

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. IV.

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

NO 9.

Extract from a Speech by Capt. Pratt before the National Convention of Superintendents of Education at Washington, D. C., February 13th.

"I read a speech the other day, delivered by Frederick Douglass, at Hampton Institute, Va., which fits my case exactly. He said that he had been called upon frequently to do things for which he was totally unprepared by previous education; and I come before you educators of the country in that condition to-day. My school-room education might be crowded into a very short period, but my education in the school of experience has been wider.

* * * The solution of this Indian problem is to be secured by bringing to bear upon the Indian, more than all else, the school of experience. If we *really* desire to civilize them, we must surround them with all the appliances of civilization, just as we would teach a boy to swim, not by putting him into water ankle deep, but by sending him into a sufficient quantity to enable him to swim.

I am one who believes it is not only possible, but practicable to envelop Indians, old and young, with such civilizing influences as will make them all good Indians, even the old and hardened.

The appliances will have to be ample, and in many cases very strong. Education should reach all the youth, and be enforced when necessary; and, if an older Indian commits murder, the civilized custom of hanging or sending to the penitentiary for life should be applied with just as much certainty (a little more certainty would not hurt) as it is applied to the so called civilized person who indulges in such savage practices.

To illustrate: I have seen my Indian scouts, while on the march over the great plains of the South West, chase down a lot of wild, full-grown horses, some of them advanced in years and inured to their wild, free life. They did it by dividing their number into several small companies; and, having fixed the direction in which they would chase the horses, they placed their smaller parties at intervals of several miles, and then started one to drive in the direction of the first. Those starting, pushed their own animals to the top of their speed, but the wild horses easily ran away from them. The second party of Indians, starting in as the wild horses passed, pushed hard after them towards the third party; but still the horses outran them. At the end of the relay, having by this time run four or five miles at the top of their speed, the wild horses began to fag, and the next squad of Indians easily overtook them, and keeping up a good speed still further reduced their strength and power to escape, and the last party easily drove them into camp and captured them. They were immediately lassoed, thrown down and tied, so they could neither harm themselves, nor those who worked with them; the Indians forced them to keep up their struggles by slapping them with their hands, shaking blankets before them, whooping, standing upon them, and two, three, or four sitting upon them, until the poor horses, wholly exhausted, would entirely cease to struggle, and, being completely conquered were ready to do anything required. After this they were saddled and ridden for a time. I have seen horses

so captured in the afternoon of one day, ridden by their captors on the march the next day. They were subdued, trained, and useful.

Now, here comes the vital point: I noticed that the Indians were wise enough to keep them subdued, and to continue their useful labors from day to day, thereafter. As we marched on, we saw other droves of wild horses. Had the scouts gotten off their captured and trained horses when we came in sight of those other wild ones, taken off their saddles and bridles, and turned them loose to join the others, would they have failed to go and to become within a short time, in almost all respects, as they were before capture? Or, put it in another way: Suppose the scouts after having made the horses amenable to themselves, had turned them over to some weak, inefficient, and fearful persons in whom the keen-eyed horses would not have recognized masters, do you suppose there would have been no difficulty? That the same usefulness and amenability would have continued?

As an officer of the United States, I was once in charge of a lot of wild Indians. By order of the Government they were chained, some of them hand and foot, so there could be no successful resistance: they had to go. I took them to Florida, and having them far enough away and under such surveillance as prevented any hope of escape from the adopted systems of training, I was able to keep them at work and to direct their efforts mental and physical into proper channels.

Under such civilizing appliances as were available, and, in a measure, immersed in the surroundings of civilized life, they took on civilization. Their irons were early removed, and as soon as possible, kindly treatment used. Their labor was made profitable to them, and such liberty extended as was practicable. They became anxious to learn the English language and to work, and the younger ones to get an education. Their success in these directions was admitted by every observer. At work they excited the jealousy of the laboring classes of the community, and petitions were circulated asking of Congress to have me stayed in my efforts to get them into these industrious habits, other laborers complaining that their rights and privileges were endangered by Indian competition.

About the time they began to feel their own power and capacity as laborers in civilized pursuits, these Indians were returned to their people. The saddle and bridle were removed, and they were turned loose among the wild horses. There was one Indian Agent, who, in the management of his herd, had such grip and control as enabled him to make good use of these returned men, and for six years past, the most of these former prisoners have been a valuable element in their tribes. It was natural that the wives and families of these men should pull them back to their homes. Had their wives and families been permitted to go with them to Florida, and the civilizing influences of labor and education borne upon them as well, and then, at the expiration of their confinement and tutelage, they had been permitted to scatter and remain among civilized people, they would have continued to forget the things that were behind,

and would have pushed on to perfection.

The great trouble is, that we hold our Indians segregated on reservations, and away from the opportunities that make other men. We educate some—a very, *very* few; and then we kill the life and hope that we have put into them, by sending them back to their segregation and reservation life. We do not stop the German, nor the Irish, nor the man of any other nation, from going where he likes in this country; but an Indian, be he ever so well educated, receives no encouragement to go anywhere, or be anything else but an Indian upon an Indian reservation, under the control of the Department. I mean this. I feel it.

Now, Mr. Haworth says, that the education must be mainly upon reservations; that it is not practicable to educate them off the reservations. My opinion is that it is not practicable to educate them *on* the reservations, if we desire them to be anything else than Indians and tribes. All the experiences of the past, and the condition of our most advanced Indians to-day proves this. Great and powerful as we people of the United States are, full of progress and wealth, the whole land teeming with industry and prosperity; and miserable and degraded as the Indians are, and educated as some of them are, with every argument of peace and prosperity against them, you do not find any who desire to be anything more than Indians, or members of a tribe, simply because the Government and the people in their dealings with them, have allowed them but a limited training with no outside experience in the benefits of civilized life. There is, rather, constantly before them the pauperizing school of the ration system: food without labor, which would degrade and demoralize any people.

We are met by the assertion from the high authority of the Superintendent of Indian Schools, that it is not practicable to remove to schools outside of reservations our forty thousand Indian children. Not *practicable* to do it? Carlisle has under its care four hundred and seventy one Indian boys and girls, coming from thirty-seven different tribes. Many of them are placed out in families of Pennsylvania. They go to the public schools. During the past winter eighty-two boys and girls were so placed. They earned their own way. While out from the school they cost the Government nothing. It is a success. The Indian boys and girls have demonstrated their capacity and are in demand.

The point to be reached in Indian educational work is the placing of all Indian youth in schools, and yet have no Indian schools. I do not believe Indian schools of any sort, either on or off reservations will complete the work. There is not the necessary broadening experience in them. They only say to the Indians, "You are a separate people and must so remain. You may improve a little your civilization, your government and affairs generally, but you must remain as Indians." We must break up this seclusion, and give to them the same rights we give to every other nation (except the Chinese.) The Indians are here; they are not in Asia, nor are they in Canada nor in Mexico. They are here in the United States; they are ours—every one of them, old and young, and I believe it possible to bring such plans to bear as will make the mass of them fairly independent, self-supporting citizens of the United States, within five years, and give to them the courage to go and come throughout the country, and to make use of our ways of life."

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EADLE KEATAH TOH.

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INDIAN SCHOOL, APRIL, 1884.

THE GOVERNMENT IN ITS RELATIONS TO INDIAN SCHOOLS.

Public sentiment in favor of educating the children of the Indians has built up rapidly within six years. This has had its influence upon Congress, and the appropriations for Indian schools have quadrupled within the same period. It must not, however, be imagined from this that we are meeting the emergency, or that we are doing nearly all that is necessary to insure success.

It must be plain to every right thinking person, that it will take quite as many of the enlightening and lifting up appliances to raise a people from darkness and ignorance, as it does to sustain a race already enlightened and full of knowledge.

If schools for all Anglo-Saxon children are necessary to prevent the Anglo-Saxon from falling below the high position he has reached through centuries of effort, the Indian race will certainly not be raised if only twenty-five per cent of the children are brought into schools; and it would be equal folly to anticipate that fifty, seventy-five, or even ninety per cent would do it. There is, therefore, no reason to hope for material results in the fact that Congress has quadrupled its appropriations in six years, and thereby enabled the placing of twenty-five per cent of the Indian children of school age in schools.

The Department having in charge the responsible duty of making use of the means granted by Congress, is far ahead of Congress in its knowledge of the needs for this service, and even in advance of the public sentiment of the country.

The Honorable Secretary of the Interior, in his annual report for two years past, has submitted a plan, and urged upon Congress the need of meeting this educational obligation fully. We need not give this plan in detail as it has been published through the country, and we have printed it each time in these pages. He asked last year for \$2,500,000 to begin his work upon a substantial basis. He received about one-fourth of that amount. The request was repeated this year. The bill which has passed the House of Representatives gives a little less than one-third of the sum asked for. We are sure that the Senate will add something, but that it will meet the views of the Executive Department fully and fairly, and then stand by it until it becomes a law, we can not from past experience hope for.

If Congress gave every dollar asked for by the Administrative Department it would then be relieved of the responsibility of continuous failures. If it fails to give what the Administrative Department asks, the Administrative Department is relieved from any resulting failure.

The Honorable Secretary in urging his plan, has, as the Executive of the Government in the matter, declared that a large sum was due to the Indians under unfulfilled treaties. The friends to the cause must not lose sight of the fact that the Secretary's estimates of what is due the Indians is *ex parte*. He is the attorney for the debtor.

Could the Indians have full knowledge of all they have lost in this wicked withholding of

school privileges for years, and could the men and women of the tribes who have grown up through these years in which they have had a right to school privileges feel the full force of their injury and loss, they would undoubtedly claim many times as much as the representative of the debtor admits.

We trust the day is very near when all Indian youth shall be given a full opportunity to rise, not only through schools for literary and industrial training, but through those far more potent schools, the schools of individual experience.

Who are the Barbarians?

Rev. Geo. L. Spinning, of Cleveland, Ohio, in co-operation with Gen. Miles and others, has taken a great interest in trying to secure the return to their homes in Idaho, of the few surviving Nez Perce Indians captured with Joseph a few years ago, and sent to the Indian Territory. A bill was introduced in Congress for this purpose. A resolution was introduced in the Ohio Legislature urging Congress to act upon this bill. It passed the Ohio Senate with but two dissenting votes.

It was voted down in the Ohio House of Representatives. Mr. Weddy, one of the members made a speech against it, in course of which he said he would vote for a resolution requesting Congress to offer a reward of \$1000 each for Indian scalps, saying he thought that was the only advisable method of dealing with the Indians.

When in New Mexico, recently, a prominent Government official informed us that in three counties San Miguel, Lincoln and Dona Ana, where he has been on duty under the Government, there had been sixty-eight murders committed within the last two years; that only two of these were committed by the Indians; that one of the Indians had been tried before the civil courts and punished and the other was being tried; and, further, that not one of the white men or Mexicans who had committed the other sixty-six murders had been punished. The population of these three counties is 30,763 so called civilized people, and 1,600 savage Apaches.

Give the Indian a Chance.

Secretary Teller has addressed a letter to the Indian Rights Association, the headquarters of which are in this city, in response to a request for a brief statement of the needs of the Interior Department in regard to the civilization of the Indians. The Secretary says its chief need is comprised in one item—money enough to put the Indian children to school. He says the children can be secured, but the department lacks funds to pay their educational expenses and suggests that \$200,000 be added by the Senate to the appropriation granted for this purpose in the bill passed by the House.

There is a deal of force and good sense in the recommendation of the Secretary. The government has fought the Indians; its agents have stolen from them and cheated them. They have been given reservations and driven away from them afterwards and they have been taught all the vices of the white men and very few of their virtues. All these plans of dealing with the Indian have involved a large outlay of money without any prospect of doing the Indian any good or the government either.

It is about time to try if something can't be made out of the Indian by treating him as white men are treated who are good for something. A white child needs to be educated and taught some useful employment, in order that he or she may become self-supporting when grown up, and it is asking altogether too much of the Indian to demand that he shall be a good, industrious, intelligent citizen without ever being taught how to be. Congress should make ample provision to educate and train all the Indian youth who can be induced to enter the schools and institutions where useful occupations are taught.—*Phila. Times*.

A colored barber in Idaho has drawn the color line: he refuses to shave Indians. He evidently thinks himself better than the American Government.—*Drake's Traveler's Magazine*.

"THE BARBARIC ELEMENT WOULD GO."

Extract from the speech of the Hon. E. J. Ellis, House of Representatives, delivered April 2nd, on the occasion of his introducing the Annual Appropriation Bill for the Indian Department.

"In the preparation of this bill I have been struck with three facts. One is that the Indian is wholly without the courts. I believe that the benefits of the courts should be extended to him. I believe that he should have the means to coerce men to keep their contracts with him, men or corporations. I believe that the courts should be seized of jurisdiction of offenses committed by the white man against the Indian and also by an Indian against an Indian.

I believe if the paternal care of the Government was extended over him and he could be made to feel that he was protected by the laws of the United States it would develop in him a loyalty and a tendency toward civilization. I believe it would tend to make him feel that the United States did have care for him and that he was more and more a man. But the committee had not time to consider a question of such magnitude and which should employ the very best qualities of statesmanship in its consideration.

Another thing, Mr. Chairman; I believe that we should soon take steps toward making these people citizens. I believe the door of citizenship should be opened to them. I believe that if we could make them citizens, if we could interest them in the Government—of course this must be a gradual process, it can not be done all at once, but if, as they attain certain degrees of intelligence, certain degrees of education, a certain measure of independence and self-support, they should be invested with citizenship—if this can be done, attachment to the Government, attachment to the flag, attachment to the traditions of the country would come, and we would find it would make of them good citizens.

Mr. LONG. And the barbaric element would go?

Mr. ELLIS. Yes, sir; as the gentleman from Massachusetts remarks, the barbaric element would go, and I believe we should take this step very soon. These people now feel that they are ostracized, that they are outside, that the Government has no care for them except to keep them from the warpath. They feel no interest in the Government whatever. And I do not wonder at it after the hundred years of dishonor which has characterized the actions of the Government toward them. Citizenship, the courts, and the schools—these are the agencies which are to solve the Indian problem, and solve it in the interest of humanity and of Christianity.

Mr. Chairman, in walking toward the Senate did you ever pause in that corridor beneath the great Dome where art has given to immortality some of the most striking scenes in American history and look at the figures which appear in bas-relief over the four doors which lead to the Rotunda? If you turn to the eastern door, there are figures representing the Indian meeting the Puritan Fathers, as their shallops scraped on the rocks of the New England shore, with ears of corn in his hand. If you turn to the northern door, another group illustrates the Indian striking hands with William Penn and entering into a treaty of amity and friendship. If you turn to the western door, another group illustrates the oft-told story of the Indian maiden shielding with her form and hands and supplications the white man from the uplifted blow of the war-club.

If you turn to the southern door, there is the reward of the Indian. The pioneer with one foot on the body of a slain Indian is in deadly conflict with another whose unguarded and exposed side is about to receive the deadly knife. I never pass there without thinking of the conduct of the Government toward the Indian. And I trust, sir, that you and I and all present may live long enough to see another group added. I trust that some genius will give there another group which will represent the atonement of the Government. I would have it the genius of Columbia raising from the dust and ashes of his superstition, of his idleness, of his savagery, this red man. I am no enthusiast. I do not believe in the ideal Indian. I believe in taking him up from all he now is, clothing him in the habiliments of civilization, developing his head, Christianizing his heart, and pointing him on the upward and onward path toward a continued and peaceful prosperity."

SCHOOL ITEMS.

Read the extract from a speech of Hon. E. J. Ellis in another column.

Several of the school rooms have had their small and shabby desks replaced with nice new ones.

Since our last issue the wood working shops have been fitted out with turning-lathes, thus supplying a want that has long been felt.

Among other articles of our own manufacture shipped to Agencies during the month there were seven wagons sent to Rosebud Agency,—two for agency use and five for chiefs of the tribe.

A new road across Mr. Henderson's place, between our school and the Harrisburg pike has been opened, thus shortening the distance to our farm two miles each trip, and making a new passage way to the business part of town.

No more use for board walks. They have been taken up and laid away for winter use. The edges and corners of the grass plots have been sodded, our fences white washed, and all our buildings received their spring coat of light blue, improving the looks of things generally.

In reference to some pictures which have been framed for hospital use at the expense of our good friend Miss S. Longstreth, of Philadelphia, the office received the following note from our hospital nurse:—"I am very well pleased with the pictures. I feel very much indebted to Miss Longstreth. They will look much better than tacked on the wall and will long stand as an ornament to the hospital."

Some kind friend to our school, at Philadelphia, sent to our little girls, by Miss Longstreth, a beautiful wax doll handsomely dressed. Only those little girls who are very neat and gentle, or, perhaps only those who sometimes have to stay in the house on account of sickness can have such a pretty doll to play with, but in the interest of these little ones we acknowledge with gratitude this appropriate and pleasing gift.

Before the bridge across the Letort spring on the new road was made thoroughly strong, Frank Miller, assistant farmer, with a four horse team and empty wagon broke through. No serious damage was done save to the bridge, but considerable effort was made to get the horses out unhurt. John Dixon, a Pueblo, regardless of clean clothes and very cold water, on seeing the dilemma jumped in the stream, and rendered good service at the time of great need.

Prof. DeGraff, of Washington, D. C., a well known and experienced normal instructor, is spending a few days with us, for the purpose of illustrating the methods of teaching advocated by him, and which may be simply designated as "Common Sense Methods." It is a source of satisfaction to our teachers to find that the methods which experience has shown to be the best adapted to this school, are very similar to those endorsed by so high an authority.

A subscriber to our paper sends us a dollar, requesting that the "amount over twenty-five cents," (our regular subscription price) "should be given to the neatest sewer among the girls." As we have twenty girls who sew very neatly and equally well, each name was written on a slip of paper, all put in a box, and well shaken together, then the first name picked up, without looking, was to be the favored girl. Emma Hand, a little Sioux girl received the prize and wishes us to say "Thank you," to the lady who was so kind as to remember the sewing girls.

The Osage Chiefs.

A delegation of Osage chiefs visited our school during the month, on their way to their homes in Indian Territory from Washington. The party consisted of Strike Axe, Governor of Osages and Chief Judge of Council, Alvin Wood, Ne-kah-he-pah-nah, Tall Chief, Brave, Ne-keh-kolah, James Bearheart, and Saucy Chief. They were accompanied by Paul Aken, Interpreter and E. M. Mathews, clerk of council. At a gathering in the chapel of our pupils and others, Ne-kah-ke-pah-nah said, "We are all one. Our Great Spirit made us all one people. The Indians have always been wild. The white people are civilized. We depend on them to help us. My red children we sent you here to learn the good white peoples' ways. With all these friends here who are trying to help us and with the help of the Great Spirit we may be a prosperous people yet. This idea of educating our children has been talked of for a great many years, but never done before. I am a witness now that you are getting a pretty fair education. After you are educated and return to your homes, you want to continue and improve yourselves, and not go back to the wild state. I have been spending a very pleasant day here to-day. Looking over your schools and various departments where you work. Before I came here I did not know what they were doing for you. I had heard about it, but I had not seen it. I did not know it. I have been very much pleased to-day."

They all seemed perfectly satisfied with what they saw, and said, at the end of the term they wanted their children to return, so they could show for themselves what the school was doing, and they would be a great help in getting a large number to come back to the school. They said, "Our Agency school is full, and there are a great many who should be sent away to school." Strike Axe was not feeling well, and said he was anxious to get home on that account, but after staying there awhile he knew he would feel like coming back himself to a school like this.

The Indian students, of Hampton Normal Institute, Va., publish a neatly printed four (6x8 in.) paged paper containing speeches made by members of their debating society, together "with miscellaneous articles and letters by Indian students." We are in receipt of Vol. 1. No. 1, and pronounce it a success. May it live, prosper and accomplish its desired "three-fold mission," is the wish of the MORNING STAR.

Several years ago an Indian girl was taken from her tribe and given the advantages of chromo culture, including high-heeled gaiters, kid gloves and bangles. These she has discarded for a red blanket and deer-skin leggings, and the story goes that she is soon to be mated with a Piute brave, who can hold as much whisky as any man in the tribe. Such is the lot of the tutored savage on this slope.—[*San Francisco Chronicle*.] Except as to the blanket, the leggings, and the color of her husband, many an educated white girl has made just such a match. The lot of the tutored white maiden is not so very different from that of the tutored red girl.—*Louisville Courier Journal*.

Idaho boasts of a mountain range bearing the name of "Stingy Indian." It was probably named, says the *Bodie Free Press*, after a savage who selfishly refused to trade his reservation for a string of glass beads, a red blanket and a plug hat.

Carlisle School.

Number of pupils.	
Boys.....	325
Girls.....	130
Total	455
From the above, on farms,	
Boys.....	114
Girls.....	30
Total	144

Our Farm.

Cabbage, peas, beets, lettuce, radishes, etc., are in the ground.

A new eighty-paneled pale-fence has been built to enclose the part designed as a large fruit and vegetable garden.

The water-wheel in the spring below the house, forces an ample supply of good water to the kitchen, barn, flower and vegetable garden, and hennery.

From the hennery we have furnished the school during the month of April, 175 dozen eggs. We have 160 young chicks and 37 hens setting besides those with broods.

In addition to preparing ground for corn, potatoes, oats, etc., our Indian boys with my aid have planted 200 peach trees, 500 grapevines, 200 Norway fir, and 5000 strawberry plants.

We have dug 175 yards of trench through a marsh or frog pond, in order to drain it and convert it into useful land. The work was done by two strong Sioux boys and myself. Although we were obliged to stand in mud and water half knee deep the boys did not flinch. In fact I have no reason to complain of any of our eight farm boys, as far as faithfulness to orders is concerned. We go early and late and there is no murmuring. FARMER.

Encouraging.

John Butler, of Damascus, Ohio, an aged Friend, who for many years was the leading member of the Executive Committee on Indian Affairs of the Western Branch of the Society of Friends, and frequently has suffered hardships in the Indian country for the sake of justice to the race, now writes the following encouraging letter to us which we take the liberty to print:

ESTEEMED FRIEND:—I have been deeply interested in reading the pages of THE MORNING STAR, which seems to me to be growing in interest as its age increases. The productions of the children, those that still remain in school, and those that are dwelling with farmers and other places for the present; and also those that have returned to their old homes in the far west, each class making an effort to inform their school father and their matron, and teachers of their present surroundings and feelings, I think have been good. They give an abundant evidence of their constitutional ability as a race, to make a mark in the world, that will reflect credit on the Carlisle Indian School of Pennsylvania, as well as on the Indian race, and to remove prejudice. I have been very especially interested and encouraged in finding articles on the present condition of the Indians, published in the MORNING STAR, from the pen of some of our official characters such as the Secretary of Interior, Commissioner of Indian Affairs, General Superintendent of Indian Schools, etc. This gives information from authority that will be likely to create public sentiment on the side of *mercy* and *truth*. The 4th, 5th, and 6th, numbers of the current Volume contain some of those articles. I have fastened them together and they are being circulated around and read with interest. Of the eight copies of each number that comes to my address I file away one of each carefully for my own use; the balance I send hither and thither to do good. At the close of one of our business meetings a few days ago, I spoke a little on the subject and of the Indians, and distributed six copies of the last issue. They were eagerly taken and I think some of them will become subscribers. I think the MORNING STAR is doing more in giving reliable information relative to Indian matters than any other paper I am acquainted with.

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.

OUR NEIGHBORS ACROSS THE LINE.

What we find about Indian Education in the Reports for 1883, of Officials in Charge of Indians in the Canadian Provinces.

MANITOWANING, ONT.

"The Industrial Schools at Wekevemikong are productive of great benefit to the Indians. * * * The year has been one of considerable progress, the benefits derived from the instruction imparted to the children in the Indian schools are becoming apparent. * * * This is especially shown in the increased comforts of their homes, the result of instruction in household duties received in the girls' Industrial school, and in habits of industry acquired in the boys' Industrial school."

JAS. C. PHIPPS, Visiting Superintendent.

PARRY SOUND, ONT.

"Although there are four good school houses on the reserves and the teachers are each paid \$250 a year, I regret to say that several of the schools were closed for a great part of the year for want of teachers. * * * Frequent absences much retard progress and I find it impossible to get the old Indians to understand the disadvantage to their children of being often absent from school."

C. SKENE, Visiting Superintendent.

ANNAPOLIS ROYAL, N. S.

"In the matter of education I have nothing to report further than that there are no schools solely for the use of Indians in this district, but the common schools of the country are open to them. A few, and only a very few avail themselves of the advantages thus afforded them, and only for a part of the year. One thing can be said that in school the young Micmac proves himself equal to the average scholar."

GEO. WELLS, Indian Agent.

R. Ashton, Honorary Secretary and Inspector of Indian Agencies, at the Manitoba Superintendency, says in his report to the School Board of the Six Nations:—"The attendance at school of Indian boys between the ages of seven and twelve, should now be made compulsory, where as in the case of the Six Nations they have good schools within easy access."

In the Six Nations there are 3,201 Indians. There are 426 pupils enrolled in the ten schools, reported with an average attendance of but 153.

Indian Commissioner, E. Dewdney, in his report to the Superintendent-General of Indian Affairs, Ottawa, says:—"Experience has taught that little can be done which will have a permanent effect with the adult Indian, consequently, to create a lasting impression and elevate him above his brethren, we must take charge of the youth and keep him constantly within the circle of civilization. * * * The utility of Industrial Schools has long been acknowledged by our neighbors across the line, who have had much to do with the Indian."

In that country, as in this, it is found difficult to make day schools on the reserves a success, because the influence of home associations is stronger than that of the school, and so long as such a state of things exists I fear that the inherited aversion to labor can never be successfully met. By the children being separated from their parents and properly and regularly instructed not only in the rudiments of the English language, but also in trades and agriculture, so that what is taught may not be readily forgotten, I can but assure myself, that a great end will be attained for the permanent and lasting benefit of the Indian."

VICTORIA, BRITISH COLUMBIA.

"The migratory habits of the Indians and the questionable utility of endeavoring to educate in this way, children who attend most irregularly, and who spend much greater intervals amid the scenes of camp life, tend to frustrate the object in view."

J. W. POWELL, Ind. Supt.

E. McColl, Inspector of Indian Agencies, in his report to the Superintendent General of Indian Affairs, says:—"I am fully satisfied that unless industrial institutions are established where a limited number of Indian children of both sexes can be thoroughly educated, not only theoretically, but also practically in all the various industries of life, no material improvement in the condition of these untutored aborigines can possibly be effected."

FROM OUR PUPILS IN THE COUNTRY.

"I like to be a good farmer and I intend to stick to it."

"I like this place better than my bass-drum, also I like this place better than apple-pie."

BAND BOY.

"Let me know if I can go home this summer. I like to go home because I like very much to help teach Indian children, and earned money and to be a business lady. I want you to get a wise, strong girl to take my place here."

"Mrs. L— told me that I have been a good girl and so she is going to give me more wages. We are very busy making the baby some more dresses and shirts. I never see any baby grow so fast as this baby, also Mrs. L. never see any body grow so fast as I am. I am always well and happy."

What our Indian boy Writes of the Arrival of Another at the same Farm.

— safely arrived on the following evening of the day on which he started. He looks a little lonesome to-day but I think it will soon wear away, as I am here to comfort him all I can. He is rooming with me and is with me most of the time. I am encouraging him all I can and will do all I can to see him get along well. If he is anyway ambitious for learning to farm I think he will surely like the place. I am quite sure I have learned some very valuable things since I have been here. I am very sure he could not have been placed under a better man than —. It is quite natural for one to feel lonesome after leaving home and friends and going among strangers, but I think after all there is something to be learned from it, if you observe carefully with eyes open."

From a Brother Indian on the Allagany Reservation. New York.

DEAR SIR:—I enclose you herewith twenty-five cents for the MORNING STAR, I found just this moment among my fathers papers the same one he brought with them from Washington D. C., while he was at the city last February. There is nothing like that I take so much interested and read with pleasure than this little MORNING STAR I wish it would shine on our schools of the Seneca Nation of Indians of New York. I congratulate to my Red Brethren in your school for far advanced of civilization.

Yours, HAMILTON FISH HALFTOWN.

Fort Myers, Fla.

CAPT. PRATT: Dear friend I'm write to you a short letter, will now I'm staying and the Big Cypress now I kill a Deer and Beer because old Indian no led me stay Fort Myers.

BILLIE CONPACH.

Billy is the only one of the South Florida Seminoles who has been allowed school privileges. The Government makes no attempt to aid this branch of the tribe because they will not leave the homes of their fathers and go to the Indian Territory. Capt. Hendry, of Fort Myers, Florida, gave Billy a home and school privileges with his own sons. We have no knowledge why Billy's educational enterprise has been abandoned other than this letter gives.

Boys Who Need Not Worry.

The boy who has made up his mind to become a thoroughly educated, well-trained, scientific mechanic needn't worry about not finding room when he is ready to do his share of the world's work.—New Bedford Mercury.

This is true; but the boys who wish to succeed must not be satisfied with becoming merely second-class workmen. They must make themselves the best there are.—Ex.

An Over-heard Conversation.

FIRST INDIAN BOY:—"What must we do to be a Christian?"

SECOND INDIAN BOY:—"Never talk bad; always speak the truth; not smoke too much; not laugh too much; never play; not be lazy; just think about work all the time just like Mr. — does."

The Spirit that Moves Some of our Boys.

We recently had a visit from the Osage chiefs. They came to see the thirty-one boys and girls from that tribe at our school. Before they left their homes we had a letter from the agent asking us to bring in all the boys and girls who might be absent on farms or elsewhere, that they might see them. One of the boys, not wishing to leave his spring work wrote the following:

DEAR FRIEND,—I received your letter this morning I was very much glad to hear from you, and you told me that some Osages going to come to see us, and also you expect to see me soon few days, but please excuse me I will not go back because time come now worker so I want to plow this week soon as ground dry you know workers all has to be done when time come so that is reason I dont want to go back to Carlisle I want to get done my spring work, now please let me stay. I hope those chiefs when they come, will keep their black eyes open and see every thing Carlisle School workers, now I will not say much about them because I will not see them, but I think I give them very strong words if I go back there, and also I am very much thankful that the chiefs want to see us all, but I excuse myself now I will not go back to Carlisle, now I have nothing more to say. Your friend, R. D.

P. S. Mr. Standing you says you will telegraph for me when the time. Please you must not do it.

Too True.

"I gave — \$25.00 of his last year's wages, and hope he will or may be induced to use it judiciously. Right there seems to be a point on which the boys seem to need attention. Traders and tricksters even here are watching to get their money for trifles, and it seems a little rough for some of us to be endeavoring to care for the boys, paying them all they can earn, often suffering inconvenience and sometimes absolute loss on account of their lack of understanding, and then see the money paid them pass into the coffer of a miniature Indian trader for something of no real value. — has been behaving tolerably well, and is usually attentive to his duties, but has gotten a little off the square a few times, I think caused by evil influences outside."

PATRON.

Missionary Work.

It is strange that the zeal in the churches throughout our country for foreign missionary work, does not find expression in the more general establishment of ministers of the gospel at Indian agencies. We speak of "foreign missionary work," because we make the native Indian infinitely more a foreigner, than any other nationality on the globe, for all others of the world's inhabitants are welcomed to a home among us, and admitted to all the rights and privileges under the constitution, enjoyed by ourselves, but the Indian is banished to enforced isolation on Indian reservations—and yet at our very door. The churches and various missionary boards do not cease to send annually large sums of money for the spread and support of the gospel many thousand miles away, while among many of our own Indian tribes—some numbering thousands of souls—not one cent is expended for the same noble purpose.

Our own Pawnee tribe numbers more than eleven hundred individuals, just as tractable and more kindly disposed toward Christianity than the distant heathen, and yet no denomination of the Christian church spends a dollar or a single effort in attempting to Christianize them.

Several times during an eighteen months' residence among the Pawnees, we have been questioned by more than one of them as to the possibility of inducing some Christian denomination to send a good man to tell about God and the Bible.

The only missionary ever employed among the Pawnees, we believe, was the Rev. James Wilson, of Arkansas City, Kansas, who was for the same period, about two years, also employed as teacher in this school, and who, though an earnest Christian, with his heart in his cause, was so closely confined to school work as to have had little or no time for duty in the camps and villages. It seems to us here is a field white for the harvest, waiting only for the reapers to secure the precious grain.—Pawnee New Era.