

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. III. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., FEBRUARY, 1883. NO 7.

The Navajoes.

Believing a synopsis of the reports of the Commissioners of Indian Affairs for the past twenty years, on the different tribes represented in our school, will be of interest to our readers, we begin this month with the Navajoes.

No doubt opinions expressed and acts performed by various officers of our government, thus brought into juxtaposition, will be a great aid to us all in forming a proper judgment with regard to the solution of this, to-day, absorbing Indian Question.

Under date of Sept. 19, 1863, M. Steck, Superintendent of Indian Affairs in New Mexico writes to Commissioner W. P. Dole

"SIR: I arrived in Santa Fe on the 17th of July last, and immediately entered upon my duties as superintendent of Indian affairs, in accordance with your instructions of the 23d of May, preceding.

The Navajoes, occupying the western portion of the Territory, were, at the time I reached my post, at war. A campaign against them was planned, and a force already in the field at that time under Colonel Kit Carson.

This tribe is the most formidable of all with which we have to deal, and at no time since the acquisition of New Mexico, in 1847, has it, as an entirety, been at peace. Six treaties have been held with it, at different times, by officers of the government, all of which were broken before any ratification could be effected. The tribe is now in the hands of the military department. Whatever the causes of the war, it is too late to discuss them. The Indians, by their acts of wholesale destruction of life and property, and the general disregard they have exhibited of all former promises, have rendered themselves liable to severe punishment. The force now in the field, it is hoped, will be able to convey to them some practical lessons of the power of the government. It will be found however, a difficult undertaking, as they are a powerful tribe, with an extensive, and, in many places, inaccessible country. Until subdued by force, any treaty or offer of peace must prove of but little avail. These people are ingenious in the manufacture of blankets and other fabrics. They also cultivate wheat and corn quite extensively, and in these and other respects are far in advance of any other tribe within the limits of this superintendency."

To this extract we add a letter given in the report of the same year written by Gen. Carleton:

"HEADQUARTERS DEPARTMENT OF NEW MEXICO.
Santa Fe, New Mexico, September, 6, 1863.

GENERAL: I have the honor to report that I have this week sent fifty-one Navajoe Indians—men, women, and children—to Fort Sumner, at the Bosque Redondo, on the Pecos river, where, as I have before informed you, I have four hundred and twenty-five Mescalero Apaches held as prisoners.

The purpose I have in view is to send all captured Navajoes and Apaches to that point, and there to feed and take care of them until they have opened farms and become able to support themselves as the Pueblo Indians of New Mexico are doing. The War Department has already approved of this in the case of the Apaches, and authorized that Fort Sumner should be a chaplain post, so that the chaplain there could educate the Indian children. This year those Indians have been contented and happy. They planted, under the direction of

their agent, and with a little help, some large fields of corn; and now that they have their *acequia* dug, will next year raise quite enough to support themselves. This the Navajoes can be persuaded to do as well.

At the Bosque Redondo there is arable land enough for all the Indians of this family, (the Navajoes and Apaches have descended from the same stock and speak the same language,) and I would respectfully recommend that now the war be vigorously prosecuted against the Navajoes; that the only peace that can ever be made with them must rest on the basis that they move on to these lands, and, like the Pueblos, become an agricultural people, and cease to be nomads. This should be a *sine qua non*; as soon as the snows of winter admonish them of the sufferings to which their families will be exposed, I have great hopes of getting most of the tribe. The knowledge of the perfidy of these Navajoes, gained after two centuries of experience, is such as to lead us to put no faith in their promises. They have no government to make treaties; they are a patriarchal people. One set of families may make promises, but the other set will not heed them. They understand the direct application of force as a law, if its application be removed that moment they become lawless. This has been tried over and over again, and at great expense. The purpose now is, never to relax the application of force with a people that can no more be trusted than the wolves that run through the mountains. To collect them together, little by little, on to a reservation, away from the haunts, and hills, and hiding places of their country; there be kind to them; there teach their children how to read and write; teach them the arts of peace; teach them the truths of Christianity. Soon they will acquire new habits, new ideas, and new modes of life; and the old Indians will die off, and carry with them all latent longings for murdering and robbing. The young ones will take their places without these longings, and thus, little by little, they will become a happy and contented people; and Navajoe wars will be remembered only as something that belongs entirely to the past. Even until they can raise enough to be self-sustaining, *you can feed them cheaper than you can fight them.*

You will observe that the Bosque Redondo is far down the Pecos, on the open plains, where the Indians can have no lateral contact with settlers. If the government will only set apart a reservation of *forty miles square*, with Fort Sumner, at the Bosque Redondo, in the centre, all the good land will be covered, and keep the settlers a proper distance from the Indians. There is no place in the Navajoe country fit for a reservation; and even if there were, it would not be wise to have it there, for in a short time the Indians would steal away into their mountain fastnesses again, and then, as of old, would come a new war, and so on *ad infinitum.*

I know these views are practical and humane—are just to the suffering people, as well as to the aggressive, perfidious, butchering Navajoes. If I can have one more full regiment of cavalry, and authority to raise one independent company in each county of the Territory, they can soon be carried to a final result.

I am, General, respectfully, your obedient servant.

JAMES H. CARLETON,
Brigadier General, Commanding.
Brigadier General LORENZO THOMAS,
Adjutant General U. S. A., Washington, D. C."

The same year Superintendent Steck wrote to Commissioner Dole.

"While I agree with the general as to the propriety of establishing a reservation, at this point, I beg leave to differ with him as to the practicability of removing and settling Navajoes upon it, for the following reasons: First, the arable land in the valley is not sufficient for both tribes; and secondly, it would be difficult to manage two powerful tribes on the same reservation. This reserve, as proposed, is within the country claimed by the Apaches, and to remove the three bands, viz: the Jicarilla, Mescalero, and Membres upon it, and divide the lands so as to give each family a farm large enough to eventually enable them to maintain themselves, will occupy the whole valley. From my own observation, upon a recent visit, I am of opinion that six thousand acres is a fair estimate of the amount of land susceptible of cultivation. This is also the opinion of John A. Clark, surveyor general of New Mexico, as will be seen by the accompanying letter, to which I beg leave to call your attention. The three bands of Apaches will number at least 2,500 souls, and allowing five to a family, and dividing the arable land equally, would give each family of five souls about twelve acres—an amount quite small enough to maintain them.

The Navajoes, it is well known, number about 10,000 souls, and were estimated by Major Kendrick, United States army, who had good opportunities for knowing, at twelve or fifteen thousand. If you take into account, further, that they own thousands of horses, and not less than 500,000 sheep, the impracticability of locating them upon a reservation of forty miles square, with six thousand acres of arable land, or even double that amount, is so apparent that I need offer no arguments to prove it. These Indians occupy over two hundred miles in extent north and south, and over four hundred miles east and west; and to catch and remove them and their property over three hundred miles across the country east would be a long and costly operation, to say nothing of the difficulties that must afterwards occur in the settlement of two tribes together upon the same reserve who have always been enemies.

In view of all these facts, I earnestly hope the plan already proposed of establishing a reservation for the Apache tribe at Bosque Redondo, and one for the Navajoes in their own country, will be favorably considered by the honorable Commissioner, and that permission may be given to establish them at an early day."

Under date of July 24, 1864, Supt. Steck forwarded to Commissioner Dole a letter from the probate judge of the county in which the Navajoes were held prisoners from which we quote:

"SIR: For some time the people of this county have been bitterly complaining against the Navajo Indians, begging me to notify you of their discontent. Almost every citizen in this county is the owner of stock. I believe two-thirds of the stock, such as sheep, belongs to this county and the adjoining county of Mora, so that we have not been able this spring to find sufficient pasturage for our herds. The consequence has been that two thirds of the brood this year has been lost for the want of suitable herding grounds, and a climate such as the Pecos river affords, and has supplied us with for twenty years. It is said now that six or eight thousand Indians are located upon the said river, and that it is the intention to locate the

CONTINUED ON FOURTH PAGE.

THE MORNING STAR.

EADLE KEATAH TOH.

INDIAN TRAINING SCHOOL, CARLISLE, PA., FEB., '83.

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

Star Dust Swept up at the Barracks.

Drawing teacher with her class of Indian children intently looking is making angles giving their names, an obtuse angle is made and the name given—then the question "What is this angle?" Answer—"Obtuse angle."

Teacher with figure of a skiff before the class explains the use of the oars, which is the stern, and which the bow, and then asks, "Now children which side of the boat would you sit?" Very small girl answers quickly, "The inside."

Excursionist at Carlisle Barracks—Are these children born to speak English? Answer—"No, they each speak the language of their people till they are taught to speak English."

Excursionist—"Treacherous I suppose," Answer—"Yes we find some treachery among them as we do among all mankind." Excursionist—"I have always read that the Indian is very treacherous, and I supposed you would not know what day they would get angry and scalp you." Answer—"O those are book Indians! Ours are real Indians, and we do not find them any more treacherous than our own race. We often find we have been betrayed, by those of our own blood, in whom we have placed confidence." Reassured Excursionist asked for a cup of tea, and sitting on a pine bench by the side of a bare oak table, sipped the beverage while surrounded by a score of busy Indian maidens, to prove his trustful friendliness.

"Hurry! Hurry!" whispered a boy in a reading class the other day. Each member of the class seemed at once to grasp the cause for haste, and as soon as one ceased reading the next was on his feet uttering the words in a clear full tone that he might not be asked by his teacher to repeat. The class was dismissed and they were busy writing the lesson, just as the Principal entered the room with guests and said to the teacher "You have no class reciting just now?" Learning that the lesson was being copied, she passed on to the next room, when one of the boys looking archly at the teacher said, "We were not obliged to write the lesson on the board for them."

A large company had a few moments before left the room, and as they were passing out another company were seen entering the grounds—hence the exclamation Hurry! While the pupils are expected to repeat any lesson which is required of them, any proof of a new thought is pleasant to the teacher, and that the class preferred the regular lesson, to displaying their accomplishment to strangers, was encouraging.

The Same Old Story.

Representatives of the six Indian nations of New York are in Washington, seeking pay for a claim they have against the Government. A number of years ago the New York Indians bought considerable land in Wisconsin. Afterwards the Government wanted this land, and proposed to give the Indians 1,824,000 acres in what is known as Kansas. A treaty was made in 1838, by which the transfer of this land was agreed to. The United States also agreed to appropriate \$400,000 to aid the Indians in removing to their homes and supporting themselves the first year after their removal, to aid in educating them and acquiring knowledge of mechanical arts. The land is situated directly west of Missouri. The Indians claim that the Government failed to make the appropriations promised; that the white man emigrated to the Territory and bought the land at from \$3. to \$5. per acre; that they were prevented from using it, and also lost their lands in Wisconsin. They now ask that the appropriation agreed upon be made to them, and that they also receive pay for the 1,824,000 acres of land. The Indians will have a hearing before the Commissioner of Indian Affairs.

A claim has been presented by Red Cloud to the Indian Bureau for ponies seized from the Indians and

sold by Gen. Crook in 1876. The amount realized, \$18,000, was to have been applied to the purchase of cows for the benefit of the Indians, but Red Cloud asserts this was not done, and a partial search of the record of the Indian Bureau fails to show any return ever was made of the money. The persons who had made the sale will be called upon for an explanation if further search does not reveal a satisfactory account of the transaction.—*Indian Journal*.

From the "Cheyenne Transporter" we clip the following account of an editorial visit to the Kiowa & Comanche Agency.

"Col. Hunt has everything about the Agency in good working order, and toward civilizing the Indian, is accomplishing great success, and is deserving of no little credit for the good work that he is perfecting. A great many of his red citizens have already erected houses and have been taught the art of agriculture and cattle raising extensively and are meeting with success in both branches. On Sunday morning, while walking up the south side of the river, we were met by Rev. J. B. Wicks, who was starting out to hold services at a Wichita church, a distance of three miles. We climbed into his carriage and, after calling at the Wichita school for Supt. Calmes and at a residence for a Miss Brown, proceeded to the Indian chapel.

We found a large number of Indians in attendance at the service, and also a number of the Agency people, and all seemed to take a great interest in the good work being conducted by Rev. Wicks. From here we returned to the Kiowa mission, and were introduced to Geo. W. Hunt, the superintendent, to the teachers and school employes. Mr. Hunt has a well organized school and an enthusiastic corps of workers. Rev. Wicks held the regular Episcopal communion service at this school at 3 o'clock p. m. and administered the Lord's supper to a large class of his young Indian converts."

In the same paper we find this, under the head of "Cheyenne School Local."

"Agent and Mrs. Miles and Lawrie Tatum attended study hour and collection and spent the evening with us. Agent and Mr. Tatum each gave the children a good talk. Cheyenne children are always delighted to see Agent come into the school room—they know he has something interesting to say to them. These friends seemed to enjoy having the children ask them questions about their lessons.

Study hour is an enjoyable time for the children.

At this time they prepare the next day's lessons, and the little ones used their Kindergarten materials, building blocks, pictures, etc. A few minutes of each session is spent in singing and achieving the Sabbath school lesson. Only English is spoken in the school room. If you want to see a lively happy set of children, drop into our school rooms during study hour—6.30 to 7.25 p. m."

DEAR MOTHER—Every month I have written my letter to Father, but this month I shall write it to you. I know you would like to know what I have been doing this month besides studying in the school room. I think it has been a very useful month to me, I am an apprentice girl this month in the sewing room. I go to school in the afternoon and work every morning, I also teach a class of small boys and girls every morning from ten to half past ten. In the sewing room we have been cutting and making checked and white aprons for the girls. Night-shirts, drawers, shirts and other things for the boys. The boys night-shirts are cut out here and then sent into Carlisle to be made by a lady. I have done a good deal of sewing and cutting both. I cut out some night-shirts this morning and fixed them ready to be sent to the lady. Dickens, one of our school-mates died on the 22d of this month. William Snake, another died yesterday morning and will be buried this afternoon. Capt. Pratt was away when Dickens died. On the 22d thirty-four girls went out for a sleigh ride. We had a delightful time. We started at four o'clock and returned at six o'clock. On the 18th, one hundred and sixty persons were here from Boston, they had been to Luray Cave in Virginia, and were going back to Boston. There is snow on the ground today, but it will soon disappear as it is melting very fast. With fond love, I remain your affectionate daughter.

Rosa Ross.

From one of our Cheyenne boys.

DEAR FRIEND—CAPT. PRATT—Now I am going to write to you this morning. I am very well ever since I was here, I go to school every day and I learn just like White person, last week ago the Center school house pretty near burn, if it does no snow whom will burn it, the stove fell over on the floor, and we are glad to go to school now this time.

Mr. Rev. Kerlin preach at Rhorsburg M.E. church every night this week last, and Mr. Rev. C. K. Canfield at Presbyterian church this week every night. Now dear friend Capt Pratt, I tell you, you know that arithmetic I was standing ahead, one time I don't succeed perhaps I was dream that right. I try study hard fourth reader. I expected to learn as much as I can. When don't succeed then I dream right. God think that is the right way to do. I am very happy every day, I am satisfied to live with those some good I am learn fast and I know much every thing now, when I go home may be Indians gave me an opportunity to do it. I might have a good education, knowledge and truth to help my folks at home. Now, I am near to close my writing my folks are all well except the poultry had all froze to death this cold weather, Mr. Mather don't you know I careful or take care of poultry so they did not getting froze themselves every morning and every evening I bring them straw.

Now Dear Capt. Pratt I promise to tell you that is indeed true we have a nice time to ride a sleighing in Columbia Co. I expect your children they had a good chance to do them rules than country children. Here the Indian boys who employed Columbia County they all well but some days they are visited themselves now. Dear Capt. Pratt, I will close for this time. I am your friend, SUMNER RIGGS.

From our Sioux Friend Eagle Feather.

MY DEAR FRIEND—You was come here and asked us for you want some children go to school at Barracks. So I promise to give you my love son, but now you send him back to me June 29th now that time I look at my love son and my heart was very glad and pleased. My friend I know you have good sense and you have talk in the good ways to my son now this time I think of that, then I remember you and I wrote this letter to you, then my friend want to say something to you again this time because I am very glad that is reason I was your friend and I like you and I give to you my son with three boys but two of them died, one of them was sick at Barracks but send home and we saw him then die but I was glad and happy because I know that s they know in the white people's way then die but that is you counsel now that is all so, but we did not say any thing that way so you know, and then my friend my son come hom so I have it him I say, but he was not at my home but he live at Agency and work for Agent. Two days I see him with my eyes. My friend I am very glad indeed so that is the reason I tell you about it. I believe you that you teach hard the children in the white man's way so my son come home from your school and he does know how to work very well. I am glad about that my friend, therefore my friend my son did not make me sorry, but he always make me happy, and I do the same. When you have my son there at that time I think I was white man, because I proud of you and my son.

I send my very best love to all the teachers and to yourself, from your true friend. I. E. FEATHER.

Do you remember who is my son? I will write his name is RALPH I. E. FEATHER.

Our Boys and Girls Abroad.

The county Superintendent of Public Instruction, on visiting a school where one of our "Planted Out" girls attends, pronounced her copy book as ranking higher in neatness and penmanship than that of any of her fellow pupils. Is not this another high tide mark for the Indians?

Elkannah one of our Cheyenne boys has been to visit at Wrightsville as the guest of Mr. Marquette. He spent the Sabbath and addressed two S. S. His host very wisely suggested to him to write his little speech before delivering it, which he did, but spoke without notes. His visit is said to have been very agreeable to those who met him, and he returned very happy in the thought of his new found friends and their pleasant gifts.

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EADLE KEATAH TOH.

Published Monthly in the Interests of Indian Education and Civilization.

INDIAN TRAINING SCHOOL, CARLISLE, PA., FEB. '83.

TERMS OF SUBSCRIPTION.

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

A Gift.

An Album Quilt sent by the Crangle Mission Band of Wheeling W. Va. is received at our office. The quilt itself has a bright cheery look, and the many names written upon it tell us of a circle of warm hearts that are in sympathy with our work. Many thanks for the valuable gift.

Bibles and Testaments for the Indian Children

Through Mr. Frederick N. Wolcott of Astoria, we have received from the Bible Society 150 Bibles and 150 Testaments for the use of our Indian children. The gift is most generous and many thanks are due the giver, as we are now able to supply all our new pupils with copies of The Word.

Was it Indian blood in the veins?

It was told to us the other day that a man by the name of Price, dying in Easton, Pa. a few years ago, requested that a Bible be placed in his coffin. The narrator said there is a tradition that one of Mr. Price's ancestors had married an Indian woman and he suggested that the Indian blood in the veins of the man prompted the request, but that civilization had so changed its current that the Bible was chosen instead of a tomahawk.

Star Dust.

We not only have a telephone connecting us with various business houses in town, but as several of the young people here are studying telegraphy, we awoke one morning to see the different rows of building, connected by wires, our shade trees used for poles.

"Fire! FIRE!! FIRE!!!" rung loud and clear over our grounds the other night just as the pupils were marching to chapel. The oil in the tube of a student's lamp in one of the teacher's rooms had ignited and in an effort to smother the flames, the lamp was upset. The burning table cover and chair with the lamp were caught and tossed out into the snow and order was soon restored; while all were filled with wonder and thankfulness, that this was the first cry of the kind that had been heard on the grounds during the three years and a half of the life of this school.

Our Visitors.

Elder H. H. Hinman of Wheaton, Ill., visited Carlisle School on his way from the south where he had been traveling as agent for The Christian Association. As he was formerly a missionary in Africa, he is especially interested in the education of the Freedmen of our country, and has recently visited Berea College, Fiske and Straight Universities, the College at Tallegda and Hampton Institute, all of which were founded for the purpose of educating the colored race.

Hon. B. G. Northrop, L. L. D., for the past sixteen years Secretary of the Board of Education of Conn., has been with us a week, giving valuable incentives to teachers in the art of teaching, and lessons to the pupils in the different sections on the cultivation and use of the voice. He has left with us many suggestions that will remain a lasting benefit to our work. Not the least of the Doctor's many accomplishments as an instructor is his ability to teach voice culture and practically illustrate it. Our boys and girls have all learned better how to open their mouths and use their voices and to get hold of the twistings of the English language.

Prof. G. E. Little of Washington, D. C., the artist who has attained such a just repute throughout the State of Pennsylvania, giving instruction at Teachers' Institutes, has been with us a week pushing forward the artistic talent of the school. We have all been benefited by his instructions. The closing lesson to the whole school, followed by rapid charcoal sketches was particularly enjoyed. One of the last sketches was an owl. He began with the head. The ears and forehead brought loud whispers of "a cat! a cat! a tiger." As he went on "a monkey!" was heard from many. He finished with full acknowledgement of the genus of the animal he had drawn and loud applause from the pupils at its success and their mistakes.

The Rev. W. H. Miller of Bryn Mawr, has again spent a few hours with us accompanied by Mrs. Evans of Arizona, Mrs. Humphreys, Mrs. Wilbur, Miss Haukins and Miss Miller. We always feel strengthened and refreshed, when those who have showed us so much of the warm sympathy of their hearts in their own homes, as had these friends, come to look at our work. It was evident during their stay that they were guests whom The King delighted to honor. Teachers and pupils were engaged in private rehearsals which culminated in an entertainment in the chapel in the evening consisting of speeches, recitations, class exercises and music. While they were at breakfast the next morning, the band came out and gave some of their best music and all watched with eager eyes, the movements of the company till they left the Barracks.

Letters from our Boys and Girls.

Mrs. M. Twist, DEAR MOTHER.—In your last letter you said that I have to stay one more year, I thought I was going to stay two or three more years and get more knowledge. I don't like to leave from this school until I learn how to speak good English and also I want to finish my education and have more knowledge to think in which way I should earn my own living. I want to use the opportunity which Our Great Father has given us. I want to try to pay more attention to my teachers and try to learn all I can, and to more knowledge that I may be able to do something myself when I go back or else in some other places. Now I have been making some new things this month and I am glad of it. I shall be glad if I succeed in my work in the future. Do you think so? And the reason I want to stay here longer is because the eastern part of this country are more good true and kind Christian people than in the western part and that is the reason I am anxious to learn about this country. But there not all good people, there are some bad people around us. Your Son. F. T. Twist.

My DEAR FATHER.—I now take pleasure in writing to you. We are all well, I mean the Monominée children, and I expect you are all enjoying good health. We are having very wet weather here so that we don't have as much fun as we usually have, we can not skate for the ice is melting and turning into water. I am going to school and like it much better than I did any other time and I think I am learning faster than I did last winter. I am studying history now and I think it is very interesting book for I can read about the things which happened long time ago. We have study hour most every evening and every Wednesday evening we go to the chapel and learn to sing, a gentleman of Carlisle teaches us how to sing, and every Friday evening a Doctor talks to us about the human body, and every thing that is worth knowing.

We are all trying to speak only English at this school, and I believe we will overcome this language if we only stop this Indian speaking and speak only English.

Father I don't get lonesome any more and so I want you not to trouble yourself about me, I am all right here and have good home. I hope I will see you when I go home if we have good luck, and now I must close by bidding you good bye. Tell my sisters and brother that I am well and wish to hear from them. Good bye I am Your affectionate son.

Jos. Wisacoby.

STANDING BEAR MY DEAR FATHER.—We had a funeral this evening one of the scholars is died. The grandson of Standing Bear, Ponca Chief. What do you think of that? you think we felt sorry and cried walked around and killed horses and gave them away the things which we have? or cut ourselves and crying for him every day because we love him? Now this is what I want to say something about that. You know it is not right to do that way. If we are truly civilized. We know it is not that way what we want to learn the knowledge of civilization. I want you must give up the Indian ways, you must turn to the good way and try to walk in it, the way of which is God love. Try to be civilized while we try to get a good education. I hope you have determined to do this. Don't think just your children shall be civilized and you just keep on the Indian way, because you are too old now. But you must go with us in the whites road. I feel glad and happier when I look toward the way of civilization and I feel so sorry when I look back to my own way in the Indians way. Dear father think of this. There only about 250,000 Indians in all. In just one state in New York there are 5,000, 000, people. Now if they don't take care of the Indians how can we live if we are not civilized. Father think of this and try to follow the white men's way. Do what I have told you, don't just hear the words and will not do my words. I say to you these words from my heart. I shall be very glad to know if you try to do in this way which I told you to do. Now this is all. We are all very well and happy. From Your Son. LUTHER S. BEAR.

The following from one of our Creek girls who has gone into a country home for a few months, to learn the practical duties of life, is full of interest.

WILLOW GROVE PA. February 11th. 1883.

My DEAR SCHOOL MOTHER—Miss Hyde,—I got here safe. This is a very nice place to stay. This farm is 100 acres large and they keep 14 cows. Mrs. Comly Walton is very kind to me. She has a little girl name Bessie. She has no other children but her. She is not very big. I like her very much. I have a little room by myself next to Mrs. and Mr. Walton. I slept on a feather bed last night and I had a feather pillow and I slept very warm and nice. On my way coming here I was treated very kindly by some of the white ladies in the cars. I got here yesterday after 10 o'clock. My trunk has not come yet, but Mr. Walton went after it little while ago. I just got through making the beds and things look nice. Besides Mrs. and Mr. Walton and the little baby, two men works for them and they stay here. But they don't stay in the house all the time. When the meals are ready then they come and eat and they go to work again. I have not much work to do. This morning I washed the dishes while Mrs. Walton washed the milk cans. The men does all the work that's to be done out doors. The baby and the mother are up stairs dressing. And I am in the parlor writing. It snowed last night. Its about 16 miles from Philadelphia. Yesterday I was very lonely but to-day I am not much homesick as I was yesterday I like this place very much. When I was about to come down from the carriage I heard somebody calling my name but I did not know who it was, and after I got in the kitchen, it was the baby she talked to me as if she knew me, and before the night came she ask me to take her and she play with me like I have been with her long while, and her parents laughed at her. They are very kind to me indeed. I have not seen all the things around this house yet. There are some chickens and seven little chickens here. I guess I will stop now. Give my love to all the teachers and Sarah Crowell. That is all Good-bye. From Your School daughter.

NANCY McINTOSH.

P. S. No Indian yesterday and to-day.

DEAR CAPT. PRATT:—I am going to tell you something about my name. Capt. Pratt I would like to have a new name because some of the girls call me corn bread and some of call me corn rat so I don't like that name. So I want you give me a new name now this is all I want to say.

CONRAD ROUBIDEUX.

whole tribe on that river with their stock of sheep, which will amount at least to two hundred thousand, with other animals. They must have room for this stock to pasture, so that the people of this county and others will be obliged to remove their herds two hundred and fifty miles east; and the farther they go east, the less pasture they will find, especially the kind of pasture needed for the lambing season. The people complain, thinking it injustice to drive them away from their common pastures that have been theirs for many years. Is it just that the Indians shall be preferred to the peaceful white citizen? No, sir, this cannot be so. The Navajo should not be compelled to leave his former home. I would recommend the Colorado Chiquito in Arizona, where plenty of fine land is found, and pasture and wood to last them all their lives, resources that the river Pecos does not afford said Indians. There they will have nobody to disturb or molest them. These Indians have done so much damage; we have lost by them not less than five hundred thousand sheep in three years, yet we fear to lose much more. At this time it takes near a regiment of troops to keep them at the Bosque, and if the whole tribe is removed, it will take not less than five regiments and a full battery of artillery to keep them upon the reservation."

For 1865, '66 and '67 we have not the Commissioners' report but under date of Aug. 15, 1868 Theo. H. Dodd, Agent for the Navajoes, gave a report to the Supt. of Ind. Affairs in New Mexico from which we make the following extracts:

"Sir: In compliance with the regulations of the Indian department, I have the honor to present my third annual report as to the condition of the Navajo Indians under my charge. On the 1st day of November, 1867, the commanding officer at Fort Sumner, New Mexico, transferred to my charge 7,111 Navajo Indians, viz: 2,157 under 12 years of age, 2,693 women, 2,060 men, and 201 age and sex unknown. During the month of November, 1867, 193 Navajoes came in who were absent on the day of the count, making total number subsisted 7,304. The cost of subsisting said Indians from the 1st of November, 1867 to the 23d day of May, 1868, as per report of William Rosenthal, commissary for the Navajoes, herewith transmitted, is \$280,830.07.

On the first day of June, 1868, Lieutenant General Sherman and Colonel S. F. Tappan, peace commissioners, made a treaty with the Navajoes at Fort Sumner, New Mexico, and provided for their removal to a reservation west of the Rio Grande in their own country, and on the 18th day of June, 1868, we proceeded to move the whole tribe from the Bosque Redondo reservation to their new reservation, in pursuance of the treaty, arriving at New Fort Wingate, N. M., (which is about 30 miles south of the new reservation,) on the 23d day of July, 1868.

It is impossible for me at present to forward an exact census of the Navajoes in consequence of many living with the Apache and Pueblo Indians, and running at large; since my arrival here Navajoes have been coming in daily. I am of the opinion that 700 to 1,000 are living with other Indians and running at large, and who, no doubt, will come to the reservation before winter sets in. I shall base my estimate as follows, viz: 7,300 transferred from Department at Fort Sumner, New Mexico, and 700 living with other Indians and running at large, making a total of 8,000 Navajoes.

I estimate the numbers of animals owned by the Navajoes are as follows, viz: Horses, 1,550; mules, 20; sheep, 940; goats, 1,025.

In 1869, Hon. Vincent Colyer, United States special Indian Commissioner reports of the Navajoes: "The Navajoes now number about eight thousand five hundred souls.

They are more like the Irish than any people I can compare them with. Brave, hardy, industrious, restless, quick-witted, ready for either mischief, play, or hard work, they are people that can be guided into

becoming the most useful of citizens, and neglected, the most troublesome of outlaws.

There are too many for one superintendent unassisted, to manage. There should be at least two assistant superintendents provided for them.

They were equally given to the vices of stealing, gambling, and licentiousness when not employed, and to the virtues of the most indefatigable perseverance in farming, stock-raising trading with the neighbors, the Moquis Pueblos, and weaving garments, when at work. Mr. Roberts, missionary of the Old School Presbyterian board, had a school commenced among them at Fort Defiance, and reported them uncommonly bright and promising, but the vagabonds of the tribe stole his chickens, milked his cow, threatened his kitchen by burglariously breaking in at night, and kept Mrs. Roberts on the rack of anxiety daily. Per contra: Our ambulance broke down in a quagmire far back on their reservation. They came running from their farms in all directions, and pulled the wagon out of the mud, ran for ropes, saw, hammer, and what not, and repairing our vehicle, sent us rejoicing on our way.

Barbenchitti, Damedetto, Mannetto, and others of their chiefs, are as intelligent and reliable men as you wish to meet with. As I have said before of the Cheyennes, they need police more than military guardianship; give them a good, simple, and practicable code of laws, and a police force of equal or one-half the number of soldiers they now have, and you will not have any trouble with them. In other words, treat them precisely as you treat the rougher classes in our large cities, promptly suppressing all petty misdemeanors, and they will behave just as well as the whites of equal culture and ability. They have no rights under our present mode of dealing with the Indians.

While I was there a New Mexican citizen shot down in cold blood, a Navajo man and wife, who were walking quietly by his door. He gave as a reason for this murder, that some Navajo had stolen his cow the day before.

He was caught by the military, escaped, went to a Mexican sheriff, gave himself up, wrote an impudent letter to the commanding general, stated his willingness to stand trial "by a jury of New Mexicans," and snapped his fingers in the faces of all of us. The Navajo chiefs, assembled in council, asked us what we were going to do with him. We told them "try him by a jury of his countrymen." They burst out in sardonical laughter. "Try him by a Navajo jury," said they, with a fierce grumness on their faces, that would have made the villain quake if he had seen it. They knew that the whole thing was a farce. I don't think there is any use of my going into a long and tedious account of the tribes of Indians I met with in New Mexico, Arizona or the Indian country. The records of the Indian Bureau are already full of these facts, where anyone can read them. The usual story of useless goods purchased and forwarded at immense expense, by wagon, thousands of miles; of moneys appropriated for building school-houses, blacksmith's shops, &c. &c., yet never erected; of promises of cattle and sheep to be furnished, yet never forwarded, &c. &c., applies to the Navajoes as well as to many other tribes. For details of what they raise, I can only say that, although it is only one year since they were restored to their own reservation, they had nearly three thousand acres of grain planted, many flocks of a dozen or twenty each of goats, sheep, &c., in keeping, and were doing as well as possible for human beings to do under a system at once so incomplete and unjust."

In report of F. T. Bennett Captain U. S. Army Agent for Navajos bearing date Aug. 19, 1870, we find the following:

"The agency is located at the mouth of Canon Bonito, about forty-eight miles northwest of the military post of Fort Wingate, on the site of (and the buildings are a portion of) an old abandoned military post.

On the 15th of November I received the 14,000 sheep and 1,000 goats, sent in accordance with Article XII of the treaty. On the 29th I commenced the issue, and was five days making it. I have never seen more anxiety and gratitude displayed than was shown by these people during this issue. I think they realize the magnitude of the gift, and are reaping the full benefit of it, as they are not killing any, but have large additions of young to their flocks in all parts of the reservation.

On the 24th I issued to the men and boys and on the 25th to the women and girls. The quantity and quality of the issue pleased them very much, the best of feeling was shown, and they went to their homes

apparently satisfied. I issued the goods pro rata, instead of turning them over in bulk to their chiefs, being fully convinced that if turned over to the chiefs at least one-half of the nation would receive nothing and that the distribution would be a very unequal one for those who did receive.

On the 5th of May I issued seed corn, and small seeds, consisting of pumpkins, squash, turnip, beet, cabbage, bean, pea, onion, watermelon, muskmelon and calabash seed; all of those who had not saved seeds from their crops of last year drew at this time, and I believe that every man, woman, and child, that could handle a shovel or hoe, went to work with a will and put in a large crop. They understood well that it was probably the intention of the Department to discontinue feeding them when the supply of rations on hand ran out, which I had repeatedly informed them would be about the 1st of May. On the 30th of May, just as their crops were coming up nicely and everything looked well for a large crop, we were visited by a severe storm of sleet and snow, accompanied by severe frost, it froze hard for three nights, making ice on our acequias, and everything they had planted (except wheat and peas) was cut to the ground. I think that at this time they were the most sorrowful, down-hearted, discouraged set of people that could be well imagined. I called a council at the agency, and issued what small seeds I had and advised them to wait a few days, and in the place of such of their corn as was killed, and didn't sprout again, I would issue them seed corn to replant. This was done. A great proportion of the corn came up again, but was set back so much that but a small portion of it will ripen.

As regards the schools, I would report that when I took charge I found here the Rev. J. M. Roberts, a missionary sent here by the Presbyterian Board of Foreign Missions. In October Miss Charity A. Gaston reported here as a teacher, and in November I fitted up a room as a school house and had a school opened, which was attended by thirty-five or forty scholars, who took great interest in learning, and being very apt, it was surprising to see how rapidly they improved. The great difficulty appeared to be to get them to attend daily, some being kept at home four or five days at a time, which, of course, would greatly interfere with their advancement. The chiefs often visited the school and expressed themselves much pleased. In the early part of April, most of the Indians having left the agency, and but few scholars being in attendance and those very irregularly, I closed the school, intending to open it as soon as their farm labor was over, Miss Gaston in the meanwhile to give instructions to those who should apply in her quarters. On the 15th of August the school was again opened, but, they being very busy on their farms, as yet there are but very few scholars in attendance, and I do not anticipate a full school until probably the last of September. In this connection I would make the following suggestion as being, in my opinion, of the best methods of getting these people interested in schools—that is, the establishment of an industrial school in connection with a farm. They being a hard-working, industrious people, and knowing the benefit of labor, they wish to instill this idea into the minds of their children, and when their farming time comes, unless they know that their children are at work with some prospect of receiving a benefit from it, the parents will take their children and keep them at work at home during the farming season, during which time, of course, a great portion of what had been taught them would be forgotten."

In 1871 we find Agent James H. Miller reporting: "I relieved Captain F. T. Bennett, United States Army, and took charge of this agency on the 3d day of February of the present year, under the most unfavorable circumstances. Though my predecessor rendered me every assistance in his power, there were difficulties to surmount which I had not the means at hand to overcome.

The Indians should have more schools. I am of the opinion that the kind best adapted for their advancement and civilization would be those conducted on the industrial or manual-labor plan. There should be a farm connected with each school, and the boys should be required to work a portion of the time on the farm, and spend the balance in school. While the boys are engaged in out-door labor, the girls could be employed in sewing or house-work; but in order to make this a success it would be necessary to have the parents settle near the school, so that they would not be too far separated from their children.

There has been one day school in operation at this agency for sometime, conducted by Mrs. C. A. Manual, (formerly Miss Gaston,) which has been well attended, the scholars making rapid progress, considering the difficulty they have in pronouncing our language.

I found Rev. I. M. Roberts and Rev. John Manual, missionaries of the Presbyterian board, at this place, when I took charge. They have thus far been unable to accomplish much, partly on account of the prejudice of the Indians, and partly owing to the great difficulty in getting the language; my own opinion is that the only hope of Christianizing these people is in the children, and that missionaries will be most successful, acting in the capacity of teachers in schools."