

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. III.

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

NO 9.

REVENUE ON THE INDIAN QUESTION.

The Poet Whittier and Senator Hoar and the Indians.

The following very significant letters from Mr. Whittier, and Senator Hoar were read at the Indian meeting, at Tremont Temple, Boston, on Wednesday, the 4th:

AMESBURY, 4th mo. 1883.—MY DEAR FRIEND: I regret that I cannot be present at the meeting called in reference to the pressing question of the day, the present condition and future prospects of the Indian race in the United States.

The old policy, however well intended, of the government is no longer available. The westward setting tide of emigration is everywhere sweeping over the lines of the reservations. There would seem to be no power in the government to prevent the practical abrogation of its solemn treaties and the crowding out of the Indians from their guaranteed hunting ground. Outbreaks of Indian ferocity and revenge, incited by wrong and robbery on the part of the whites, will increasingly be made the pretext of indiscriminate massacres. The entire question will soon resolve itself into the single alternative of education and civilization, or extermination.

The school experiments at Hampton, Carlisle and Forest Grove, in Oregon, have proved, if such proof were ever needed, that the roving Indian can be enlightened and civilized, taught to work and take an interest and delight in the product of his industry, and settle down on his farm or in his workshop, as an American citizen, protected by and subject to the laws of the republic. What is needed is that, not only these schools should be more liberally supported, but that new ones should be opened without delay. The matter does not admit of procrastination. The work of education and civilization must be done; the money needed must be contributed with no sparing hand. The laudable example set by the Friends and the American Missionary Association should be followed by other sects and philanthropic societies. Christianity, patriotism and enlightened self-interest have a common stake in the matter. Great and difficult as the work may be, the country is strong enough, wise enough, and, I believe, humane and Christian enough to do it.

I am very truly thy friend.

JOHN G. WHITTIER

WORCESTER, March 30, 1883.

MY DEAR DR. HALE—I have very much at heart the success of your meeting of April 4, to which I have received your invitation, and the cause for which it will assemble. I think I shall best promote both by declining your invitation. With Mr. Dawes, who knows more about the subject than any other man in Congress, and yourself and Mr. Welsh and General Armstrong, my presence would only compel some of the others to cut short their speeches before they finished what they ought to say.

I have studied the Indian question a good deal, and the more I study it the simpler and easier it seems. The capacity of the Indian for civilization and citizenship is proved, not merely by individual instances, but by instances of whole tribes. If anybody doubt it let him read Chief Bushyhead's wonderful thanksgiving proclamation to the Cherokees for 1881, and say whether the man who wrote it, or the people whose rapid progress from barbarism to civilization it narrates, need be ashamed of comparison with any on the continent.

The Indians, according to the best ethnologists, have not increased or diminished much since the Pilgrims landed at Plymouth. There are less than 250,000 of them, all told, and less than 175,000 of them, mostly dwelling west of the Mississippi, who need to be further dealt with by the national government. These latter are less than one-three-hundredth of our whole people. They would not make the eleventh in size of our cities. Their fighting strength is not equal to that of the city of Worcester. Feeble in numbers, they are rendered infinite-

ly feeble by barbarism and by ignorance. They are divided from each other by ancient feuds, by differences of language and distance of habitation. And yet, since the Constitution was adopted, they have cost this country more than a thousand million of dollars, which it could have saved if they had been ordinary self-supporting mechanics or farmers.

The interest upon the interest of this sum, at six per cent, would take every Indian child of school age from the savage tribes and under the direction of General Armstrong, or Lieutenant Pratt, or men like them, give him a competent education and fit him for a decent, self-supporting, civilized life. Instead of so doing, we have encountered the savages with the methods of savages. The arrears of moneys due to the Indian tribes for purposes of education—due for value received under our broken treaties—would go far toward their civilization.

A better feeling and better understanding of this question now exists in Congress. A good beginning was made last year, under the leadership of Mr. Dawes, chairman of the Indian committee. It is useless to take for education a few Indian girls to be returned to a savage tribe and to be mated with savage husbands, or a few Indian boys to be mated when they return with savage wives. You must civilize the whole rising generation of a tribe or band. I believe that the Indians are now so far ready to consent to this, that the pupils will be supplied as far as teachers and school houses can be got ready. It is for you to help create a public opinion which shall stimulate and support Congress in the needed legislation.

I am yours faithfully and truly,

GOE. F. HOAR.

THE OMAHAS.

In giving the origin of the term Omaha, we quote from a letter received from Mr. Henry Fontenelle, an educated Omaha and member of the family of the Frenchman, who will be mentioned in this article.

He says, "the Quawpaws and Omahas are akin, and both are the same general family with the Sioux, Osages, Kaws, and Otoes. Omaha is composed of the two words, 'Ke' and 'maha,' and means 'he comes up stream.'"

The Quawpaw tradition is that long years ago, the tribe living near the sources of the Ohio, went down that stream to its mouth, and there a discussion arose with regard to the course they should pursue which ended in a separation, those who are known as Omahas going up the stream, and the Quawpaws floating down. How long since this occurrence is not known, but for the past 100 years or more the Omahas have occupied the lands which now constitute their reservation, as also much surrounding it. In 1804 Lewis and Clark found them in villages near their present location, which was long known as Blackbird Hills, having been so named for one of their chiefs called Blackbird who died and was buried near them.

Their reservation is about 60 miles north of Omaha on the Missouri river. In 1865 their Agent O. H. Irish reported them as numbering 998, there having been an increase of 45 during that year. The whole tribe were more or less instructed in agriculture, and had under cultivation over 2,000 acres of land which is very productive so that the previous season they had a surplus of 20,000 bushels of corn. They were building houses and exchanging horses for cattle that they might increase their herds. The wealth of the tribe was estimated at about \$25,000. The agent recommended the survey of their lands and apportionment to families that they might have the stimulus of the hope that they should enjoy the result of their labors during their own life time, and that their lands would revert to their children.

It is known to the compiler of these notes that in 1848 the Omahas were as much addicted to roving and were as ignorant and degraded as the other tribes by whom they were surrounded. About that time the children of a Frenchman, who had lived with an Omaha

woman for many years, (and dying left orders that a certain portion of his estate be used for the education of their offspring,) returned to their people from schools in the States. Their influence combined with that of Joseph La Flesche, the father of Bright Eyes, gave the Omahas new ideas of life, and soon after, the Presbyterian Board opened a Mission School among them which has continued up to to-day. This combination of circumstances formed a basis upon which the slow but sure improvement of the Omahas was founded, though there were many surrounding influences calculated to retard their upward growth. Agent Irish at the date mentioned, deprecates the prevalence of gambling and whisky drinking as encouraged by unprincipled white men, and recommends such acts of Congress as will clothe him with authority to prevent them, as also to compel the children to remain in school. The mission boarding school was then in charge of R. Y. Burt, and Maj. Irish recommended the establishing of day schools, the children to board at home and at a certain stage of advancement, to be promoted to the boarding school.

Their missionary Mr. Burt in his report of the school speaking of the tribe, says they are "Loyalists." Joseph La Flesche, who was their acting chief had been east, and on his return addressed his people. In speaking of the disloyal south he said, "I tell you we can fight them for 20 years. We, yes, we are a part of the United States, its flag is our flag." These Indians had a police force to prevent thefts among themselves and their white neighbors, and as this force was composed of those who were the most industrious and orderly, there was great emulation among the young men with regard to fitness for the position. To be called a good soldier, was the height of their ambition.

In 1864 R. W. Furness reported for the Omahas, that they were improving, industrious and loyal, 100 men having enlisted in the army, and that the greater number of these had been trained in the mission school.

There had been a great decrease in the corn and potato crops on account of drought and potato bugs, but there would probably be sufficient to subsist the tribe.

The Sioux attacked them while on their summer hunt, and they returned with very little meat. Late in the season the Poncas as a tribe came down to the Omahas, saying they had no agent and their corn crop was a failure. The two tribes were ready to form a community, and in common share the corn crop of one and the buffalo meat of the other, the Poncas having made a successful hunt, though the agent feared there was not sufficient food to subsist both tribes for the season. Two Omaha women had been killed by soldiers, who had their encampment about 30 miles above the reservation, and trouble ensued, but the difficulty was settled by the payment of \$150 by the agent to the friends of the women. The mission school reported commendable progress, the attendance for the year averaging 46. The girls formed only about one third of the school, as they were needed at home to care for the younger children. One promising feature was, that the teacher had been urged by the parents to care for the children while they were on their summer hunt, instead of being decoyed to go with them, as heretofore.

A saw and grist mill was in operation and the Indians were not only having their grain made into flour and meal for their use, but lumber was being manufactured for houses, which they were fast learning to erect.

Passing over the 3 years, for which we have not the Commissioner's report we find the Omahas in 1869 in charge of W. P. Callon. He commences his report by saying, "During the past year the Omahas by their sobriety, industry and correct deportment, have if anything gained upon the esteem and good will of all the surrounding whites, and added to a reputation, than which among all the Indian tribes perhaps there is none better. They prize their good name and

CONTINUED ON FOURTH PAGE.

THE MORNING STAR.

EADLE KEATAH TOH.

INDIAN TRAINING SCHOOL, APRIL, 1883.

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

The Billow Wail of Humanity breaking on our ears in Our Own Land.

Joseph Cook in one of his Boston lectures says, "As I was pacing the deck of my ship, looking toward the Fiji Islands, I was told on indisputable authority, that in this paradise of the great deep, young girls were once fattened and sold in the public market as stall fed cattle for food; and in closing his lecture he speaks of hearing the turbulent billows of humanity as they roll from Japan, from China, from India and the Islands of the sea, speaking to him of woman's subjection, and that as he listened, he resolved to echo the wail of these billows 'till God should permit some adequate enthusiasm for the reform of woman's condition in Asia to be awakened in the occident.'"

I have looked from my cabin window which stood in a Garden of the desert in this great country of the occident, and seen beautiful young girls who were being reared to become the slaves of the lust of that warrior or brave or chieftain, who having already a number of wives, could offer for her the greatest value in blankets and horses, she having no voice in the matter. I have seen the mothers and elder sisters of these girls, digging the earth with their hoes and afterward crumbling it with their hands, sifting it through their fingers that it might be made mellow for the crop they must rear, to subsist the families of which they were members; bringing water and fuel from a distance to prepare the food for the day, bearing burdens as weighty as those which an ox should carry, and when all was done, spit upon because of some little offense and beaten with war club or tomahawk till their flesh was an unsightly mass, because they did not well please the master to whom they had been sold under the mockery of becoming wives. All this was endured from day to day in one unceasing round—no rest day once in seven—till their faces were old and worn while still they were young, and this worn wearied look was transmitted to their offspring.

As I looked and listened, the billows of anguish arising from this servitude, came rolling in from Alaska, from the shores of the Pacific, from the fastnesses of the Rocky Mountains and the Sierras, from the plains of Arizona and the open glades, the hills and forests of the Indian Territory; and I longed for the day to arrive that the Christian people of these United States should awake to the fact that ills as great as any they are trying to cure in the Orient, exist in this, our own fair land.

Thank God, the day has arrived when that longing has become in a measure a reality, and the white women of America, are seeing with heightened vision that there is a work they are to do for their Indian sisters. They see that to do this the tribes as a mass must be elevated, and thus, efforts for Indian Education are becoming the popular movements of to-day.

God has permitted an enthusiasm to be awakened for the elevation of the Indian, which in those days, of waiting seemed long in being aroused; but I feel assured it must continue to increase, now that so many of the earnest spirits of our day are alive to the cause.

Our Boys.

A fine opportunity presented itself last night to study Our Boys. The trees on the grounds had been trimmed and as the branches were to be removed, the boys were marched in line from the supper table opposite the brush pile, and ordered to break ranks and take, each what

he chose to carry, to a designated point. The younger boys came first; some carried all their short arms could clasp of the small brush and looked wonderfully in earnest; some had chosen a large limb and found its weight more than they could walk under, but they persevered and returned with triumphant air. Others bestrode a mimic horse and their imaginative ride seemed to be to them as exhilarating as the real horses could give. A few had light loads and walked leisurely along as though it mattered not whether they returned for another, while others marched briskly with balanced weight resting on their shoulders untouched by either hand, and reached the goal successfully unless some rogue brought them up short by stepping on the trailing bush. Some boughs were so large they required the united strength of two, three, or four of the larger boys to remove them. In that case there was unity of action, united with grace and ease of motion, that was very pleasing.

All worked and worked cheerfully, there were no surly looks, but work was wrought into play.

"Where is the out cropping of the lazy Indian?" was the mental question, and the answer came: "The Indian is not lazy, he is only thought to be, because the work of the white-man is his approved method of showing his activity."

To-day at dinner there was proof that the possibilities of these silver-maple rods had been studied as they were carried. Several of the boys entered the dining-hall with ornamental canes, swinging them as gracefully as any city gentleman could do. One, a rod about three feet in length was to be coveted for its beauty. The twigs of the branch, shooting out at regular intervals and running spirally toward its end, had each a ball like formation at its base. The former had been carefully trimmed away, the cane painted black, and the face of the cutting of each twig touched with yellow. Of these, there were twenty-three, giving the little rod an æsthetic air, of which the owner was evidently aware.

It is a pleasure to study our boys, note their talents and mark the improvements.

This little episode in the routine of their daily life gave a fine opportunity for so doing, and the half hour given to the work was very helpful, as at least a day and a half would have been required to remove the brush and timber by wagon.

Star Dust swept up at the Barracks

One of our little girls said to her teacher, "Miss—, were you ever stylish?" "What do you mean by that?" was inquired. After some hesitation the answer came, "O, like New York."

"Yes" said the teacher "once." "O! where is that dress?" was the eager question.

The Indian is quite as prone to classify by dress as are we.

The incoming of April proved to us that our pupils are apt in adopting all our customs. There were many sly common place efforts at surprises among them, but we heard of only one original April Fool. One of the girls prepared a package duly wrapped and stamped, to be issued with mail matter, which when the recipient opened, she found only ashes. We trust not ashes of Sodom.

A company of our girls were receiving clean aprons. To one was given an apron having several patches. Another girl surveying her exclaimed "Apache." The others caught the idea and the cry ran around the circle "Apache, Apache," (a patch oh!)

One of our pupils returned to his home writes to his teacher. "I guess Carlisle that licorice place—sweet place."

A band of our little girls were marching to their quarters from work. As the teacher stood

aside that they might pass to their rooms, one stepped forward and with earnest face and voice asked, "What would have been if Adam had obeyed God?" The question had evidently been preconcerted, as the whole group gathered round to hear the answer.

"Who buried George Washington?" is another query among our little ones.

One of our bright fine looking boys, tells this story of his experience in the country:

"Yesterday, when I came home from the field, a painter was painting the kitchen. When he saw me he opened his mouth and looked at me. Then he asked the lady if she was not afraid to have me around. She said 'No.' Then he said 'Well they must be getting tame down there.'"

Schools at Klamath Agency, Oregon.

By a letter from Mrs. Nickerson, wife of the Agent at Klamath Agency Oregon, we learn of two successful schools among the Indians at that Agency in good working order aggregating 82 in regular attendance. New buildings are going up which will accommodate 100 more. Mrs. Nickerson is anxious to improve the cookery of the rations issued by government, and says the only vegetable they are able to add to the limited variety of gov't rations is potatoes. These are raised at a point miles distant, and in limited quantities, because of the altitude. We have appealed to Miss Corson, of the N. Y. school of cookery on Mrs. Nickerson's behalf, but there may be those in the service similarly situated who can give valuable experience and information.

Our Sabbath School

The Sabbath School on the grounds is designed specially for our girls, as the several churches in town have asked the privilege of having classes of boys sent to their schools. A few of our smaller boys are in regular attendance here, and some of the young men who attend churches, whose Sabbath Schools meet in the afternoon, join our classes in the morning, thus securing a double course of instruction.

It has been thought best to take up a collection in our school each Sabbath, that the habit of giving for religious service may be formed by our pupils, and that they may not grow into the thought that they are always to be the recipients and never the donors. Our average attendance for the quarter ending March 31, was 140 and the amount contributed \$10.77.

April 21, 1883.

The plans have been sent from Washington to Lawrence for the new Indian industrial school. The building site, which was selected by Hon. Jno. D. Miles and Inspector Haworth consists of 300 acres of land lying south of Lawrence, and it is universally remarked by those who know, that a more desirable location could not have been chosen for the school. The erection of the building will be commenced without further delay, and when completed will be the largest Indian school in the United States, the capacity being 500 pupils.—*Cheyenne Transporter*.

This is very good. Now if 50 other schools of equal capacity are not only projected, but started at once in the various States, and then the agency and missionary school efforts at the different agencies are increased to four fold their present capacity, we shall speedily see the end of all Apache and other Indian wars, and not only of Indian wars, but of the care and trouble to our government of maintaining one people in our midst in order that they may be peculiar and picturesque. We add as contingency to the foregoing, that the schools shall all be made tributary to the common school systems of the States, into which as rapidly as they are made capable, all Indian children shall be distributed.

THE MORNING STAR.

EADLE KEATAH TOH.

Published Monthly in the Interests of Indian Education and Civilization.

INDIAN TRAINING SCHOOL, APRIL, 1883.

TERMS OF SUBSCRIPTION.

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

Our Visitors.

The M. E. Conference of Central Pennsylvania, with Bishop Simpson at its head, came on a special train March 16th, to visit Carlisle School. Their time was very short and they only glanced at the school and workshops; but a few moments in chapel, gave many of us the coveted pleasure of hearing a short speech from the venerable Bishop, and the children were charmed by being permitted to join in the mighty chorus that the stentorian voices of so many Methodist ministers could raise, in singing "Precious Name."

Maj. L. J. Miles, from the Osage Agency, looked in upon us on the 24th ultimo. He expressed himself well pleased with the appearance of the forty children he had sent to Carlisle, and says he would work with far greater hopes of good results, to induce parents to send their children to such a school as this, than to an agency school. Of the eighty there were left in the school at his agency when the company of forty were sent here, forty had died, and those who work with the remaining forty, labor under the usual depressing influences attending school among uncultivated Indians. Of those who came to us, none have died, and all are now in good health.

Agent Crissey and wife from the Sisseton Agency called the other day to look after their boys and girls. Maj. Crissey during his four years administration for the Sisseton Sioux, has been permitted to see them advancing rapidly toward self-support. They raised the past year 50,000 bushels of wheat and are desiring to have their lands in severalty. If they can continue under the care of one who is aiming at their elevation, they may soon be prepared to be merged in the civilized society by which they are surrounded.

Hon. A. G. Dow and wife of Randolph, N.Y., and their granddaughter Miss Louise Dow, relatives of Mrs. Capt. Pratt, having been on a trip to Florida, the Carolinas, and Virginia, took in Carlisle on their return to their home. The gentleman is a large land holder, and is therefore supposed to be a good judge of farms. He expressed himself as being much interested in our new purchase, and was specially impressed with the largeness of the work here as being so much greater than he had supposed.

On Friday, March 20th, Mrs. Wm. S. F. Scoville, of Pittsburg, Mr. Josiah Copley of East Liberty, Mrs. M. C. Wade of the Omaha Mission, Nebraska, and Miss Alice Fletcher scientist, came on a special car from Pittsburg, to spend some hours with the dwellers at Carlisle Barracks. The school rooms, work shops and other points of interest were visited during the day, and for the evening they were present at a little entertainment in the chapel. After various exercises by our pupils the visitors were called out and responded in short speeches. Miss Fletcher pressed upon the children the necessity of their working their way through life. Mrs. Wade expressed her pleasure in meeting so many Indian children in a place where they had so many advantages, and Mrs. Scoville told of her sympathetic interest in our boys and girls as a mother, telling them of her own child-

ren. She also said she and her friends had come from Pittsburg to Carlisle to learn something to help them appreciate the smoke and coal dust of their city which they so disliked. One of the Indian boys Harry Raven, Arapahoe, in an original speech on their recent visit to Pittsburg, had said, "The smoke of the city proved that its inhabitants were not lazy," and appealed to his school-mates to say if there was such a cloud of smoke in an Indian village.

The Rev. Wm. H. Miller, of Bryn Mawr, spent Sabbath the 15th inst., with us. His people having given him a vacation of six weeks, he is going to the Indian Territory, that he may see our nursing barbarians in their native state, and thus learn how more fully to sympathize with and labor for them. We hope he will be able to see many of our returned boys and girls and cheer them by his counsel and encouraging words.

Extracts from Letters Written by our Boys and Girls who have been Planted Out this Season.

William Fletcher a Cheyenne is aspiring to own a farm. He says:—"I think it is very good for me to learn all about farming. If I try hard to learn to farmer good and do everything right. I will have a farm some time when I grow to be a man."

Henry North an Arapahoe who went with Millie shows how he represents Carlisle by writing: "One man in Harrisburg asked me if we dont think we will forget our Indian language, and I answered that's what we are trying to do at Carlisle, to forget all Indian ways. The next morning Millie and I got up early and went right to work. I put on old clothes and white washed a fence and tied the grape vines on it so it would look nice. I think this is a very nice place, the people are very kind to us and the country looks nice."

Jennie Waupoose a Menomonee in writing of her work says:—"I never gave Mrs. Tomlinson any trouble yet. And I will never give her a trouble while I am here. I get up early in the morning about 6 o'clock when she gets up and I am trying to learn all I can. The other day Mrs. Tomlinson let me clean a chicken for dinner and she thought it will take me a long time to clean it, but it took me I guess about 1 or 2 minutes, Mr. Tomlinson said, ha! ha! she got it done and she said that I am quick, so I like to do that in every thing."

An Osage boy E. Gibson proves to us his desire to be useful in these words:

"Mr. Young he went to Bloomsburg, he did not give any job at all so I went the field, some manure out there and I thought going over see spread or not, I got there I see two heaps in there, so I get at done by minute, then come in the barn, I dont know what to do, bye and bye I see what I going to do, some manure wants out the field, so I went to the wagon-shed, I take one of the run out doors, I take the box out, put boards on ready for business. I went in the horse stable put on the harness I bring out horses hitch them to the wagon, I ride in the barn yard and load myself too, nobody helped me at all I done all myself all these jobs."

Henry Kendall a Pueblo writes: "When I asked you to send me some place I was very anxious to go out, but now I am here. Yesterday when I came I was very lonesome but today I did not feel very much. I think I will like it pretty well in a few days. Because the man and the lady that are with me are very kind to me and the man don't swear and he don't chew tobacco. This morning he showed me the wood piles that I had to fight to-day

but I done one and half before dinner and after dinner we went out in the garden and plow it first and made lines. Then he showed me how to use the machine and how to hold it, he put some seeds in the box of the machine and put me in the rows, and before an hour I was done with the rows, and a man came to the fence to see me how I worked, just I thought perhaps he wanted a boy, but he did not say anything."

Millie McIntosh a Creek girl who has gone to Orwigsburg writes: "I thought I would write a letter to you to-night. I was thinking of Carlisle all day to-day. I like this place very well but the first night I was here I could not go to sleep, I just think about the girls. I felt very lonesome because there was no other Indian girl or boy in this county except Henry, Kisseta and I, but now I am used to the place so I like to stay here. I like to work very much. The first day I was here in early morning I milked the cows, then after breakfast I wash the dishes first, then I washed the clothes and afternoon Mrs. Keller's daughter and I ironed the clothes. I never talk any Indian yet. One lady here asked me to say water for her in my language but I told her I don't want to talk Indian but she told me to say just one word but I thought one word is disobeying you so I did not. I think to myself I don't want to disobey Capt. Pratt for anything, in the Bible it says obedience is better than sacrifice."

Letters from Our Boys.

CHEYENNE MISSION,

DARLINGTON, IND. TERR. April 6, 1883.

MY DEAR FRIEND CAPT. PRATT:—It is very long since I not written any to you, so this afternoon I am thinking about you, and try to write a letter to you. Since we came back home we had been in very good health, but sometimes we get little headache or chills. I came back home I told my teacher that I might go to school at Mission again and so here I am. Four years ago I was not able to write or read the reason is this, because we did not had good teachers at that time as we have them now. This is the way I thought now I wish we had as good teachers in four years ago, so we can learn more and more etc. This year I am trying very hard to act like a man toward every body, sometimes I forgot what I am doing, so I try again that helps me a great deal in the good way. I try to do always what my teacher tells me what is best for me to do. You know I am getting tired of our Indian ways and take up a new better way. Also some of our Indian friend have began to take up the same way. I have seen my cousin Star working for Agent Miles every day, earning some money for his own living. The other Florida boys are just the same. Six or five weeks ago some of our girls went way to school at West Branch Iowa. That is all I can tell you. Will you please Captain excuse mistakes that I made in my letter? Give my love to your children. Good-bye.

From Your Friend,
DARLINGTON AINSWORTH.

CAPT. PRATT, DEAR SIR: I am going to send you a very letter this time, let you know what I try to do, and I have tried hard to work and to study my lesson every day, and also I had try hard to speak the English language and to try hard to school. Dear Capt. Pratt I am a great wishing to go out in country. And am anxious to learn to be a farmer so I can learn little more English language, that is the reason I would like to go out there. I am very anxious to know about what you have to say about it. This is all for this morning, I remain as ever your friend.

LITTLE BAR,

guard it jealously, as they have earned it fairly, and speedy punishment follows upon the heels of the few offences committed."

Dr. Edward Painter is on the record as agent for the Omahas in 1869. He expresses satisfaction at finding his charge so "orderly, peaceable and sober, their freedom from strong drink being specially worthy of note." As this is the first report of an agent acting under "The Peace Policy of Grant," and is made by a gentleman belonging to the Society of Friends, the Northern Superintendency having been given to that Society as their field of labor, it is specially noteworthy, that persons of so high ideas of order and sobriety as belong to the Friends, could make so favorable a report of a tribe of Indians on first taking charge of them. He proceeds to say that as by treaty stipulation the Omahas were to have 160 acres assigned to each head of a family and 40 acres to each unmarried man, he had arranged for that allotment soon after his arrival, and it was nearly completed. They were yet busy building houses. The report of the teacher, Rev. William Hamilton, showed some discouragement, as there were unkindly relations existing between him and some members of the tribe, a division in which the former agent had taken side with one of the disaffected parties, and the influence had been detrimental to the school. By request of a part of the tribe the assistance which government had previously given the school had been withheld thus crippling their efforts. The agent spoke of the school as doing credit to the teachers, nearly all the children speaking English.

In 1870 Dr. Painter, still with the Omahas, says their interest in agriculture has increased since the allotment of their lands—much had been fenced, four miles of panel fence having been made on the different farms. Building was progressing and they were making brick for cellar walls and foundations for houses, the work at the kilns being mostly done by Indians. Five young Omahas, members of the mission school, had erected a school building capable of accommodating 50 pupils, and all even the chiefs were learning to work, chopping the wood and plowing the ground, instead of leaving the women to prepare fuel and dig up earth with a hoe. A day school was in operation with 76 on the roll and an average attendance of 31, but the children had gone out with their parents on the hunt at the time of the writing of the report. Object teaching was recommended as being the best system of instruction especially for the Indians.

In 1871 Maj. Painter says of the Omahas, that they are still making progress, but a failure on the part of Congress to pass a bill permitting them to sell a portion of their land to obtain funds for building and other purposes, was retarding their work, and he feared the people would become discouraged and relapse into their former indolent habits. Two new day schools had been opened, which had an average attendance of 50 pupils. These were learning to write the English language, but showed a great aversion to speaking it as they were very sensitive about making mistakes.

In 1872 the same agent says, polygamy, card-playing and intemperance are decreasing; the men continue to work and they do not kill their cattle for meat, though they are obliged to abstain from animal food most of the year on account of poverty. The day schools were still in progress and visitors were surprised at the brightness of the scholars and the readiness with which they answered questions.

In 1873 Dr. Painter being about to retire from his position among the Omahas, in making his fifth annual report, states that the building of houses among his people had been retarded for lack of funds, and the ground had not been worked to so great an extent as formerly for want of plows. The land they were willing to sell for the purpose of procuring funds, found no purchasers, and the Indians not understanding the treatment they were receiving wanted to go to Washington to see their 'Great Father.' A new school house and also a house for a teacher were in process of construction, and as soon as completed there would be facilities for the education of all the children of the tribe of proper school age.

H.F. Gillingham as agent for the Omahas reports a decrease of 50 in 1874, on account of the measles among them which had proved very fatal. All the land that was broken had been cultivated that season, about 1,300 acres; 1,000 in corn and the rest in wheat.

Maj. Gillingham in 1875 says the Omahas number 1,005. There is little sickness among them, they have cultivated the same number of acres in corn as last year and 500 in wheat.

They had an Industrial School but when he saw the interest the parents took in sending their children to school and remembered that "the child is the educator of the parent" he had concluded it was better to use the funds in sustaining day schools.

In 1876 Agent Gillingham having resigned his office, says of his charge they have entirely deserted their villages and all live in houses. They have two day schools well attended, had raised about 6,000 bushels of wheat that season, 35,000 bushels of corn, 1,000 of oats, 1,500 of potatoes, 200 of turnips and of beans and onions 500 bushels. They number 1027, a gain of 22 over the previous years. He recommends abolishing the chieftainships as he finds it better to treat with the people.

Jacob Vore having taken charge of the Omahas says of them in 1877 that the grasshoppers having destroyed much of their crops they made it an excuse for going on a winter hunt, but returning poorer than they went, as they were unsuccessful, they seemed to be more thoroughly convinced than before that they must abandon the chase. Though their ponies were much exhausted by their trip, they returned to the cultivation of the soil with fresh vigor and though the grasshoppers injured their crops somewhat, they had raised enough for home consumption.

The tribe were in trouble with regard to the chieftainship, and Maj. Vore strongly recommended the dissolving the tribal relation. He reported the day school as doing well but thought "Less black board work and more English" advisable as few of the scholars speak English intelligibly. He also says there is a mission school on the reservation where he "believes" Sabbath Service is held, but after months of residence there does not seem to know.

In 1878 Maj. Vore saw an increased intelligence among his people, and the children were speaking more English, whether in consequence of renewed efforts on the part of their teachers or because he was becoming better acquainted with them he does not mention. He speaks of the hindrance to their progress on account of the continual change of agents.

In 1879 Mr. Howard White appears as their Agent and reports the consolidation of the Omaha and Winnebago Agencies; thus enabling their Agent to redress the wrongs which the Omahas had suffered at the hands of the Winnebagos during the ten years of their living near them.

As the Omahas had given little attention to stock raising, Agent White had distributed 1000 two year old heifers among them, and as all did not yet possess houses he proposed an allowance from government to aid in their erection so all should possess a home.

In 1880 Howard White having left the Omahas without making his report, Arthur Edwards has taken his place, but says nothing new of the people. He had learned that there was a mission school on the reservation with an attendance of 30 pupils.

In 1881 Agent Edwards says the wheat crop of the Omahas is a failure and had been for the two previous years and as it was thought by experienced farmers that their lands were not adapted to wheat culture, he judged it best that they turn their attention to stock raising as their reservation is one great meadow.

The report for the Omahas in 1882 made by Geo. W. Wilkinson as agent speaks of them as advancing in civilization, desiring to stay at home and cultivate their lands and adds that much of advancement of this people is due to the efforts of the missionaries of the Presbyterian Board.

A MODOC STORY.

Once upon a time my tribe lived by the side of a river, where I often times used to go swimming, but one day I neglected to go and since then, I have never been there, I will tell you why this was. We were all right that morning and my father went hunting before he got his breakfast. When the sun was well up, about ten o'clock perhaps, a strange looking man mounted upon a horse stood by our tent. He asked for my father, my brother told him that he went hunting. This man was a soldier, and as we looked toward our nearest neighbor, we were frightened to see the armed soldiers, looking farther on we could see at every house there stood a horse, and on that horse there sat a soldier. On the other side of the river a gun went off just as soon as the soldiers heard the noise, they too fired and shot every one of them, right one after the other. Just as the one at our house put his hand on his gun and

lifted it, we were watching very closely, my brother, started for the door, but before he got inside, the soldier shot after him and nearly broke his back, then started his horse at full speed. As soon as the soldiers left, all the Indians got ready and followed them, men, women and children all started off. The sun was going very fast through the sky. My father could not be seen any where. Away late in the evening he came to where we were all getting ready for the night, hardly one slept, looking for the soldiers. Early the next morning, the Indians were scattered again, some went to their homes and some went about destroying the farmers buildings. One white man came to our place and begged to be saved, but instead of doing that, one of the Indian men shot him. Though he was shot he ran asking some one to keep him from being killed, but he was pursued and brought to the ground. The Indians went on killing every one they met till finally they saw the soldiers camp. Soon after I found myself in a cave where my father had placed mother and I, and where we stayed till night came, when the Indians were ready for the war dance they were going to have. My tribe was now in a very bad condition for they had nothing to eat except what they could get from the soldiers, and no water till they went and got some ice from the mountain and melted it. It was soon very cold weather and the Indians had to give up. The soldiers put them inside a high fence. The doctor come night and day to see if any body was sick. The soldier guards were placed around the fence, and my father and Capt. Jack, were put in irons and sent to a "lockup," till they were executed. After that my tribe were taken to the Indian Territory, where I hope they will remain. ADAM MCCARTY.

Excerpts from the "Cheyenne Transporter."

The Indian appropriation bill provides an item of five thousand dollars for the removal of the Northern Cheyennes now on this reservation to a more congenial climate and more favorable location at some northern Agency. These Indians have never been content at this Agency, and have always been the disturbing element among the Cheyennes and Arapahoes, and it is expected that their removal north again will tend to leave our Indians in a more settled condition.

A Delegation of eight young girls from this Agency, four Cheyennes and four Arapahoes, were sent last week in care of A. P. Hutchison and Miss Maud McIntyre, to the new industrial school for Indian girls, recently started by the government at West Branch, Iowa. This new venture, which is very praiseworthy in its object to deal solely with Indian girls over the age of fourteen, is in charge of Benjamin Miles, Esq., a cousin of our Agent. The school has capacity for fifty pupils, and we predict it will soon make its mark in the good cause. Twelve pupils were sent from the Osage Agency.

John Miles and R. B. Hayes, two of our Cheyenne boys, are working for Williams & Co., at Red Fork. John received two packages of valuables from his friends of the Presbyterian church in Carlisle, Pa.

Robert Burns, one of our Cheyenne boys, is at school at Ft. Wayne, Ind. His letters and monthly reports show marked improvement. He is also learning economy. The Y. M. C. A., of which he is a member, purchased some new books, and each member paid ten cents into the treasury to pay for them. Robert's pocket money was getting a little short, and in a letter to Miss Anna Hamilton he explains the matter in the following very nice manner: "I don't know what I shall do to give the ten cents for the books. I have not that much. I have five cents and it will be destroyed by the three cent stamp which I will put on this letter, and then I will have only two cents." Robert, besides attending to his school work, earns some money on Saturdays and during vacation by working.

The boys mentioned in these excerpts, Thomas Bear Robe, John Miles, R. B. Hayes and Robert Burns, have all been members of Carlisle School and it is pleasant to see their names mentioned thus honorably.

We wish to extend our congratulation to those who have been interested in establishing the school, West Branch and shall always be interested to learn of the success of the enterprise.