

# The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. IV. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., FEBRUARY, 1884. NO 7.

FOR THE MORNING STAR.

## Proverbs 11: 25.

The desert as the rose shall bloom;  
This promise stands unailing.  
To plant and water, faith must come;  
Thus, by God's grace, prevailing.  
And those who sow, and hopeful see  
The tender blade up-springing;  
They look to those, how eagerly,  
Who freshening streams are bringing,  
And tremble, lest the harvest wide,  
With hope their souls delighting;  
If these delay or turn aside,  
Should feel the drought and blighting.  
Then thou, thus called, this service keep  
Ever fresh streams preparing.  
Till thou, with those who sow and reap  
The harvest joy art sharing.

A WATER CARRIER.

## "EDUCATING THE INDIANS.

We are permitted to publish the following extracts sent as a private letter from General Howard to our Western editor at Chicago. General Howard has had wide observation among the various Indian tribes, and probably no man in the nation is better qualified to give an opinion on the matter than he:

I am not well enough informed as to what has been done concerning the education of Indian children to suggest improvement, for fear of calling for methods which have already been adopted. I can only give you facts that have come under my observation and leave to others to name the best course to pursue.

When at the Rosebud Agency of the Sioux, last summer, the agent told me that he was making arrangements for a school; that a former agent had said that Indians could not learn, and so abolished all the schools; that, at one time, when on the Missouri, these Sioux had upwards of three hundred children at school, but that (since they had been there at the Rosebud) there had been no school.

Again, at several agencies that I have visited since 1872, where every other department of work had been well represented, as that of the agent, the black-smith, the carpenter, the wheelwright, the doctor, etc., that of the teacher was either wanting or so small as to give little hope for the future of the tribes.

That is, that which is in my judgment the most important has for years been made of the least importance. Where 300 children should be at school, I have found twenty-five. Where 500 might have attended, there were less than fifty. For this state of matters there were plenty of reasons—dullness of children, opposition and superstition of parents, chiefs and friends. But the real reason has been that everything else was liberally appropriated for rations apt to demoralize or to weaken and impoverish, cattle to be slaughtered—often ruthlessly and sometimes in a way to promote savagery—clothing of all descriptions, and implements of husbandry, also luxuries, such as tobacco and ornaments, yet a comparatively meager sum for the schools.

Looking to the future, our Western States, like Iowa and Nebraska, have made ample provision for their public schools. Nothing is placed ahead of the education of their sons and daughters. This is indeed wise; only one thing should ever be regarded as of more importance than the training of the intellect of the youth, and that is the religious and moral foundations, which we leave to the home and the church. Now if we, who believe in God and the Bible, in the lifting up of the weak, be it ever so little, in opposition to the atheistic theory of favoring only the stronger races; if we, who regard the precept to love our neighbor as ourselves, would save a remnant of the native races of this continent, we must see, on

a moment's reflection, that our principal hope nay, in fact, our only hope, lies in their complete conversion from savage to civilized methods of doing and living. Carlisle, Hampton, Forest Grove, Metli Katlah, Cœur d'Alene and other successful schools show what can be done; take the children, change their minds and hearts by our true, powerful school processes.

Well, then, if this is the desirable result, and if it is within the compass of possibility, what hinders? Interest is wanting. Selfishness will never accomplish the education of a poor, ignorant, wicked, superstitious people, who are wedded to their idols. Public opinion must be educated, stimulated by men who are led by the unselfish, humanity-loving spirit of Jesus Christ our Lord.

Show to Congress that two-thirds of the money appropriated to the Indians should be for schools, and then there will be a division of the Washington office devoted to schools and schools alone. There will then be a common superintendent and two-thirds of all the employes will be upon the school work. Put them first in order of importance and every agent will be ashamed who has not some respectable results to report. Put them first and somebody will soon see that the richest lands which are reserved to them may be made like those of Nebraska, that establish interest-bearing bonds, permanent school funds, which raise showy brick temples of learning upon every high hill, and make the surrounding valleys ring with the shrill voices morning and evening of glad multitudes of their future men and women.

To my mind, with the Indians the time is near when every dollar appropriated may be made tributary to the schools. It is but little to require that people shall send their children to school. Superstitious reluctants must be made to do it; let it be the law to our wards, and let the law be executed."—*The Congregationalist*.

## SHEI-POUP-HOO.

A Pueblo Legend by one of our Pupils.

These Sheipouphoo the Indians call the Lake which are toward north. Indian says from that lake came out the whole Indian nation, to the beginning of the world. Afterwards when they begin to multiply upon in the earth, the old Indian men used tell us the stories about the most oldest time. That the whole Indians came toward south then arrived to another piece which the old Indians call in their language Non-shaa-caw-tehi-quian—White house or white cave. When they gotten that place lived a good while there. Afterwards they dismissed that some of them went in the eastern toward south and the other part went in western toward south and the rest of them went in the middle, but they always took the same direction. The old men says that the oldest folks were going to the south until to reach to one place which they called also in their language, Cou-wa-way-ma. Qoug-wa-squi-o-ma, is a mouth of a river where it flows into the ocean. This is the stories which the old men used to tell to their children.

And also they used to sing a song which they call, Aha, e-hea, Yoo-nea, Shea-que-aeti-quiea hea-na-ti chea-ammuo, need chi cou the ra-paie ma, ha-wi-rie-nau-mou-citchea, chea-ya-zayva, hea-ya-nan-tho-ni im-mi-couza.

Now in this song they said, there from north comes up the beautiful cloud we hope to have a good rain as the corn field and every thing on the field are with a great desire to have the fresh rain over, then make grow up every thing upon the field very nicely and beautifully and made a good crop which we shall have for our own life in the world. J. D.

THE Presbyterian church at Nez Perce Agency, Indian Territory, now numbers one hundred and seventy two Indian members, with Rev. A. B. Lawyer, a full blood native, as their pastor, and the officers of their church chosen from their own number.

## "Very Lonesome but Don't Know Why."

Hettie Butcher, returned to her home, at the Kaw Agency, a few months ago, on account of ill health, and now writes the following letter:

"DEAR SCHOOL MOTHER:—I thought I would write a few lines to you to let you know how I am getting along. I am not able to go to school yet, my bad cold is not well. I am very tired of it this afternoon. They are trying to get some girls and some boys to go to school in Arkansas City. They got four boys to go, I don't know how many girls they go to get. I am very sorry that I did not write to you for a long time. I did write a letter to you but I did not send it. Sometimes I look for letter but I never get no letter, I am very lonesome I don't know why, also I am not very much happy since I come home, I would like to see you all very much. I will tell you how many girls they have here, there are only five girls, they are little girls, one is so little that she cannot do anything but play and cry, they put her to school is because her mother and father is dead. Give my love to the girls and tell them I would like to see them very much. I am getting tired to write and fire is going out and I have no wood in here to put in the stove. Well I guess this is all I can tell you this time, write soon to your girl."

## "That is Business."

"As you are willing to let me go to work for him, Mr. —, as you say that he would pay me \$10.00 a month, I were talked with Mr. — the other day, and he ask me if I could plough, and cultivate corn, binding wheat and oats, and also if I could cradle, this is all what he ask me, so I told him that I can do all these things, and after awhile I tell him that one man came after me last First day and ask me for over \$10.00 a months, and then he said he will pay \$11.00 a month, if that man will pay me over \$10.00. Capt. Pratt will you please let me go other place if I could find one. I don't feel like to go to Mr. —, because I heard of him, they said it is not a good place for me to go there. If I don't find other place then I will try very best I can with Mr. —, but I should think I will find place any way, that I can get \$10.00 a month. Capt. do we after (have to) pay own way when we go out Indian Territory next fall?"

From An Apache who has had Several Years at School, and is now on a Farm in Ohio.

"You must have the parade ground full of Indian boys and girls now. I wonder could any of the new Apache children speak the English language. The Apaches were wild. Well, I guess I would have been the same as any if I had come with them as one who came directly from my old hut. But I may be thankful that I am not as wild as the rest of my people. It seems to me when I think about the time when I was with my tribe, and the time of my capture by the soldiers that God had picked me from danger and He has something for me to do in the future for Him. You know that every Indian in the camp from which I came out was killed save myself. I was spared by the Great Providence."

## From Chilocco School.

CAPT. PRATT, DEAR SIR:—The beautiful sun is shining in a clear sky, and it makes me think of you. I come here with fifty seven Indian children. Virginia, Emily, Ellis and Sam. Noble are here. They are doing excellently. Ellis is working at his own trade. I have been very busy ever since we came here. Our new superintendent is kind and true in every way. We have a large school, 145 in all on the grounds. There are about nine different tribes at this school. But we could not talk English all the time like your boys do at Carlisle. Our new school house is so fine indeed." C. R.

# THE MORNING STAR.

EADLE KEATAH TOH.

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INDIAN SCHOOL, FEBRUARY, 1884.

"SCHOOLS and Tools will civilize the Indians."  
AGENT RIORDAN.

DR. RICHARD NEWTON'S "Life of Christ" has been translated into seventeen different languages.

If a guardian robs his ward, what nerve or consistency will be in him to protect his ward from the robbery of others?

If light and knowledge sufficient to remove darkness and ignorance is not permitted or forced to enter the Indian's mind, it is hard to see how darkness and ignorance will disappear.

A FOOLISH farmer having many horses, hitched in the same team four which had never been trained. They were unmanageable, and ran away, breaking the wagon, injuring themselves and hurting the driver.

Determined to make them work according to his own idea, the farmer provided a new wagon and driver and hitched them up again in the same manner. The result of their second effort was not materially different from the first.

Notwithstanding these experiences the farmer continued to repeat his efforts in the same manner and always with like disasters. The horses remained unsafe and untractable to the end.

Another farmer, with more wisdom, also having wild horses he wished to train to useful labor, took one at a time and hitched into teams with old and steady work animals. At first, the untried horse kicked, pulled back and reared; but having a steady horse on one side of him, and two others in front disposed to attend to their work and pay no attention to his antics, and all three pulling steadily the load and him along as well, the new horse soon grew ashamed of his foolishness and finding that it was useless, ceased to resist. He then quieted down, performed his work, and so became as the other trained and steady horses. Having learned to work to the satisfaction and profit of his owner, he was thereupon placed in other teams. The farmer then took the other untamed horses, and put them, one by one, through the same course until all were trained, always using the newly trained animals in the same teams with old and steady horses.

We think the United States in its management of the Indians, is not unlike the foolish farmer.

DR. MARVIN.

We have had a visit of three days from the Rev. James Marvin, D. D., whose continuous labors in the field of higher education for many years are well known to the country. For the past nine years, Dr. Marvin has been Chancellor of the University of the progressive and flourishing State of Kansas, situated at Lawrence. In the care and management of the five to seven hundred youth who annually sought knowledge in that institution, Dr. Marvin won his way into the affections of all

the people. We have heard nothing but loving encomiums for him everywhere.

Now Dr. Marvin has accepted the superintendency of the new Indian school the Government is building up at Lawrence. The Department proposes to start the school with three hundred and fifty students, and to increase the number to five or six hundred. Lawrence furnishes to such a school exceptional advantages for a western locality in the admirable character of its own and surrounding population, a very large element being of the Society of Friends, always deeply interested in the welfare of the Indians.

We feel assured the Lawrence school will at once take its place as an important factor in the new policy which is breaking down the walls between the races by ending the ignorance of the Indian.

In accepting the invitation of the Hon. Secretary of the Interior, to become the head of this important school, thus giving to Indian education the significance of his high endorsement, Dr. Marvin has justly rendered himself entitled to the gratitude of the whole country.

## IMPORTANT LETTER FROM AN INDIAN AGENT.

"DEAR SIR:—I am in receipt of your letter, enclosing copies of two letters from the Hon. Commissioner of Indian Affairs, each relating to the return of certain school children to this Agency, "whose terms have expired or will expire before the end of the school year, June 15th, next." Replying thereto I may inform you that I freely agree with the Hon. Commissioner and believe they should remain until the close of the school year.

I have talked with some of the Indians and the majority of them will be satisfied to let their children remain, and all will acquiesce in carrying out your wish and that of the Commissioner.

A number of the students named in your list are young men of sufficient age and mature judgment to speak for themselves, and should be encouraged to remain for an indefinite time, and so long as they can find a home and employment with you or any other person who will take an interest in their welfare they should remain. Such employment as they are capable of performing is scarce at this Agency, and the camp life and influence are too much for them. Could we give them all employment immediately on their return we could hold them up, and their strength and influence would be for good in drawing to us the camp Indians.

I know of what I speak in this respect; but to turn them loose in the camps or what is worse, to discharge them "for want of funds" after they have been nicely started in the right direction is the greatest calamity that has ever struck Indian civilization at this agency. The discharge of "\_\_\_\_\_," "\_\_\_\_\_," "\_\_\_\_\_," and others of our old faithful boys, at the close of last year, was a great mystery to them, and especially so when the affairs of the agency were in sore need of their service, and the only solution to the problem they have arrived at is that "the Government has gone back on us;" and as they were out of employment and could not keep up the requirements of the new life in which they had begun, they were forced to "retreat" and some of them are to-day "in camp" and brooding over what they consider unfair treatment, and their influence is used against us.

This is not the case with all of them, but we wish to avoid all such mistakes if possible.

Very Respectfully,  
\_\_\_\_\_

About the above letter we have to say:

First—If the Government of the United States is to provide employment for all the Indian students who may acquire some capacity at trades, etc., in the Government or other schools, it is a rather discouraging outlook for the Government:

Second—If we had these young men here at Carlisle, we could find remunerative employment for every one of them and hundreds of others like them, in the farming communities hereabout.

Third—In this particular case we fully agree with the Agent, that it was a great back-set to the cause to suddenly and unexpectedly discharge these young men from their government positions.

Fourth—The time has certainly arrived when

the government should undertake the education of Indian children whether the parents will or no.

In this connection we call attention to the sterling sentiments of Gen. O. O. Howard printed on our first page.

## THE LAKE MOHONK CONFERENCE.

We have received from the Executive Committee of the Indian Rights Association, Philadelphia, a copy of an address to the public by the Lake Mohonk Conference, a body of eminent gentlemen greatly interested in the welfare of the Indians, from which we extract the following in regard to education:

### "EDUCATION.

1st. The Conference views with great satisfaction the largely increased appropriations made by Congress of late years for Indian education, and the union of industrial training with school instruction.

2nd. In the opinion of the Conference reservation boarding-schools should be increased in number and efficiency. But, inasmuch as the scattered condition of Indians on many reservations renders the collection of all the children into boarding-schools impracticable, the number of day schools within reservation limits should be multiplied. When practicable, the children attending these schools should be furnished with a mid-day meal in order to render attendance fuller and more regular. The good influence of all Indian schools depends so largely upon the personal efficiency of the teachers that in securing the latter, great care should be taken to engage persons of professional skill and high moral character. To obtain proper teachers liberal remuneration is essential.

3rd. *Industrial schools beyond reservation limits.* The practical results attained by the industrial schools at Hampton, Carlisle, and Forest Grove in the education of the Indian youth in letters and mechanical arts command our warmest praise. The happy influence of these schools upon public opinion has been scarcely less valuable than the actual results of their teaching to the children placed under their care. To the seven industrial schools of this class, already provided for by Congress, there should in the opinion of the Conference, be another added. This should be established at Gila Valley. Public opinion should give hearty support to Congress in making bountiful grants to these industrial schools, which have already proved themselves to be such important factors in the civilization of the Indians. The sum of one hundred and sixty-seven dollars a year will not permit thorough instruction to be given Indian children in trades. This allowance should be increased to two hundred dollars, so that thorough instruction in mechanical pursuits may be secured."

4th. From testimony brought before the Conference it appears that, besides the instruction of Indian youth, there is an immediate necessity for an increase of ASSISTANT FARMERS at several of the larger agencies. This remark applies with much force to agencies included within the Sioux Reserve and to those agencies in New Mexico, Arizona, and Montana where irrigation must be largely relied upon for success in agriculture.

5th. The preservation and right use of the streams and springs in New Mexico, Arizona, and parts of the Indian Territory is vital to the welfare of the Indians, and demands immediate and careful attention.

6th. Recognizing with gratitude the large appropriations already made by Congress in behalf of Indian education in its various forms, we would urge an increase in these appropriations to at least twice the present amount for the coming year."

We are sorry the Conference did not boldly commit itself fully to the broader and truer principle of education far away from the Agencies in the midst of our best civilization, and, the still broader and more essential principle of bringing our Indian youth into the general school systems of the country. Any methods short of these simply procrastinate the resolution of the difficulty. Race prejudices are not to be ended nor the courage of civilized life acquired in Indian day schools, nor boarding schools either. They merely begin. Are we never to get beyond the beginning?

## SCHOOL ITEMS.

We have a new teacher, Miss H. A. Moore, of Lee, Mass.

Eight Chippewa boys, from Minnesota, entered our school on the 12th.

Since our first page was in print we have received the sad news of the death of Hettie Butcher.

New white bowls have taken the place of tin cups on our dining-room tables, giving the room a more civilized air.

At our last English speaking meeting only two of our one hundred and ten girls had spoken Indian during the week.

Rev. John Shively preaches to us now on Sunday afternoons. His talks are attentively listened to by our pupils and others.

Our Principal, Miss C. M. Semple, who was quite ill for several days, is now in Boston, where she will remain a few weeks to recruit in health.

The new Apaches, who came from the genial clime of Southern Arizona, hardly know what to make of the snow, but seem to enjoy playing in it.

Robert Dunlap, Osage, has engaged with a farmer in Bucks County to work a year, at the expiration of which time, if he does well, he will receive one hundred dollars.

Our printer boys spent a part of three days in washing windows, scrubbing floors and cleaning up generally. We have now what is rarely seen—a clean printing-office.

Rev. Dr. Rondthaler of Hagerstown, Md., preached to our school on Sunday the 17th. The close attention given by the students and every body present was ample evidence that his talk was highly appreciated.

Lieut. P. W. West, of the 3rd. Cavalry, in company with four chiefs, came with the late arrival of Apache and Pueblo pupils.

From here they went to Washington, and on their way back to Arizona gave us a call, the chiefs being much changed in appearance having barbered their hair and donned the civilized dress.

The supply of pork gave out. One of our Pawnee boys, who is helping the cook this month, said to the party who furnishes the daily supplies to the kitchen:

"We want more beef."

"Why! You have plenty of beef," was the answer.

"But I mean hog-beef."

During the first of the month, when mud was the order of the day, our carpenter boys made and laid on the paths 2000 feet of board walk, three feet wide, much to the comfort and satisfaction of our four hundred walkers, to say nothing of the coughs and colds from wet feet which will now be prevented, and the saving to shoes and boots.

During the month we had a pleasant visit from our good friend Mrs. Wistar Morris, of Overbrook, accompanied by Mrs. True, Mrs. Thomas and Miss Jordan. Mrs. True is connected with the missionary and educational work of the Presbyterian church in Japan, and gave to our pupils a most entertaining account of the school work there, illustrated with photographs and specimens of Japanese skill.

### Substantial.

A warm friend to the cause of Indian education makes the following suggestion:

"I received four copies of the MORNING STAR and am so well pleased that I enclose one dollar. \* \* \* Please have a little notice in every paper, soliciting subscriptions or donations, and ask every one friendly to the cause to subscribe and aid in the circulation of the paper, also to subscribe for their friends as I now do."

Frank Twiss and Lizzie Glode, Sioux, Lizzie Walton, Pawnee, Minerva, Cheyenne, and later, Mary North, Arapahoe, went to assist in the new government school at Genoa, Nebraska. A recent letter from Frank says, "The (Sioux) children arrived here on the 20th. We were very glad to see them. They were seventy-four, fifty-eight boys and sixteen girls. Eighteen children came this morning, twelve boys and six girls. They were from Yankton agency. Mr. Tappan is going to get some girls from Pine Ridge next spring, about seventy. Stephen and Ralph (our old pupils) came with their wives. I am helping to take care of the boys."

During the week ending February 23rd, the boys in our tailor shop, made seventy-three pairs of trousers. Their names and number of pairs made by each is as follows:

Clarence Three Stars, Sioux,.....	7 pairs.
Abe Sumners, Cheyenne,.....	6 "
Theodore North, Arapahoe,.....	5 "
Andrew Kuhns, Pawnee,.....	5 "
Conway Twocuts, Sioux,.....	5 "
Arthur Twostrikes, Sioux,.....	4 "
Harvey White Shield, Cheyenne,.....	4 "
Webster, Osage,.....	4 "
Moses Johnson, Onondaga,.....	4 "
Percy Kable, Cheyenne,.....	4 "
Joe Taylor, Sioux,.....	3 "
Charlie White Shield, Cheyenne,.....	3 "
Samson, Sioux,.....	3 "
Elkanah, Cheyenne,.....	3 "
William Fletcher, Cheyenne,.....	3 "
Edward Saunsoci, Omaha,.....	2 "
Baldwin, Sioux,.....	2 "
Francis Lee, Arapahoe,.....	2 "
Silas Childers, Creek,.....	2 "
Wilkie Sharp, Pawnee,.....	2 "

A number of these boys only very recently began work in the shop. This is not true, however, of Silas Childers.

### DR. GIVEN'S REPORT OF HIS TRIP TO THE APACHE AND PUEBLO COUNTRY.

DEAR READERS: The STAR promised you a full report of my trip to New Mexico and Arizona. If I had been consulted the promise would not have been made. Since it is out I will have to try to make it good. I left Carlisle December 18th, making my way west via Baltimore and Ohio Railroad and its connections to St. Louis; the Chicago and Alton to Kansas City; the Atchison, Topeka and Santa Fe to New Mexico, and the Central Pacific to Arizona.

After crossing the Missouri river and entering the "great beyond," I could not help feeling what a great change has been wrought there in twenty years. I had served my country in that region when it required two months to reach Santa Fe over the old historic trail. Many times have I seen immense great trains of ox-teams, the ponderous wagons of which were piled high with hides and pelts from Santa Fe, a thousand miles away.

Much of the country beyond Kansas City was then occupied by the Shawnees, the Kaws and the Osages, and further on the Cheyennes, Kiowas and Comanches hunted the buffalo; and the coyote and prairie dog had undisputed possession. These have given place to thriving towns, fine farms, and lowing herds.

At Coolidge, on the Arkansas River, 475 miles from Kansas City, we pass into Colorado, and from that to Trinidad, I kept a lookout for, and obtained my first view of the Rocky Mountains, and Pikes Peak, with its lofty head, standing out in bold relief, seventy-five miles away to the north west, above them all. Raton is the first point of any importance in New Mexico. From this place to Las Vegas the road passes through some of the finest grazing lands in the Territory. It is in this region that the great Palo Blanco cattle ranch is located. Las Vegas, noted for its hot springs, is becoming a great resort for invalids.

My first stop was at Albuquerque, the junction of the Atlantic and Pacific Railroad, where I transferred Cora Eyre, whom I had in charge, en route to the Navajoe Agency School. I spent sabbath at Albuquerque, and in the afternoon visited the Indian School at that

place in charge of Prof. R. W. Bryan. There are 125 pupils enrolled at that school, mostly Pueblos. I witnessed the afternoon exercises which were of a competitive character. A number of boys and girls repeated in good voice and without hesitation the 1st, 23rd, 24th and part of the 103rd Psalms; the 14th chapter of John; the ten Commandments, and the beatitudes. The recitations showed good progress in English speaking and intellectual development.

I was sorry to see such devoted and zealous workers in a good cause, laboring under such disadvantages. Their buildings are poorly adapted to school purposes, being old and mostly of adobe, the drainage bad on account of location, and few facilities for giving instruction in the different industries. It is to be hoped that Congress will make a liberal appropriation for that school the present session.

The head quarters of the Pueblo Agency being at Santa Fe, I retraced my steps to the city of "Sacred Faith." It is a queer, quaint old city, of about 8000 inhabitants, two thirds of whom are Mexicans. It is one of the oldest cities on the continent and contains many places of historic interest. The palace occupies the entire north side of the Plaza, and is used as the residence of the Governor. It is built of adobe, many of the walls being five feet in thickness, and every room has a history. The old Cathedral of St. Francis, St. Vincent Hospital, the Sisters Chapel, the Academy of our Lady of Light, and the old church of San Miguel are all places of great historic interest.

I called on Agent Pedro Sanchez whom I found greatly interested in the education of the Pueblos. He was born in their country and communicates with them through the Spanish language, which is his native tongue, and is using all his influence to break up their old customs and to have them send their children to schools. He is in favor of compulsory education for the Pueblos, and so it ought to be. There are between 7,000 and 8,000 of these people, scattered through that country, in ten or twelve villages, their children growing up in ignorance and superstition.

A great deal of money has been spent and much has been written in endeavoring to obtain the antiquity of the Pueblos. Books have been written concerning their customs, rites, dances, etc. What difference does it make whether they lived in that country before the flood or not? Whether they are Aztec, Toltec or decendants of the monkey. They are there, are ignorant and superstitious, but have great possibilities, (we have tried them) and the great need is education. Who is willing to help forward this great work?

I visited the villages of Cochiti, San Fillipe and Santo Domingo in company with Agent Sanchez, a night in each, talking with their principal men about schools. At Cochiti I met the parents and friends of John and Cyrus Dixon, Carlisle boys, who seemed glad to see me and hear how the boys were getting on. Obtained four recruits from Cochiti.

At San Fillipe I met Sheldon Jackson, John Shields and Harvey Townsend, all returned pupils. We were royally entertained here, the boys doing their part to make our stay enjoyable. Sheldon Jackson and John Shields had been working at their trades, that of blacksmith and carpenter, in Albuquerque. Harvey was awaiting my arrival to return to Carlisle. One other boy and two girls came from the same village. The people of Santo Domingo Pueblo were the hardest to impress with regard to the importance of sending their children to school.

I also visited Isleta the home of Henry Kendall whom I found anxious to get home, as he calls Carlisle. I also saw Eva Rufina who went home last summer on account of ill health. Her health is somewhat improved as she has been at school at Albuquerque since going home.

At another time I will give some account of the mode of life of the Pueblos and something of my impressions of the Apaches.

### Photographs.

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

## FIRST EFFORTS AT RHYMING.

### A School Exercise, by Two Little Indian Girls.

A bird flew from a nest  
After a dark nights rest.  
She flew for a fat worm.  
Her heart was on the little ones firm.  
She was dressed very gay  
For it was a nice day.

I saw a girl had map.  
Upon her lap.  
And walked about  
The room and put  
Her feet on stool,  
Sat down on mud and spoil  
Her dress, and got  
Potatoes and put them in pot.  
And shut the door,  
And swept the floor.  
And stood up look.  
And smile and took  
Me up.

## LETTERS AND PARTS OF LETTERS FROM OUR PUPILS IN THE COUNTRY.

"I would write to thee all day if I were not business."

"I am glad that I am out farm and learn how to work. I like to stay here."

"I am learning to knit stockings and I am making a quilt to take home with me."

"Mr. B. give me four dollars, then I buy boots, that is my money what buy boots with."

"The men they killed two pigs and I helped Mrs. W. to make lard and scrapple and sausage."

"Some white Boys not much learn any think. Som Pad whit Poys. Me no like that kind Poy. I cannot run with Pad Poys."

"I like here better than out home because this only place make money, if I going home I cannot make money any more."

"Captain wrote and tell me I was going to stay all summer until September. When I read the letter I jump for joy because I don't want to leave the baby."

"Just got through washing. It takes me to washed all day, the next day hanging them up and ironing. Mrs. ——— hasn't got any wringer, so my hand are aches so."

"Yesterday afternoon Mr. ——— and I went out sleigh riding, and when I got back I got tea, cooked frizzled beef and made hot cakes, and they said they were very nice."

"We play with snow balls with a white fellows, the white fellows don't know how to throw straight tall, but we can hit them most every throw; so after awhile they got afraid of us and then they stop it."

"I have gone in all my affairs very satisfactory, and I hope to continue to be so. If it is not a puzzling or disturbance to your arrangements I would like to ask you to send the number of attendance of your school now."

"This morning when I went to the barn I sing one song of Gospel hymn in No. 229, and when I sing, the ox he look at me a long while, then after me he run, and I went away out door, then I go in again I told him I want you stopped that anyhow, next time I hit you I got stone my hand, and he stop and I get milk the six fresh cows."

"I enjoy the walk of a quarter of a mile to school. I am happy every day. I thank you for such excellent opportunity. I speak plainly English language, so I thank you, for you are willing for me to remain in this community. I have a better chance than I have at Carlisle. I like both my teachers. They are pushed me hard. The whole family which I belong to nearly all quakers. They want me to learn about their quaker language, but I say, I want to learn only English language."

## What Patrons Having our Pupils in Charge say of them.

"She is doing finely."

"They are both very well and I think it would be impossible to find one more happy than J ———."

"He has been a real good boy and has been very pleasant and cheerful."

"J. is one of the best of boys in all regards, obedient in every respect and is as handy at any kind of work as any boy that resides in M. ——— township."

"Our boy is improving and in time we hope to make a good man of him. There are one or two small things he can improve upon yet and then he will be a number one boy and command good wages."

"We feel very sorry to part with ——— as he has been a very good boy. He is always willing to do anything he is told to do and seems to do it with pleasure. He is obedient and trusty, never offered to take anything that did not belong to him. We could go away and leave him alone and every thing would be all right and the work all done as far as he could do when we returned. He always seemed anxious to learn."

"Last summer one of your Indian girls lived several months with us. We liked her very much. She was obedient, faithful, and honest, and very well disposed. When she left she said she would come and live with us this coming summer, if you agreed. If she is still in the same notion we would like to have her come."

### The Worst Yet.

"So far as health is concerned he is all right. He grows like a weed, but he is the most heedless boy I ever saw. We have to look after him all the time or we never know how or when a job is done. To illustrate, if we tell him to bring in an armful of wood, just as likely as not he will bring in a basket of cobs; tell him to go to the barn and bring a basket, just as likely as not he will bring a bucket or a half bushel; besides, he is full of his Indian cruelty, such as throwing kittens out of windows, catching sparrows, pulling out their wing and tail feathers, putting them on top of the hot stove, and having a good laugh at their hopping about in their suffering. He is smart enough, no fool for the want of wit, but as treacherous as a mule."

### A Good Word.

"I wish to speak a good word for the Indian boys in my school. They are obedient, attentive and respectful. C. is so industrious and eager to learn, that he studies mornings, noons and during recess. All three are studying Geography. S. and C. are studying Grammar. To sum up, they are all any teacher could expect of pupils. I feel as though it would be pleasant to have charge of a whole school of such as these three boys."

## A Few Extracts from the Many Applications we Receive from Pupils Desiring to go on Farms.

"Please find for me some a good farmer. I want to go out there because I want to learn how to do anything about working or Speak English language."

"We two boys want to said a few words to you. We would like to go out country and we want learn how to talk English language as well as we can and tell us what think about that."

"Dear School father, I want to go out on a farm, so when that is a time to go out a country I wish you would let me go too. I would like to know how to speak the English language very badly, and I want to stay some place by myself. I would like to know the books very well but I want to know how to speak the English language first."

### They Want her Back Again.

"I should like to have her come here for as long a time as she will stay, and give her what wages you will say, and send you money to pay her way here. The boy we have is faithful and intelligent, an honor to the school and his race."

## Could Not Cheat Him.

ARAPHOE AGENCY, I. T.

"I don't like to be all alone and away off from the Indians because I am afraid of the cow boys. I heard a cow boy got killed. I don't know who killed him. Once I went with my Uncle to Caldwell to get flour, and there was a man want to gave me an old mule for my pony, but I told him it was too old now, and he want to cheat me, and he came again and brought a great big white horse. I looked at the horse, then I looked at his teeth and also it was an old horse, then I told him I did not want an old horse or old mule, so he went home and did not come any more."

### Try to Find Some Wise Thought.

A young man who has been in school but a short time writes to his brother who is chief:

"You did not asked me myself to come here to this school but it is for Captain thoughts in getting me to come to this school and as I said that it was not used my own thought but from him and I knew him that he was want me to come to school, he talked to me with sincerely opinion and I obeyed him. I know that you are Chief but you don't have wise mind so therefore I would like to say something to you which it will help you to come out from your own road. I want you thinking of yourself and try to find some wise thought, the reason I said this is because I don't want you to get any trouble with any body also I am not with you so must be careful. Now this is all I said to you. I like to Stand in your house and Shake hand with you with a Good heart."

### When I get Enough Big Boy.

DEAR FRIEND:—I would like to tell you some thing about home, two years ago, since I was out there, before begin to study the English Education. I was take care of the my sheep and cattles, watching upon the mountain several years and winters far away from home. While I was thinking for myself when I get enough big boy: then I go to my father and ask him. Dear father what I am going to do when I get enough grow up like a man let me go to the East, American country, after the whites education. Perhaps I could learn only two or three years, as like wise peoples do, that made so happy it does very good for us to learn faster the whites' education at Carlisle School. I am very glad I could understand how to talk the English language and know how to write and spell my own accord, all to say: I hope I will much more to get knowledge of the English language, and I hope I should never escape at Carlisle school for two or three years yet.

J. H. M., Pueblo.

### Items from Kaw Agency, I. T.

Our school at present numbers forty.

We have at Carlisle three boys; at the Girls' Training School, Iowa, two girls; and at the Chillico Indian school, I. T., four girls and 4 boys.

Our scholars at this agency are making commendable progress. D. D. K.

### Diaries.

One Apache boy washes his face four or five times a day and he uses three soaps every day.

I hammered on my tin cups, and I broke my wood hammer, Mr. W—— said, Solder that wood hammer, so I put some rosin on and I try soldered that hammer, but I could not do it. Mr. W. said, D. I said that just for fun, you cannot soldered that. The boys laughed about that.

### Not Dutch but English.

"One day I went down to store and a man came up and talk with me a while, and then he talk Dutch to me, then ask me if I can learn that language, and I tell him No sir, I didn't come here to learn such a language I come here to learn English language and he never say any more."

One of the little boys in reporting that he had talked Indian, said: "I didn't know it. I sleep and I dream and other boys say I talk Indian in the night." He was excused.

The snow melting on the roof caused the water to run in at the top of one of the windows. A recent arrival on discovering it came running to a teacher and said: "Oh! Miss ——— windows top water large come out."