarked "How changed! when they first came to us they cared nothing for flowers, but since they have learned we like them, it is their delight not only to pluck them for us, but as they are great imitators, to wear them on their persons as they see us do". As the season advanced and I saw them again, luxuriant clusters of field daisies were their ornaments, and later still bunches of the gorgeously colored Autumn leaves made every suit bright for the wearer. I expect the ignorant little fellows had not yet learned that button hole bouquets are a luxury which can only be properly worn by military officers, government officials and Congressmen.

Indeed I had not until now grasped the thought and in my ignorance I hailed the appearance of the bouquets as a proof that the boys are possessed of those fine sensibilities which when properly developed would aid in the civilizing process. I did not stop to consider that as they had never worn coats or lived in houses till they came to you, they should come up through a graded series of dress, till they arrive at the point where it will be suitable to dress and ornament themselves as their more favored white friends may very properly do.

With the wish that your opposers may move round the circle and meet you as has Senator Plumb, or if they must still differ with you that they may find nothing more serious against your work than that your boys "wear bouquets in their coats."

I remain as ever Yours.

David Pendleton, known among the Florida Boys as Making Medicine, is now in the Territory, laboring in connection with the Rev. Mr. Wicks as a lay preacher. This letter from him which we give to our readers, will show how earnest is his zeal in the work to which he felt himself called.

CHEYENNE AND ARAPAHOE AGENCY, IND. TER.

Jan. 4th. 1883.

MY DEAR CAPT. PRATT,—Your good letter come to me when I was received your kind letter and made me great delighted to hear that great many Indian children go study very hard and learn the white man way and want to know how read God Bible and write a letters. I know that great many white people very kind to us and show us that he is the Son of God is way. I have

been sitting and thinking about that is very good for us Christian civil people come up everywhere Indian country and teach to us and pray for us great deal and tell us that only one God in heaven and pray to him that great Father up heaven I think afterward all Indian tribes understand God is way and love him and pray great deal I know that my poor heathen people making medicine dances that makes great trouble I want you to tell Washington Indian medicine dance cut. I think I know all good white people they want better way that he is way the Son of God and also you want the same way and so you best to help Indian children and show Bible read and thank you My Dear Capt. Pratt God knows you and grant help you in your work I know before that made me sergeant what you say to me I will try hard to right you know how it is I love you I hope sometime to see you and shake-hand with you. Oh! how much I glad see you since my return all the time think very often my kind friend at the East also Mr. Wicks want poor heathen medicine cut and want new better way that is a l from your loving friend.

DAVID PENDLETON.

We are in deep sympathy with Agent Miles in the loss of one of his able helpers. Harvey the son of White Shield ranks among our most hopeful pupils and we have reason to hope when he is fitted to stand among his people in his father's place he may be always found on the side of Right as is here testified his father did.

CHEY AND ARAP. AGENCY.

DARLINGTON I. T. Jan. 12 1883.

CAPT. R. H. PRATT.

Dear Friend—It becomes my painful duty to report the death of "White Shield" Cheyenne chief and father of your boy Harvey White Shield. He died on 8th. inst. He was on his way to Caldwell Ks after freight and was taken sick with something like congestive chill. He started back but did not reach the Agency. He died on King Fisher Creek 22 miles north from the Agency. At his request his remains were brought to the Agency Cemetery and were buried near "Mahnimi's" grave. All the Cheyenne School folk including teachers &c., attended the funeral and took part in the funeral exercises. Rev. E. G. Taber and Rev. Harvey officiating. In "White Shield" we had our strongest school advocate and in fact in all matters of progress he was leader. It seems almost strange to us that so many of our best men have to die, where to us it would seem that they ought to be spared to extend their usefulness in bringing forward their people. I know "White Shield" was a good man and in all his actions for 8 years past has been actuated by pure motives and in every instance where it has been necessary to draw a sharp line between right and wrong we have found him firmly fixed on the side of right. Other Chiefs many of them have for the sake of popularity among their people faltered in the presence of opposition. "White Shield" has remained true and firm. I know it will be a sad message for Harvey, but do comfort the boy with all the assurances that you can. His mother wants him to come home, and as his father had several head of cattle, horses and other property it would seem natural that he should be at home, yet I will leave it entirely with you to speak of this or not. It would also be a great pity for him to come home just now. Your friend.

JNO. D. MILES, Ind. Agent.

Died

On the 22nd. of this months Dickens, one of our Northern Arapahoe boys died of pneumonia. Dickens was one of the merriest of the company of 57 boys who have quarters by themselves and a matron in charge of them and he will be much missed by the little family. His aptness to learn and his obedient spirit endeared him to his teachers and his death has brought a great sadness to our circle. While we mourn, our hearts go out in sympathy for those at his home who have anticipated his going to them, to be their pride and joy. He was the son of Sharp Nose second chief of his tribe and this fact would have given him much influence among his people.

THE MORNING STAR.

EADLE KEATAH TOH.

Published Monthly in the Interests of Indian Education and Civilization.

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

TERMS OF SUBSCRIPTION.

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

The STAR is in receipt of 250 lbs. of paper for which thanks are due to Mr. Wellington Smith of Lee, Mass.

Miss Elizabeth Hazard, of Newport, R. I., has bequeathed the sum of \$1,000 to Carlisle School for the education of its Indian boys and girls. We are in receipt of a check for this sum through her sister Miss Anna Hazard.

Our Visitors

Dr. McGillycuddy of Pine Ridge Agency visited us during the month

A company from Boston 160 in number made Carlisle School one of their points of interest while on an Excursion.

Rev. Mr. Broadbent of the Protestant Episcopal Church at Pottstown in this state gave us a call not long since and expressed much interest in his visits to the school rooms, work shops and other departments on the grounds.

Miss Alice Fletcher who is just now making an effort to secure money for the support of six Omahas in whom she felt such special interest, as to add them to the twenty five, which the Department had consented should become members of our school, recently made us a flying visit. She has been quite successful in her mission, and hopes soon to complete the sum for the maintenance of her wards.

Special Agent E. B. Townsend has also honored us with his presence for a few days.

He was attended by Red Cloud and his interpreter the former desiring to visit the Sioux children here, some of them being family relatives. It was a very interesting incident to us, that the Sabbath he spent with us, the subject of the Sabbath School Lesson was, "The Ascension" and that one of the writers whose notes our Superintendent used for the day had quoted Red Cloud in illustrating the subject. When he was east about three years ago, he attended a meeting in Philadelphia, where he heard words with regard to God and his Son who had come to this world and then left it. He requested permission to speak and asked the Presiding officer of the meeting questions among which were: "Why God's Son came to this world" and "Why he went away again." Red Cloud was asked during the exercises of the school if he remembered that meeting and if he remembered asking these questions to all of which he answered he did.

Bryn Mawr.

Through the special favor of the Rev. Wm. H. Miller of Bryn Mawr of this State we recently visited his town taking a company of the Indian boys and girls, for the purpose of awakening an interest on the subject of Indian Education.

Our trip was very satisfactory, and the pleasure we had in the kindly-greetings, the words of cheer and friendliness that met us on every hand, will long remain with us.

We are in receipt of a letter from Mr. Miller, which proves that the special object of our visit was not in vain.

We make a few extracts from it, though it was not written for publication.

"I believe that substantial good was done here, and wholesome impressions made upon the minds of many of our young people, not to speak of older ones, that will not be effaced. All my people had their enthusiasm stirred, those especially who had the good fortune to entertain the children, cannot say enough in their praise. The one thing we regret is, that we

did not have them longer with us.

One of our boys went home Thursday night to tell his mother he would like to be a missionary to the Indians. Others are asking why our Sabbath School could not support a scholar at Carlisle? I don't know. We should have to do like the humming bird that tried to sit on the turkey's eggs—"Spread ourselves almost indefinitely"

If the spirit of helping the Indians by educating their children, can grow, so as to take in all of school age, the problem is solved. This Bryn Mawr school already supports two Indian pupils at the Presbyterian Mission school in Alaska. The great need is organized effort that will reach the mass of children, and this demands the powers of the general government upon whom rests the full duty.

The Bishop.

Since the last issue of the TRANSPORTER Bishop Pierce, of Little Rock, Ark., has been here, reviewing the work progressing under the auspices of the Episcopal church. The Bishop delivered impressive sermons both here and at the post, and spent some days with Rev. J. B. Wicks, visiting and sight seeing. He returned the way he came, through Anadarko and Ft. Sill. On Wednesday evening, Nov. 1st, Thomas C. Bear-Robe, Chester A. Arthur and Darlington Ainsworth were baptized at the Cheyenne mission, and on Sabbath morning the 5th, the Bishop confirmed the following young Cheyennes at the mission: Thos. C. Bear-Robe, Chester A. Arthur, Darlington Ainsworth, Billy E. Wolf Robe, White Big Back, Jim Rouse, Rob't Sandhill, Irene Little Robe, Lloyd Shepherd, Nina Living Bear, Minnie Foote, Jinnie Black Kettle, Mrs. Susie Pendleton, Belle Walker and Clara M. Hyde.

In another column we find this: A telegram has been received by Agent Miles from the department, stating that the Mennonites had been authorized to occupy the buildings at Cantonment (recently turned over by the war department) for educational purposes.

As Red Cloud was about to leave us, he addressed the Sioux children, seventy being gathered in the chapel to listen. Prizes were offered the children for the best written reports of the speech. The STAR is given the one that drew the first prize for its columns, THE SCHOOL NEWS printing the second.

You are all my grandsons. After you came away from us, I wanted to come to see you how you are getting along. First I went to Washington and then I came here to see you all and I was very glad indeed. And now I went pass through the shops and saw what you can be done. I saw the shoe maker, harness maker, tailor, carpenter, tinner, blacksmiths and they all doing well and I was very much pleased. Here you see I wear a boots which is you make it. I was surprise that the blacksmith doing very good. After I saw these things then I went pass through the boys and girls quarters and saw all what you have yourself in your rooms, and the wash rooms. So is the girls have the same things. Also the girls can washing clothes and sewing they doing very well and I was very much pleased. And now I like here everything. I said again I like here everything because I know it is good place here, and everything is good and also I went pass through the school rooms and I saw some of you can read books and writing or else you can write very fast or read and I was glad. Now this is the way what we send you here for, to learn white mens way. There is two roads, one is good and the other is not good. That is what we called a devil road. Another thing is, you know if who do nothing, just put his hand on his back and lay down, so any dime not come to in his pocket itself, so you must do something with your hands, and then I knew all the teachers are good. So you must obey them what they tell you to do and obey this man he is keep you here so you must obey him. Now I am very glad that you are all very well and doing good, so I can tell to your fathers, mothers, sisters and brothers when I get home. That you are all doing very good. Now you must not homesick. But you must be happy all the time and trying to learn all you can. This is all, I am going home to-morrow morning. So I must shake hand with you all. You must not get sorry while I am gone home. Be good and happier.

LUTHER STANDING BEAR

Joe Vetter for whom so many good words are spoken by his teacher in this letter, is an Iowa from the Great Nemaha Agency Nebraska. Frank Twist is a Sioux and Luke Phillips a Nez Perce, and it would be hard to say which of the three we could most highly commend for good conduct, were we to praise.

MORDANSVILLE 1st. 12th. 1883.

CAPT. R. H. PRATT. DEAR FRIEND:—Your boys Frank Twist and Luke Phillips who have been spending their holidays with us are going to start home to-morrow. We have had a very pleasant visit with them indeed. They have been good boys. It seems like old times to have Frank with us again. Luke spent about three days with us the rest of the time was spent at Mr. Riches his former home. They were both at my school yesterday Frank recited in several classes did very well. We think Frank has learned to speak English very fast since he lived with us. Joe Vetter has been one of my scholars now for about two months Joe is taking a great interest in his studies I think, in fact he is the best scholar I have on the boys side of the house very seldom has a poor lesson. He is studying Language Geography and history I had to coax him a little to get him to study history but now he likes it very much. It is said sometimes that it makes boys lazy to go to school, not so with Joe, he is the only man around the house therefore has all the night and morning work to do, which he does well and does it cheerfully. There were two or three days at the first of school that I did not quite understand him or else he did not quite understand me. I don't know exactly which but since that he has been a good boy to mind. In Arithmetic he is as far as fractions and I think understands better than the white boys in the same class. In bad weather we take a horse and he drives for me we keep the horse all day and at night he drives home again. In short we could not do without Joe. He has enjoyed the company of his friends the past two weeks and will no doubt feel lonely for a few days. I will try and send a report of Joe every month of school. Yours &c.

ALLIE J. KESTER.

This letter from Ft. Wayne Ind. was addressed to one of our workers, by a Cheyenne boy, who left us some eighteen months ago, on account of ill health. After spending some time in the Ind. Ter. studying in the school on the reservation among his people, he regained his health, and one of the teachers considering him unusually promising, has placed him at a college at Ft. Wayne.

"Well I am having a nice time with my white friends. They are all very interested in me. My Indian Cheyenne partner Percy Kable went to the Indian Territory last month the 30th. He was homesick and he didn't like to stay either, because it was little too hard for him. He is not advanced as much as I am, I think that is the reason he was hard work for him, I am alone and not heard one Indian word since then. I am keep up my studies right along without much trouble, no homesick is about me. I believe that God is kept me from being so, and I thank Him for it and I am also very thankful to him that he is kept me to health so far. I am improving quite fast I learn every day something that I don't know of before. We was been drilling here with guns before cold weather comes. They have black blue uniforms, have brass buttons and caps. Some of the boys have not uniforms, I didn't either, so we drill without uniforms on, just have common suits on. We had a nice dinner here on Thanksgiving day. We didn't have any school from Wednesday evening until Monday morning. We had lots fun with snow balls. To-day is cold like every thing. It so cold that every body hates to leave stove and go out. We have examined this P.M. in Geography had 33 questions. We are going to have examine to-morrow in Arithmetic, Language and Spelling. We have examinations every ending of a month. Then we have a greater one the end of a term. I will tell you next time when I write the per cent I shall received from my examination.

Hope you will excuse me. I will try and write more prompt next time. Hoping to hear from you again, Your friend.

R. BURNS."

one-half the total number, can have the benefit of such schools, and even then it is not wise to depend wholly on that agency. The children on returning to their homes should have some encouragement and support.

Farmers and herders should be sent to the reservation to instruct the adults in agriculture and stock-raising. The government should furnish stock cattle to herders, and farm stock and implements to the farmer, not in such number and quantities that the Indians will feel that he is dependent on the government, but as aids to his own efforts. On some reservations stock-raising ought to be the principal industry, while on others, less suitable for that purpose, the Indian should be taught to turn his attention toward agricultural pursuits. Care should be taken to impress the Indian with the necessity of supporting himself, and he should be assured that the government will not aid him unless he shows a disposition to aid himself; and the gratuities of the government ought to be given only to those who show a proper disposition to take care of themselves.

With 20,000 or more Indian children properly selected in our schools, there will be no danger of Indian wars. Some care should be had in the selections of the children, to include the children of those individuals and tribes most likely to make trouble.

It is not desirable to abandon the agency schools, but an effort should be made to render them more effective than they have been. With proper attention they may be useful for the education of such of the children as cannot be sent away, especially those too young to put in the manual labor schools.

The Mission Indians of California, the Moquis, and Pueblos, and a few other tribes, who are accustomed to labor, need nothing more than good agency schools and titles to their lands to support themselves without further tax on the government.

It is believed that with an annual expenditure of between five and six millions of dollars during the next fifteen years for educational purposes, of the character herein indicated, the danger of Indian outbreaks may be avoided, and the great mass of Indian youths at least made self supporting; and that the Indian may become if not a valuable citizen, at least one from whom danger need not be apprehended, and cease to be a tax on the government.

Letters and Extracts from letters from our boys and girls.

I am well but my neck is not, and my throat is sore too I try to get the food to eat but I couldn't it hurt me to eat, but I have't told any body in this house, I guess 'll' get well sometimes, I hope you have a great many scholars now at Carlisle. I guess it would not make many with me when I get back there. To-day is new year. I am going to write a letter to-day and send it home, ask them how they are getting along. I guess this is all, good-bye. Your school daughter.

HARRIET.

DEAR FATHER:—We had pretty good times Christmas day, and now we are going at our work just as before. We used to have one week holiday, but we are not going to have it this year. We cannot afford to lose that length of time. I hope you all had fine times too. We received presents that was sent to us by some of the kind friends of the school. We feel thankful for all the presents we received.

I read in the "Journal" that there is some trouble among the Creeks again. What is the matter? Do you know anything about it? I wonder what is the matter that they cannot live peaceably with each other, I hope that they are not getting wild again.

From your son,

ELLIS B. CHILDERS.

We give this letter entire; to show that those who go out from us are kindly remembered by the people among whom they are placed.

Dear school father. In Christmas Eve Julia and I

hung our stockings up, when we get up in the morning our stockings were full of things some of them were on the table and we don't know which to see first now I will tell you what Santa Claus brought me, he brought some candy and cakes and story books and a box of paper and a silk handkerchief and a zephyr scarf and two pairs of stockings lots of cards. On Christmas morning my Sunday-school teacher gave me a book I was very glad to get it she is very kind to. You sent handkerchief and a bow and cards I thanks you very much. We had very pleasant time and it was very pleasant day too, wishing you all happy new year, now that is all I got to say from

ANNIE THOMAS.

We would much like to give our readers a facsimile of the letter before us the chirography is really so fine, but as we cannot, we will be content to give a few extracts, to show the variety of news we get from our absent pupils.

To-day one white boy he ask me he say can you give to me a 25 cents and I say what for he say because I want buy copy book. And I tell him you want to buy tobacco. Last week I go to meeting nearly every night it was not very far from here. I go to the mill sometime to see them make Buck wheat flour I like the cakes it makes good Buck wheat cakes. Capt. Pratt how many Indian boys try very hard speaking only English if they try very hard they will make you feel glad. I know it is very good for us to learn every thing white people way.

EUGENE TAHKAHPUER.

Dear Friend Capt. Pratt. Your delightful letter has made me quite cheer which I received yesterday. And would answer it sooner but the reason it was very big time here in our place last night, what do you think it was? think a minute Capt. I will tell you Mr. Scudder's daughter got married last night, and oh we had very pleasant time indeed, you know how that is we had big supper all the kind cakes and every thing was on the table pretty near even ice cream and so far, and I did not sleep enough last night because it was I ate too much supper, Mrs. Scudder she told me that I can eat all I want and so I ate and ate till at last I can hardly breathe I got up from the table and Mrs. Scudder she told me to put some cakes in my pocket and then I filled up my pocket with cakes, and I am sorry to tell you that I was not quite well enough to enjoying with them, I was kind headache little, and this morning it was fearful but now I feel better and hope it will not get worse what I felt tonight, Capt. I would like to tell that I like to go to school here very much, the books I use third reader, arithmetic and speller that's all the books I studied in this school, only three books, and you asked me if I had any thing to read. Capt. I had not except these three books belong to the school, and I should very much thankful to you if you sent it to me a Bible that I may look over it when I have time, or some kind book that have some good pieces in it that do. I am obliged to close hoping to hear from you some time again. I send my regard to you all I long to see you, Your very truly.

J SSA BENT.

Roman Nose, the writer of this letter, is one of the Florida Boys who came to Carlisle, helping to form a nucleus around which to gather our school. While here he was very ambitious to perfect himself as a tinner, proving his practical christianity by often informing us in Sabbath evening meetings, the exercises of which are mostly by the boys, how hard he was trying to make good tin-cups.

One great incentive to labor always seemed to be, that on his return home he would be able to supply his people with tin-ware, and in all his letters since his return he has deplored not having a shop where he could work at his trade.

If those who leave us rejoicing in their newly acquired pursuits, and full of ambition to prove their capabilities for labor, are met with disappointment at every step, whose fault is it, and are they to be blamed if their zeal is cooled and they in a measure relapse into their old habits?

CHEYENNE AND ARAPAHOE AGENCY, IND. TER.
Jan. 5th, 1883.

My Dear CAPT. PRATT: I was very sorry that I had not written a letter to you for a long time ago. I think may be you heard from me my feeling very poor I was very sick fever and chill nearly all summer but I got well two three months ago. You know I was scout at Fort Reno Ind. Ter. I stop scout last Oct. 14, 1882 and when I got strong again and I went to ask Agent Miles for I start to working my tin trade, we built shops is done two months ago. Agent sail wait and so I keeping rest in the Indian camps I have nothing to do no work. I have ask Agent about three or four times for I want to working my tin trade and I am getting tired to ask Agent Miles that I am very anxious to start my trade working. I see we built only two shops Carpenter shop and Blacksmith shop. Capt. Pratt I am very anxious to know about all Cheyenne Chiefs and Arapahoe Chiefs talking about this land Indians belong to. I want to hear from you and tell me every thing at Washington what they fixed road for the Indians. I shall never forget you and I wish to see you but I have no money to pay my way to come to Carlisle. Capt. Pratt please excuse this bad writing my letter. I have almost forget how to write English language because I have not read and write long time. I have not much say to you for this time I must stop writing now. I remain from your truly friend.

HENRY C. ROMANNOSE.

KIOWA, COMANCHE AND WICHITA AGENCY,

ANADARKO, I. T., Dec. 25, 1882.

My DEAR CAPT PRATT,—I have been trying to find a sufficient opportunity to write you a long letter but have been fail to do it, on account of my many duties. I can see that the Indians are realizing of their necessities of living, and they are in searching for work, but there cannot be find much employment to do. One thing, they can do most any time they want to, "that is about freighting." They can freight just long as their teams can pull. But now they are unable to go freighting because their horses are in very low condition, and so they couldn't, do any heavy work. I can see it's a great change have been made since in a very short space of the years. I am very, very thankful that our great God bestow, upon the Indians a great bless, and I do hope that the Indians will come to the better days in few years. One time the Agent and I were talking to the Indians, explaining them what the school is and what the white people want the Indian children in school for, and all the other importance of the school. One thing troubling us much, that is about our school, they are going out so much to the camps, but now we keep them from going to camps pretty close, I see it is the very best place Carlisle School for the Indian children to go, where they can't talk Indian nor going to camps and they will learn quicker there than they do at the Agency schools. The Carlisle returned children, Lucius Aitson, Ellis Kauque and Mable are at school and they are doing well I reckon. Owen and Wilson Toome are gone to camps for several months ago and I did heard anything of them. Capt. Pratt I am doing all can for my people; I don't want to say anything much about myself. I starting my farm not far from the reservation. I got six Indians "cutting rails," I am going to cultivate about 100 acres of land, plant corn and some other vegetables for the first starting. Some time ago I told the Agent that I want a working wagon but he told me that he haven't got any on hand and I ask him that if I can get one from Caldwell but he said that those are wide track wagons and they are very expensive, and he told me that the Government wagons will be here, that the wagon will cost me less \$70.00. Everything going on peaceably. Capt. Pratt, I praying that God's richest blessing may rest upon you and yours, I remain, your boy and co-worker in Christ.

ETAHDLEUH DOANMOE.

We copy the following from the "Cheyenne Transporetr."

Lieut.-General P. H. Sheridan, in his annual report just issued, recommends that Forts Hall, Wallace, Dodge, Larned and Cantonment, on the Canadian, be turned over to the Indian department to be used for Indian schools.