

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. IV.

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

NO 1.

INDIAN EDUCATION.

A Letter from the Honorable the Secretary of the Interior.

The following letter from the Honorable the Secretary of the Interior, in reference to educational matters, and particularly the education of the Indian, was read at the National Educational Convention, Ocean Grove, on the 11th:

DEPARTMENT OF THE INTERIOR,
WASHINGTON, July 14, 1883.

J. C. HARTZELL, D.D., Ocean Grove, N. J.:

DEAR SIR:—I regret that I am not able to accept your kind invitation to attend the meeting of the "National Educational Assembly" to be held at Ocean Grove in August. You especially invite my attention to what you designate as "Our Indian Day." By this I infer you have devoted one day to the consideration of the "Indian question," and you will doubtless consider the subject of Indian education as well as that of making them citizens, securing for them homes, etc.

I think it may be assumed that it has been fully demonstrated that the Indian can be educated. I do not think this can be seriously questioned by any one who has given this subject the attention that its importance demands. With the education of the Indian in a great degree our responsibility with reference to him is at an end. An educated Indian is a civilized man, and as capable of taking care of himself, as the great majority of the civilized people of the world. I do not intend by the term education to be confined to mere book knowledge. That education is the best for man that enables him to take the best care of himself, and to provide the most liberally for his mental, moral and physical wants. The Indian has much to learn; he must be taught many things his civilized neighbor acquires in his infancy by his associations, if he does not inherit them from his civilized and enlightened parents. If the Indian mind is largely a blank, it readily takes the impressions sought to be stamped on it, whether the lessons are intellectual or physical. His moral perceptions are not as sensitive as his mental. The number of successful Indian schools now under the control of the Interior Department, the almost universal demand that comes up from Indians all over the country for such school facilities, is most encouraging to the friends of Indian education, to those who see through the means of manual labor schools the solution of the Indian problem that has so vexed the philanthropic during the last two hundred years. If a sufficient number of manual labor schools can be established to give to each youth the advantages of from three to five years of schooling, the next generation will hear nothing of this difficult problem, and we may leave the Indian to care for himself as his white neighbors do. During the last year, schools have been established at Lawrence, Kansas; Genoa, Nebraska; and Chilocco, Indian Territory; all to be conducted on the plan of those at Carlisle, Hampton and Forest Grove. It is expected that these schools will provide for the education of about six or seven hundred children. About 450 will be placed in manual labor schools in various States, to become the asso-

ciates of white children of their own age. There will be in all the manual labor schools about 2,464 children, and at the agency schools about 1,820, and at boarding schools about 1,971, making a total in school of 6,255. out of school population of nearly 40,000. The agency schools are not regularly attended, and the children derive but little benefit therefrom. The number of children that may be put in manual labor schools, is limited only by the provision made for their support. If Congress will increase the appropriation for that purpose, the Department will find no difficulty in securing the attendance of the children. But with the present appropriation it is impossible to materially increase the number of children in school. I desire to call your attention to a portion of my report for the fiscal year 1882:

"With liberal appropriations it is quite possible to provide for the education of 10,000 Indian youths in manual labor schools during the fiscal year 1884, and at least twice that number during the fiscal year 1885.

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

10,000 children, fiscal year 1884, computing the cost at \$250 each.....	\$2,500,000
20,000 children, fiscal year 1885, at \$200 each.....	4,000,000
25,000 children, fiscal year 1886, at \$200 each.....	5,000,000
30,000 children, fiscal year 1887, at \$200 each.....	6,000,000
25,000 children, fiscal year 1888, at \$200 each.....	5,000,000

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

"At the close of the fiscal year 1887, 10,000 children, having completed their school course, can be discharged, leaving with the 5,000 to be added for the fiscal year 1888, 25,000. Ten thousand of these may be discharged at the end of the fiscal year, 1888, leaving with the addition of 5,000, 20,000 for the fiscal year 1889: and every year thereafter one-fourth of the whole number may be discharged and the like number added. Thus, at the end of the fiscal year 1888, there will have been discharged 20,000 children, who will be able to care for and support themselves; and the total expense of the education of this number with those remaining in school will not exceed \$22,500,000, or about two thirds of the amount of money expended for the suppression of Indian hostilities during the years 1864 and 1865.

"Since 1872, a period of only ten years, the cost of Indian hostilities and military protection against the Indian is estimated by the military authorities at \$223,891,264.50, or an annual expense of \$22,389,126.45. To this must be added the yearly appropriation for subsistence, which averages five millions a year. To

this must also be added the loss of life and the horrors of an Indian war, only to be understood by those who have had the misfortune to be participants in or witnesses of them. This cannot be computed in dollars, but ought to be considered in determining the policy of the Government in its dealing with the Indians.

"It is useless to attempt the civilization of the Indian through the agency of schools, unless a large number of children, certainly not less than one-half the total number, can have the benefit of such schools, and even then it is not wise to depend wholly on that agency. The children on returning to their homes should have some encouragement and support."

To meet this demand, not made without careful consideration, Congress appropriated about seven hundred thousand dollars. It is apparent then, that the last Congress did not intend to accept the suggestions in the report just cited, and that unless the friends of Indian education make a determined effort, the Government will go on in the future as in the past, partially educating a small number of children, to be returned to their parents to be surrounded by ignorance and vice, against which they will be unable to stand, and they will soon return to the original state of savagery. If we put 5 per cent. of the Indian youths in school, and return them at the end of three or four years to the tribe, they will be unable to withstand the evil influences that surround them, and they will make no impression on their heathenish associates. But if, on the other hand, the Government will educate 30 or 40 per cent. of the children, the minority with their superior knowledge, having enough associates to form their own society, will conquer and subdue the greater number of ignorant youths. The time has come when this work can be well and cheaply done. The Indian is ready and willing to receive civilization at our hands, in the only way he ever will, that is through labor and education. He cannot and ought not to be supported as a pauper. He must accept civilization and become a producer among men, or disappear as a race.

Should the Government withdraw its protection and aid from the Indian, he would soon disappear. This protection and aid costs many millions of dollars each year, and if we continue in the way we have for many years past the civilization of the Indian is in the very distant future. Economy as well as humanity requires that an effort should be made by all good citizens to secure a liberal appropriation for their education.

May I hope to secure the active co-operation of the National Educational Assembly in this great work? I do not believe the Assembly can engage in a work that will be of more lasting benefit to the human race than this. I would not, however, have you to think I am so much interested in the cause of Indian education, which has been specially entrusted to my care, that I have lost sight of the necessity for greater facilities for the education of other than Indian children. I can but repeat in substance what I have said before in the Senate, as well as in my annual report, that "the Nation has duties to perform in this regard as well as powers to exercise;" and I trust the day is not far distant when the National Government will extend to the States unable or unwilling to provide suitable school facilities, such generous aid as shall encourage and strengthen the State government to greater exertion in the cause of general education. In all your efforts in this direction, you have my hearty sympathy and support.

Very respectfully,

H. M. TELLER.

THE MORNING STAR.

EADLE KEATAH TOH.

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INDIAN SCHOOL, AUGUST, 1883.

Address of Capt. Pratt, before the National Educational Convention at Ocean Grove, N. J., August 11, 1883.

"INDIAN CIVILIZATION A SUCCESS" is the theme given to me by the directors of this assembly. I am not instructed to argue for or against. Following my own inclination, based upon experience in Indian work, I shall say that Indian civilization is not a success. The Negro race occupied our attention yesterday. Comparing their condition, their rights and privileges, their numbers, and the position to which many of them have attained in the country with their condition before they came to this country, two hundred and fifty years ago, it is evident we have an example to guide us in forming a conclusion in regard to our Indians.

The Negroes are in the country seven millions strong. Their ancestors came from the other side of the globe, and from a condition as purely savage as that of our Indians, either present or past. They are to-day politically a part of us, our equals. And, in the short space since their freedom began, they have produced senators and representatives, governors, professional men, lawyers, educators, clergymen etc., worthy to stand upon the platform with those of our own race in the same profession. We have in the country 260,000 Indians, or about one twenty-seventh as many people as there are of the colored race. We find among us but few advanced examples of the red race at all equal to them; and they have no like disposition to claim citizenship or equality in the country. The Indians, in fact, have not become in any considerable numbers educated, industrious, self-supporting, or Christian. There must be strong reasons for the condition of advancement of these seven millions of blacks, and for the lack of advancement of these 260,000 Indians. I find these reasons in the greed of the white man. Greed made the negro property, and brought him into the country as an article of commerce; scattered him over the land, and placed him under individual civilizing influences. Because he was property it was policy to increase his industrial capacity, to multiply his numbers, to make him forget his own tongue and learn that of the country; and so, having many teachers, he speedily learned to meet the demands of his new situation, and extended his value rapidly.

On the contrary, the Indian had nothing of this value in him. He would not submit to slavery; he gave up his life first. Finding enslavement impracticable, the white man sought after that which the Indian had which was valuable, and found in the lands he possessed all the commercial value to be derived from him. To get these it was necessary to drive out and destroy the owner, to resort to the cunning arts and cheats of trade. And by the many devices the white man possessed, because of his education, he did wrest from him the lands he possessed, until to-day he has temporary right only to much less than the one-hundredth part of his former possessions. That which the white man has gained is the rich, valuable part; while that which remains in the hands of the Indian is mainly of the poorest.

No association with our higher and better life has been in any considerable degree allowed to the Indian. He has been driven back upon himself, and by all our course of treatment forced to compact against us. It is a very strange condition that of all the nations and tribes upon this great earth, all are invited to enter into and become a part of the people of this country, except the original inhabitant. The Chinaman, the Japanese, and even the Hottentot is welcome, and finds a home wherever he will. But the Indian is corralled and imprisoned upon his reservation, and forcibly held aloof from the associations which alone would elevate and civilize him. He meets with no welcome, no invitation to stay outside of this prison life. The negro is welcome everywhere. He finds in most of our public schools abun-

dant opportunity for his higher development. He is at rest, at peace in the land.

I am to-day introduced to you by a black man whom we are all glad to welcome among us and listen to, because of his evident culture and refinement. There is no reservation for him. He is not told he must go back and live with his people. But my Indian boys, sitting here, are told by every sentiment, governmental, individual, Christian or other, that they must go back to their reservation—to their people. This is the curse, this is the oppression that bars the way of Indian progress in civilization; and so hard does it bear upon them, that I say to my boys at Carlisle, when you have enough English to understand us; when you have sufficient knowledge of some industry to enable you to stand among us, my advice to you is to take ship, go to sea, and come into the country by the way of Castle Garden. Then you can bide where you will. None will hinder. Then you may be men among us. Then you may feel that the country is yours, that the whole world is yours. I say to them, if you cannot get in in this way, then when you start for home, go by way of sunrise, and you will see much people and many nations, and you may find a better freedom in some other country. If you do not, when you arrive at your own homes after having passed around the earth, you will have gained much knowledge and more courage to claim the rights of men, even in America.

Unless we admit our Indians to fullest liberty and opportunity, we shall continue to fail in our work for and duty towards them, and they will remain savages among us and a blot upon our history.

We have tried the reservation principle from the beginning. We have tried the processes of building up and developing our Indians as a separate and a peculiar people. And what is the result? We have in this our own free and Christian America to-day in almost all of our large tribes a condition of ignorance and savagery pitiful, disgraceful, shameful to look upon. Only a few days since, the public mind was tortured by statements in the newspapers of the degrading practices of the Sioux Indians at their medicine dance, and of other barbarous and heathenish customs of the Cheyennes, the Zunis and other tribes.

We have tried the system of reservation education, of mission education at the agencies and in the tribes. We have even tried a system of creating a written language for different tribes, and the results prove only failure.

Where is Eliot's bible to-day? What good is it doing? It is simply a literary curiosity; with only one man in the whole world who claims the distinguished honor of being able to read it.

We do not try to continue our German brothers, our Irish brothers, our French brothers, our Italian brothers as Germans, Irish, French or Italians in this country. O, no! If we did we should have in America a German empire, or a French republic.

We have established systems of schools which make all these foreign tongues English speaking and American.

We do not compel the Germans and other emigrants to locate in one particular place in our country. When they reach the great door-way at New York, they have only to express their desire to go here or there, and they are speedily forwarded to their destination. By every means possible we endeavor to make their interests one with ours. We teach them to revere and respect the old flag; and they do, and fight for it. But these Indian peoples are held off; are told by every influence we bring to bear upon them that they are not of us. They must remain as Sioux, as Cheyennes, as Comanches, etc. And so all their ambitions, all their desires are bounded by tribal interests. Educated in their tribal schools upon their reservations, those of them who reach the highest development, desire nothing more than to remain as Indians of their own tribes. Our Choctaws, Chickasaws, Creeks and Cherokees, whom we call civilized, have no desire to be anything else but Choctaws, Chickasaws, Creeks and Cherokees. The same course of treatment shows like results with the Senecas, Tuscaroras and other tribes in the great Empire state. Their education is so managed that to be an American and a citizen of the whole country does not come within the limit of their inclinations or aspirations.

What is the cure for this condition of the Indian? In my judgment it is to be found in the establishment of a general system of education, reaching every Indian child of school age, and

so arranged as to bring the subject as quickly and for the longest time possible into personal contact with the masses of our own children.

Over in Pennsylvania, years ago, they had German schools and English schools, and the public school fund of the state was distributed with reference to these different kinds of schools. It was apparent after years of this system, that they were educating a mass of people inimical to the best interests of the other masses. On all political and social schemes of advancement, the Germans went in a body. Thad. Stevens and other statesmen looked upon this dangerous course, and changed it; and the public school funds have since been disbursed to the schools of the state, without reference to language. And so these language lines have about disappeared, and there is a better state of things, because individuals know better and understand better the questions upon which they are called to express opinions.

Now, in our Indian work, if we want to be completely successful, we must go forward to a system that will bring our Indian children into the common schools of the country. I believe in Indian schools at the agencies. I believe in mission schools at the agencies. But I believe in them only as the merest stepping-stones, the small beginnings that will start to a reaching after better things.

We must have schools away from Indian reservations, plenty of them; but these should be only tentative, additional stepping-stones, higher in the scale than the agency schools, but still far below the top. Our Indian children must be educated into the capacity and the courage to go out from these schools, from all these schools into our schools and into our life. Then shall they have many teachers. Then will they learn, by comparing their own strength, physical, mental and moral with our race, just what they lack. Then will they become ambitious to be of us, to succeed as well as we do. Then will they learn that the world is theirs; and that all the good of it their trained capacity will enable them to grasp, is theirs as well as ours.

Ethnologists may tell us that it is impossible to change a people, except through generations and centuries of gradual development. This may have been true in the primitive ages when all around was darkness, but it is not true in the light and under the powerful influences of our civilization in this 19th century. I know nothing of their theories and abstractions. My deductions are from practical and not theoretical knowledge. This knowledge is full enough to show me that all our Indians need is broad and enlarged liberty of opportunity and training to make them, within the short space of a few years, a perfectly acceptable part of our population, and to remove them from a condition of dependence, pauperism and crime, to a truly civilized condition.

We are made to blush with shame at many of the wrongs, we have as a nation, committed against the Indians. Many of these wrongs could never have been committed but for the ignorance of the Indian. To continue him in a state of ignorance invites further wrong. I say to you what I do know, that two years, under proper training, is enough to give to a young Indian a sufficient knowledge of the English language, sufficient intelligence and sufficient industrial capacity to enable him to make himself acceptable, and even self-supporting as a part of our agricultural population;—aye, and properly trained, he will have the desire to do it. With this two years start he may be accepted in a farmer's family, and earn enough to pay for his own clothing and food, and secure to himself the advantages of our public school system. I have tried it in hundreds of cases, and in nineteen-twentieths of them have found it a success. The Indian is capable of acquiring a knowledge of any ordinary civilized industry. With the same advantages, he may be a carpenter, blacksmith, or farmer, by the side of his white brother; but he need not stop with these, he may occupy an honorable place in any professional life. We are very careful in our own civilization to bring to bear upon all our growing youth industrial and educational influences. Why not the same for the Indian children?

The government has charge of our Indians. It is great, powerful and rich; and it parades before us, as it has here to-day, figures to show what it is doing for the Indians committed to its care. They are so stated as to make us believe that about all is being done that can be or ought to be done. It tells us that ten thousand

children are to be provided with schools next year; but says little or nothing about the forty thousand who are left out of schools. Fifty thousand Indian children are about all we have. Fifty thousand Indian children growing forward from agency and mission schools at the agencies, to Indian Industrial schools in the midst of our better civilization; and from all these into our own schools, with as much industrial training, and contact with our industrial systems as possible, will speedily accomplish the civilization of our Indians. We must not stop content with any number short of the whole.

In working forward to this, there need be no further robbery of the Indian. If we should pay him for his remaining surplus lands what we would pay any other owner, it would give all the means needed for the education of all the children, and still leave to every individual Indian as many acres as he may need to begin life with. This method of covering the expense is only contingent, and presumes on the continued repudiation by the government of its educational treaty agreements with many of the tribes.

We have no hesitation in breaking up the tribes of Europe and inviting them to become American. Why should we hesitate at the breaking up of our Indian tribes and in extending to them the same invitation? If we can fairly and honestly show to the Indian that his greatest advantage lies in losing his identity as a Sioux, a Ute, or a Creek, and becoming an American citizen, he is sensible enough to do it, and that is the end.

"It is Folly to say that the Indian is Lazy."

Rev. C. L. Hall, a missionary of long experience among the northern Indians, closes a letter written for publication from Ft. Berthold, D. T., as follows:

"Here is the great need of the Indian—to be set at work. He is willing, but unable to direct himself. To give him directions and instructions means a present increased outlay by Government. Instead of this appropriations are being cut down. It is folly to say that the Indian is lazy, and deserves to starve if he does not work. What is he to work at? We have isolated him, so that he cannot leave his reservation without a permit. We have driven him off from contact with the civilization which gives other poor and dependent persons work and direction, and we cannot say, 'starve or work,' because we keep him from working. This long winter, there has been very little the Indians could do here to earn any money, though they have been willing to work hard, and there were a dozen willing to do any little job that offered. Many, having no other employment, wanted to hunt, but the Government would not let the trader sell them any fixed ammunition, so that in every way they are isolated and shut in to idleness and the cultivation of vices."

"The missionary force of the country cries to Congress to break down the barrier between the races; to give us the severalty bill and law for Indians, and to give sufficient appropriations—not to feed them—but for the industrial education of old and young. Private benevolence is wasting its efforts for the want of public justice."

THE admirable letter of the Honorable, the Secretary of the Interior, printed on our first page, will be read with interest by all who would inquire into the subject of Indian Education.

THE Authorities of Beloit College, Wis., have agreed to undertake the education and industrial training of twenty Indian youths at their Institution. This is at it should be. Let us multiply, as rapidly as possible, these opportunities where the Indian youth are educated in schools with our own youth, until purely Indian schools are no longer needed. It is creditable to the manufacturers of Beloit that they have agreed to undertake the industrial training.

GEN. CLINTON B. FISK and Gen. Whittlesey, members of the Board of Indian Commissioners, visited the Creek country as Peace Commissioners, at the request of the Department of Indian Affairs, and the rival factions warring with each other for some months past have become reconciled.

Gen. Whittlesey expressed himself highly pleased with Miss A. M. Robertson's stenographic report of the proceedings of the Commission and of the closing speeches. His testimony was, "It is word for word."—*Ind. Journal.*

SCHOOL ITEMS

Miss Semple returned from Texas on the 4th.

The MORNING STAR begins its Fourth Year this issue.

On the 28th, Frank Twist, Sioux, went home to pay a short visit.

The recent rains have helped forward the corn and potato crops.

We have a new teacher this year. Miss Coats from Wellsville, N. Y.

Jasper, a Cheyenne, returned sick, on the 15th, from farm work in Bucks county.

Mr. Grant Richard, a stenographer from Washington, is now helping in the office.

In asking to have P. O. address changed, subscribers should state the former address.

The SCHOOL NEWS and MORNING STAR are now, and henceforth will be, one and the same.

On account of ill health, Peter Charko, Comanche, returned to his home in Indian Territory.

Rev. Mr. Frissell, Pastor of the Hampton Institute church, Hampton, Va., paid us a pleasant visit.

An X marked on the outside wrapper or on the paper itself shows that the time of subscription has expired.

Our band helped furnish music at the National Educational Convention, Ocean Grove, on the 10th, 11th, and 13th.

Mr. and Mrs. Chambers, of St. Louis, are visiting Capt. and Mrs. Pratt. Mrs. Chambers is a sister of Mrs. Pratt.

The other day one of the horses hitched to Capt. Pratt's carriage, ran around the grounds and against a tree, badly crippling the carriage.

Mr. Miller and the farm boys have been threshing the wheat, and making a wire fence along that side of the farm which fronts on the Conodoguinet.

Rev. Dr. Lippincott, who has served us so well as chaplain for three years past, has accepted the position of Chancellor of the University of Kansas, and has gone to his new field.

Our Indian boys have been badly attacked with the base ball malady, and for some time past, competing nines have been contesting every evening on our ball ground. Go ahead, boys! It will do you good.

Mr. Jordan and the boys have about finished giving the inside of our buildings the usual coat of Army paint, i. e. white-wash. The girls have been cleaning the school rooms and preparations are being made for the opening of our school year on the 3rd of September.

A few of our Cheyenne, Arapahoe, Kiowa, Comanche, Pueblo and Sioux pupils, who have been with us three years, return to their homes next month. Quite a number who have finished their term, have secured their parents' consent and are going to remain because they want a better education.

Van Horn, one of our Cheyenne boys out on a farm during the summer, while playing with some other boys about a horse power got his fingers caught in the cog-wheels and badly mashed. He returned to school, and Dr. Given found it necessary to amputate the middle finger below the second joint.

Manuelito Chou, recently one of our pupils from the Navajoes of Arizona, died at his home a few days since. His father is one the chiefs of the Navajoes, and demands the return of all the Navajo boys at our school. Manuelito Chiquito, a half-brother now at the school, thinks his father does not understand, and wants to go home for one month to talk to him and tell him all about the school and the whites. He leaves in a few days.

ITEMS FROM CAMP

Mr. Campbell, with eighty boys, has been in camp at Pine Grove during the month, and offers the following historical items:

—Huckleberry pie has been our chief delight.
—We are encamped about one half mile north of Pine Grove Iron Furnace, on high ground.

—Mosquitoes are slightly troublesome. As one of the boys expressed it, "They make me look all white."

—The boys look incredulous when told that when they take a drink of water they are drinking some iron.

—Our water facilities are good. Tom's river and an excellent spring are only a few feet from our kitchen fires.

—Every Sunday evening we hold a camp service, but when they have service in the church about a half mile away we attend there.

—The boy's visit the Pine Grove Park on picnic days, when they amuse the picnickers by hitting their pennies and nickles as fast as they put them up. Cakes, candy, peanuts, soda water etc., suffer in consequence.

—The boys have only to say "snake" for Charlie Navajo to drop everything and run. We killed a large rattle-snake, eleven years old, near camp.

—The bow and arrow have become universally popular with the young native of Pine Grove, and the manufacturing skill of our boys has been highly in demand, to their advantage in gaining considerable pocket money.

—Clarence Three Stars caught an eel two and a half feet long. He threw it in the bushes and said "snake," but Louis Big Horse went after it and brought it, in triumph, to our cooks. Nez Perce, James Porter, however, does not like a good eel for dinner.

—Charlie is our chief cook; Washehe, First Assistant; Ed. Hadley, Abram Platt and Preston also help about the kitchen. Charlie tests his coffee by catching the aroma in the hollow of his hand and smelling it. If it is all right, "Good," and off it comes.

—About a quarter of a mile from camp is a house (15x15) where they have ten little children. Shortly after our arrival the poor mother wondered, "How long are the Indians going to stay here?" The children would not go out of the house for fear of their scalps. Now they may be seen fighting sham battles with their bows and arrows.

—Our boys pick berries nearly every morning. Clarke, Jimmy McCloskey, Ben Damon, Abe Somers and Calvin are our best pickers. While little Moses, Ellwood, Pollock and Co. can't get the berries any further than their mouths. They "can't find any," but when asked to open their mouths and put out their tongues they have nothing to say.

LATER:—The campers have returned looking well and happy.

Photographs.

All Photographs of our pupils, school buildings and the visiting chiefs are kept on sale by the MORNING STAR office. We hope in this way to help pay the expense of keeping up our paper, and to spread an interest in Indian educational work.

The following from the "Report of a visit to pupils on farms in Columbia county," was over looked in the "make up" of the fourth page:

C. E. is not doing as well as he should. He has been disobedient and stubborn a few times, and occasionally shows a disposition of unwillingness to be directed in his work, saying, "I know how. I know all about it." Still, Mr. R. reports that his good qualities outnumber the bad; and he is willing to try him another year; but as C. does not appreciate his advantages and says he is unwilling to attend the country school, he had better in our opinion return, and a more deserving boy sent in his place.

ENTIRE SUCCESS OR ENTIRE FAILURE.

"The words that you spoke to me a little before I came are not forgotten. There are but two things and my end will be either one or the other, and that is entire success or entire failure. I can't help it my end will be either one or the other, I am striving and will strive for the entire success. If I am faithful and if God is with me I am sure I will succeed, and there is no doubt that God will be with me for he promised and we are sure that he never failed and never will fail to keep his promise.

I willingly signed the pledge you sent to me, for I don't want to and don't intend to use any intoxicating liquor, nor use tobacco. I did learn to smoke, but then I stopped it. Since I came I can't tell how many 5 or 10—cigars were offered to me every day for a week or two, also chewing tobacco of all kinds. I refused all, and said, "No, thank you, I don't use tobacco in any way." Some encouraged me. Some don't seem to like it for most every body here smokes; and its quite a custom to smoke with another, but I didn't care, for I was not going to smoke for no company sake. Now only once in a while cigars or tobacco are offered, for they know that I don't use it, and would not take it.

E. C.

WHAT FOR WE COME TO THIS SCHOOL.

We come for to intelligent about the civilization ways, and we want to American write, we want to American home, and we want friendly each other with the white people. We are commence learning discretion and we are works our own hands. My conscience has cried because our Indian they can not do nothing with their hands and when I look back our old Indian ways I am great sorry, but when I looked future I have examined with careful attention, and I very great pleasure. Last summer I went home. I worked at harness, but I don't know some about measure length and wide, cut off I know but not perfectly so I I come back to school again, because I want to learn perfect all things about harness make without any body help me.

A PROMISING ARAPAHOE LAD OF FOURTEEN WHO IS ON THE WAY TO BECOME A WIDE-AWAKE FARMER.

"I received your letter, but did not have time to answer it in a minute. On Thursday evening we thrash about two loads of wheat, because we had no place to put in. In this farm are 103 acres, 13½ acres planted with corn, 11 acres with oats and 16 acres with hay. We got 38 loads of hay in that field and left some for seeds. There are 102 apple trees in the orchard and there are some more in the field, 18 peach trees, 16 pair trees and 37 cherry trees in the orchard and great many cherry trees in the woods. We always make over 40 pounds of butter, and we send most of it in town. We use about 3 pounds in a week. A pound of butter is worth 27 cents here. We sell it to a man in Dolington, and that man takes it to Philadelphia and sells it for 40 cents a pound."

CHURCH DECORATION IN THE SOUTH WEST.

A minister traveling through the Indian country, observed the following. "The incongruity of the Indian taste in church decoration was discoverable on the wall back of the pulpit. On one side was a picture of Daniel in the lion's den, and on the other a flaring advertisement of a soap chandler." "But," he says, "as some one has written that the 'battle of civilization is a battle with dirt,' the latter picture may not be so much out of place after all."

"You told me, that may be I am not strong enough to take hold of the plow. I was not very strong at first but now I could lift it and push it any way."

WHAT THE BOYS AND GIRLS WRITE FROM THE COUNTRY.

"I have done good bit thrashing with flail,"

"I know how to fix egg plant, when they going to fry it."

SMALL GIRL.

"I am learning some new kind of words I never use it out in Carlisle."

"They have a boy here that is very lazy. I tell you the Indian boys can beat him to peices."

"I worked until the ends of my fingers begins to bleed from binding wheat, of which I never did any of that kind of work before, but I went on working the best I could."

"Mrs. B. and Miss B. went to camp meeting a week from yesterday, so during the past week Mr. B. get breakfast every morning. We eat too much because it seems at it taste better than cook by womans."

"I am busy all the time for it is harvest, and I have to cook for the men and they have so many dirty clothes to wash. Saturday I baked bread, 4 pies and cakes. We had visitors and they all told me every thing was so nice."

"I know how to milk cow and I always help a little boy to milk every morning and evening. We dig a ditch yesterday. First came I mower the lawn and it look nice when I got through."

TOM, NAVAJO.

"On this farm we have four horses, eight cow, one young calves, five pigs, many chickens, four turkey hen and one Gobblers. We have a new drill what your called Empire drill, and Mrs. E. J. she have a new machine, its Domestic."

"Two weeks ago some of our little pigs were born, and their mother kill two of them right away and she don't like them, so Mr. W. brought the rest of the little pigs in basket and we feed them every day, but each of them dies in each days."

"Mrs. B. has gone away on a visit to her sister-in-laws, and her daughter and I are to do all the work. We are very glad and willing to do it. We are going to iron to-morrow. We are trying to think what we will have for dinner to-morrow, for we must know before hand."

"I have no idea when I wrote to thee last. I read a newspaper, and it said that thee coming to our picnic, if it is so will thee please bring me a hymn book and tell me how much it cost me, I will pay for it. The folks I live with they not have any, thee knows they are Quakers."

"I am try to get ahead of flies, I get up very early in the morning, then go up into the stable to milk cows, but flies they get up before I get there, but not all the time, sometimes I get there first. I went Sunday school only two times since I came here. I always like to go but I have to stay home."

REPORT OF A VISIT TO OUR PUPILS ON FARMS IN COLUMBIA COUNTY.

E's. employer, Mr. Y. says that E. can cradle and bind oats equal to most farmers; he can mow with the machine and is learning rapidly to do all kinds of general farm work. He can be trusted with a team anywhere; is very quiet and gentle with the horses, and takes good care of them. E. said he would like very well to return to Carlisle, but is willing to do what is thought best by those in charge of him. Mr. Y. would be glad to keep him another year and send him to public school this winter. There were no complaints whatever in regard to his conduct or work.

As we drove by Mr. K's. farm, we saw P. at work in the field binding oats. His manner when spoken to was very rude. His English was good but his style of speaking bold and insolent. There was a lack of respect manifested by him, which was not discoverable in any of the remaining fifteen pupils with whom we talked. Mr. K. was not present at this interview, and we were disappointed in not see-

ing him before we left the neighborhood. P. had better return.

Mr. C.R. reports that F. works well, he has a good disposition, and is reliable. There were no complaints made and Mr. K. would like to keep him another year. When F. was asked if he would like to stay, in a clear and manly voice he answered, "Yes, I want to stay."

Mr. V. likes C. very well. He left the farm once without permission, and says that P. entices him away, and talks to him about returning. Mr. V. would like to keep him longer, and C. says he will stay if his school father says so, but he would rather return.

S.R. is still doing well. Mr. M. says, "I don't know how we should get along without him. We should be sorry indeed to have him leave us. He does well, everything he is told and is never disobedient." He told, as an illustration of his watchfulness over the horses, about his plowing one day in the field, and was called by a friend passing to come to the fence, but he would not leave the team, the friend was obliged to go to him. S.R. is very willing to remain longer.

Mr. J.V. reports of J. T. that he is a little lazy, and does not work well when left alone but when working with another person he does very well indeed. J. T. is willing to remain another year and Mr. V. is glad to keep him.

C.W.H. has improved greatly in his English speaking, and has given good satisfaction. He is learning to do all kinds of farm work, and would like to remain another year.

J.V. also wishes to stay another year. He says he should like to live in the east always. Mr. R. K. reports that he is very trusty with the horses, having had charge of a team all summer. J's report is excellent in every particular.

C.E. has two boys living with him—a Pawnee and a Sioux. These tribes have from time immemorial been at enmity with each other, but the boys work peaceably together, and are giving fair satisfaction as workers. S.H.B. is slow, and cannot do much without assistance, and as C's business calls him from home a great part of his time neither of the boys are making the progress they would under different circumstances. F.W. can milk, and seems more competent and willing to assist about the house when necessary, consequently they will keep him through the winter in preference to S., and he is very willing to remain.

C. D. has a good report for the whole year. He has not been strong bodily, consequently has had light work. His conduct has been excellent.

We found L. E. very homesick. She is the only Indian girl in Columbia county, and as there are no children in the family it is not surprising that she should, at times, wish to see her little friends at Carlisle. Mrs. K. reports that she is very shy when they have company, sometimes runs away and hides herself, and is not always obedient. Judging from the general appearance of things, from the answers given by L. E. to questions in regard to the manner and kind of instructions received, and from the way in which Mrs. K. herself talked she had better return at once.

T. N. came to see us, as there was no favorable opportunity for us to go where he lives. He had walked twenty-six miles that day to purchase for himself, with money earned on the farm, a suit of clothes. He spoke good English and gave a good report of himself and the way in which Mr. E. had treated him, but said he wished to return and go to the Carlisle school this winter, and that Mr. E. would take another boy.

M. B.

NOT SO GOOD.

"We will send R. L. home. She is not truthful, and is inclined to make mischief. We think it best to send her back."

"The boy you sent me, M. D. is so lazy he don't begin to earn his board and I wont maintain him any longer."

The following sounds better. "Mr. H. has no more work for me, but he did not say whether I am going to Carlisle or not. If I do I hope I will not go because I am a bad boy or lazy."

H. K.

H. K. has since returned. He brought \$42 cash, earned over and above his board during the summer. We have received only good reports from him. Such a boy not only helps himself, but he helps our school; he helps his friends; he helps all the Indian people.