

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. IV.

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

NO 8.

THE THOUGHTS AND OPINIONS OF INDIAN AGENTS.

In looking over the annual reports of Indian Agents for 1883, to the Honorable Commissioner of Indian Affairs, at Washington, we make the following extracts, bearing upon Indian education and civilization:

"Upon the educational work hangs the destiny of this people."—Agent T. M. WADSWORTH, of the Siletz Agency, Oregon.

"In order to secure a regular attendance, the Government has issued the scholars rations, thereby reaching their intellect by the way of their stomachs."—S. E. SNIDER, Ft. Peck Agency, Mont., Sioux.

Capt. CHARLES PORTER, of the U. S. A., Acting Agent of the Hoopa Indians, California, says:

"Only the pressure of some actual necessity or of some extra inducements will induce them to work."

"There should be an act making education compulsory upon all Indians, the school facilities should be furnished and the law put in force requiring all children of proper age to attend school a certain number of months each year."—Agent ISAIAH LIGHTNER of the Santee Sioux, Neb.

Agent JAMES G. WRIGHT, of the Rosebud, Dakota, Sioux, says:

"It is doubtless the most efficient way to instruct Indian youths to send them to Carlisle or other industrial schools off the reservation if possible, or in boarding-schools of like character on the reservation, in every case away from home influences."

Agent A. H. JACKSON, of the Pima and Papago Indians, Arizona, says:

"The pupils manifest an earnest desire to be educated, and they learn very rapidly. The main difficulty we have to encounter is to teach them to speak English, the school being located at the agency, surrounded by Indians who speak nothing but their own language."

"I find that the Indians are very desirous of sending their children to school since they have seen the benefits the children have derived from it, and nothing can be more convincing in my mind to establish civilization among them than in the education of the children."—Agent JOHN W. CLARK, of the Colorado River Agency,

"As a rule the Nez Perce children are intelligent, displaying a wonderful aptitude in all kinds of farm and garden work, and advancing nearly as rapidly in their school-room studies as average white children. But in their acquisition of the English language they are very slow, for the reason that they never speak it except when required at school by their teachers. When they do try to use English in the presence of older Indians their attempts are sure to meet with ridicule, and as they are very sensitive, this effectually suppresses all desire to acquire the language. This is one reason why the education of Indian youth is more successfully carried on in schools removed from reservations and from the detrimental influences of tribal associations."—Agent CHAS. E. MONTEITH, of the Nez Perce Agency.

"It would greatly facilitate the civilization of our Indians, sufficiently to be citizens, if a fixed and settled policy for that purpose was determined on by the Government and rigidly adhered to, and they required to unwaveringly adhere to it. It is surely the interest as well as the duty of the Government to run all her In-

dians through the civilization mill that they may be civilized and citizenized and the Indian Bureau ended as soon as possible. The best and most speedy means to the accomplishment of this important end having been determined on, the whims and wishes of ignorant Indians should not be consulted or permitted to interfere with its attainment.

Next after education, the division of reservation lands in severalty, with secure titles in each Indian to a homestead, is the most important factor in the civilization of our Indians. This fact is so self-evident to thinking minds, that reasons in support are superfluous.

Many Indians on this reservation have large and well-cultivated farms, but not one has the scratch of a pen to indicate his ownership in land.—Agent R. H. MILROY, of Yakama Agency, Wash. Ter.

Agent JAMES McLAUGHLIN, of the Standing Rock, Dakota, Sioux, says:

"I desire to call attention to the evils wrought to the service by the 'free ration' system. * * * This system, encourages idleness and perpetuates pauperism. * * *

To advance the Indians with a view to making each step permanent gain, the reservation boundaries should at least be contracted so as to give but sufficient lands for the actual requirements of the respective tribes residing thereon; then sell the residue of the reservations, creating a sinking fund of the proceeds for educational purposes and other beneficial objects; make the issue of rations contingent upon industry and good behavior. * *

After the children have attended the agency schools for some time, those displaying the most talent and proper health condition could be sent to training-schools away from their homes, and the beneficial effects which a three years' course (five years would be better) would produce would make itself felt among the masses after a few delegations are returned to their home agencies. * * * Such a system of education cannot help but prove a boon to the Indian race."

Agent V. T. MCGILLYCUDDY, of the Pine Ridge, Dakota, Sioux, says:

"It is a very simple matter for members of Congress and officials to resolve that these Indians must become self-supporting, to make spread-eagle speeches as to how to make stock raisers and agriculturists of them. It is interesting to read agents' reports of how their good Indians love to work, and how they are *rapidly becoming self-supporting*, &c., but the fact is, the Indians are a long way from being self-supporting, and never will until there is a radical change in the system. * * * What earthly inducement or reason can be advanced why an Indian should go to work and earn his own living by the sweat of his brow, when an indulgent Government furnishes him more than he wants to eat and clothes him for nothing? Select 8,000 whites of the pauper class, or send 8,000 of the 'assisted emigrants' to this reservation, feed them as you do these Indians, and they would hold a caucus and vote to assassinate the first one of their number who attempted to become self-supporting.

What we require are less supplies and more skilled labor and employees. What can I do as an agent to teach 8,000 Indians agriculture with one farmer?"

Agent P. P. WILCOX, of the San Carlos Agency, Arizona.

"On the reservation no school can be so conducted as to remove the children from the influence of the idle and vicious who are everywhere present. Only by removing them beyond the reach of this influence can they be benefited by the teaching of the school-master. * * * If the Government would lift the Apaches from the slough of ignorance and loathsome degradation in which they now wallow, compulsory education must be resorted to. Under the strong hand of the law of force they must be

taught to labor systematically, and when it becomes necessary to educate the rising generation in the mystery of books, force should compel them to accept the situation.

Force is the one law the Indian recognizes and respects; it is *his* law, and when he fails to enforce it the power is lacking to sustain him. No argument will serve to convince him that the white man stays his hand for any other reason. Overcome in battle, deprived of his arms and trodden remorselessly beneath the heel of the conqueror, he bows with humility to the power that has subdued him, and submits without murmuring to the will of his master. Under such conditions the Apaches can be trained to a knowledge of steady industry, and induced to submit their children to the guidance of the white man for such development of their mental faculties as may be possible with this fast disappearing and seemingly doomed race."

Agent D. B. DYER, says of the Peorias and Miamis, Indian Territory:

"The Peorias and Miamis are well on the road to citizenship, and my judgment is that they will make no further progress until the Government allots their lands. * * * A people ought never to be kept long as wards of the Government after the individuals are fit for citizenship, and if the leading men of the Cherokee Nation, who feel that they can make more by keeping their people at a standstill, will not oppose allotment, they will soon be passed in the race for civilization."

Of the Ottawas, he says:

"The system that prevailed for years of dealing out annuities has reduced some of this tribe to consider begging an honorable calling, and a hand open to receive money would be a suitable device for a tribal coat of arms. But few of the tribe realize the necessity of labor; and it is safe to say that civilization is at its lowest ebb wherever there is the least labor. Labor is the great cultivator and disciplinarian of nature."

Of the Wyandottes:

"Some of our Indians often complain by saying that 'wild fighting' Indians are arrested and fed, but agriculturists get no encouragement."

Of the Senecas:

"The mass of the tribe know very little of hard work or how to make something by labor; hence, when they draw their annuities they do not appreciate their value and are not saving, but invest their money in useless property. When thrown on their own responsibility they will be more cautious and provident."

Of the Modocs:

"The death of the boy sent to Carlisle school is a great disappointment to them, and they declare that no more of their children shall go away to school. * * *

Education should be compulsory; many of the Indians are too indifferent to the interests of their offsprings to send them to school. Indian children out of school, like whites, idle away their time, lose their innocent brightness, laying the foundation for a useless life. * *

The education of Indian children will be more rapid where they are educated with the whites. There is no prejudice against the Indian, and it is very desirable that their children should come in contact with white pupils."

"Two years since it chanced that a student of ethnology, Miss A. C. Fletcher, of Peabody Ethnological Institute, Cambridge, Mass., came to live and study among the Omahas, and becoming interested in the welfare of the people, and sympathizing with their love of home and land, and their distress that they were not secure in the midst of their own fields, determined to help them. Gathering careful statistics of the labor of the people, a petition to Congress was framed, based on the idea that these

CONTINUED ON FOURTH PAGE.

THE MORNING STAR.

EADLE KEATAH TOH.

Published Monthly in the Interest of Indian Education and Civilization.

TERMS OF SUBSCRIPTION, 25 CENTS.

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

INDIAN SCHOOL, MARCH, 1884.

"YOU SAID YOU WOULD FEED US AND TAKE CARE OF US UNTIL WE LEARN HOW TO TAKE CARE OF OURSELVES."

Not long since, in talking with a Sioux chief, we explained to him that the people of the United States had looked at him and his people and saw that they were provided with active bodies, with hands to work, and heads to think, and were now asking, "Why don't these Indians go to work and earn means to care for themselves as do the other people of the United States? Are the Indians never going to learn to take care of themselves? What is the matter? Must the Government always take care of them like a parcel of children?"

The chief made no reply at the time, but several days after, he came and said we had made him feel very badly, and he wanted to give us a few words to say to the people when they talked like that to us. He said, "You tell the people whenever they talk that way, that when we made the treaty, Washington promised to feed us and take care of us until we learn how to take care of ourselves. We have not learned how yet."

The evident conclusion of the old man's mind was that the bargain would furnish perpetual sustenance provided he and his people succeeded in keeping free from the "know how."

We have a letter from an earnest missionary and friend of the Indian race who has lived and labored with one of our wildest tribes for eleven years past. His work at times has been performed under the greatest personal difficulty and danger. Speaking the language of the Indians fluently, and being daily called upon in the ministration of his office to meet the foremost as well as the lowest of the people, his opportunities for gaining a knowledge of what is in their hearts have been the very best.

The following is an extract from the letter. From an experience of sixteen years we confirm its statements and conclusions:

"In reality, the Indians do not want their children or themselves, to become like the white race any faster than circumstances absolutely compel them. They look upon it as one of the things which are inevitable in the future, but, against which it is for their interest to contend, even in great poverty if necessary, as long as possible. They do not wish to become like the whites because the whites have to work or starve, and this they look down upon as a kind of slavery of every man to some other above him. Thus the employes at an Agency, from the Agent down, they look upon as sent here by the 'Great father' to be their servants. They train their children up to this and similar ideas. They believe themselves to be in reality the superior, but, for the time being, the more unfortunate race, and naturally, they prefer to live like lords, as they think by right they are, and without work, so long as they can contrive to get a living out of their oppressors, (the whites) in idleness. When an Indian really wants anything no man is more ready than he to part with many times its value in order to get it. He thinks nothing of money, trouble, suffering, consequences or even his children then, but he will gratify his want. The secret of their so often *professing* to want schools &c., is that they think, by that

means to please you, and by appearing to yield to your advice and saying they want what they know you wish them to want, they will gratify, and in so far, establish a claim upon you on the strength of which they can make exorbitant demands with the same end in view viz., that they may continue to be supported in idleness and get all their absolute needs supplied (having as yet no higher ambition) without labor. Thus, they readily assented to the clause in the last treaty which requires children to attend school in order to be entitled to rations, but, even now, after they have enjoyed the rations *gratis* for years, when the school is put before them for actual use, you see how little sincerity there was in their promise. Naturally, they look about for any straw which can be made to serve as excuse for non-compliance or to gain time; and hence, any one who will assist them in this search, or offer them advice against complying as —, of this Agency is said to have been doing all along, is hailed as a friend in distress, and, for the time, he gets full possession of their ears.

They do not see that while they thus endeavor to shirk the responsibilities of life and bulldoze, cajole, and deceive the Government into perpetuating them as a nation of paupers (of which distinction, strange to say, the Indian is not one bit ashamed) their life is being taken from them by Him who gave it, and inevitable destruction hastening upon their race through physical deterioration on account of the very idleness they court and the on-rushing tide of hard working settlers along their borders, while their only chance, and that a glorious one, which the Government now gives them, to stand up and meet life like men—to be men among men with as good a prospect of becoming rich, powerful and free as any other race—is rejected almost with contempt.

They have been threatened with a loss of their rations, and other hardships, so often that [these threats always failing to be fulfilled and, if anything, larger supplies than ever before being provided instead, by some new "treaty"] the prospect of losing them in a few years from now has but little effect. They feel certain that something will "turn up" to provide rations for another generation or so, and have they not good reason? They have often been told that, come what might, the Government could not "let them starve," and that other foolish saying of somebody that it is "cheaper to feed them than to fight them." The fact is we should never have thought of doing either, while their thinking so is their present, (and the next treaty for sale of lands, if managed as others have been, will prove their future) ruin.

What they need is to feel now and constantly some strong pressure of necessity to do something to keep themselves and their little ones from starving. Is not that what you and I feel? Is it not at the bottom of all our industry, progress and national greatness, that, if we cease to work, we begin to starve? and through our labor, first providing for our animal appetites and something over, we acquire new appetites and higher aspirations which must also be satisfied in turn and call for new and higher exertions? Is it not the eternal decree, written on the Ages, "In the sweat of thy face shalt thou eat bread?" What right has the Government to set aside that decree, and are not the results of its futile attempt to set it aside for these people manifest in the degradation, physical ruin, disease and death which are increasing among them?"

Speech by an Indian Boy.

The following is an original speech made by John Menaul, Pueblo, before a public meeting held under the auspices of the Board of Indian Commissioners, in the First Congregational Church, Washington, D. C.

"MY FRIENDS: I have a few words to say to you all. Before I went to school at Carlisle I used to watch the sheep and cattle at my home in New Mexico. I was then a very little boy. My uncle used to take me out among the mountains to stay with the sheep for two or three months at a time. I did not like it at first, but after a while I would rather herd the sheep than the cattle. My people are farmers too, but we don't raise any more than we need to use ourselves. Now I have found something else that I like better. For over one year I was working out on a farm. I learned many things that I did not know before. I could do almost all the work without help. I think you don't believe me. I am small but I can

work. The man I lived with taught me how to work and tried to help me all he could. Here you look at us to-day, see what a great change is made since the United States Government commenced educating the Indians. You go to see our school and shops at Carlisle, you will find that the Indians can do their duties as well as any other race of people.

We wish there were more schools. Our superintendent is trying to do something for us, and trying to encourage us that we must be somebody and do something. Not be lazy as those Indians are out on the reservations. I am proud to say that our girls and boys are not lazy. Some of them are out on the farms and among the good white families in Pennsylvania. We have many good reports from them and they are trying to get all the good they can. They earn sums of money and clothe themselves. We must learn to speak the English language first; without it we cannot get along in the world. The Apaches, the great Apache chiefs, came to visit our school. They had been here to see about their lands; but not one of them could talk English. They had to have an interpreter along. Now we don't want to be like them. We must use our own tongues and interpret for ourselves. This is why we have the English speaking all the time at our school. But all the Indian children must be educated, then let them go and control and support themselves, that they may become citizens of the United States."

Enforced Education among the Osages.

The Osages have a Congress of their own, to direct their affairs. Recently L. J. Miles, their Agent, secured the passage of a law cutting off annuity from all Osage children between seven and fourteen who do not attend school. The Osages know what they want.

"The Corner-Stone of our Indian Policy, should be the recognition by Government and by the people, that we owe the Indian, not endowments and lands only, but also forbearance, patience, care, and instruction. Savage as he is by no fault of his own, and stripped at once of savage independence and savage competence by our act, for our advantage, we have made ourselves responsible before God and the world for his rescue from destruction, and his elevation to social and industrial manhood, at whatever expense and at whatever inconvenience."

FRANCIS A. WALKER.

Late U. S. Commissioner of Indian Affairs.

Books, Papers, and Pictures Wanted for Genoa School.

By a letter from Col. Tappan, Supt. of the new Indian school at Genoa, Nebraska, we are asked to send to him any extra books, papers, and pictures we may have. Our school is so large that we are not yet supplied with more than we make use of, but we turn the needs of the Genoa school over to our readers, among whom we know there are many who would like to help the cause along. This is a new school, and is to be a large one like Carlisle, having many wants. Pictures for the walls, papers suitable for children, especially those of a proper pictorial character, and to amuse and interest such as are not able to read, and books for children even though they may be second-hand, will all be useful. The above articles should be well packed, and addressed to Col. Samuel F. Tappan, Superintendent of Indian School, Genoa, Nebraska; and by all means the charges should be prepaid.

We notice a disposition among our children to push out to other schools as soon as they are a little older. Two of our boys wrote letters a few days since to friends at Carlisle, one of them stating I am going to Carlisle next year, while the other boy said I am going to the Arkansas City school next year. This spirit should be encouraged. The Agency schools have done and are doing noble work, but the good work begun can be completed with better results by separating the pupils from camp and camp influence.—*Cheyenne Transporter*.

We do not dig from the mountains our precious metals—iron, gold, and silver, refine them to be of great service and of more value, and then bury them again in the great, dark mountain.

SCHOOL ITEMS.

Our Principal, Miss Semple, is improving in health, and will return to the school soon.

Some of our little boys are quite indignant at being pictured in a recent number of *Frank Leslie's*, illustrated weekly as having long hair.

The boys in our shoe-shop are at work on an order for a hundred pairs of shoes, the cutting, fitting and making of which are being done entirely by them.

Died, at her home in Muskogee, Indian Territory, on the 2nd inst, Lizzie McNac, a recently returned Creek pupil. Lizzie was one of our good and gentle girls, and a Christian.

Alex McNac, Lizzie's brother, left here on the 11th, to go to his home, the school period for which he came having expired. He is well and strong and fully competent to take care of himself, having been tested on a Pennsylvania farm for two summers.

Mason D. Pratt, who is attending college at Lehigh University this state, came home for a few days visit previous to the departure of his parents for New Mexico.

Our chapel has been re-seated with new and handsome, noiseless-jointed settees, which are a great improvement both in appearance and sound over the noisy seats we have had.

Our girls' school-mother, Miss M.R. Hyde, who during the early part of the month, was visiting friends and relatives in Kansas, returned to her post of duty on Monday the 17th, receiving a hearty welcome from her one hundred and thirty daughters, as well as from the others at the school.

One night, soon after retiring, about ten of our small boys, thinking they would have some fun, ripped the seams in their night shirts. The next morning they did not think it was so funny when they had to repair the torn garments, and they did not feel so funny either when the following evening they were carried tied up in bags to their beds.

Died, at our school, on the 9th inst., Lucy Pretty Eagle, aged eighteen years, daughter of Pretty Eagle, a Rosebud Sioux. She came to us about four months ago, and was not in health then. Her father having heard she was sick, wrote to us that he was very much concerned about her because "she had died the year before," but had come to life again.

Mr. Isaac Sharp, of England, a minister of the Society of Friends who has travelled in all parts of the world, visited us during the early part of the month, and gave to our pupils and others assembled in the chapel, accounts of some interesting incidents in his travels as well as some excellent advice. He was accompanied by Mr. Samuel B. Morris and Mr. and Miss Vaux, of Philadelphia.

The following named pupils recently became members of the First Presbyterian Church of Carlisle: Ernie Black, Clarence Wolf Face, Abe Somers, Carl Matches, William Fletcher and Richard Davis, Cheyenne, and Neatha, Arapahoe; and Elizabeth Dixon, Menominee; Phebe Howell, Pawnee; Mollie Neatha, Northern Arapahoe; Julia Pryor and Metopah, Osages, joined the Second Church.

On Wednesday morning, the 19th, Capt. Pratt and wife took the five o'clock New Orleans express, bound for the Mescalero and Jicarilla Apache Agency, New Mexico, where they will receive fifty pupils for our school.

Capt. Pratt has permission from the Hon. Secretary of the Interior to make a brief visit to San Francisco, and will do so before going to the Apache Agency.

In the March number of the *Wide Awake* appears "Carlisle School for Indian Pupils," written by Margaret Sidney, and elaborately illustrated with pictures of the school grounds, and of pupils as they appeared upon arrival and again after having adopted the civilized dress. We believe that all who see these pictures and read this article will be convinced that it is as wise to educate and train Indian youth as it is to educate and train the youth of our own race.

From the other side of the continent comes the first number of a little 10x10 inch paper called *The Indian Citizen*, "Edited and Published by the Indian children at Forest Grove, Oregon, in the Interest of the Forest Grove School and of the Indians of the Pacific coast." As a first effort it is a good one, and if they adhere to the words which stand as a motto for the paper:—"Whatsoever thy hand findeth to do, do it with thy might," much light will be shed abroad through its small but interesting columns.

Among the sixteen boys who have left our school during the month to care for themselves on farms and elsewhere, are Clarence Threestars and Luther Standing Bear, Sioux, who have gone to Wanamaker's store, Philadelphia, on trial; John Wesley, a Crow, who has accepted the position of under gardener of Mr. Wistar Morris, Overbrook, and Joseph Cox, Omaha, who has, with the advice and consent of Capt. Pratt, apprenticed himself for three years at the mill business, with Mr. Sam'l. Brua of Green Spring, Pa. Mr. Brua intends to teach Joseph, not only to grind grain into flour, and take care of the mill, but will teach him to build a mill.

These are rare opportunities for our boys, and we are glad to see them have the courage to take hold.

We are in receipt of Volume 1, Number 1, of *The New Era*, a newly started, twelve page monthly, of magazine style, published at the Indian Training School, Pawnee Agency, Indian Territory, by L. D. Davis, superintendent. It is a neatly printed paper and contains historical information about the school from the beginning, as well as interesting Indian news of that and other agencies. The first lines at the head of the editorial column read: "The object of the *NEW ERA* is the advancement of the Indian." With such a noble object, it is bound to succeed. Every such enterprise is a move in the right direction. As the subscription price is but fifty cents a year it is within the reach of all who are interested in Indian advancement.

The following extract was taken from a Pueblo boy's letter to his father after his return from a short visit home:

"Do you find anything of the Governor being in favor of schools? I hope he is. I was very sorry about the three boys who backed out. What good did that dance do them? And what good would it do me if I stayed as you wanted me to. While I was there I thought if I could only have the power to get all the children I wanted, I do not think I would leave any boys and girls that are fit to go to school. Then I would have a hope of having some kind of men and women. Do you think you can raise a boy or a man who is independent enough so as to stand and speak for himself? I do not think you can and never will if you keep them at their old habits. They are not worth anything, as you see them gambling most of the time. Now you think and try to interest some folks that have children to send them to school."

Supt. A. B. Holmes, of the Ponca Agency Indian school, says:

Among our pupils are Frank Eagle and John Bull, two Carlisle boys—each having spent three years at that school. These boys came home well and hearty and show the benefits of a good training school. They are among our best pupils.—*The Pawnee New Era*.

Happy Marriage.

Last week an occasion of unusual interest took place, the event being the marriage of Daniel Tucker and Miss Maud McIntyre on Thursday night, the 21st, at the Arapahoe school. The ceremony took place at eight o'clock, and was very impressive, Rev. H. R. Voth officiating. A full attendance of Agency friends and acquaintances were present, and, after the ceremony, one and all united in showering hearty congratulations upon the happy couple. The groom is an educated Arapahoe Indian, is a practical blacksmith and works at his trade in the Agency shop. He spent four years at Carlisle training school, and has always been conspicuous for his rapid advancement both in learning and refinement; he speaks the English language fluently, and stands to-day a steady, thrifty workman, respected and admired by all with whom he comes in contact. He won for his bride Miss Maud McIntyre, formerly of Winchester, Indiana, who has been for several years seamstress at the Arapahoe school, and has a very large circle of friends. The match is an appropriate one, both parties being industrious, thrifty and in every way fitted to make a strong team for life. A large number of useful and elegant gifts were given the bridal pair.—*Cheyenne Transporter*.

In addition to the above we have to say that as a pupil of our school, Daniel won the good will of all who knew him, and it is the cordial wish of all at Carlisle that he and his wife may be richly blessed with happiness and prosperity.

Rosa Lewis, Arapahoe, Dexter Loco, Apache, and Wm. Geo. Brown, Chippewa, were sent to Wills' Eye Hospital Philadelphia, to have their eyes examined for operation, the two former having defective vision resulting from ulcerative conjunctivitis and the later having one eye out. In Rosa's case it was thought best to have her remain under observation for a time in order that it might be determined more fully whether an operation would be justifiable.

The Infirmary being full she was admitted into Lincoln Indian School to report three or four times a week at the Infirmary until the matter was decided. Mrs. Cox and Mrs. France, of Lincoln, were conferred with and very kindly consented to care for Rosa where she will be among friends and go to the Hospital when necessary.

It was decided that an operation was not advisable in Dexter's case so long as the other eye is entirely sound. An artificial eye was advised for Wm. Geo. Brown, although an eversion of the lower lid might interfere somewhat with retaining the eye in position. Drs. Keyser, Hall, Strawbridge and Goodman of the attending staff took quite an interest in the children and made very thorough examinations of the cases, for which they have our thanks. We feel grateful to the Wills' people for the service rendered in the case of Steve Williamson, Arapahoe, who was cared for and treated by them for six months and greatly benefitted, also for what they did for Wm. Springer, Omaha, whom they cared for one month curing his eyes.

I am very much pleased to hear the birds sing this morning. I may see a bird sit top of the tree and open the mouth to sing. That's way animals do, and the same way we all ought to do, because sometimes we go up the steep hill and we sit there to sing a song. I think all the same way do.

Yesterday afternoon I went up work shop behind and I saw one pig died, and I came back in the shop I told him boys, and ran way the boys.—*Diary slips*.

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 expenses of keeping up our paper, and to spread an interest in Indian educational work.

Indians had practically homesteaded their lands, having worked from five to fifteen years on their farms. Growing out of this effort was the passage of a bill, approved by the President August 7, 1882, and published in the last report of the honorable Commissioner. During the past three months the work of carrying out the provisions of the bill has been placed in the hands of Miss Fletcher, who labored to secure the land, and the progressive courage manifested by the people is surprising. Realizing that nearness of the railroad and its market will enhance their profits, and that the rolling prairie of the valley of the Logan is the place to make farms which will yield handsomely, a large proportion of the Indians, including nearly all those of the progressive spirit, have selected in this locality, some having already broken land preparatory to crops and setting out cotton-wood trees, and the starting of a new home far away from the scenes of the old village life. A few have crossed the railroad, the line of demarcation between the new limits of the reserve and the land to be sold, and have cast their lot directly among the white people.

The outlook for the Omaha tribe is propitious. Education and labor will solve their difficulties. The close proximity of the white settlement will give to those going out on the Logan the invaluable object lesson of seeing how work should be done, an advantage absolutely necessary to assured success, and impossible to obtain in the seclusion of a reserve. The conservative class are gradually accepting the situation, and it is believed that before the work of allotment is completed still greater numbers will be added to the industrial element in the tribe. The influence of the children at Carlisle, and of the married couple at Hampton, is to make the people prize more highly the opportunities offered on the reserve for sending children to school.—Agent GEO. W. WILKINSON, of the Omahas, Nebraska.

WHAT OUR PUPILS WRITE HOME.

"It is very cold now, cold enough to freeze a little pig to death."

"Tell my mother that I always have plenty to eat so I am getting fat now and I am in good health."

"I wish that I did not have to go home next June. D. and I both want to stay. We would like to see our friends but still I guess it is better for us to stay here while we are here."

"I try to get more knowledge of the situation and strength of the English lessons which makes me feel more happy and great.
From your very respectfully son."

"The whites are so many in United States and over across Atlantic Ocean too, that Indians must try hard to get knowledge. I want to learn how to work. I want to learn how to farm. I want to learn business way."

"I think you have nothing to do out there because you never tell me anything. I think you only smoke out there, and talk about Indian way and Indian dance. Now I want you to try and stop Indian dance."

"You know we all represent the different tribes. Well, how do you suppose we can talk to each other? We can talk English to each other. Some came just a few months ago but they can talk pretty good English."

"I think you know that this is the third year that I have been at the Carlisle School; and learned some English, and I think I could learn a great deal better English if you let me stay a longer time yet, so I want you to make up your mind and let me stay at school while I have a good chance to learn."

"I wonder if the sun shines very warm upon that Indian country in which you live, or that there may be snowing, cold as it is in this place. The climate we have here to-day is terrible cold but I will never mind it for we have good warm and comfortable rooms to stay in. I only have been here in three years, and have not learn enough and I am not smart enough to learn all the different kinds of books. I made six pairs of boys and girls shoes during this week and I am glad to know that I can do some little things."

"Some of the Apache chiefs came to see the east country. They were taken around to large cities where they could see some of the wonderful things that the people of the east country have made. The intention is to show the Apache chiefs that the white man is a powerful man and is ahead of him. I don't believe these Indians will ever take up arms against the United States government again. They see that it is useless to fight such a strong people. They went home feeling well and were wiser than when they came, and it is to be hoped that they will go to work as other people do."

"In my last letter I told you that we were expecting some new children. They are here now, and I took one of the girls to sleep with us in our room. At first we did not like her very much. She didn't know anything that the white people do. Now we have some fun in teaching her to talk English. We taught her to say hippopotamus and Massachusetts and Solomon John Peterkin Paul. That is not all we teach her, we teach her some sensible words and show her what they mean."

Grandma, I wish I could stay here all the time, or I wish you were all here. I guess you don't know what it is to be here. There are so many things to see, you never could get tired looking. I will close with this one question. Won't you let me stay?"

"I am very anxious to hear from you, for I haven't heard anything from home for over a month. Please write and tell me all things that have happened this winter. Did the people down there commence their spring work? Are they seeding yet? If you did commence and plough with a one handed plough, I do not expect you will have a great crop of wheat or corn because you don't plough deep enough, but if you get a plough like the farmers have here in this state they have two handles to hold and the sharp point of iron, and if you hitch a couple of horses in, you will find it a great deal easier to plough, than if you plough with three yokes of oxen. I am well at school and am learning faster than I ever did before. This school is growing very fast for the U. S. Government is kind enough and willing to educate all the Indian children if they possibly can."

From one of our Girls who is at Jamestown, N. Y.

MY DEAR SCHOOL FATHER:— I thought I would write a few lines and tell you that our school had exhibition yesterday and this evening too. Oh! it was splendid. They did very nicely indeed, and I do wish you would come to see our union school with some of the Indian boys and girls because I often heard them say they wish to have some Indian boys and girls come to see them. We are awful proud because we are only two Indian girls in this country and everybody like us so much and like very much to talk with us. I have stayed away from school three weeks, but I will expect to go next term. Our sickness all well except Mrs. ——— is still sick in bed and Mrs. ——— is not very well yet. It was funny that our house was full of sick people, but now it's getting over, J. M. ——— was sick too, but I think he is all right by this time. I am very well and doing more splendid, I hope you all folks well Carlisle. I am always anxious to hear from Carlisle and I wish you would answer our letters and tell us about the school and everything you can think of.

I hope Mrs. P. ——— received my letter, if she has, tell her to write to me and tell her, she must tell me all her darling baby. I am not going to get tired of asking you about the baby, because you know we all love her, and think of her more than any one else, because she is the only baby we have at Carlisle school. How all the children getting along, and how is N. ——— and M. ——— getting along. A few weeks ago Mr. Hall received a magazine of the Indian school and it was very interesting, and I also saw some drawings by the Indian boys, and it was very nice too.

I am awful ashamed of one thing, but I must not afraid to tell you. Last two weeks ago, K. ——— and I, we went to meat market, and we got weighed, and before we went Mr. M. ——— thought I would weigh 180 pounds and K. ——— guessed 175, and when we got there I weighed 181 pounds, do you suppose you can believe that? Last year ago I weighed 163 pounds, and now I got 18 more pounds since I came to Jamestown, I hope I don't weighed so much after there.

THE NAVAJOES.

Major D. M. Riordan, agent of the Navajoe Indians, New Mexico, in company with Henry Dodge, Interpreter, and Ganada Mucho, Inde-el-we-he, and Pah-ih'l-in-ny, or Capt. Tom, chiefs of the Navajoes paid us a visit during the month. Major Riordan gave our pupils assembled in the chapel a talk of which was full of interest and attentively listened to by all. The following was written from memory, the next day, by Nellie Londrosh, Winnebago, and is a very correct report:

"What Major Riordan said to the Indian Children."

MY YOUNG FRIENDS: I did not expect to speak to you. I did not know that I would have to speak to you, but I will tell you I am glad to see so many bright, intelligent looking faces before me. I will also tell you that you are having advantages that the children back in Arizona do not dream of. Would you like to have me tell you of the place where the Navajoe Indians live? Ans. Yes, sir. Well, there are not many forests where they live, not much water, we have rain only two months in the year, July and August. Those that raise crops depend wholly upon those two months for rain to make them grow. They raise corn, oats, potatoes, &c. There are about seventeen thousand Indians altogether. There is only one school upon the reserve, and that will only hold about eighty scholars. The white people that are there are trying to get more schools, but I suppose you know how those old medicine men are, they think if any one dies that education is the cause of it. But I hope by next summer we will have a school there that will equal this in a small way. I told the old Indians about how white men when building a rail-road if they came to a mountain that was too big to go over, they would dig a hole through it. They said they did not believe that, and that was only a white man's lie. I also told them that which I suppose you all know, if they went a long way they would come to a body of water that was bigger than any land, and on the other side of that water was some more land. They would not believe that either, that was another white man's lie. They had an idea that the earth was flat. I told them that the earth was round, that if it was flat when they came to the end they would fall off. And one of them said that when they came to the end where the sky and earth met they would have to stop, they could not go any further. When we were coming out here, we rode on the engine. The engineer is a great friend of the Indians. They saw many things that will do them good through the rest of their life. I wanted to ride on the engine simply to show them that what I had said was true. We were riding along at the rate of forty-five miles an hour. When we came around a curve and we could see nothing but mountains. Well they wondered how we were going to get through those mountains. When all of a sudden we went into a tunnel and they were astonished. They thought that was wonderful. They owned that the white man's invention was indeed wonderful. One of the Indian men told me that fifteen years ago one man had told him the same as I had and tried to have him use his influence with the people and have the children get an education. He said that that was fifteen years ago and that was fifteen years lost. He said if he only had listened to him then; and I know that when we gets home again, he will be one of the best and most constant workers we have there. I wanted those men to come here for I know that it will do them great good and it will increase the interest of the white people for the Navajoe Indians. I would give any thing if we only could have more children in the Carlisle School. We have a few here now, and I shall be looking for them to go home and help to raise their Indians up. They can help to tell them what an education will do as three of your scholars are doing now, Antionette, Robert, Cora. It makes me happy to see them. They get along as well as any white people do, and I hope that will be the point you all will try to reach. So you can take care of yourselves no matter where you are, you can depend upon yourself, not upon any one else. Some day I hope to see all the Indians reach that point. That is what I am working for now. This is all I can think to say to you for this evening, so I will bid you adieu."