

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. III.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., MARCH, 1883.

NO 8.

The Navajoes.

Finding the extracts from the reports of Agents and Superintendents taking too much space in our columns we give a summary of those for the remaining years up to the last date.

In 1872 we find a new agent on the ground again, W. F. Hall. He reports the Navajoes to be a "thrifty and well behaved people" except a few thefts, but as an order from Gen. O. O. Howard, had been put into execution for organizing a force of 100 cavalry under the war chief Manuelito, it was hoped such depredations would soon cease. The effect produced upon the people by the seizing of the thieves by the cavalry and restoring the stolen property to the owners, had been most "salutary." Agent Hall also reports "Persevering and persistent effort" as having been made to educate the children of the Navajoes with but little success. He urges the establishment of manual labor schools, as the Indians are skilled in manufactures of various kinds, and eager to work when they can get a reasonable compensation for their labor.

In 1873, another agent, W. F. M. Army reports from the Navajoes. He says it is 25 years since Col. Donophan conquered the Navajoes and our government, "acquired them with New Mexico," and still he does not believe there is one among them who can read and write, or speak a dozen words of English, and pronounces as a dead failure all the money expended by government and missionary societies in the effort to educate them—also pronounces "Day Schools of no account" and presses the establishing of boarding schools where the pupils shall be taught to work. He also deploras receiving an order to disband the cavalry under Manuelito as it had resulted in good to the people.

It is a noteworthy fact that the same Agent who reported in 1873 sends in a report for 1874. He says his people own about 10,000 horses but only about 125,000 sheep as the unprecedented snows of the previous winter had caused many to perish. Snow had lain on the ground from one to five feet deep from Dec. to April.

He reports a manual labor school in operation which promises to be a success and with facilities such as he has asked of the government, thinks over 2,000 children could be educated in practical labor and a primary English knowledge before the expiration of the treaty. Says the Navajoes are not only a pastoral but a manufacturing people, and are very skillful in the making of blankets, wool and silk work, baskets &c., and "display great art and ingenuity in the design of the various articles they make."

Maj. Army is permitted to report for the Navajoes also in 1875, but is in trouble through the influence of whiskey and men who were living in illegitimate intercourse with the Navajoe women, he having tried to suppress them. The difficulty became imminent and his family and the white employes fled the reservation, while he was threatened with loss of office. The teacher of the school and those who were instructing the Indians in the mechanical arts had left, and the Agent deploras the hindrance of the work which had cost so much effort and lay so near his heart for the interest of the people for whom he labored. The Indian workers had been forbidden by the chiefs to labor on the reservation, and in some instances whipped for disobedience to such orders.

As a result of this difficulty we find Alex. G.

Irvine reporting in 1876 as having taken charge of the Navajoes the December previous. He reports the hand looms that were introduced by Maj. Army as being of little avail and recommends a saw mill. Forgetting the workers of the Presbyterian Board who had labored there he says, "No missionary work has been done here" and suggests an effort in that direction lest the Mormons get possession of the field—thinks the effort to teach his charge letters has been measurably successful, but recommends the erection of a school building at a certain point, as it is desirable in his mind that the children while studying, board at home.

In 1877 Maj. Irvine reports a saw mill in operation among the Navajoes, thus lessening the expense of building and hopes to see his charge in possession of something more deserving the name of a dwelling than their hogans, which are made by setting up poles in the earth and covering them with sod or grass, serving them as shelter while living and a grave when dead, as they never occupy a hogan after a person has died in it. He says wool is their staple for barter, they selling 200,000 lbs. yearly. They deal also in sheep and goat skins and blankets. He considers the sheep industry of the greatest importance to them, but though it might seem arbitrary, would recommend that they be forbidden the use of horses as they are never used for work and only enable them to ride round in idleness and hinder their being kept under control. As whiskey is sold in all the settlements around the reservation, he recommends such legal enactments by our government as will punish such acts.

In 1878 John C. Pyle as agent for the Navajoes tells of their having during ten years they have lived under treaty stipulations, grown from a nation of paupers to be a "Prosperous, industrious shrewd and (for barbarians) intelligent people." He adds however that for being paupers they were not altogether responsible, as they were made such by a war with Mexicans who were supported by United States troops. He deploras the failure of the department to carry out treaty stipulations, which would have secured the erection of school buildings in various localities, "Whereas the lamentable spectacle presents itself of an almost expired treaty, an expenditure of thousands of dollars upon transient teachers, more transient pupils and not a solitary Navajo who can read or write." He thinks, though their treaty is about to expire there need be no fear of war as they had too much at stake in their "Immense herds of sheep, goats, horses and cattle and their hundreds of thousands of pounds of grain in the field and cache to hazard it in a war with a powerful nation. Since their experience as prisoners of war at the Bosque Redondo, they want no more war." As there is a great lack of water courses and springs on the reservation, thus rendering much of the best grazing land valueless, he recommends the reserving of a portion of the annuity for the sinking of wells and the erection of pumps and wind mills thus making the lands habitable. It was thought an abundance of water might be obtained at the depth of from 25 to 60 feet below the surface.

In 1879 Galen Eastman sends a report to the Commissioner of Indian Affairs for the Navajoes, representing them as numbering between 12,000 and 15,000 suffering from a severe drought, but flocks and herds in good condition—a semi-civilized people wearing pants and shirts, using whiskey,

tobacco and gambling cards, and having arrived at the point where they said "Sheep meat no good all time" but they wanted flour and corn. They had one day school with an average attendance of 11 daily. Of himself and his employes he says they are all novices in the work.

Capt. F. T. Bennett who had served the Navajoes in 1870 reports again for them in 1880. He says they are in a bad condition on account of a two years drought, but as a system of irrigation had been commenced by means of pumps worked by wind engines he trusted there would not be that difficulty in the future, and that the system would hold more of them on their reservation as they need not wander in search of water. They had marketed that season 800,000 lbs. of wool and manufactured 100,000 into blankets and cloth for their own wearing. A school building was being constructed and Capt. Bennett hoped for a large attendance when it was completed, though he advised that a company of the principal men visit eastern schools that their dislike to boarding schools be overcome as they had a horror of permitting their children to leave them. Whiskey he pronounced their greatest enemy.

In 1881 Galen Eastman being restored to the Agency which he had occupied in 1879, having been removed under pretext that the Indians were dissatisfied with him, reports them as peaceable, and hopes "Now that railroads and civilization are advanced into this far country, such intrigues will cease, which in my opinion were originated and are continued in the interest of those who have heretofore been profited by the management of agencies thus remote."

Notwithstanding their arrangements for irrigation they had suffered first from drought and then from flood, so that the crops of many were entirely destroyed, but there were valleys where the corn was not injured and Indian like, the tribe went with their more fortunate neighbors to share in their crop of roasting ears.

The peach crop at Canon de Chelle (Du sha) is this year reported greater than usual. "This Canon is situated in the westerly part of the reservation and including its branches and various winding courses, is estimated at about 75 miles in length, in places not more than a few yards wide and seldom exceeding 80 rods in its greatest width, with walls of perpendicular sand stone varying from 500 to 2,000 ft. in height on both sides, with occasional springs gushing forth along the base of these inclosing walls affording the necessary moisture for these and other crops. The peach trees are supposed to have been planted by a superior race, possibly by the cliff dwellers where remnants of swallow like dwellings still line the walls of this romantic canon. Each family in the fruit season visits its respective orchards, which is replanted when necessary, by the aged who are about to depart, the younger people believing that such acts forbode early death."

The Atlantic and Pacific R. R. runs within 10 miles of the Navajo reservation and all along the line whiskey selling is practised so that the Indians cry to their Agent "We do not make whiskey, it is the Americans and we earnestly plead that the Great Father will take it away from us and not let it be bought near us for our young men drink it like water."

The difficulties on the reservation hindered school

CONTINUED ON FOURTH PAGE.

THE MORNING STAR.

EADLE KEATAH TOH.

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

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

Day Break.

Bishop Hare at a recent meeting in Philadelphia said, "The face of the Indian has always been turned toward the west." Soon after, at a minister's meeting in Boston, Mr. Herbert Welsh said, in speaking of his recent visits to Indians in different localities, "Their present state is more hopeful than ever before. Whenever they have tried to protect themselves, war has followed and driven them farther west. Now they are in the center of the country with civilization on the east and west." As I pondered these sayings, my heart echoed a strain from the last song of our poet Longfellow.

"Out of the shadows of night
The world rolls into light
It is day break every where."

Yes, day is breaking even on the Indian. It is proven by his own blind reaching out and feeling after knowledge. Some rays have touched his darkened eyes and he is spreading his hands and calling out to the wise men to whom the morning star has appeared in its brightness to lead him up into the light.

It is proven by the faint whispers that betoken the awakening of those who have so long slept over the fact that the Indian lay shrouded in darkness, while they held the power to give him light. The rustling sounds that betoken this awakening are heard on every hand. The opening of schools for Indian education, the gathering of the people in hamlets, villages, towns and cities, to listen to the breezes that bear tidings of Indian needs and Indian improvements. Gospel torch bearers holding their lights to this subject with an earnestness never before witnessed, and those who sit in the councils of our nation sounding out their clarion voices for Indian education, civilization and christianization. Even though storms of opposition arise, they only tend to roll away the darkness that the coming light may shine more clearly on the Indian's path, and the paths of those who are trying to lead him into the light, of the breaking day—this day that is so surely coming for the Indian. But the clearest proof of this coming day issues from the office of the Secretary of the Interior, in a recent order to agents on all reservations to repress the hideous dances and horrid feats of legerdemain which have been the strongest bands that have held him in thrall.

The heart quails at thought of the transformation that would come to the features of those who were wont to take part in those fearful orgies, as seen years ago. And not only did it influence those taking part in them, but the sound of the midnight drum and the wild unearthly notes that floated from the village up to the ears of our pupils in the dormitories of the school building, seemed to possess them with the demonical fervor of their friends, and it required the strictest vigilance to secure their stay with us, during the continuance of the ceremonies and hinder the secret invitation of them. If it was thought best in case of some of the older pupils not to repress their burning desire to witness what was held so sacred by their friends, there never failed to be abundant proof of the savage spirit that had been imbibed during the interval of absence.

But now it is true as Mr. Welsh has said "He has civilization on the east and the west of him," he is sandwiched between layers of light, and how shall he longer sit in darkness? If he turn to the orient, the glorious light of the coming day shall fall upon him like an anointing for his new life, and if he face the occident he shall be baptized in the after glory of the retiring splendor as an emblem of his purifying from all his old ways. E. G. P.

William E. Dodge.

It is much to say of any man, that he has passed over sixty years in a great center like New York, and most of that time in public life, identified with a great variety of public movements, and has al-

ways been found on the side of religion, morality, order, patriotism and philanthropy. That, in brief, is Mr. Dodge's record. There is, however, a fact back of this, which is the key to the record. His life represents, beyond everything else, the religion of the Gospel. That was its basis, its inspiration, its controlling force.

There are two closely linked Christian principles which find their illustration in this long, varied and useful career. The first of these is *stewardship*, a distinctively Christian principle, which formulates its law thus: Property is mine to be used for Christ; while the world's law is: Property is mine for my own use and enjoyment solely. Mr. Dodge, while enjoying with Christian moderation the privileges of wealth, regarded himself as a trustee and administrator of wealth for the service of humanity and the interests of religion. Stewardship was to him not merely a principle but a privilege. His must have been in a preeminent degree the blessing pronounced upon the cheerful giver. He held his means at the call of the work of Christ, and recognized in the demands of that work legitimate claims.

With this principle naturally went the other—ministry. No man more clearly recognized service as the staple of Christian life. Nature made him an active man. He could not be idle; and if he had been a bad man he would have been a power in the interest of evil, as he actually was in the interest of truth and goodness. "Pure religion and undefiled," not the conventional sort, but "before God and the Father, is to visit the fatherless and widow in their affliction." Mr. Dodge was liberal in personal, no less than in pecuniary ministries. His time and his labor and his presence, no less than his purse, were put at the service of the poor, the sorrowing, and the degraded. Like the Divine Master, who was his inspiration and his model, he went about doing good. . . . The messenger found him with his lamp burning and his loins girded. Only a few weeks before, he was at the office of some company with which he was connected, and looking around at the portraits of the deceased members which lined the room, he remarked that he was almost the only one left of the old members, and added: "But I am ready." Several years ago he said to me: "By the grace of God I have been entirely delivered from the fear of death."—M.R. Vincent, in the Independent.

Lately there fell in New York City the central trunk of a banyan tree, of which it has been well said by Dr. Cuyler that it threw down a stem into almost every land of the globe. William E. Dodge spread abroad his benefactions, his personal Christian effort, his oversight of great religious enterprises, until he was a power in India, a power in the Sandwich Islands, a power in Japan, a power in half the states of this Union. Mr. JOSEPH COOK, from the Independent.

Kiowa Legend

They claim that this is the sixth generation since they received this revelation. It was revealed to them that the Great Spirit created the earth, trees, grass, buffaloes, deer, all kinds of wild animals and bows and arrows with stone heads.

He also created horses, cattle, wagons and guns, one Kiowa and one white man. He put all these things together and asked the Kiowa and white man to choose what he would take. The Kiowa chose the buffalo, deer, wild animals and bows and arrows.

The white man took the horses, cattle, wagons and guns.

The Kiowa and white man were now asked to create some of their people. Each of them were given power by the Great Spirit and they brought forth some of their people.

The Great Spirit then asked to have a beautiful Kiowa woman. So a woman was sent up a tall tree and from that she went on up to the abode of the Great Spirit.

Sometime afterwards when the Kiowas were travelling about, a very fatal disease attacked them and they all died except this woman who had gone up to the abode of the Great Spirit. He being greatly grieved at this, set fire to and burned up everything on the earth, after the fire he sent a flood until the whole earth was covered with water.

He thought now that he had destroyed everything but in looking about he saw a spider crawling around on the earth. He looked again and he saw a white man. This made him very angry. So he set about to kill them. The Kiowa woman who lived with the Great Spirit had compassion on them and wept. Her son whom she bore to the God of thunder and lightning also wept bitterly because all his friends on the earth were destroyed. The woman plead with the Great Spirit to spare the white man and spider, and so he did. The boy plead with his mother to go down to the earth. She said no our people are all dead. The boy continued pleading, so the mother consented and the boy and his mother were let down by a thread, and as they were swinging over the earth, the God of thunder and lightning, discovered their flight so he sent the lightning and killed the woman. The Great Spirit pitied the little boy, and directed him to the spider for company. The God of thunder and lightning through compassion for his son, plead with the Great Spirit to again create some Kiowas. The Great Spirit consented upon condition that if they were ever destroyed again by any power he would destroy everything with them, and afterwards die himself. The Great Spirit proceeded to make more Kiowas by cutting up the little boy.

As long as he sees their camp fires burning he knows they are still in existence.

The Great Spirit has never pledged to any other people as he has to the Kiowas that if they should be destroyed from any cause he would destroy everything else and afterwards die himself.

P.S. It required a great deal of persuasion to prevail upon them to give me this account.

They regard it as a very sacred affair and only to be talked about upon stated and grave occasions.

O.G.G

Cornelius Carr's Report.

We have received a report of Cornelius Carr, one of our Creek boys, who is attending school in Bucks County, and are glad to find he maintains the Carlisle record. The following is the report—

	Jan.	Feb.
Days absent	0	1
Per cent of attendance	100	99.5
Times late	1	0
Department	100	100
Spelling	98	98
Reading	100	100
Penmanship	99	100
Arithmetic	100	100

One of our boys had a severe cold in his head and was obliged to give much attention to his nose. After giving a hard "blow" he exclaimed "My nose cry too much."

Died

William Snake, a Ponca, nephew of Standing Bear. From his first coming to us he has been subject at intervals to a cough, but we had hoped, change of climate and mode of life would be the means of his relief. But as is generally true when disease attacks an Indian, he had not the vitality to resist its inroads and it culminated in bronchial tuberculosis.

Dr. Lippincott of Dickinson College, who is our acting chaplain conducted the funeral services, assisted by Rev. Mr. Foster of the M. E. church of Carlisle.

The melting snow so flooded the walks as to prevent the school from forming in procession to march to the cemetery, as is usual on such occasions, and the remains were followed to the grave only by Co. A. to which the dead belonged.

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EADLE KEATAH TOH.

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

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The Crows.

A flock of eight Crows swooped suddenly down upon us from Montana, designing to live at Carlisle Barracks. We expect them to plant corn instead of pulling it up.

Our Visitors.

Ex-Mayor Fox, of Philadelphia, with a company of gentlemen and ladies from his city and Mr. Foster, Superintendent of the Asylum for Mutes, with a few of his pupils, gave us a visit of a few hours on Feb. 28th.

Arriving at the hour for morning service at our chapel, all were gathered there, where, after the usual exercises, we listened to short speeches from several of the company, which were given to the mutes by their teacher.

Mayor Fox introduced himself and friends in a neat and amusing style, particularly pleasing to our pupils, and then called out Judge Wm. B. Hanna.

Judge Hanna thought Mayor Fox had stolen a march on him, by calling him to speak without previous notice, but was happy to see and address the Indian children, and assured them that the white people, many of them felt a deep interest in their welfare.

The next speaker was Judge Ashman who commenced, "Boys and girls," and then changed "Girls and boys," in deference, he said, to the ladies of his company, who would not think him courteous to address the boys first; thus very happily impressing on our Indians the fact, that woman is treated with a studied regard by christian white men.

The leading thought in Judge Ashman's speech was, that we are to attend carefully to the little things of life, and the greater will care for themselves as a sequence. This thought was illustrated by anecdote very pleasantly told.

One of our Kiowa boys was then asked to address the assembly in his native tongue, Mr. Geo. Fox, one of the Philadelphia party who understands the language, acting as his interpreter.

One of the mute boys followed, telling in sign language, of an old farmer who lighted his pipe to smoke, while his wife stood out of doors washing, who just as the pipe was well lighted and a few puffs given, called to her husband that the rooster was scratching up the seeds in his garden. The old man chased the rooster, which soon stopped and began again to scratch the earth, then a stone was thrown which the rooster dodged, and then flying upon the fence gave a feeble crow. The old man announcing that he would shoot the bird, got his gun and loaded it, but on searching found the bird had run away. This interpreted by the teacher gave great amusement.

A little girl followed, telling of a man who sat down to read a newspaper, but becoming sleepy took off his spectacles and laid them on the table. While he slept his rogue of a grandson, painted a fly upon them, and then stood hidden to enjoy seeing his grandfather try to drive the fly. Her grace of gesture was inimitable, and the whole scene a rich treat to all.

One of our little girls gave a short recitation, and Mr. George Fox in conclusion said to the teachers "You, who have never seen the Indian in his home, can form no true estimate of the progress of these children."

On leaving the chapel our guests visited as they

chose, the school rooms, work shops, &c., and expressed themselves much interested as they left us for the train.

It was the pleasure of the workers at Carlisle School to entertain a company of visitors from Washington on the 6th inst. Their stay was short, and the falling snow made it very unpleasant passing round the grounds; but both ladies and gentlemen braved the storm, apparently determined to know, by having seen, what is really being done here.

There were present, Rev. Dr. Childs, and wife, Rev. T. S. Wynkoop, Rev. Dr. Rankin and wife, Rev. Dr. Craighead and wife, Rev. Dr. H. R. Waite, Hon. T. J. Henderson, of Illinois, and wife, Miss Clark, Mr. F. T. Bickford, Mr. C. C. Painter, Gen. and Mrs. Whittlesey, Miss M. S. Cook, Secretary and Mrs. Teller, Miss Teller, Mrs. Hart, Mrs. Dahl, Miss Fletcher, Miss Skidmore, Rev. Dr. and Mrs. Rutler, Senator and Mrs. Hawley, Miss Chester, Col. Stevenson, Mrs. H. W. Blair, Mrs. Bishop Andrews, Mrs. T. L. Tullock, Miss Eva Quinn, Mr. and Mrs. E. Smith, Mr. and Mrs. Home, Hon. T. J. Peelle, Sen. Logan, Hon. Hiram Price, Theo. V. Kean, Rev. Dr. T. D. Power, Rev. S. H. Green, Mr. Daniel Lothrop, of D. Lothrop & Co., Boston, and Mrs. Lothrop, Chas. S. Bradley, Miss Bradley, Miss Alice Robertson, Rev. S. T. Kelley and wife, Mrs. H. P. Kane, Rev. Byron Sunderland, Miss Sunderland, and Rev. Mr. Dorsey.

The Nebraska Lark.

The larks of Nebraska fly in flocks, instead of being seen singly or in pairs like those in the more eastern states. Their notes are clear, sweet and well defined, and the brooding mother sings a song varying in some of its notes from those of the family trill.

One bright May morning, two little Pawnee girls; the first two who ever learned to read and write, among the Pawnees; were leaning from their school-room window and uttering, in musical cadence, at short intervals, "Kau-kee-koo-de-doo, kau-kee-koo-de-doo, ka-chee, kau-kee-koo-de-doo." Their teacher listening, asked, "What are you doing girls?" and they answered, "Mocking the lark—that is what she says." Rendered into English, the song loses its rythmical cadence, but the sentiment "I am not afraid, I am not afraid, truly, I am not afraid," is full of bold trust, and thrills the heart with a strange feeling of loving awe, as the mother lark pours out her full heart from her hidden nest, in the tall prairie grass; especially if it is heard, as is often the case, just as the shadows of evening are falling like a curtain around her.

Many years have passed since the two Pawnee girls imitated the song of the lark, learning from that cabin window, builded on what was then known as The Great American Desert.

Teacher and pupils, after fleeing together before the invading Sioux, and trying in vain to keep together that the girls might receive farther training, were ruthlessly separated. One of the girls returning to her people was killed by the Sioux while in the field at work, she fighting bravely with her hoe in self defence, till overcome, slain and scalped. The other lived with the whites till she married a half breed French and Omaha, and has for many years been an honored wife and mother, living in a home in which was found not only the comforts but elegancies of civilized life.

When her two elder sons were nearly grown to manhood, she with them and one of her daughters paid her former teacher a visit, traveling across the country in her own conveyance. An ex-legislator from Massachusetts being a guest in the house at the same time with her, was so charmed with the matronly graces of the modest Indian woman, and the fine appearance of her children that, addressing his hostess he said "My friend if there is no other fruit of your work among the Pawnees but the results of your rescuing this woman from her degraded people, and helping her to be what she is to-day, you should feel yourself amply rewarded."

Prosperity still follows in the path of the Pawnee woman, though she has seen adversity During the

days of darkness, looking up, her heart cried "Truly I am not afraid" and she manifested her fearlessness by joining herself with the trusting ones in the Episcopal church. Two of her sons are laborers among the Omahas, her oldest daughter is a teacher in one of their schools, and a younger is pursuing her studies at Brownell Hall in Omaha City.

The song sang by her two pupils, still lives in the heart of their teacher, and having the privilege of rounding out her life by working for the Indian in Carlisle School, she recently threw the words into rhyme to provide a recitation for one of the pupils, which is very musically rendered by Susie Martinez a tiny Delaware girl.

THE LARK'S SONG.

As I walked out one day
I saw in a tree
A little bird sitting
And singing Pawnee.

I said "little bird
You are breaking the rule;
We speak Only English
At Carlisle School."

But he sang very loud
"Kau-kee-koo-de-doo"
Then saucily added
"Ka-chee-kau-kee-koo-de-doo."

This is what he said,
"I am not afraid"
And to it added,
"True, I am not afraid."

But I was afraid
And ran from the tree,
Lest I too be tempted
To speak in Pawnee.

E.G.P.

The Indian loves Fun

There is a deep under current of mirth running through the heart of the Indian that is not manifest to a casual observer.

Scarcely a day passes but we have proofs of this among our boys and girls. Not long since a squad of boys was detailed to carry chairs from one building to another. Those of medium size walked erect with four and six chairs stacked on their arms. Little Elk who is tall, strong and broad shouldered, found only two left for his share. He lifted them, feigning great effort, carried them half way across the grounds, then placing them on the earth, seated himself in one and removing his broad brimmed hat, fanned himself with great composure in the frosty morning air.

Our kettles filled with food for our three hundred are too heavy for the cooks to remove from the range, and the boys from the Bakery are called to aid. They walk in very composedly and place the kettle on the platform, but if a small vessel chance to be on the range, they lift that with apparently the same effort that was expended in removing the kettles, and walk off with the mock dignity of a brave who has been performing some feat requiring great prowess.

Their yeast at one time lost its life, and a large batch of heavy bread was the consequence. The boys pride themselves on their nice light bread, and they felt in such disgrace they would not go to the table to meet the boys and girls. Our colored cook in the kitchen proposed to renew their yeast for them, and sending one to town to procure seed from the brewery, prepared her sponge and set it to rise.

The boys watched the process with apparent distrust, but when she carried to them her dish of foaming yeast, they immediately imagined her to be a medicine woman, and forming a circle around her danced while they sang a wild fantastic song.

A company of the scholars were absent on a visit, for some days. The matron at the dining-hall on her usual round stopped at a table where the boys and girls of medium size were seated, and playfully said looking at the vacant seats, "Your family is small to-day." "Yes" was the quick response of one of the girls. "Our people are gone on a hunt."

We learn wisdom from failure more than from success; we often discover what will do by finding out what will not do, and he who never made a mistake, never made a discovery.

work, and the school building was not completed. Two missionaries Mr. and Mrs. Perkins under the Home Missionary Society were on the ground, ready to organize a boarding-school as soon as the building was ready.

Again in 1882 Maj. Eastman is permitted to report for the Navajoes that they are self-supporting and drinking less whiskey than formerly—that their school building is nearly completed and a school had been in session from Christmas to March 1st when the missionaries who were in charge, contrary to his advice decided to have vacation and when it was reopened in April only 20 pupils reported, though they had numbered 54 before disbanding. The school continued till June 30, after which the Navajo Boarding School was *non est*.

Indian Judges.

WASHINGTON, Dec. 23.—The Indian policy of the Secretary of the Interior, as indicated in a recent letter, was to-day given definite shape by the promulgation of a circular by the commissioner of Indian affairs for the guidance of the several Indian agents. This circular contains a series of rules, the first of which provides for a court of Indian offenses at each inspection agency, to consist of two men selected from the most intelligent, moral and reliable of the tribe, who shall at stated sessions hear and adjudicate offenses. The court is empowered to enforce its decisions, the only appeal being to the commissioner of Indian affairs at Washington. Each judge is to be appointed for a term of one year, subject to removal at any time at the discretion of the commissioner. They are to receive \$20 a month salary. This court is to have jurisdiction over all Indian offenses enumerated in the new rules. The first of these offenses named are the sun dance, the scalp dance, and all other so-called sports assimilating thereto, the penalty for which for the first offense, is the withholding of rations for fifteen days, and the second offense the withholding of rations not less than ten days or not more than thirty or by incarceration in the agency prison for a period not exceeding thirty days or both. Another offense designated is plural marriage, the penalty of which is a fine of \$20 or work at hard labor for a period of twenty days, or both. The proceeds of this penalty are to be donated to the benefit of the tribe to which the offender belongs. Rations are also to be withheld from husbands who fail to support their wives. Medicine men are also held to be offenders against the civilization of agencies, and any attempt on their part to prevent the attendance of children at the agency school, or to influence the tribe to continue their heathenish rites is to be punishable by ten days' solitary confinement on bread and water. The destruction of any tribal property is also to be punished by imprisonment for a term not exceeding thirty days, or until such times as evidence satisfactory to the court that the offense will not be repeated. Each agent is instructed to present the new rules to the several tribe at once and to send in the names for judgeships as soon as possible, so that no time may be lost in the establishment of the new system.—*Word Carrier*.—

In the Friends Review for Feb. 17, we find this letter.

DARLINGTON, IND. TER., FIRST MO. 29, 1883.

It has been very cold here for this latitude, so that teams have been crossing the rivers on the ice, which for some time has been about six inches thick, and much has been put up for summer use.

The Arapahoe School has on the roll 110 scholars, with an average attendance of about 100. Number supposed to be 14 years old, boys, 5; girls, 4; nine children taken from the school to go to Carlisle during the last twelve months; six girls left school during the last twelve months to be married; only one of the men they married had attended school. None of the girls were supposed to be over sixteen years old, yet they appeared to be voluntary connections, which is not always the case with marriages among Indians in this southwestern part of Indian Territory where

the custom still prevails of selling girls or wives, sometimes to an Indian who is much older than they, and who already has two or three wives living with him.

In the Arapahoe school there are six Indian girls and two boys who spend their whole time working for the school. About one cord of wood a day has to be cut for the seventeen stoves in the building. The school-boys, however, assist in doing this.

CHEYENNE SCHOOL.

E. G. Taber, Superintendent; Miner a Taylor, Matron. Four other white employes, and two Indian boys and two girls are also employed in the school at \$5. each per month. There are 125 scholars on the roll; 120 average attendance; 48 have passed the first four rules of arithmetic; 90 in geography; there are 83 who read understandingly; 14 are in fourth reader; 15 left the school to go to Carlisle during the last twelve months; 28 boys and 15 girls all supposed to be more than 14 years old; about 40 acres are farmed by the school help.

The order is good and very good religious influence pervades in both the schools. The teachers and officers of both schools have a good religious experience and are living in it.

I had a very satisfactory visit to the Mennonite school, with S. S. Haury and wife, Superintendent and Matron. He is the missionary for the Arapahoe Indians. He appears to be called and qualified for that work by the Head of the Church. They have a substantial brick house, calculated to accommodate 50 scholars. Have but 22 at present, 5 of whom are supposed to be more than 14 years old.

Yesterday I had the camp class at the Cheyenne Scripture school, and at close of the school spoke to the large company of attentive and interested school children. May the Lord continue to bless them. Thy friend, LAWRIE TATUM.

We clip the following from the Friends Review of Feb. 10.

"IN A LETTER from Lawrie Tatum, dated Anadarka, Indian Territory, First mo. 19th, 1883, it is stated that Agent John D. Miles, of the Cheyenne and Arapahoe Agency, had just completed contracts with several parties (white men) to rent to them nearly 3,000,000 acres of land. This was done with the approval of the Indians, who are to receive a rent of two cents an acre per annum, to be paid semi-annually, half in money and half in cattle. The parties renting expect to enclose their lots with wire fences, and all the improvements are to revert to the Indians at the expiration of the lease. The renters are to employ Indians as herders, &c., so far as they can use them. Two cents per acre is said to be the usual rent in Texas for such land as that of the Cheyennes and Arapahoes. In that comparatively arid region there are portions of land too far from water to be used for grazing. It also requires many acres for each animal, as close grazing will kill the grass and then a growth of useless weeds spring up. The cultivated grasses used by our farmers will not grow successfully there.

The Kiowas and Comanches have about 1,500,000 acres of land they could spare to rent, but they decline to do so, fearing that if the white people once fenced it, they would never get it back; and past experience gives them too much cause for apprehension.

The Wichitas and Affiliated Bands have been justly troubled of late about their lands, which some of these Bands have occupied, probably for ages.

Lawrie Tatum joined their Agent P. B. Hunt, in holding a council with them at the date of his letter. It appears that in 1869, by some official blunder, all their land was assigned by Executive order to the Cheyennes and Arapahoes, and only when the latter tribes began to lease land to herders did the Wichitas awake to the fact that their lands were gone. It is gratifying, however, to learn, that the Cheyennes and Arapahoes do not insist on their claim to the Wichitas' land, and the two Agents of these tribes are about to endeavor to induce the Cheyennes and Arapahoes to relinquish to the Wichitas, &c., their right under this mistaken order to about 1,100,000 acres in the southeastern part of their Reservation. After this shall be done an act of Congress will be required to secure the Wichitas in the legal possession of their lands. The Government Boarding-School

for the Kiowas and Comanches, built since the Agency was removed from the vicinity of Fort Sill to the valley of the Washita River, is a large three-story house, with about 120 pupils now in it.

The Wichitas and Affiliated Bands have had two Boarding-School houses built for them, both of which have been burned by accident. They now have a school in an abandoned store-house, which numbers about 60 pupils. The Agent, however, has funds to build another Boarding-School house for them.

Many of the Indians of these various tribes, who in 1869 were almost wholly wandering and raiding, raised corn last summer, and have cattle varying in number from a few to 150 head; while some white men who have married Indian wives have much larger herds.

These Indians are almost wholly free from the use of intoxicating drinks, but some have learned how to gamble with cards, and have carried it to a ruinous extent, losing by this means even their little herds of cattle.

THE LEASES above mentioned will, on the whole, be favorable to the Indians. It will stimulate them to industry by example, and teach them to raise large herds of cattle, just as they now raise great herds of ponies. But it will bring them into contact with the vices and evil example of the "Cow Boys," or herders in Texas and the plains. It will require all the good influence of the Indian Training Schools, of missionaries and churches, to counteract these evils and raise up a God-fearing, Christian population.

But under Divine blessing and leading it can be done. If it fails to be done it will largely be because of the lack of faith in their glorified Lord on the part of friends and other Christians of our country.

Abraham, Isaac and Jacob were herders and stock raisers, yet were a godly race. Our Lord did not command His church merely to preach the gospel. He bade them make disciples of all nations. In His name and power, we may believe, many of these Indians and herdsmen of the plains can be brought to be Christ's disciples, observing all things whatsoever He has commanded. Who will consecrate their lives to this work? Who will give freely to the maintenance of those called into this and like service?"

What Rogers learned at the Mission.

Rogers was of great importance among the common people of his tribes, because he spoke English. He was very small and had a sharp squeaky voice, was dried and wrinkled, though not old—indeed he reminded one of a monkey and had he not uttered intelligible words, we could have easily imagined the sound as issuing from a toy monkey sitting on his box. As he was visiting us one day and sat rolling a quid of tobacco in his mouth, one of the family asked, "Rogers where did you learn to chew tobacco?" "At the mission mam" was his prompt reply. "Oh" and what else did you learn at the mission, can you read and write?" "No mam I run away before I learned" "So you thought you were educated when you had learned to chew tobacco and need not stay at school any longer, did you? Did you learn to carry your hands in your pockets and wear your hat on one side, at the mission, too?" "Not all of it there mam, the missionary only carried his hands in his pockets, but the other white men round there wore their hats that way" Well Rogers if an Indian boy can learn nothing better than that, in school he had better never go, I like the Indian best who walks erect with his blanket wrapped around him, with clean teeth and lips. You have a white man's dress, but not the good white man's ways.

SELECTED

Our Industrial Room.

This department of our work has taken a new departure. Each day 80 girls, 35 in the morning and 45 in the afternoon, are found there busy with needles machines and shears, manufacturing garments for the school. The primal thought is to teach them hand sewing and they prove themselves very teachable in over stitching, back stitching, hemming, felling and button hole making. The older girls cut, fit and sew on the machines; but all are to understand common family sewing with needle in hand.