

# The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. IV.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JANUARY, 1884.

NO 6.

## WHAT THE HONORABLE, THE SECRETARY OF THE INTERIOR SAYS IN HIS ANNUAL REPORT ABOUT INDIAN EDUCATION.

The subject of Indian education has lost none of its interest since my former report; on the contrary, an increased public interest has been aroused concerning the duty of the Government in this behalf. The success attending all efforts in that direction, whether put forth by the Government or through the aid of charitable persons and associations, is most encouraging. The fact that the attempt to educate the Indian is not confined to a knowledge of books, but that the effort is being made to give him a practical education that will enable him to supply his own wants by his own labor, has won to the cause of Indian education many who saw but little advantage to the Indian in a literary education alone. The appropriations last year for the education of Indians were far below the actual wants of the service; yet I am able to report a great improvement in the condition of Indian schools, an increased attendance of pupils, and an increased interest among the Indians, both adults and youths. The Department located an Indian school at Lawrence, Kans., to be conducted on the plan of Carlisle, Hampton, and Forest Grove. The citizens of Lawrence donated to the Government for the purposes of this school 280 acres of choice land in the immediate vicinity of the city, of the cash value of something over \$10,000. The buildings are now in course of construction, and when completed will accommodate about 340 children. It is desirable to increase their capacity to 500. The contract price for the buildings is \$45,000. The superintendent of Indian schools reports the school buildings of Chiloecca, Ind. T., and Genoa, Nebr., as about ready for occupation. The capacity of each of these schools is 150. It will be economy to increase their capacity to 400 each. In addition to the above, it is proposed to establish boarding-schools at Devil's Lake, Rosebud, and Sisseton, Dak.; Washakie, Wyo.; Wichita, Ind. T.; and Siletz, Oreg. Some of these are in course of erection. Ten new day schools have been established during the fiscal year. The capacity of the boarding-schools now established, including Carlisle, Hampton, and Forest Grove, is 5,025, and of the day schools 4,000, making the total 9,025. The capacity of boarding and day schools, old and new, is about 11,000.

In my former report I urged the necessity of putting at least one-half of the children of school age in *manual-labor schools*, and keeping them there until they should be sufficiently instructed in the industrial arts to support themselves. It has been demonstrated during the last year that even more than that proportion of the children can be put in manual-labor schools, if suitable appropriations are made for that purpose. Accommodation should be provided for at least 10,000 children in addition to those now in manual-labor schools, which would secure to about one-half of the children of school age the advantages of at least a partial education, while under present appropriations only about one-fourth have any school advantages at all, three fourths growing up in ignorance and vice. If it is wise to educate one fourth, it is difficult to see why it is not wise to educate *all*. Certainly this ought to be done, unless the expense is too great for the Government to bear. In my former report I endeavored to show that such expense was within the true principles of governmental economy in the following manner:

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 of children 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; 10,000 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 year 1864 and 1865.

Since 1872, a period of only ten years, the cost of Indian hostilities and military protection against Indians 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 about 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.

I am confident that the expense per capita as above given is greater than necessary, and that if appropriations are made of the amount as above proposed, the number of children proposed to be kept in such manual-labor schools can be considerably increased. The total expense of the Indian service cannot be less than \$5,500,000 annually, and such expense must increase instead of diminish if the Indian is not made to do something towards supporting himself. He will do but little if he is left to himself, and if forced by hunger, he does become a laborer, he will be without skill and only able to do menial labor requiring neither skill nor intelligence. His children will become beggars and thieves, adding to the expense of the country by increasing pauperism and crime.

The education of the Indian is demanded, not only in the interest of the Indian but of the white people of the country, who are yearly taxed to support a class who by education can be readily transferred from the list of non-producers to that of producers, and the public relieved from the burden of their support. Public sentiment will sustain liberal appropriations for a measure that promises to settle in a satisfactory way the "Indian problem," and answers once for all the question so often asked, "What shall we do with the Indians?"

Many of the treaties contain provisions for the support of a school for every thirty children. It is not desirable to establish a school for every thirty children; but as this provision was in most cases, if not in all, inserted in consideration of the cession of land, and this must be considered not as a gratuity but a payment to be made, it appears to be the duty of the Government to expend in the education of such children a sum equal to the sum called for in such treaty. The cash value of such provision can be readily ascertained. A careful examination of the treaties has been made to see what amount was required yearly to fulfill such treaties, and the records of the Department have been as carefully examined to determine what amount has been expended under such treaties. The difference between what was expended and what ought to have been expended is the amount due the Indians each year, under such treaties. The sum of the years is the amount now due. I submit a table herewith by which it appears that the sum total required to fulfill such treaties amounts to the sum of \$3,759,400 to the close of the fiscal year 1884, and this after deducting all sums for educational purposes on account of such treaties.

The estimates for school purposes submitted for the fiscal year 1885 contain an estimate for school-houses and one year's school under the treaties. The cost of such school-houses must come from the above amount, should Congress make the appropriation required, and still there would be due the Indians the sum of \$3,256,400. This amount is guaranteed by treaty to be expended for educational purposes. It ought to have been expended in part each year, but the Government cannot avoid the payment of this sum simply because it declined to pay according to its contract.

These obligations are as sacred as the public debt, and every argument that can be used in

favor of strict probity in dealing with the creditors of the Government can be used with reference to these obligations, and many reasons exist why these obligations should have had preference even of the public debt, but no excuse can be made for the failure on the part of the Government to comply with this condition of the treaties. With an abundance of money lying idle in its vaults, it is difficult to understand why so little attention has been paid to the pledges of the Government in this respect. The sum unpaid should at once be appropriated to be used for educational purposes, including stock, farming implements, tools, &c., for manual-labor schools. With this sum at the disposal of the Department, there can be but little difficulty in establishing schools among these tribes adequate to their wants.

*Statement showing amounts which should have been appropriated up to June 30, 1884, to fulfill educational provisions of the treaties with various Indian tribes.*

Name of tribe.	Date of treaty.	Revised Statutes, volume and page.	Provision of treaty.	Amount.
Apache, Kiowa and Comanche.	Oct. 21, 1867	Vol. 15, p. 583	School building and teacher for every 30 children for twenty years.	\$284,200 00
Bannock.	July 3, 1868	Vol. 15, p. 675	do	44,200 00
Cheyenne and Arapahoe.	Oct. 28, 1867	Vol. 15, p. 585	do	283,100 00
Crow.	May 7, 1868	Vol. 15, p. 651	do	262,200 00
Navajo.	June 1, 1868	Vol. 15, p. 639	School building and teacher for every 30 children for ten years.	792,100 00
Northern Cheyenne and Arapahoe.	May 10, 1868	Vol. 15, p. 636	School building and teacher for every 30 children for twenty years.	167,800 00
Shoshone.	July 3, 1868	Vol. 15, p. 675	do	141,700 00
Sioux.	Apr. 29, 1868	Vol. 15, p. 637	do	1,491,600 00
Ute.	Mar. 2, 1868	Vol. 15, p. 621	do	292,500 00
Total.				\$3,759,400 00

\*Of this amount \$503,000 represents school buildings at \$1,000 each, and \$3,256,400 represents teachers, fuel, school materials, &c., at \$700 per school per annum.

The superintendent of Indian schools recommends that at the agencies where manual-labor schools are not maintained there be established a semi-boarding school; that is, where the children shall be furnished a midday meal. The expense of such a school will be but little more than the day schools, and it is believed that a better attendance can be secured than at the day schools, with greater advantage to the children. He recommends the establishment of twenty schools of that character at an expense

CONTINUED ON FOURTH PAGE.



# THE MORNING STAR.

EADLE KEATAH TOH.

Published Monthly in the Interests of Indian Education and Civilization.

TERMS OF SUBSCRIPTION, 25 CENTS.

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

INDIAN SCHOOL, JANUARY, 1884.

If labor and its rewards are not assured to and enforced upon the Indian, and he is forever to enjoy the fruits of others' labor, it must not be expected that he will become industrious.

If a guardian, having ample means, permits his ward to grow up in ignorance, does not the ward have ample cause for large damages against the guardian, especially if a portion of the large means held by the guardian belonged of right to and had been set apart for the education of the ward?

We will give you "a school house and a school teacher to every thirty children; this will insure your civilization," says the United States to the Indians in about a dozen of its treaties with the largest tribes. We defy proof that the United States has fulfilled these obligations to the extent of ten per cent under any one of these treaties.

We have found that after not very much training, and with an imperfect knowledge of the English language and of English ways, Indian boys and girls have values sufficient to gain a welcome to our civilized homes, and if the building can only go on it will certainly lead to higher values and homes of their own, and these, too, in the midst of surroundings that will support them, and carry them rapidly forward to the perfection of civilized life.

## HINDRANCES AND HELPS.

Much Indian educational work is weak and lost, for the want of larger liberty and discretion to the educated subject.

There has been a great deal said in the past in favor of educating Indians to return to educate their tribes. And always when Indian boys and girls have been taken away from their people for education at the east, the plan has been to create Moseses who would go back and redeem their tribes. While this, of course, is laudable, its repeated failure ought to establish its fallacy as a principle.

When we have educated our own children, we are very glad if we find them able to take care of and make a success of number one. To secure this we are anxious that the surroundings should all continue good, but the Indian who may not have received a tithe of the knowledge and no experience, is expected to spread his meagre acquirements thinly over many others, and save them as well as himself. In fact, he is so placed as to be deprived of almost if not all the influences and supports that would enable him to continue and perfect his own salvation. Thrown back into the degradation from which he had been rescued for a short time, his light goes out for want of oil.

We well know that the young, who spring from centuries of what we call civilization and cultivation, could not stand against such odds, and so we carefully keep them from the test.

Another plan is to educate young Indians and train them to useful labor in the mechanic and other arts, and then return them to the tribes, that they may practice what they have learned, in the presence of their people, and, so convert them to the utility of such arts. Alas! there are few or no shops, and the laws of community ownership

prevail instead of individual rights. The trained mechanic or other artisan, if he finds work at all, soon discovers that his wages must go to supply the numerous demands of a large relationship. Nothing protects him. To hold out against the ancient customs, brings ostracism; therefore, he yields, and because he is in Rome does as the Romans do. Finding that there is no advantage in standing alone and aloof, he rejoins the mass; and, the enemies to the progress of his race point the finger and say, "I told you so."

But is there no remedy? Yes; the Mason and Dixon lines of reservations, and the slavery of separate systems and espionage, must be removed, and, somehow, the Indian be merged into our life, and made to carry his load of accountability like the rest of us. That sharp spur that drives other men: "If a man will not work he shall not eat," must be applied.

It is no hardship that our families are scattered from one end of the land to the other, or even to the ends of the earth, and this applies to all the other races—Negroes, Chinese, English, French, and others high and low. Self-interest governs. Why the Indians should be so educated and trained, and so monopolized as to violate this principle to his own loss of manhood, it is hard to see.

Three centuries of such contact and association as has been allowed to the Indians have failed to procure from them characters of manly strength and high standing among the men of other races, simply because the systems and pressure upon them are a special creation made to ward off the responsibilities that make other men.

Must the Government, or Missionaries, or philanthropic individuals and organizations manage the Indian in his rights, his property, and feed him forever?

Is he never to be allowed to venture upon the sea of life alone, and look out for himself?

Must it always be *en masse* or not at all?

## \$2,000 FOR OUR SCHOOL.

Forty Young Ladies of Boston Undertake to Help Forward the Work of Indian Education—Most Gratifying Results.

We copy the following from *Wowapi*, a magazine of the Harper size which was the exponent of the Fair:

### "THE FAIR.

"238 BEACON STREET."

We girls have worked so hard during the summer months, that now, being ready to reap the fruit of our labors, we want to put together a few facts concerning our Fair, which may interest people in our work, and serve as a souvenir to ourselves.

In the spring of '83, Gen. Armstrong, Capt. Pratt, Mr. Herbert Welsh, and others spoke in Tremont Temple on the Indian Question. Societies of ladies and gentlemen were being formed, and we girls began to wonder if we could not do something for the Indians. A little later we met together, about forty of us, to hear Mr. Welsh, who kindly gave us a little talk on the question in general. He told us of his experience among the Sioux; what was then being done for the Indians; how much help was needed; and lastly, impressed upon us the value of even the smallest effort in the cause. At that time we talked it over among ourselves; hoped to do something, but were rather vague as to what we could do.

It was not till June that we finally decided to have a fair, and began to organize it. A private house was kindly offered for the purpose,—an offer which we most gratefully accepted. From that time we have been diligently at work making articles, soliciting from our friends, and generally trying to create an interest in the matter. Some fifty girls, scattered to the country, shore, and mountains of New England, have been, with their relatives and friends, busily employed preparing valuable and useful articles, which we expect our friends to purchase at our well loaded tables. To these we have added many characteristic articles, such as pottery from Beverly, Indian work from Mount Desert and Old Town, Shaker baskets from Lebanon, and even Spanish fans

direct from Grenada. Nor have we been without the assistance of gentlemen, as the beautiful yachts of Mr. Bennet Forbes, the spirited water colors of Prof. Trowbridge, and the pages of this magazine will testify.

All these articles will be sold at nine tables. The arrangements are as follows: There are nine managers, each of whom has charge of one table, and has either three or four girls to assist her. In this way the work and responsibility are divided, instead of falling upon one. Five of these nine are fancy tables. Besides these, we have a doll table, flower, candy, and refreshment tables.

We have the following "corps":—

No. 1.	No. 2.
Miss Mary H. Hill.	Miss Mary Saltonstall.
" Lottie H. Johnson.	" Hattie Lee.
" Bullard.	" Pauline Shaw.
" Eleanor Guild.	" Martha Peabody.
" Natalie Whitwell.	
No. 3.	No. 4. FLOWER TABLE.
Miss Ellen T. Bullard.	Miss Annie L. Sears.
" Helen K. Mixter.	" Anita Ward.
" Ida Eldridge.	" Bessie Lowell.
" M. M. Parker.	
No. 5.	No. 6.
Miss Marian Linzee.	Miss Alice Gray.
" L. W. Codman.	Mrs. Tucker Burr.
" Mina G. Hooper.	Miss K. W. Lane.
	" Cornelia Horsford.
	" Ruth L. Wells.
No. 7.	No. 8. DOLL TABLE.
Miss Lyman.	Miss Emma Snelling.
" Rogers.	" Mabel Quincy.
" Rebecca Lowell.	" May Spooner.
" Lucy Flagg.	
" Minna B. Hall.	
No. 9. CANDY TABLE.	
Miss Nellie Johnson.	
" Laura Wheelwright.	
" Nellie Anderson.	

For the benefit of our friends who may visit the fair, I will mention that they will not be obliged to go home to lunch. Substantial refreshments may be found all hours of the day. Miss Edith Paine has taken charge of the refreshments. She has to help her, Miss Elise Johnson, Miss Mamie Isagii, Miss Dana, Miss Whitney, Miss Emily G. Denny, and Miss Edith T. Guild.

Of course, so many girls engaged in the cause, scattered during the summer in so many directions, have sowed the seed widely, and donations are coming from Worcester, Cincinnati, Montreal, New York, Philadelphia, and even from Europe.

And now it only remains for us to tender our most earnest thanks to all who have given us such encouragement and substantial aid. Especially would we mention Mrs. J. Huntington Walcott, who has opened her house for us, and done so much toward making our efforts successful; also, the editor of our magazine deserves our hearty thanks for all his labors in its behalf. It will do much good to the cause, make our proceeds larger, and add to the interest of the whole.

If our friends aid us as we expect—by buying what we have gathered together—we shall be in a position to alter the whole character of at least one human life; but, whether we get much or little for this specific purpose for which we have been working, we shall feel amply repaid by having brought the Indian cause to the notice of so many people. We have proved to ourselves and to others that we girls can do something to help, in a world where work of every kind is so much needed; but we must ask ourselves, "Shall this be the last? Shall our interest in the cause die out?" It is for us to decide.

Kind friends, we have done what we could, and we are grateful to you, each and all, for having smoothed away our difficulties, making it possible for us to finish what we so doubtfully began."

As one result of the complete organization, extended and earnest effort above explained, we have received from Miss Mary H. Hill a check for two thousand dollars to help on our Carlisle work.

Strength of School . . . . . 468.		
	Boys.	GIRLS.
Present.....	279	110
On Farms.....	50	29
Total.....	329	139



## THE RIGHT AND MOST ECONOMICAL THING.

The following explains itself:

MIFFLINSBURG, PA., JAN., 5, 1884.

CAPT. PRATT, CARLISLE, PA., DEAR SIR:  
\* \* \* Grange No. 755, Union Co., at its meeting this afternoon, adopted the following preamble and resolutions:

WHEREAS, We believe that civilization of the Indians, through the education and training of their children as at Carlisle and other schools, is the *right* and most economical thing for this nation;

Resolved, Therefore, That we respectfully, but earnestly urge the Government to push the work as fast as practicable.

\* \* \* \* \*  
I know the good people are in sympathy with the work, for they love to do right, and desire their Government to do so.

Respectfully,

S. G. GROVE, of Grange 775.

In 1836 the United States Government made a treaty with the Cherokee Indians containing the following clause: (See Article 7, page 70, "Revision of Indian Treaties.")

ARTICLE 7.—The Cherokee Nation having already made great progress in civilization, and deeming it important that every proper and laudable inducement should be offered to their people to improve their condition, as well as to guard and secure in the most effectual manner the rights guaranteed to them in this treaty, and with a view to illustrate the liberal and enlarged policy of the government of the United States towards the Indians in their removal beyond the territorial limits of the States, it is stipulated that they shall be entitled to a delegate in the House of Representatives of the United States whenever Congress shall make provision for the same.

Why this clause was never carried out we are unable to ascertain. The Cherokees have had many men competent to fill this place, during all these forty-eight years. Such representation would have encouraged the manhood of the whole race in the highest degree, and we think would even now lead to the most important and speedy results in the inevitable merging of the interests of their people and ours.

BIG HORSE, a prominent Chief of the Cheyennes, and father of Hubbell, one of our returned pupils, committed suicide recently. He had been an intense sufferer for some time; and finally seizing a revolver, shot himself through the head, causing instant death.

EAGLE CHIEF, who was the oldest chief of the Pawnees, died, recently, at his home at Pawnee Agency, I. T. His band, the Skede, which is the largest of the four bands into which the Pawnees are divided, is also the most progressive in civilized pursuits, nearly all living in houses, cultivating farms, and raising stock.

### The Indian Question.

The idea is just gaining ground that it is better to give these Indians lands than tribal reservations; that it would be a mercy to them to compel them to make their own living rather than to support them in idleness, and that they would be more effectually and honestly governed by the war than the interior department of the government. There are many who have made a study of the Indian question who believe that we shall never have any power with the Indians until we cease recognizing them as tribes, and deal with them in their individual capacity. So long as they are governed by chiefs and supported in laziness, so long will the war-path be the means to which they will resort to redress their real or fancied grievances. The present methods of dealing with them have failed, and it is worth while to try something else. Placed upon farms, and each one compelled to support himself and those dependent upon him, and the business of living will appear to be more serious than it does now. Let the Indians be made individually amenable to the laws of the country like other tillers of the soil and lawlessness and war will not be so fanciful a thing to them as it is now.

—Chicago News.

## SCHOOL ITEMS.

Daniel, Osage, is making a good blacksmith.

WANTED:—More subscribers to the MORNING STAR.

Little Elk, Cheyenne, is now employed at a bakery in town.

Printing school lessons is one way in which our printer boys employ their odd moments.

Skating on the walks has been the principal amusement of our pupils the past few days.

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

Every boy and girl in our school has a new diary for 1884, a present from Susan Longstreth of Philadelphia.

Among other articles manufactured at our shops and shipped to agencies during the month was a new wagon for Yankton Agency.

TEACHER:—"What is the axis of the earth?"

PUPIL:—"The axis of the earth is the think line on which the earth round on a wheel."

By authority of the Department at Washington, twenty-seven of our girls have been transferred to the Lincoln Institution, Philadelphia.

NEW STUDENTS.—Fifty-two Apache and ten Pueblo students have arrived in charge of Dr. Given. His report in full next month.

We are pleased to acknowledge the receipt of a check for \$22.00 from Fleet Street, Brooklyn, Sunday School, which just finishes paying for our new chapel piano.

Major W. H. H. Llewellyn, Agent of the Mescalero and Jicarilla Apaches, N. M., with seven of his chiefs, paid us a call on their way to that Agency from Washington.

While at the teachers' dinner table the other day, it was hard to keep from laughing when one of the little Indian girls, who at the request of a teacher went to the kitchen in search of oil, returned with a kerosene can.

Mrs. Mary Noble, mother of Miss F. W. Noble who is manager of our Teachers' Club, died, on the 6th inst., at our school. She had been complaining for sometime, but not until a few days before her death would she give up her regular duties.

Moore Vanhorn, Cheyenne, has made a pair of shoes every half day for the past week. Besides this, he has not failed in a single lesson. While this is a good record for Vanhorn, we hope he will not consider that he has learned all, but that he will continue in well doing.

Harry Raven, who went to his home at Arapahoe Agency, I. T., last September, is now attending the Agency boarding school. He did not wish to go home, and a recent letter from him says he is very anxious to come back to Carlisle, but his father will not consent. Harry is an earnest boy, and we hope he will not give up the idea of coming again to the East in search of more knowledge.

### The Creek Delegates Address Our School.

Mr. Checote, who was recently and for many years head chief of the Creeks, but now represents his tribe as a delegate at Washington; and Mr. Hodge, a half Creek who was educated at the Tullahassee Mission, Ind. Ter., recently visited our school. At a gathering of our pupils in the chapel, both gentlemen made short but impressive addresses, the substance of which is as follows:

Chief CHECOTE said: It is very pleasant to see so many children of so many tribes before me to-night. It is a representation of the generosity of the American people. It also pleases me to see the Indians' friend, Capt. Pratt. He knows what is best for you. By being obedient to your superintendent and teachers, when you

go back to your people you may be leaders among them. You will learn to speak the English language. Soon all people will be speaking one great language—this English language.

Your old people and your leading men now have to get some one to speak for them. To do their own business they must get an interpreter. In that way only can they do their business. Your old people could speak to the English or to men of different tribes only by signs, if they had no interpreters. I am saying this because it is so very important you all learn to speak this great language of the country, so when you have this, you will be prepared to do your business and the business of your tribe. I give the same advice to these young ladies. By getting an education you will be prepared to help yourselves and others.

A great many years ago our forefathers lived in this country. They owned these mountains and valleys. They were as numerous as the leaves on the trees. The business they followed in those days was hunting. Hunting the deer and other wild animals. But that day has passed away forever. Civilization has now spread all over this country, just like the sunlight that brightens the earth. I see now that the advantages here given you are far better than what you have at home. When I was a young man we had no such privileges. You will very soon take the places of your fathers and mothers but you will not be like them—knowing nothing about books. So I give you this advice.

Every day you should look to your Heavenly Father. Many prayers are said for you every day. We learn in His book that they who seek Him early shall find Him. There is nothing better than to look up to Him. As you see the sun spread his rays over nature, so God spreads his blessings over them who love Him. If you ask Him daily for His blessing and help, His blessing will always abide with you, so I want you to look to Him daily for help. When you go to meeting and hear his songs it will be your duty and pleasure to join in them.

From the first time I heard that the Government had taken the Indian children east I have prayed for you, so the day will come and you shall go back, then you shall be happy.

With these few words I leave you in the hands of our Heavenly Father.

MR. HODGE, said:— \* \* \* I want you to turn out to be men and women who will be able to take your affairs in your own hands.

Now, how is this to be done? It all depends on what you do here, how you spend your time here, what you learn, and the example you set.

My advice is: Do your best. The time is coming and it is not far distant when the Indians will be compelled to take their places as citizens of the United States. The Creeks, Cherokees, Chickasaws, etc., are opposed to this because they are not sufficiently educated. When they are sufficiently educated, they will be ready to enter as a State.

There is a great deal depending upon you Indian children. Your head men are depending upon you: upon the example you set; they will learn of you; they want you to be teachers in their schools. Some of the best teachers we have are native teachers, because they know both the English language and their own language. You can do more than others, because you belong to them.

My last piece of advice is this: Be Christians. Those who have embraced the Christian religion, are the ones who have been trusted with the affairs.

As Minister Checote told you—Be Christian men and women. While the people all over the United States are doing so much for the Indians, you must do your best while here, so that when you go back to your tribe you will be a help to them, and be the means of raising them to a better life.

### Photographs.

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

On the 10th inst., the doctor's commissary at Pawnee Agency, was totally destroyed by fire, together with the supply of drugs for 1884. It is supposed to have originated from a spark from the fire place.



of about \$70,000. I concur in his recommendation. In my former report I urged the necessity of the creation of a permanent fund for the education of Indians, and especially recommended that the net receipts of the sale of public lands be set apart for that purpose. I again urge the necessity of some provision for a permanent fund, and again recommend that the net proceeds of the sale of public lands be set apart for that purpose, if it is considered desirable to continue to dispose of the public land in any other manner than under the provisions of the homestead law.

#### Extracts from Letters of Returned Pupils, Acknowledging receipt of Christmas Gifts.

"I was very glad to get your welcome letter, and it makes me feel happy indeed, and also I got that presents."

FT. DEFIANCE, N. M.

"I received the present that was sent from the school. I thank all who had an interest in it."

FT. DEFIANCE, N. M.

"Many thanks to the kind and benevolent members of the Carlisle School for their presents and good wishes. We also wish you all the happy coming of another Christmas."

MUSKOGEE, I. T.

"The present came bringing to me much gladness. I thank you very much for it. How glad I am to know that I have not been forgotten by my kind teachers and school-mates, of Carlisle Barracks. I am sure that their kindness will never be forgotten by me."

ROSEBUD AGENCY, D. T.

"I was delighted to received your pretty present and kind letter too. Oh, how delight I am. Well, dear friend, I always tried hard to remember in Indian school, Carlisle, Pa., these all Indian believe on you because that you remember them who was with you. These all these school boys and girls are got nice presents from you. I believe they got feel glad of it, so do we are. We thankfui you all."

#### DIARIES.

The following are from uncorrected papers which fell into the hands of the printer. These papers are written as a school exercise, are carefully corrected by the teachers, and then copied by the pupils into neat diaries. In this way the every day English of our school is watched and guided.

"I am going to service (work) this afternoon."

"This morning was snow, too hard flakes fly."

"Very ring (rain). Nobody walked outside. Very bad ring, not snow,—icy on the ground, very frozen ground."

Jan. 8:—We don't have any study hour as usually, this evening because the wintry wind was blowing very severely out of doors.

"I saw the boys skating in their rooms down at the big boys quarters. I think some skates cost too much. So I don't need to have any. I can skate without skates. I think most every boy likes to have skates except myself."

I saw one boys slipped. Fell down. He looked at me and said, you made me fell down. No, sir, not me, it is this snow. You slipped the ice. Every boy slipped. The snow is no hand, and eyes and no talked, but he make slipped every boys.

Whole day very bad wind some of house going in the air so inside all icy floor."

He means, the wind blew very badly the whole day. The air went in some of the houses so that inside, the floor was icy.

I was worked hard under the girls quarters. Mr Walker told me to get some tins. So I went to the shop get tins, and I ran toward the girls quarters. Snow was wet and deep. I could not ran hardly. I slipped back and fell down get up. It was my feet colds. Looked at my feet. I lost my shoes. I looked back. It was lay on the snow.

#### HOME LETTERS.

The following notes were taken from our last month's letters to parents and guardians:

"I try to get what I came after. No body wants Indian way."

"I was glad to hear that my sister will be going to the Agency school. It is good and right."

"We had a very good feast on the 25th of December and you should have seen us devour those turkeys."

"I like to work and go to school half day. That is right to learn business. Capt. told us that knowledge is power. That is true."

"I stay at Carlisle one year now, have English large. You all time Indian write, this time you stop and you try to write English words, and when this you take write to me."

"I wish you were working some place down at the Agency; and one thing, I wish you would keep our cattle. You must not lose any of them, after a while we will have a big herd."

"We have no school for the past week because it is Christmas time, also New Year. Perhaps you don't know what I mean but I wish you would ask somebody who will express to you both those two things."

"I will try hard to learn civilization white, because no more use for Indian civilization. I remain here, study hard. I get through, I return home, help you hard work. I was glad you want me forget Indian ways. All right, sir. I remain here five years, I get little knowledge."

"I have been trying to do the way I am told in school room and in the shop, and yet sometime I pretty near do that I ought not to do. One day before last week, I was thinking about you out there, and Oh! I wished to be out there and see you all and tell you of the good things that I have seen here."

#### THE FIRST LETTER IN 1884.

"DEAR MOTHER: I am very much pleased to put 1884. It is the number of years since the Saviour of men was come into the world. The old year is now past away. I wish we all bid it good-bye, like we do always when our most loving friends go away from us. That year of 1883 can never come around once more. I will try hard to make this year better than the last. In doing this way it seems very hard, but by trying every day, I could make it more good year. We have had nine vacation days. Captain was willing to have us go where we like to visit, if we have money to pay our own riding on the cars."

#### From Otee and Nez Perce Agencies.

ED. MORNING STAR:—I send you a letter written to me by one of the little Otee scholars and one from Tom Hill, a Nez Perce Indian, who was Chief Joseph's "right hand man" and adviser during the war. Tom has learned the better way, belongs to church and has attended school since September last. Yours in faith and hope.

F. A. S.

OAKLAND AGENCY, I. T.

MISS FANNIE SKINNER, RED ROCK I. T. MY DEAR FRIEND:—I am glad my friend Miss Skinner you remember me, you send me a nice letter. I am well, no sick. Miss Carrie is teach me, I read very well. Well, all folks well. Forty-eight children in school now, all well. Every thing is all right Nez Perce Indians. Last Thanksgiving Day there was church in school house. Doctor Woodward he talk to Nez Perces, its pretty nice. Levi is very very well. I am glad my friends these white folks here all love me and I love white folks. Thats all. My name, MR. TOM HILL.

Otee ACENCY, I. T.

DEAR TEACHER, MISS SKINNER:—I am very glad I go home to-morrow. To-morrow noon we have pie and cake, Emily and Susie made them good. All children get some play thing Christmas. To-day I help Miss — washed and Howard Light-Foot put my cap in the water. Sometime I see Ponca children. I have one little friend in the Poncas. My father went to Cheyenne. He ride my horse. Teacher, I like work I don't like lazy. Maj. Haworth is big man, I didn't see him. I was at home, children say he talk about playing top. Good-bye.

ALFRED ARPEPETAH.

#### FROM ONE OF OUR CHEYENNE PUPILS WHO IS NOW ATTENDING SCHOOL AT FORT WAYNE, IND.

Many thanks to you all, for your kindness of sending me those nice pair of gloves which I received on Wednesday last week for my Christmas present, I think they are real nice, I like them very much. I shall never forget your school and its teachings. For it is the place where I found how to study and learn to appreciate the opportunities which I had then and which I am having now, of receiving an education. It often comes to my mind when I am alone in our room, studying, the many happy times I spent with you when I was there. Although I did not stay very long, I learned to like it. I was indeed sorry when I had to leave because of my health. But I am thankful now that I have such another good chance of going to school in the states. If I had not left there, I would have missed this precious opportunity which I am having here. I am getting along very well, keep up with my classes right along. I get through or pass my examinations as well as any of my classmates. Once more thanking you for your letter, and hoping to hear from you some time I remain,

Yours Truly.

R. B.

#### A Girl's Account, kept by Herself While on a Farm.

Spends April 20, \$1.00; Friday April 27, \$1.00; Friday, May 4, \$1.00; Monday May 7, Pair glove 25 cents yard ribbon 5 cents; Friday, May 11, \$1.00; Pair shoe \$2.00; Saturday, May 12, Corset \$1.50; Sunday May 13, 6 cents; Friday, May 18, \$1.00; Friday May 25, \$1.00; Friday June 1, \$1.00; Friday, June 8, \$1.00; 12 yards Percal 8 cents, 96 cents; 1 1/4 yards Drilling 12 cents, 15 cents; 1 spool of white, 5 cents; hat, \$1.00; Saturday, June 9, dress finish 50 cents; Sunday, June 10, cents; Tuesday June 12, 3 cent stamp; Friday, June 15, \$1.00; Sunday, June 17, 4 cents; Monday, June 18, 3 cent stamp; June, Friday 22, Skirt 33 cents; Saturday, June 23, fan, 25 cents; Sunday, June 24, 6 cents; Saturday, June 30, Soap 5 cents; dozen button 15 cents; 12 yards Percal 10 cents, \$1.20; yard and half drilling 18 cents; Saturday, July 7, dress finish 50 cents; Sunday, July 8, 5 cent; Friday, July 13 \$1.00; When I was in cars I paid \$1.00 for, and boy bring my trunk in wheel barrel, 50 cents.

#### He Wrote me a Letter to make me feel Unhappy.

DEAR SCHOOL TEACHER:—I received your postal long ago but did not answer you sooner please excuse me for not answering you. I am well and hope you are the same. When I wrote to my father I told him that I was very sorry that he did not write me a pleasant letter to make me happy instead of he wrote me a letter to make me feel unhappy I answered him right away and told him that I was happy here and told him not to take me away. I said next letter he wrote to write a pleasant one to make me feel happy. I told what I was studying I am studying Arithmetic, Definitions, Reading Writing, Spelling, Geography. Mrs T. says I am doing very nicely. I do not want to leave here. I know how to crochet and am making myself a pair of red mittens, and I have sent my little brother a pair of red mittens for Christmas gift, and sent my photograph to my father and mother. I saw S. B. the other day she looked very healthy, the boys often come to see Tom. I thank you very much for sending me MORNING STAR I am very interest in it. From your school girl.

#### The Queer Things I Saw.

I saw I dont know the kind of people, 3 children and one big boy, and woman. The woman carries her baby in a bag. She carry on her back too. The baby crys in a bag inside, just saw the baby's hands and they had old horse and old carriage. They looks so poor. The woman just open the doors every bit of the houses. I don't know what does she wanted, and her children were in a carriage, but her little baby carries in a bag. In the same day I saw a bear too, it was only one and monkey and a man, they were in the street, the man sings and the bear dance, and the monkey picks money. Since I been here I saw two three times the bears in here. Last week Hon. B. R. Sherman was here. He lives in Iowa. He is awful kind man. When he was here he gave to me three times money. I think he is awful kind he went to Washington last week. I don't know what else to tell you I can't write much if I were not so sleepy I can write as much as I want to but I can not do it. Give my love to Miss H. and Miss B. and yourself last.