The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. IV. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., DECEMBER, 1883. NO 5.

STRONG WORDS FOR THE INDIANS FROM COMMISSIONER PRICE.

Their Mistreatment Discussed Before the Indian Rights Association.

"Give this subject adequate legislation and appropriate sufficient money to begin a decent reform, and I believe that in ten years' time such meetings as this will be superfluous," said Hon. Price, commissioner of Indian affairs, in his address last night before the Indian Rights Association Hall, "Congress does not give the Indian question any substantial recognition," continued the Commissioner. "If it should do so, it would not take long for all the Indian population of the country to be found where some can to-day, in schools, at churches and on farms, just as the white men may be seen in this great State of Pennsylvania. Speaking from my experience of years with the Indian people, I do not hesitate to declare that they can be civilized. Legislation and money are the means needed. The present system is worthless. Inefficient men are placed in charge of Indian agencies and money is given in such meagre amounts that it might just as well not be given at all."

Hon. Wayne McVeagh, president of the Association, said that it would be a wise plan for Congress to consider the advisability of distributing a portion of the surplus revenue for use in elevating the Indians. Both speakers advocated the policy of endowing the Indian with citizenship, and of giving him land in severalty.

The report of the year's work of the association read by Secretary Morris, showed that a great deal had been done during the year to create public sentiment and promote national legislation. Out of the $1700 raised, there was left a balance of $391.

Resolutions were adopted looking to the amalgamation of the association with the Woman's National Indian Association.

The officers for the ensuing year were then chosen, as follows: President, Wayne Mc Veah; vice president, George M. Dallas; recording secretary, Charles M. Pancoast; corresponding secretary, Herbert Welsh; treasurer, C. Stuart Patterson. The present Executive Committee was re-elected.—*Phila. Press.*

A PLEA FOR CIVILIZED INDIANS.

BY REV. J. W. SCROGGS, VINITA, INDIAN TERRITORY.

When the unclean spirit is gone out of a man * * * * he saith: "I will return unto my house whence I came out! And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Christ was talking of civilized Indians. The American Board helped to cast out the devil of heathenism from the Cherokees. Their work ceased more than twenty years ago. Immediately after their work was withdrawn the civil war broke out and prevented any home missionary work following it. After the war, the Indian Territory was made the unwilling refuge of outlaws and criminals of every kind. Socially, politically and morally it was bound to Texas more than in any other direction; and Texas—well Texas has had her hands full in furnishing adequate civilizing influences for home use. Thousands of white men live in the Territory practically free from restraint, practically amenable to no law, except a criminal court at Fort Smith; and this is so far distant that I have known doctors to refuse to visit a man who had been shot in an altercation where one party was a white man, for fear of being summoned as a witness. One does not dare to report a whisky peddler, because he would be sure to be a witness. No contract between white men and Indians can be enforced. Just after the war several Indians got rich by buying large lots of goods in St. Louis and elsewhere and then "repudiating." (Is it any worse for an Indian to do that than for a State?) With such examples before young men, and tempting opportunities every day, it is a wonder they are not all rascals. But they are not. A man's honor here is worth more than anywhere I ever lived; but I do not see that we can claim any credit for it. The only credit is due to him who made the Indian, or to the Indian for staying as God made him.

Drinking is practically unrestrained. The Indians have no control over the white men. No white man can be punished or tried without being taken out of the country. There are laws against gambling; but I have heard gamblers boast that every prominent Indian gambled; and I suppose a great many do, especially among the young men. They learn politics at Washington. Their contact with the United States, instead of being through laws and courts, is through Congress and lobbies. Here again I must praise the Indian for not being worse than he is. The American Indian is our peculiar heritage. We cannot expect England to send missionaries to them. As we and our fathers have taken their country, we ought all the more to do our whole duty in leading them to that better country where treaties are kept and vested rights respected, and in establishing the reign of Christ over the reservations that remain. But in the last twenty years the work that has been done has been more sectarian than Christian; and can the results be more disastrous than they would be elsewhere under more favorable circumstances?

Among the Cherokees, the most important factor in all the Indian problem, there is not a single Christian school. The Baptist had one at Tahlequah, but failing to secure desired legislation, have removed it to the Creek Nation, (I do not count Worcester Academy yet; it is only begun.) We absolutely can do nothing without Christian education.

But there are objectors—I cannot say objections. A man said, in my hearing, some time since: "The Indians beat us every chance they get; but when they want to build a church they call on us for help." Do we dedicate churches to the Cherokees or to God Almighty? Do I work for the Indians or for my Redeemer? Another objector says: The Cherokees have secular schools, and don't need any more educational advantages." Have the Cherokees better puplic schools than Missouri, Kansas, Iowa, or New England? Secular education cannot do away with the need of Christian education anywhere. It cannot here! Another objector says: "The Indian does not deserve help." "Money will bring better denominational returns if spent in the new West." We do not deserve help, either; but the rain falls on the just and the unjust. That is an argument which might have been used with Christ in the wilderness; but even the devil was not mean enough to use it. The work here will pay, even denominationally. There are few brighter spots in the home missionary field than Vinita. There is no reason for not supporting the work in the Indian Territory; there are numberless reasons for giving it all the needed support, and that immediately. What is the use of spending money and lives on wild Indians, if we neglect the spiritual interest of those on the threshold of Christianity? What shall we say if all we have done for the Cherokees and others should but sweep and garnish their house for the seven other and worse devils of civilization—gambling, intemperance, and the corruption, dishonesty and trickery which prevail so largely in modern politics and business?

Civilized Indians do not need the old mission school; but they need encouragement and help in the Christian work they undertake. Helping them utilizes all that has been done in the past. It utilizes the civilized Indians in reaching the wild ones: for an Indian can reach his brother where we cannot.

Worcester Academy at Vinita, Indian Territory, is an opportunity for giving such help. It uses education as a means of conversion. More than half the students last year committed themselves to Christian endeavor, and the interest sustained itself through the vacation. The greatest argument for helping this work is that God is blessing it. We need $20,000 for the work in the Indian Territory this year.

TWO PUEBLO BOYS.

About thirty-five miles northeast of Albuquerque and some three or fourmiles southwest of Wallace, N. M., is a litttle Indian pueblo, which, as such villages go, is rated among the wealthiest and best educated in the Territory. The people of this pueblo sought early the advantages of the Indian schools throughout the country and having selected the place that best suited their ideas of perfection they sent their children in large numbers to partake of the government's bounty.

Among the youth who were sent far away to Carlisle were two Indian boys whose opportunities for learning or even for study, in their native homes had been, to say the least, crude indeed, and whose knowledge from seeing the outside world had been confined to the narrow limits of the then small vallages of Wallace, Golden and Bernalillo.

They remained fully three years at Carlisle, and during that time, beside the book learning, they were given an opportunity to work at, and learn, some of the numerous trades taught at that institution. One of the youngsters chose the trade made famous by the name of Tubal Cain while the other followed in the footsteps of Joseph and made himself a carpenter.

Both boys finished at Carlisle about the same time and a few weeks ago returned to the homes of their childhood at San Felipe. "Having seen the world," as they put it, nothing in the old hum-drum of pueblo life could keep them from the haunts of the white man, and only a month or so had passed over their heads before they turned up in Albuquerque eager and anxious to take hold and help themselves.

They went out to the Indian school and told their story to Prof. Bryan, asking his aid in their efforts to find a position where they might work at their trade. Now, as all of us know, Prof. Bryan's time is always freely given to every deserving Indian boy or girl when their object is either to gain knowledge or to help themselves in any other way.

The boys were brought into this city and an application made to M. C. Zirhut for a place at which the redskin blacksmith might earn an honest living. The boy's application was successful, and he will go to work to-morrow.

The carpenter was not quite so fortunate, but Messrs. Whitcomb & Medler who were applied to have promised to put the boy at work the very moment an opportunity offers.

The two young mechanics will, at least for the present, take their meals and sleep at the Indian school, Prof. Bryan having promised them a home there where they can have the benefit of the moral surroundings, and also have an opportunity to study at night which both of them are anxious to do.

It will take a good deal of pluck, for the two energetic searchers after the ways of the whitemen, to get up in the cool dark mornings of this winter, and tramp to town, in order to be on hand for early work, but both are so persevering in the desire to get ahead that they are bound to carry through their purpose to the very end.—*Albuquerque Journal*

The Baby.

"Dear Captian, I am going to tell you something about the baby, I feel very proud of him. This baby is 10 months old and he has 6 teeth. He can stand alone. He can say bye-bye. He can shake hands to the people, and he can understand what we say. When we ask, Where is the kitten? then he will look at the kitten. Where is the bird? then he will look at the bird. Where is Nora? then he will look at Nora. Where is mamma and papa? then he will look at mamma and papa. Where is Alice? then he will look at me. He never cries when his mamma goes away."

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EADLE KEATAH TOH.

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INDIAN SCHOOL, DECEMBER, 1883.

ERRATA.—On the 6th page, the 7th line of the 2nd column should read "if we expect success; still it does move."

TACITUS says that "the human mind is so constituted as to make us hate those whom we have wronged." May not this account for much of the hatred many people have for the Indians?

LAWS OF PENNSYLVANIA ISSUED BY WILLIAM PENN, AGREED UPON IN ENGLAND A. D. 1682. SEC. 28.-That all children within this Province of the age of twelve years shall be taught some useful trade or skill, to the end that none may be idle, but the poor may work to live, and the rich if they become poor may not want.

"*Every human being born upon our continent or who comes here from any quarter of the world, whether savage or civilized, can go to our courts, for protection—except those who belong to the tribes who once owned this country. The cannibal from the islands of the Pacific, the worst criminals from Europe, Asia, or Africa, can appeal to the law and courts for their rights of person and property—all, save our native Indians, who, above all, should be protected from wrong.*"

GOV. HORATIO SEYMOUR.

Capt. Pratt's Account of his Western Trip.—The Indians at Home.—Agency Schools.—Our Returned Pupils.

[CONTINUED FROM LAST MONTH]

The Pawnee school building is a substantial stone structure able to give healthful accomodations as a boarding school to not more than fifty pupils. The reports of the Indian department fix the number that can be cared for at 100. There were 96 in the school at the time of my visit. I found those 96 students gathered for recitation purposes in a room 36x30, with a low ceiling, and sitting in 44 seats. I found 70 boys sleeping in a room the same size in 23 double beds, three or four in a bed. The air of the room was stiffling and offensive in the highest degree, notwithstanding the best ventilation possible had been given by those in charge. Both previous and subsequent observations show that this is not, by any means, an isolated case, but that crowding in this manner in Indian schools is a common thing.

By turning to the report of the Hon. Commissioner of Indian Affairs, I found the school population of the Pawnees for 1882 to be 384. I sought for the educational treaty conditions under which the Pawnees are now living, and found that the treaty of 1858, now in force, gives to the Pawnees, by an absolute agreement "*two Manual Labor schools, and discretion to the President to increase the number to four; and in these schools there shall be taught the various branches of a common school education, and in addition, the art of agriculture, the most useful mechanical arts, and whatever else the President may direct. The Pawnees on the other hand, agree that each and every one of their children between the ages of seven and eighteen years shall be kept constantly at these schools for at least nine months in each year.*"

I have known something of the Pawnees during the past nine years, and have heard and read about their treatment during the whole twenty-five years covered by this treaty, and know that the government never had during this period but one so called manual labor school. This one school was never supplied with the requisite material and push to insure materially successful results.

Leaving Mr. Standing and Miss Burgess to select the delegation of pupils for Carlisle, I started with Sergeant Peter, one of my old scouts, as a driver, to ride in an open wagon across the country, 120 miles to the Cheyenne Agency. It rained and was cold. We rode all day, for the most part without a road to guide us, and camped out in the rain. It was a rain to dampen the ardor, but we got through after three days, and I was abundantly recompensed by the warm greetings from Agent Miles and other friends at the Cheyenne agency, and my old Indian friends. The former Florida prisoners came from far and near. I was glad to find that most of them had been doing well. Many of them had been in government employ ever since their return, but recently an order from the Department had discharged them, and they were somewhat at sea.

The two schools at this agency are the best agency schools I have seen, having competent teachers enthusiastic in their work, and well drilled pupils. The school room work pleased me very much. The pupils spoke up loud and evidently understood their lessons. I make special mention of a class of very small Cheyenne boys and girls. Their prompt and loud reponses, and jolly bearing were abundant proof of the capacity of both teacher and pupils. Agent Miles has been fortunate in securing such faithful school helpers.

At Agent Miles' instance the Indians were called together and the subject of sending children to Carlisle was discussed. Quite a number of speeches were made by the Cheyennes, who, for the most part, seemed to be impressed with the idea that it was more important that their young chiefs go to Washington than that they should send their children to school.

The Arapahoes under the leadership of Powder Face and Left Hand at once signified their willingness to send a full quota.

The following is the substance of some of the remarks made;

Living Bear, Cheyenne, said:—"You can't teach the old people, but we want you to teach our young people. I am 55 years old. My tribe wants to question you. We want to go to Washington."

Little Medicine said:—"One thing against Carlisle is that we have to pay our own fare in visiting our children there. We want to go to Washington. We are pleased with the reports Carlisle children give on their return."

Cloud Chief, Cheyenne, said:—"I have always wanted to see you. Washington has talked to you, now you listen to us. We want to go east with our children."

Chief Left Hand, (Arapahoe) says:—"Carlisle is a good road, you are to have the Arapahoe children, you ask for. I want you to teach my boy to become a good thrifty man."

White Man, (Arapahoe) said:—"We will not give you orphans, but the select children of the tribe. It is a big advantage to send children east to school, as they talk good English upon their return."

White Crow, Arapahoe, said:—"Take what children you want from the Arapahoe school, as they stand before you make a selection. I am glad of the advancement made by Carlisle children. I have lost four by death in the Arapahoe school, but still have one for Carlisle. I want him to talk English and know how to read and write."

Through the hearty co-operation of Agent Miles and his employes a full and very satisfactory delegation of pupils was recieved, the Arapahoes sending more than their proportion, making up the deficiency from the Cheyennes.

I must not forget to mention the quiet work being done for the Indians at this agency by the Mennonites who have supported a mission station there for a number of years.

At the agency I found a mission school under the care of Rev. H. R. Voth. They also have a flourishing mission school under the care of Rev. S. S. Haury, at the Cantonment, about sixty miles from the agency, in the buildings that were originally for a military station.

The mission-school accommodations, added to those provided by the government, if filled to their utmost capacity would not give school facilities to more than one-fourth of the children of the agency; whereas, it is contemplated in the treaty of '68, that the government will provide for all. Their real progress will begin only when the government undertakes the education of all the children and gives to them the rights and privileges of men.

[TO BE CONTINUED]

What Some People Having Carlisle Pupils in Their Families Say of Them.

"He has so far given entire satisfaction."

"He seems to be well satisfied and we like him very well."

"D. does her work very satisfactorily and best of all seems to be happy doing it."

"L. is getting along real nicely. She is conquering her failings and is happy as can be."

"M. is growing worse instead of better. She is breaking more things and wastes more vegetables than we can well afford to bear."

"I went away from home a few days ago and left her to bake bread and take care of the baby. When I returned I found she had done it as nicely as I could."

"I shall be content to keep her, she does her work well, as far as she goes, even to breaking dishes. She enjoys going from home with me and it is a real satisfaction to take her."

"S. is well and I think getting along well. He is both intelligint and willing. He also seems quite studious, joining my children every evening around the table with his books and slate."

"N. is a general favorite with every one at school. About a month ago her teacher told us that N. was an uncommon child and thought of nothing but strict obedience. We at home can fully endorse his sentiments."

"You will see we paid him $5. 00 per month. Had he been a good boy we would have paid him $6.00, but we feel that five is all he has earned. We are sorry A. was not a boy we could keep all winter. C. is getting along well."

"M. can do right well but she is hard to understand. We try to make it agreeable for her, but at times she is so very indifferent as to whether she pleases or not. Perhaps we don't understand her but it is not pleasant to have one about who wants to have their own way in everything and sulky if they are corrected."

"Enclosed please find C's. account. By using patience I got him to be a good hand on the farm. He was faithful and obedient and I can give him a very good recommendation. I would like to have had him all winter. If you can recommend another who can be trusted with the milk team, I would be pleased to have you send him."

"I am very sorry to be compelled to complain of H. but she is not doing at all well. She has a very ugly disposition and does not seem to want to learn, for she gets angry and sullen whenever corrected for anything. Her teacher complains in the same way of her conduct in school. She has gotten exceedingly careless about her work and keeps one of us on the watch all the time."

"D. leaves me to-morrow for Carlisle. He has been a very industrious, good boy to work. I believe he would rather work than be idle. He is always ready and willing to do anything he is asked, and any work he knows how to do he goes on all the same whether I am with him or not. I thank you for sending me so good a boy, and if he don't want more wages than my farm will pay, I would like to have him next summer if I am spared to need a boy."

PRACTICAL RESULTS OF INDIAN EDUCATION.

J. M. HAWORTH, Esq., Superintendent of United States Indian Schools.

For more than a hundred years our government has been wrestling with the question of Indian affairs, intrusting its management first to one arm of its service, and then to the other, with unsatisfactory results in both. Now treating with them for large districts of country, and designating others where they may settle and remain in undisputed ownership as long as grass grows and water runs. How parched and barren would our green earth have grown, and how thirsty for drink its rippling brooks, had nature been as fickle and changing as our treaty-making. But few seasons' growth of grass would witness the red man in his new home, until his white brother would discover that that very country was needed for the rapidly-increasing white population, and again the decree would be made, "The Indians must go." If necessary to accomplish it, an Indian outbreak was brought about; and he who was responsible for it, causing all the train of terrible consequences incident to an Indian war on the frontier, went with bloody hands unpunished, and perhaps applauded, while the Indian, who had been goaded into war, and acting in accordance with his education—"an eye for an eye and a tooth for a tooth"—was made to bear all the blame and all the punishment.

A new treaty becoming necessary, a new home for the Indian followed, a new farewell to the graves of his fathers; and with face again turned to the setting sun, his march would be taken up, and his course seem emblematic of his race. And so it has ever been, back and still back, nearer and still nearer the setting sun, he has been compelled to move, until to-day he stands upon the last hill; there is left for him no wilder country than the one he occupies to which he can go. Civilization almost encircles him. Look whichever way he may, the smoke from the white man's chimney meets his eye. His original way of procuring a living is rapidly being cut off by the advance of the white man's lines.

Where he shall go, or what he shall do, are monentous questions to him. He sees the change. He begins to realize that something must be done. Never in his existence has he felt more need of friends, or needed them more, than now; and, may I not add, never has there been a time when friends were more ready to respond to his wants, and help him in his needs, than now.

Congress two years ago gave one hundred and fifty thousand dollars more for educational purposes than the Indian Bureau asked for, and at its last session added largely to the amounts of previous years' appropriations. The doors of the treasury begin to loosen in his favor, indicating a disposition to atone in the future for the bad treatment of the past. Year after year treaties have been made, and in many cases broken. Many of them were wise in provision, and would have presented the Indian question in a very different light to-day if they had been carried out in good faith. As has already been said, for many years unsuccessful or unsatisfactory methods had been adopted in the treatment of the Indians and management of Indian affairs. Thousands of lives and millions of money have been sacrificed and wasted to no purpose.

The massacre of a camp of friendly Indians, most of whom were unarmed and encamped in a locality selected for them by the commandant of a post near by, in the late fall of 1864, caused a war resulting in the death of hundreds of the frontier people, and the expenditure of over $30,000,000. This unnecessary war invited the attention of the country, demanding that peaceful agencies should be resorted to, and Congress appointed a joint committee to examine into Indian affairs, whose report shed great light upon the subject; and a commission, consisting partly of military officers, was appointed to visit the plains and make treaties with the Indians, whose labors were attended with success.

The Society of Friends (Quakers) had become interested in the matter, and a conference of members from several of the yearly meetings, from different parts of the country, on December, 1868, met in Chicago, and again in January, 1869, in Baltimore, and prepared a memorial setting forth the abuses and frauds of the system then in operation, and urging the necessity of some more humane and just way of dealing with the Indians. This memorial they carried to Washington, and laid before a joint session of the Indian Committees of Congress, where the matter was very fully discussed. General Harney, who had had large experience as a military officer with Indians, was present, and fully confirmed the opinion expressed, that it is easier, better, and cheaper to conquer Indians by kindness and justice than by unscrupulous war. The conference also visited General Grant, president-elect, who gave them a pleasant audience, and replied to them in substance that he was familiar with the past management of Indian affairs, and sensible of the injustice that had been done them, and that he was desirous, so far as he might have the power, to remedy the abuses of the Indian system, and to harmonize their best interests with those of the country at large.

At his inauguration he stated that the proper treatment of the Indians deserved careful study, and that he would favor any course toward them which tends to their civilization, Christianization, and ultimate citizenship. Soon after the visit to President-elect General Grant, he caused letters to be written to certain Friends in Philadelphia, setting forth his desire of inaugurating some policy to protect the Indians in their just rights, and to enforce integrity in the administration of their affairs, as well as to improve their general condition. He also asked for a list of names of Friends who could be indorsed as suitable persons for Indian agents. This brought the matter before the society for action, which, after a conference of representatives of the various yearly meetings, resulted in a list of names being forforwarded to the President for his consideration and action. The Agencies of the Central Superintendency and the office of Superintendent were assigned to the Orthodox Friends, and the Northern Superintendency and Agencies, situated in Nebraska, to the Hicksite Friends, while all the other agencies were placed in charge of army officers.

The instructions to these officers may be interesting as additionally confirmatory of his desire to have the wards of the nation justly and fairly dealt with. They were:

"You will endeavor to keep constantly before the minds of the Indians the pacific intentions of the government, and obtain their confidence by acts of kindness and honesty and just dealing with them, thereby securing that peace which it is the wish of all good citizens to establish and maintain. Your success in the accomplishment of these objects will depend greatly upon the efficiency, discretion, and care to be exercised by you in the economical expenditure of the means placed at your disposal for the purpose, and it is confidently hoped that the result will prove the wisdom and expediency of your appointment for this responsible duty."

It is, perhaps, due to the truthfulness of history, as well as to the Society of Friends, to explain here that their memorial to Congress and conferences with President-elect General Grant did not express, either in words or by inference, their desire to have the management of Indian affairs turned over to them. Only an earnest desire that some better way might be found, more merciful and just to a people who had from time to time been provoked into war, and then cruelly punished, while he who provoked it went unwhipped of justice. Their desire to see the further shedding of blood cease, and that leniency which becomes a powerful nation be extended to the children of the forest, who had been struggling for their right to live upon the soil of their ancestors.

In his first message to Congress President Grant alluded at length to Indian affairs, and Congress in 1870 enacted a law practically preventing army officers from holding positions in the Indian service. Whereupon, President Grant caused letters to be written to other denominations, mooting their co-operation, if coinciding with their views, and asking them to forward the names of suitable persons for agents, to which most of them responded favorably; and thus the peace policy, which had commenced in 1869 with but few agencies, spread out to include all the tribes, and most of the Churches enlisted in the work.

For much of the foregoing information regarding the origin and commencement of the peace policy, I am indebted to an unpublished document of extracts taken from the Minutes of Conferences of the Committee on Indian Affairs of the Society of Friends.

Up to the time of the introduction of the peace policy but little attention had been given to the educational and industrial interests of the Indians, aside from those who were regarded as civilized tribes.

With the great mass of the people the Indian was simply an animal of curiosity, thought of only when the papers announced some terrible massacre, and when seen regarded with fear, hatred, and contempt. But few people besides the noble-hearted missionaries had any just conception of his abilities for good as well as for learning, and the missionary had cultivated the field with very little help or sympathy from the government or people.

Most of the treaties made with the Indians have had some educational provisions and in some instances these provisions have been carried out, but in many cases almost wholly disregarded.

Referring to this matter, the Commissioner of Indian Affairs, in his last published report, says: "In general, it may be said that when the treaty stipulated the payment of a certain annual sum for education, the promise has been kept; but when the support of certain schools was pledged, without specifying the annual expenditure to be made therefor, the promise has been only partially kept."

He does not present a calculation of the cost to have made good the promises from the time they should have commenced, but presents a table showing the deficit between the promise and the performance in the years 1877 to 1881 inclusive, as follows:

Total cost of buildings required to accommodate the school population of these tribes, less such buildings as have been erected between the dates of the treaties and the year 1881		$334,000
Appropriations required to support the schools called for by those treaties:		
1877	$486,000	
1878	486,000	
1879	486,000	
1880	486,000	
1881	371,250	
		2,315,250
		$2,649,250
Amount specifically appropriated for the support of the above schools:		
1877	$44,880	
1878	48,080	
1879	46,580	
1880	46,280	
1881	34,080	
		219,900
Balance due said tribes for five years		$2,429,350

There are now 75 boarding-schools and 72 day-schools at agencies, the former with capacity for about 5,000 pupils, and the latter about 4,600, making a total agency capacity of 9,600. Carlisle and Forest Grove and Hampton Institute will accommodate about 650 more, making the present capacity equal to about 10,250 pupils.

One hundred children have been put in industrial schools in several different States during the past year, and more are arranged for this year, and we hope to increase the number to 400.

Besides these government arrangements there are some missionary schools, which may have 350 more children provided for, making a grand total of 10,950 Indian children provided with school privileges, out of a school population of over 40,000.

Additional facilities will be added this fall and winter by the completion of a building in the Indian Territory near Arkansas City, Kansas, with capacity for 150 children; one at Lawrence, Kansas, for 300 children, and one at Genoa, Nebraska, for 150 more, to which we hope during the coming year to add accommodations for several hundred additional pupils. Most of this is the work, or rather the result of the work, of the last twelve years, under the embarrassing circumstances of small appropriations and, generally speaking, less sympathy. One of the greatest obstacles to our cause has been the opposition of the wild tribes. This had to be overcome before they would surrender their children for school.

It was my privilege, as agent, to open the first school among the Kiowas aad Comanche tribes for their children. It required a great deal of patient toil and labor to get them to consent to send their children. It was a new departure, in violation of all the traditions, and in conflict with their superstitious ideas; and when the day came for the opening it was

a very solemn occasion for them. Like giving up their children parting from them forever; they were to become changed beings, to submit to new ways, abandon the Indian world, and enter the new one made, as they supposed, especially for the white people. Some of the chiefs came to me to intercede for the long hair of their boys; they did not want it cut off; if done, either the boy or some of his very near relatives would die. The hair is cut with them only as an emblem of mourning, and they trembled at the idea of a departure from that custom. It was cut, however, with some care and uncertainty as to consequences at first; but the matter soon changed with the boys, and the last of them came voluntarily and asked to have it done. At the close of the session I invited all the families represented in the school, and gave them a feast in celebration of the fact that we were providentially permitted to return to them all their children without the loss of one. Although some had been sick, none had died, and our heavenly Father had indeed been good to us.

When the vacation had passed, and the doors of the school-house were again thrown open for the school year of 1876–77, the children returned willingly, and the building was soon full. It was the same way with all wild Indians; it required great persuasion, and sometimes force, to get them to put their children in school. But the evidence of passing years is teaching them that good and not bad results have followed their actions in this matter. A new world is opening out before their children, which is reflecting its light upon their benighted homes; and realizing that their children cannot live as they have done, by the chase, many of them rejoice that a better way is being found for them, and are glad that they surrendered their children for school.

With most of the wild tribes the feeling of opposition to schools has passed away, and they willingly give up their children, not only to the agency schools, but to go to the more important ones, situated entirely outside their own country.

The Southern Utes, who have been regarded as the most obstinate in school matters, recently gave up twenty-seven children, who were taken to the boarding-school at Albuquerque, New Mexico.

The interest of the Indians having become aroused, and with it a willingness to allow their children to attend school, makes the educational the important matter in Indian affairs of to-day, and the duty of the government to provide the ways and means for them.

Our system of settling up the country is rapidly cutting off the Indians' opportunities to live as Indians do. Frontier lines can hardly be said to exist; or, if they do, it is between two advancing columns of civilization, which must soon meet. And then our country's flag will float over a whole country dedicated to civilized industry and human elevation. The Indian cannot be educated and remain an Indian, and he cannot longer resist some kind of education. The once almost impassable reservation line is found to be of that imaginary character which by many is easily passed, and especially is this true of many whose influence is for evil; and, while they are not teaching from books, they are educating with that kind of tutorage which comes from association and example, and intuitively enters into one's being.

If it is true, as said, that an Indian cannot be educated and remain an Indian still, then he must become a part of our body politic. If this is to be the case, we are all interested in his proper preparation for it, and he is not an exception to the rule or idea "that he who casts a ballot should be able to read it, and, if need be, to affix his signature." The cost of accomplishing this would be insignificant compared with the vast sum annually expended in supporting an army in watching and guarding the exposed parts of the country against depredations by both whites and Indians.

The Hon. Secretary of the Interior, in his last report to Congress, makes this statement: "Since 1872, a period of only ten years, the cost of Indian hostilities and military protection against the Indians is estimated by the military authorities at $223,891,264 50, or an annual expense of $22,389,126 45; to which must be added the yearly appropriations for subsistence, which average about $5,000,000 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 dealings with the Indians."

This immense outlay of money would rapidly diminish were but one tenth of its annual amount diverted to the channel of educating the people who are claimed to cause its expenditure; enough would soon become educated to exert an influence for peace and safety, and good order and industry would reign where the saber only now holds sway.

An Indian is as ambitious for fame and glory as his pale-faced brother; a chief, however humble, is always flattered and proud to have his speech written down, and enjoys as much having his name in the papers.

This ambition exerts over him a wonderfully controlling interest. In his natural state the profession of arms holds out to him the only road to the temple of fame. To show himself worthy as a leader in this, he endures the severest tortures without exhibiting any emotion of pain. Death has no terrors for him, and cowardice is despised.

The Sioux young man, baring his breast, cuts two gashes, and, lifting the flesh between them, passes a lariat through it, which he makes fast to a post or two, and then, with his weight thrown against it, dances until the flesh is broken loose and he is free to become a leading warrior. It is said of Little Big Man, a Sioux war chief, that when he was thus dedicating himself—being, as his name indicates, a small man—his weight was not sufficient to tear loose the flesh, and, moving the post to which his lariat was attached, he made a bound and turning a somersault, freed himself, much to his own satisfaction and the admiration of the spectators.

The Kiowa young man shows his agility by dancing three days and nights without food, with his eyes at all times fixed steadily upon the sun, while it shines, and not ceasing the dance when night hides the light from his view.

The per cent. who are able to successfully endure this severe test is said to be quite small. All wild tribes have some ceremony or test to which the young and ambitious are subjected, all requiring great will power, which only needs to be directed in the proper channel to show itself capable of good ends. Education opens new avenues to fame, and does away with these barbaric customs.

But the education and civilization of the Indian is no new problem; it has been successfully carried out already as respects a portion of the six nations and many of the five civilized tribes of the Indian Territory.

And daily evidence is added to the testimony in the results, not only at Carlisle, Hampton, and Forest Grove, but at some of the agency schools. If any one has doubts on this point let him visit either of the leading institutions: a day there will dispel his doubts. The testimony of the manufactured articles in the shops speaks louder and more emphatically than any man's tongue or pen can do. The evidence of the ability of the wild Indian child to become of highly intellectual culture, as well as a skilled artisan, is there found incontrovertible, and so demonstrated by many individuals from various tribes.

Hampton and Carlisle furnish most of the shoes, harness, tinware, and part of the wagons, used at many of the agencies. It is interesting to remember that these are made by boys who but a few years ago were as wild as the chickens on the prairie. Indian teachers generally agree that Indian children are much like white children in their learning and school days. The boys soon learn to amuse themselves with marbles, tops, and hoops, as well as bows and arrows, while the girls as naturally take to the jumping-rope, play house, and doll-baby.

In school hours, when the teacher's back is turned, paper wads fly at random, and the ceiling shows the effects of good marksmanship; a change of position of the teacher finds each one intently interested in his lesson. Pillow battles often furnish amusement for the night, and rarely is a teacher able to find them not all asleep. Teachers whose hearts are in the work enjoy it and rejoice in being able to see the fruits of their labors growing up; but their labors are necessarily more arduous than if in a white school, from the fact that they must not only start an idea, but cultivate it, too, as the Indian child cannot, as the white one, go home and have that idea developed, as his people know even less than he does; hence an Indian teacher's work is not done when the school hours close; he must be instant in season and out of season. It may truthfully be said that the Indian child comes to his teacher with a mind as susceptible of molding as potter's clay. How important and responsible, then, the position of that teacher. I call to mind a circumstance bearing upon this point.

A little Caddo boy, who for two years and a half attended school at the Kiowa Agency, after leaving school was taken sick and died. His teachers had not only taught him how to read in his week day lesson books, but, also in the Bible, and in some degree understand its beautiful precepts and promises, and had given him a Testament to take home. While confined to his sick bed he talked to his family of what he had learned of that beautiful world beyond, and what the Good Book said about it. His own eyes had grown too dim to read it, and none of the family to which he belonged could read it for him, and his mother placed it gently on his breast; and there it laid when the curtain of life was lifted, revealing to him the better world. His mother brought me the message to send to his teachers—that the lessons they had taught him had not been forgotten, and he had gone to live forever.

Joe Easau, in Pawnee, now a man grown gives an interesting circumstance in his history,, an illustration of the influence of education as well as the power of faith. He had been a school-boy long enough to learn how to read and write, and receive some ideas of a better life and way of living.

After he became a married man, and the head of a family, money was scarce with him and the larder was empty, his family were hungry and suffering for food.

His faithful gun was called into requisition and, at early dawn, he started out to find and kill something to eat. All day long he hunted, until the sun was getting low; fruitless had been his search. He remembered that when a school-boy he had been taught that God's ear is ever open to the cry of those in distress, and surely that was his condition; getting down upon his knees he lifted his heart in prayer and told his condition to the needy one's Friend, and asked for help. Opening his eyes and looking ahead, only a few rods from him stood a fine fat deer, which he without difficulty killed. In relating it he said, I believe God heard me and "sent that deer." And who will venture to say otherwise?

A few years ago I traveled over the State of Nevada—in the winter, when the mercury would not tell the whole truth of coldness—hunting up the Pah Utes, to find out their wants and needs, and got many of them together in council, in the Court-House in Minnemucca. My interpreting was done by Princess Sarah Minnemucca, now Mrs. Hopkins, who performed the duty so well and satisfactorily that I was impressed with the opportunity of talking to them of the great advantages there are in education. Taking Sarah's interpreting for the foundation of my remarks, warming up with my subject I said: Look at what a noble woman Sarah is, listen to her talk, how beautiful her language, how elegant her style. Now, what has done all this? What has given her all these advantages over the other women of your tribe? There are, no doubt, others there as intellectual, as smart as she was, but— "Stop! hold on," said one of the full-blood men, in good English, "that will never do. I am a married man. My wife is a smarter woman naturally than Sarah; if she had half her education I could do nothing with her. That must do." The laugh of the houseful of spectators was at my expense, and my eloquent talk was lost in its roar."

A beautiful example of the results of Indian educatian is before us to-day, in the persons of the Carlisle Indian Band. Only a few years ago most of these young men were numbered with the wild children of the far West; clothed with the blanket, leggings, and moccasins; with long, and in some instances, unkempt, hair; with no idea of the English language, or of their own powers to cause such sweet strains of music from the dumb metallic horn. Their appearance and actions are the strongest possible evidence of the practicable results of Indian education.

It is impossible for those of you who have not visited the homes of the blanket Indians to fully realize the wonderful transformation a few years of education has made in these young men, and can make in the Indian child.

These may not be classed as exceptions, but representatives of their tribes.

The Modocs were brought as prisoners of war, only a few years ago, from the lava beds of Oregon to the Indian Territory. I need not stop to describe or more than refer to the terrible scenes enacted by them, in which two of the commis-

sioners, General Canby and Dr. Thomas, appointed to treat with them, were killed, and the life of the other member, Col. Meacham, miraculously saved. They believed they were doing as they had been done by. It is impossible to imagine a more uninviting appearing mass of human beings than they were when they reached the Indian Territory.

Christian hearts opened for them and Christian hands took hold of them, with day-schools for the children and night-schools, part of the time, for all. They have been wonderfully changed to an industrious, well-clothed community of farmers, living in good, comfortable houses of their own building; their children averaging as well as farmers' children usually do in learning. Of only about one hundred souls in the tribe, over fifty of them are professed Christians, with Steamboat Frank a minister and Scar-faced Charley an elder in the Society of Friends.

In 1877, Joseph's band of Nez Perces were upon the war-path, and made one of the most wonderful fighting marches of which history gives us any account—successfully crossing over almost fifteen hundred miles of country, with an army in the front and rear, with but a small loss of either people or property, finally voluntarily surrendering at Bear Paw Mountain, Montana, from where they were brought, as prisoners of war, to the Indian Territory, in 1878. In 1879, two young men of the same tribe, who had been educated by Miss M'Beth at their Idaho home, came to work with them as teacher and missionary. One of them, Archie Lawyer, after a few months' faithful service, was taken sick and returned home, remaining there over two years: the other, James Reuben, remained, and fitting up a carpenter-shop for a school-house, commenced a school for their children through the week, and preached to them all on Sundays. Out of a school population of sixty-five the average attendance was sixty-two. The influence of the school was felt, and exercised a strong control over the entire band, until all have cast aside the Indian customs, and dress as white people. One hundred and seventy-two have been admitted as Members of the Presbyterian church, of which they have an organization, and of which Archie Lawyer is now their pastor, and the officers are chosen from their own number. The service is conducted in the Nez Perce language and entered into heartily by all those attending.

Another very notable example of the civilizing effects of education is found in the Flaudnan Colony of Sioux, in Moody County, Dakota. Under the provisions of their treaty of 1868, the Sioux can absolve themselves from the tribal relationship, enter upon government land, just as white people do, and become citizens of the United States. Taking advantage of this provision a number of Santees gave up agency rations and annuities, and, selecting homesteads in the valley of the Sioux River, in Dakota, have made themselves homes. When I visited them they numbered over four hundred souls, and were getting along as well as their white neighbors. Most of them had good, comfortable houses, and well selected farms; their crops were good. I found them threshing wheat with two eight-horse-power machines, managing the machinery and business themselves. They had two churches, Presbyterian and Episcopal, a good school, taught by one of their own people a graduate of the training-school under the care of the Rev. A. L. Riggs, at Santee, and the general testimony was favorable. They had paid their taxes and kept their credits good in bank and store. Another similar neighborhood is located in the Peoria bottom in middle Dakota. These are both the results of the missionary and educational labors of two noble and devoted families—the Riggses and Williamsons— the younger generations of whom were missionaries by birthright and have grown up in the work, the good fruits of whose labors are found in all the branches of the large tribe of Sioux.

The results of education are very noticeable at agencies where boarding-schools have been well conducted: the influence is reflected upon the adults in many ways. If the school is industrious, as all should be, the opposition to labor, on account of its being ignoble, is overcome; in fact, it may be said that the advance in civilization at agencies of equal possible opportunities is much greater at the one where a good boarding-school is conducted; it educates those outside the building as well as those in, and demonstrates the fact that education is the greatest civilizing agent we can employ in lifting up the old as well as the young from barbarism. While the well-conducted agency schools have been educating those in and near them, and overcoming the superstitious opposition to schools, and making possible the more important ones away from the Agencies, such as Carlisle, Hampton, Forest Grove, and I may add, that of Albuquerque, N. M., they too have been doing a grand work, not only in educating the Indian youths sent to them, and through them the Indians at the agencies, but the country in general. They have more effectually advertised to the world that the Indian is a man, susceptible end capable of intellectual and heart culture, as well as the mechanical arts; that beneath the paint which in his wild state spoils his face there is true manhood and a heart which may be made a fit temple for the Most High. Carlisle ahd Hampton in the East, and Forest Grove in the West, and Albuquerque in the South-west, have all done a good work in creating public opinion in favor of Indian education. While the first three named are national in reputation, the last is cherished with as much local pride; and among the first suggestions by the citizens to the visitor to Albuquerque is, You must see our Indian school!

The grand work of these institutions in favor of Indian education, and through it the civilization of the tribes, cannot be estimated, and will only be fully appreciated in the years to come, when great praise will be awarded their founders and conductors, whose business to-day is to kiil only to make alive again. By their help a demand is created for additional similar institutions, some of which are already being provided; and we believe Congress will give even more liberally, and that others can be started; and we hope more such men as we now have may be found to conduct them.

But some are discouraged because a few who return home from these institutions go back again to Indian ways. This is to be expected, and, until a larger number are educated, and a stronger sentiment created in the tribes against it, it will continue; but even now the per cent. is very small, and when the number of those educated is increased as it will be very materially in a few years, the number going back to Indian ways will grow less and less.

The influence of the Indian girl educated and trained at any of these schools is not lost, even if upon returning home she has to submit to the laws of the tribe and be sold as a wife by her uncivilized father to some wild or uncivilized young man for a few ponies, and for a time bury her light under a bushel; her own home, if only a tent or a tepie, will soon begin to bear evidence of knowledge received elsewhere than from her own people. And when a number from the same tribe get together, it cannot be otherwise than an influence for good upon the whole tribe. Many of the boys go out and find work, and this will increase as the number increases,until, the tribes becoming educated,new avenues for business will naturally present themselves.

The Indians, as well as their friends, have cause to rejoice that at the head of the department, and of the bureau having this matter in charge, are men deeply interested in promoting the best interests and and welfare of the Indians. Many years' residence in the far West has given them a thorough knowledge of Indian character, as well as an appreciation of their wants and needs, their capabilities for good or or evil. This knowledge, guided with an honesty of purpose, enables them to do much for the benefit of the Indian. With minds unprejudiced either by sympathy or dislike, they endeavor to do, and have done, for the Indian that which will the soonest and most effectually make him a self-reliant man, as well as relieving the government from his care and support, which they believe is to be done by industrial as well as intellectual education.

A few years hence the educational influence will be much greater than now, as the numbers returning home from outside institutions are increased; but a great deal of patient, hard labor, and many years of time will pass, as well as much suffering among the Indians be experienced, before the full fruition of tne educational efforts is seen.

Indian education means a great deal. It means broken up tribal relationship, individual ownership of property, severalty in lands,farms and settled homes. In a word, the acceptance of the white man's civilization, to become an integral and homogenous part of this great nation—not simply a receiver of its bounties,but a sharer of its responsibilities and a supporter of its laws.

WHAT OUR GIRLS AND BOYS ON FARMS WRITE US.

"I try myself because I like farm."

"I like it on the farm better every year."

"I am getting along well and like it, too."

"I went to United Presbyterian to hear Mr. Brown preach, and it was a very nice sermon."

"I am so glad you are willing for me to stay on the farm. We have all our corn husk. The corn is very poor this year, more than half of it is soft."

"I am thinking about staying here another summer, but Mr. H. is going to sell out. I think I can find another place. Perhaps I could get $ 9 or $10 a month next summer."

"I am learning all I possibly can learn, I know a good deal about house work, but there is just one thing I would like to learn very much indeed, and that is to learn how to make dresses. I could make a good bit of money in making fine dresses for people if I only knew how."

"Last week we were cleaning kitchen, we was had woman for help cleaning kitchen she white washed the wall and I washed all the doors. A man he came yesterday morning. Is that lady in? he said, and I said. Yes sir, and then he said are you Indian? Yes sir, I am Indian, and where did you come from? I came from Carlisle. Oh yes, I saw a great many Indians at Carlisle. And where is your own home. My own home is Indian Territory. Oh yes, and did your brothers come with you at Carlisle? No sir, and how do you like this country. I like it very well. What tribe belong to you Arapahoe then he said you talk good English.

Miss Alice M. Robertson.

At a meeting of the Woman's Home Missionary Society of the Presbyterian Church, held in Philadelphia recently, Miss Alice Robertson, made a short address. We take the following from the *Philadelphia Inquirer:*

"Another speaker was Miss Alice Robertson, daughter of Rev. W. S. Robertson, and granddaughter of the Rev. Dr. S. W. Worcester, whose name has passed into the history of the Supreme Court of this country, and who, like his son-in-law, was long a missionary to the Creek Indians. Miss Robertson was for some time one of the lady teachers in Captain Pratt's Indian school, at Carlisle, and has now gone back to her friends, the Creeks, in the Indian Territory. She delivered a most touching address, reminding her hearers that of the nine hundred treaties with the Indians, not one had been kept by the whites, picturing the sufferings of the Creeks in their removal from their homes in Georgia, the wrongs they had endured in the past and their bitter needs at present of help and instruction. Her special object is to obtain money for a school for girls chiefly, but also in part for boys. The Indians themselves, she states, have given $2500, and are eager for teachers and help in learning "the white man's way." One difficulty she apprehended was how to select the forty children they would be able to accommodate out of the hundreds she knew would apply. She warned her hearers that the God who punished the wrongs done the negro might be expected to punish at no distant day the wrongs done the Indians. Many of the Creeks, though rich, lived in miserable dirt and discomfort, not because they did not want to do better, for they had great self-respect and were ambitious, but because they did not know how to do better. The women, in particular, were destitute of house-keeping knowledge, and their log cabins were comfortless in consequence. One couple, in particular, were mentioned—the husband an educated Indian, the bride a poor, untaught girl, wild as deer.

"Like men in general," said Miss Robertson, "he expected his wife to understand housekeeping by intuition, and at first they were extremely unhappy. Nor did their home brighten till some ladies took the wife into their family and taught her. Since then she has succeeded most thoroughy in making her home a happy one."

SCHOOL ITEMS.

Vacation from Christmas to New Year's, inclusive.

The chandelier in the chapel fell breaking in pieces, and breaking all the lamps.

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

During the absence of Dr. Given, Dr.Stewart, our former school physician, attends the sick.

Mr. John Billings, of the Onondaga tribe, brought two of his grand-daughters to our school on the 21st inst.

WANTED.—A telescope of sufficient power to see the man in the moon is one of the wants of our institution.

Through the kindness of friends in Germantown the means have been supplied, and a large hennery built at the farm.

We are indebted to Mr. William Wanamaker for four large foot-balls. Kicking will be in order when the snow goes off.

New boy at the case:—"Shall I put a period after school?"
Old hand:—"No, take a recess."

Dr. O.G. Given has gone to Arizona for thirty Apache children, and to New Mexico for ten Pueblos. He will return some time in January.

A number of our boys are improving the holiday vacation by visiting their farmer friends with whom they worked last summer's vacation.

A good friend in New York presented the school with two registered Jersey bulls. Frank Miller went to New York and brought them to the farm

During four weeks past we have been going through a seige of the mumps. For several days upwards of sixty cases were reported. No serious results so far.

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

Many of our pupils were invited to Christmas festivities at the different Sunday Schools, and if we escape without extra care being thrown on the doctor it will be a marvel.

The farm furnished most of the material for a big Christmas dinner, in the putting away of which all doubts of Indian capacity were removed by those who witnessed the enjoyment of it.

One of our apprentice boys wants to know why the white man has not invented a way to direct and send newspapers by telegraph. It takes too long to wrap and write on so many, he thinks.

Nothwithstanding the prohibition in regard to presents to the school on Christmas day, our good friends of the Indian Hope, Philadelphia, forwarded us an ample supply of candy which sweetened the Christmas dinner. The candy was assorted and in little gauze sacks. Each student had one.

At the invitation of the school superintendents of Clinton and Union counties, fifteen pupils accompanied Capt. Pratt, Miss Cutter and Prof. Norman to Renova and Lewisburg, and appeared before the several hundred teachers gathered at each place at their annual institutes, to present the system and progress of Carlisle work. The crowded houses at both places and the warm expressions after each meeting indicates the growing interest in favor of giving the Indian a fair chance.

We print in this number as a part of the historical record of the school movement of the Indians,the speech of Mr. Haworth,Superintendent of Indian schools, delivered at Ocean Grove, in August last. The work does not go forward on any thing like the scale demanded if we expect successs till it does more.

About a dozen boys and girls living in Bucks and Columbia counties, and other places came home for a visit on Christmas. Their good appearance, and the stories they tell of good many and kind friends have had an effect upon the students at the school many of whom are asking to go on farms.

Cora Eyre, for four years one of our Pawnee students, accepted the offer of Agent Riordan of a position in the government school for the Navajoes, and has gone to the Navajo Agency, Arizona, to assist Robt. Stewart and his wife Antoinnette, former students, who left us several months ago at the invitation of Agent Riordan.

As stated in our last issue, we varied from the usual custom of giving presents this year on Christmas day, and pupils and teachers joined in sending gifts to our returned pupils. Very many of the boys and girls sent presents to their parents. All enjoyed this new feature and were glad to vary the commemoration.

Our subscription price is only twenty-five cents a year. It will take a good many subscribers at that rate to supply the necessary material to keep our paper running, and have something to pay the printer boys. We shall be obliged to our friends for any new subscribers they may send us. Letters can be addressed to MORNING STAR.

We are pained to announce the death of Edward Myres, one of our Pawnee students, who returned to his home last Spring. His disease was consumption. By a letter from the superintendent of the school at Pawnee agency, where he died, we are informed of his patience and resignation, and that he died trusting to reach a better home.

President Dreher, of Roanoke College, Va., paid us a visit in the early part of the month. Roanoke College has been patronized by the Choctaw Indians of IndianTerritory, as a school for higher education fortheir young men for a dozen years past. A number of its graduates are occupying positions of trust in the Choctaw government. President Dreher speaks well of the capacity of the Choctaw Indians for higher education.

This year Congress would not allow us to pay the apprentice boys the small pittance of sixteen cents a day, that had been previously allowed by the Department. The payments have been kept up, notwithstanding, through the kindness of a lady Friend in Philadelphia. By this means our boys obtain some knowledge of money and business and feel that their work is less slavish. They generally use their money wisely.

Died, on the 20th inst., of Bright's disease, Leah Roadtraveller, one of our Arapahoe students from the Cheyenne and Arapahoe agency, I. T. Leah was one of the first to enter Carlisle, coming to us in the end of October '79. She was with us three years and returned to her people where she remained one year. When gathering children for Carlisle, at the Cheyenne agency recently, Leah came to us and returned to the school. She was not in good health at the time, her system being full of malarial poison, but it was thought that a change would do her good. She seemed to improve until about a week before her death, when she was suddenly taken with the disease that carried her off.

A Visit from New York Indians.

Mr. LaFort and Mr. Johnson two of the principal men of the Onondagas of central N. Y., in company with Miss Remington, visited the school, on the 14th inst., to examine into some complaints made by the Onondaga children who had been at the school about three weeks. They remained two days, and carefully looked through all the departments and the mamagement of the school, and left a written declaration that the complaints of the children were groundless, and that they were highly pleased with the opportunities the children were having, and the general management and discipline of the school. At the assembly of the school Mr. LaFort advised the pupils to "get education, that is the first and best thing for the Indians."

Mr. Johnson said, "Well boys I am glad to be here to-night. Myself, I never been to school. I can't read. You are called wild western Indians. You can beat me in reading, writing, but I could beat you at farming when I was little boy or young man. I am getting old but I can beat you yet. I can raise turnips, redishes, corn, etc. This man is smart because he has been to school. I am not smart because I never have been to school. I can't read writing, but I know how to work."

Mrs. Jarley's Wax Works. etc.

Christmas eve gave to our school one of the most enjoyable entertainments it has ever had. Madame Jarley in the person of Miss Burgess, with a full assortment of wax "figgers" in the persons of the other teachers and members of the school, brought roars of laughter. Do Indians laugh? Well, we wish all the readers of the MORNING STAR had been on hand to see them, as "The Opera Singer," "Educated Indian," "William Penn," "Jack Sprat," "Old Mother Hubbard," and the other inimitable automatic representations were brought forward.

Johnny Smoker was uproariously applauded and encored.

The Orchestra wound up the evening. All fully attuned to the piano, the tin horns, the empty flower-pots, the tin cymbals, the call bells, the glasses tuned by being partly filled with water, the jews-harp, the dulcimer, the tin rattle, the rattle bones, and the combs were manipulated with such skill as to win for the leader, Miss Booth, the verdict from the most æsthetic judge present, "*That's genius.*"

We must not omit to mention the reading of a Christmas Welcome by Nana Pratt, and two deep-toned bass solos by Mr. Geo. Foulk.

Photographs.

The MORNING STAR has on sale a very large assortment of Photographs of buildings and grounds; of pupils as they arrived and after they have been in the school for some time; also visiting chiefs. The sale of these helps to bear the expense of our paper.

A Mile a Minute.

At the home, in the Indian Territory, of a boy who recently left us on account of ill health, was seen, the other day, a company of Indians seated around the camp-fire listening intently to the tale the youth was relating of his school life, the wonderful things he had seen in the east, and of his journey home; but the thing he wished most to tell was how fast the cars could go. "Why!" said he, in the Indian tongue, "the cars can travel faster than any horse you ever saw; they can go"———Here he hesitated; he could find no Indian words to express it exactly; he looked up, then down, then around; he was "anxious," perplexed, grieved, but not wishing to break the thread of his story, exclaimed in plain English,——"*a mile a minute*," nd went regularly on, leaving his hearers in utter darkness as to the real speed of a locomotive.