

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. IV.

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

NO 11.

OUR SCHOOL AND THE BARRACKS.

CARLISLE BARRACKS are situated on the northeast of the borough of Carlisle, in Cumberland Valley, Pa.

During the Revolutionary War, being remote from the scene of active operations, they were used by the colonist authorities as a recruiting post and as a place for the detention of prisoners of war. The original buildings, six or seven in number, were erected during the revolution, the Hessians captured by Washington, at Trenton, being employed upon them.

The authorities of Dickinson College, which

arms of the service—cavalry, artillery, and infantry; and very many of the regular army officers who became prominent on both sides in that war were stationed at the Barracks for some period of their service.

The buildings erected during the revolution having become dilapidated were repaired and rebuilt in 1836. These buildings remained until 1863, when they were burnt by the confederates under Fitz Hugh Lee, on the night of July 1st, just before the battle of Gettysburg.

On the northern part of the grounds was a building used in the olden time for refining sulphur for the manufacture of gun-powder. In 1836 or 1837 when Captain (afterwards

until October 1879 when they were turned over to the Interior Department to be used as an industrial school for Indian youth.

The picture below is the reproduction of a photograph of the parade ground. The tall building at the right of the picture is the girls' quarters. The band-stand comes next and then the office and the teachers' quarters, which is nearly obscured by trees. The far building, divided into ten rooms is used for school-room purposes. The boys and girls on the campus are from remote points in the west—Montana, Dakota, Wyoming, Arizona, New Mexico, Indian Territory, and elsewhere, and represent thirty-four tribes, as follows: Apaches, Arapahoes, Caddoes, Cheyennes, Comanches, Crows,



OUR SCHOOL CAMPUS.

was established in 1783, endeavored for several years to secure the buildings and property for that institution. In 1787 negotiations were entered into with Congress, through the Secretary of the Treasury, for the purchase of the property by the college authorities, and a Committee of Trustees was privately instructed to offer \$20,000. Dr. Nisbet, the first president of the college, occupied a portion of the buildings for a time, delivering lectures in them; and students of the college were accommodated in the buildings for several years. The negotiations did not succeed, and the college was located at the opposite end of the town. For many years prior to the war of the rebellion the Barracks were used as a training school for the different

General) Sumner and his dragoons were sent here, this building was torn down and the stables erected which now are the shops, gymnasium, etc.

The guard-house of stone, with walls seven feet in thickness, and cells floored and arched overhead with brick, is the only building which remains intact as built by the Hessian prisoners.

During the late war the Barracks were a vast camp of enlisted and drafted men.

The present buildings occupy the same foundations as the old ones and differ little if any from them.

After the close of the war and until 1872 the Barracks were used as the depot for recruits and training school for the cavalry. At that time the Cavalry depot was removed to St. Louis, and the Barracks remained vacant

Creeks, Chippewas, Diggers, Gros Ventre, Iowas, Kaws, Keechies, Kiowas, Lipans, Menomonees, Miamis, Navajoes, Nez Perces, Northern Arapahoes, Omahas, Ottawas, Onondagas, Osages, Pawnees, Poncas, Pueblos, Pottawatamies, Sac and Foxes, Seminoles, Shoshones, Sioux, Wichitas and Winnebagoes.

THE Indians will never make a success of civilization until they do as the great General did, who, when he invaded an enemies' country, burned all the bridges behind so there was no way open for retreat. Once having crossed the stream between the life of savagery and the life of civilization all bridges and other means of re-crossing had better be destroyed.

If the Indian were educated, he would know his own rights and how to protect them.

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, JUNE, 1884.

In 1882 the city of New York appropriated three and a half million dollars for the education of the children of that city. It is interesting to read the debates of Congress over the eleven hundred thousand dollars for education that have been placed in the Indian bill, this year. This money is the lawful right of the Indian, and in appropriating it Congress is not paying a tithe of the debt it owes the Indian on this score.

We have been trying to cipher out whether it is really more humane to kill off the Indians by continuing them in their idleness, ignorance and tribal systems of degraded customs, all of which breed disease and sure death; or to adopt the speedier methods intimated by the great soldier. Most of those who have condemned the sentiment that the only good Indian was a dead Indian, have been the advocates of reservations, rations and tribal life, which are just as surely killing off the race, as any method which might be adopted to carry out the soldier's idea.

Gen. Geo. Crook, U. S. A., so celebrated in connection with Indian matters since the war, visited our school on the 18th inst. He made a careful inspection of all the departments and had a long talk with the 52 Apache boys and girls from the San Carlos Agency, Arizona, sent to this school through his influence. The General was especially pleased to find them in such good health, and so happy in their school life. He asked them if they wanted to go home; most of them said they did, after five years, when they had learned the English language. The General gave a short address to the school in the chapel, in which he expressed himself very much pleased and gratified, and even astonished at the progress the students were making, especially with that of the Apaches. He hoped they would appreciate the advantages they were having in getting a free education, and that they would be able to do much good for their people, when they returned.

Reservation versus Progress in Civilization.

The latest news (May 21) concerning the Sioux Reservation bill, is that it has been slightly amended in the sub-committee of the House, and with one exception the bill will be reported to the House practically as it came from the Senate. The exception is that the general patent to the whole tribe is thrown out. And this is a very wise thing. Do not let us maintain even the shadow of tribal sovereignty.— *Word Carrier*.

We find the foregoing in the Santee Agency *Word Carrier*. We would emphasize and italicize the last two lines. As a means, of maintaining the degradation, ignorance, and general worthlessness of the Indians, the reservations, with all their pauperizing systems of food without labor, and dainty segregating of the tribes from civilized contact and responsibilities are incomparably the greatest. It is gratifying to note the growth and pressure of public sentiment in favor of a change. *Lands in severalty, Law, Citizenship* now constitute the watchwords of those who do not believe in letting the Indian continue an idle, useless savage.

OUR FARM.

In our last issue we explained how we have been trying in vain for four years, to get the government to purchase a farm for this school; and how a year ago we had made a personal purchase of the Hocker farm at Middlesex, for \$20,000, and through the kindness of friends of the school made the first and subsequent payments, in all \$6,266, and how the ownership is now vested in a Board of Trustees to hold in keeping for the School. We held a meeting on April 19th, at the Academy of Music, Philadelphia, where the matter was laid before our many friends who have responded as follows:

April 19,	Collection at Academy of Music, Phila.,	\$314 11
	Cash received	
" "	Phila., E. H. F.	500 00
" "	" E. N. B.	100 00
" 20	" Friend	1 00
" 21	" A. C.	2 00
" "	" A. T. J.	500 00
" "	" M. L. E.	10 00
" 25	" W. H. M.	500 00
" "	" S. M.	100 00
" "	" I. H. and M. M. J.	200 00
" 26	" W. V.	50 00
" "	" E. P. S.	15 00
" "	" J. P. J., per E. N. B.	50 00
" "	" Cleveland, Ohio, A. P. F.	5 00
" "	" Phila., H. P. E.	25 00
" "	" J. W.	100 00
" "	" G. V.	50 00
" "	" I. M.	100 00
" "	" J. S. M.	100 00
" "	" A. H. M.	25 00
" "	" C. B. R., per E. N. B.	500 00
" "	" J. W.	25 00
" "	" R. C. M.	10 00
" "	" K. J. D.	1 00
" "	" M. H. B.	50 00
" "	" B. C.	50 00
" "	" S. L.	25 00
" "	" A friend, per S. L.	5 00
" "	" T. W. B.	50 00
May 26	" A friend, per E. N. B.	5 00
" "	" H. T. C.	25 00
" "	" B. M.	50 00
" "	" B. P. & Co.,	500 00
" "	" E. W. C. & Co.,	100 00
" "	" R. C. O.	10 00
" "	" J. B.	30 00
" 29	" C. C.	50 00
" "	" Through C. Brothers,	130 00
" 31	" S. J.	250 00
" "	" J. J.	250 00
" "	" Rockford, Ill., T. D. R.	25 00
" "	" Phila., E. V. G., per G. V.	50 00
June 4	" G. J. R. M.	5 00
" "	" B. H. B., per E. N. B.	100 00
" "	" A. C.	50 00
" 6	" M. L. E., per C. R.	50 00
" 7	" Mt. Sterling, Ill., R. M.	20 00
" "	" Phila., S. R. E. Treas	13 00
" 9	" New York, T. A. B.	50 00
" "	" Phila., M. A. L.	100 00
" "	" M. L. E.	40 00
" 10	" W. M.	500 00
" "	" H. M.	50 00
" "	" J. M.	50 00
" 11	" M. C. C.	100 00
" 13	" R. S. B.	30 00
" "	" A. F. H.	13 00
" "	" Friend "E. M. F."	5 00
" "	" Salem, W. G. T., per P. C. G.	25 00
" 24	" Pittsburg, W. T.	100 00
" 26	" Phila. Through E. N. B.	30 00

Total	\$6269 11
Subscribed:	
H. W. P.	500 00
J. W. S.	10 00
J. E. T.	100 00
W. G. F.	50 00
T. S.	25 00
J. W.	100 00
	785 00

Total.....\$7054 11
We still need, \$6,680 00.

The *Word Carrier* with its motto "Helping the Right, Exposing the Wrong," and platform which says, "For Indians we want American Education! We want American Homes! We want American Rights! The result of which is American Citizenship," rings out clear and keen the progressive sentiment of the day, on Indian matters. It is published monthly for fifty cents a year, at Santee Agency, Nebraska, by

Rev. Alfred L. Riggs. Representing as it does the field work of the American Missionary Association and various boards of home and foreign work among the Indians, it is a source of information worth many times its value to those interested in the Indians.

Extract from the Address of Gen. Geo. Crook to the Graduating Class 1884, at West Point.

In the past the Army has been mainly occupied in protecting our rapidly advancing frontier from the attacks of hostile Indians. It has been the pioneer of our civilization; and has rendered possible the settlement of our western plains and the development of the vast resources of the far West. Now the Indian question is practically solved, we have no frontier, and the unarmed emigrant may make his home and rear his family safe from harm and without need of protection from savage foe in any portion of our fair land.

War with the Indian tribes can never again assume formidable dimensions. The savage is hemmed in by civilization, and he sees that the inevitable must be faced. He is more ready to abandon his old habits and accept civilization, than civilization is to accept him. With all his faults, and he has many, the American Indian is not half so black as he has been painted. He is cruel in war, treacherous at times, and not over cleanly. But so were our forefathers. His nature, however, is responsive to a treatment which assures him that it is based upon justice, truth, honesty and common sense; it is not impossible that with a fair and square system of dealing with him, the American Indian would make a better citizen than many who neglect the duties and abuse the privileges of that proud title.

It no doubt will be the lot of many of your number to serve with or near the Indians, and to such I say that too much care cannot be taken in your daily association with them. Make them no promises which you cannot fulfil; make no statements you cannot verify. When difficulties arise, as they occasionally will, endeavor to be so well informed of all the circumstances of the case, that your action may be powerful and convincing, because just and impartial. Let the Indian see that you administer one law for both the white-skinned and the red-skinned, that you do this without regard for praise or censure, and you will gain his confidence because you have shown yourself worthy of it. The rest will be easy. Don't expect too much at once, and don't lose courage or patience on account of backsliding. He should be encouraged to work and to save. The man who works and saves is fast leaving savagery behind him. You will find that the Indian has no rights which our people are compelled to respect. The benefit of laws which protect the white man are not extended to the Indian. Even the courts are closed to him, and to secure him common justice and protect him from outrage will frequently require all your intelligence, courage and energy.

WHAT SOME OF OUR SENATORS THINK ABOUT INDIAN EDUCATION.

The following are a few of the views expressed by our Senators upon Indian Education, as the Appropriation bill passed the Senate recently. We are sorry not to be able to give the discussion in full.

SENATOR HAWLEY, OF CONNECTICUT.

"I have never conversed with any of the old veteran soldiers of the army who had passed a long time in the Western region dealing practically with the Indians, that I did not hear from them generous sentiments and what I call enlightened and statesmanlike doctrine. The first time I saw the great General Thomas

I spent an evening with him, in town here, in company with others, and he was led to talk upon the Indian question. He spent some two hours discussing it. All that he said was in precisely the line of the talk of Jackson and of Grant. It was filled with generous sentiments, with belief in the possibility of the Indians being saved from that final extermination prophesied by so many. He said among other things that the prime essential in dealing with those people was to tell the truth, to tell the truth always and to keep a promise, because to the white man when you failed to keep a promise you could give an apology that might be understood, but the Indian never understood it if you did not fulfill your agreement. He spoke even of friendships that he had among leading veterans of the Indians, and in general recommended the policy which I here, and which we here, most of us, are advocating."

"We are told sometimes, not so much here as we are outside, that being the superior, the stronger, and the greater race these people must go to the wall and must vanish. That I hold with Grant and these other warriors to be an un-Christian doctrine. The real obligation, the great trust rests upon us precisely because we are of the superior race. It is a special duty that we shall take hold of them, lift them up and build them up and not permit them to be annihilated by these wild storms of frontier civilization. The question as to who is my neighbor is an old question. How the world has decided that, the Christian world, we all know. The oldest form of it was the query of Cain—"Am I my brother's keeper?"—and for that Cain became a branded and lonesome but distinguished tramp. In the judgment of civilization that brand of condemnation follows the creed of Cain to this day. We are our brother's keepers, Mr. President; the Indian is our brother, and we can not escape our obligations."

SENATOR VEST, OF MISSOURI.

"I was conversing not long ago with a very eminent divine on this subject, and I said to him: 'Sir, you appeal to us upon each recurring Sabbath that we should give out our substance to foreign missions. Let me say to you as an humble layman that your churches have at their own doors, and appealing to them in tones that should not be neglected for one single instant, a people as absolutely heathen, who have heard as little of the gospel, who have as little knowledge of God or of our Savior as any heathen upon the face of the earth, and the difference between the heathen that you are providing for in your foreign missions and the heathen in our own country is simply this: that one people we have robbed, and the other we have not.'

"It is impossible to educate an Indian if you let him go back to his family each day. In the first place, the Indians are utterly averse to the idea that the boys should work. It is right enough for women to work; they are made to work, according to their philosophy, but it degrades a man to work. Old Airlee, the second chief of the Flatheads, abused the school to me in the council over on the railroad, and denounced it, and I found out his objection to it was that he sent his boy over there and the fathers put him to work in the field. In other words, as he said to me, 'I did not send my boy there to be a squaw.' He did not intend him to be degraded by any manual exercise at all.

It is perfectly evident that with such prejudices, with such feeling in regard to sustaining one's self by actual labor, it is simply impossible to do anything for those people or to advance them one single degree until you take their children away from them."

SENATOR DAWES, MASSACHUSETTS.

We have tried every method based upon the idea that we must extinguish the Indian as the only method of treating with him. The idea that he would of himself before civilization fade out as a race and cease to exist was long the idea which prevailed in this country. The poets taught it, the philosophers reasoned upon the effect on an inferior race of the presence of the superior race, but the Indian went on increasing in number nevertheless.

Then we undertook to exterminate him by war and we utterly failed! A single war cost us \$30,000,000 and it but put an end to thirty odd

Indians in all. The Indian wars in which we have been engaged without stopping to raise the question which was right and which was wrong have involved us in an expenditure of money that would have taken every Indian man, woman, and child and kept them at a first rate hotel in any of our cities during the remainder of their lives.

"I know there are poor Indian schools; and, unfortunately, the Senator from Missouri saw the worst of them. I would not do away with them. I would improve them. I would abolish them where they are of the character described by the Senator from Missouri and the Senator from Kansas, but I would multiply those which I saw by the dozen in different tribes last summer all over the reservations. We were bound by our treaty to supply every thirty of them with a school-house and a teacher. We attempted to excuse ourselves for not having fulfilled these obligations, and to hide behind the excuse that there were no thirty children standing up in a row all prepared and waiting to enter the door of the school-house before we built it for them. We obligated ourselves to put an agent there whose business it was to see to it that those children were compelled to go to school, but we failed in that as much as we have failed in building the school-house. When we told these Indians that we would maintain schools on all the reservations did we mean to have them understand that it was only when they of their own mere motion should come and have the desire on their own part to go to school? We coupled it with a stipulation that we ourselves should gather them into the school-house, and yet \$3,000,000 we have saved to the public Treasury while the Indian child has grown up in his barbarism, to be cared for and clothed, an unproductive pauper and vagabond in our midst; and that is what we have saved.

Sir, I am impressed with the conviction that, in comparison with any other method which we have attempted, this method is the best. It has its advantages over the others, if we look at it only as a question of dollars and cents, if we rise in the consideration of it to no higher plane than, which is the cheapest. This makes something of the Indian. So far as we have gone it has been attended with remarkable results. All the other plans suggested and tried, which have given place one after another in their failure to this last, left the Indian right where it found him, the same savage, the same unproductive, insoluble element in our midst, a charge constantly increasing and ever-present among us to be dealt with, an army 250,000 strong to be clothed and fed, not only to-day but in all coming time. This takes the individual Indian and treats him, if I may use the phrase, as the raw material out of which shall come by this treatment a citizen of the United States, capable of self-support; acknowledging the authority of and appealing to the law like any other citizen for the protection of his rights. It is a better method because its results are better. It does not stop with the school-house; it does not end with the boarding-school or the day-school or the school at Carlisle; it invokes the agency of every civilizing and Christianizing element in the land. It takes the Indian, whether he be small or whether he be a grown Indian, and it puts him on his feet and it teaches him to walk, and then it teaches him self-reliance. It teaches him how to work by holding up to him some inducement to work, some reward for the labor of his hands. It inspires in him hope instead of hate. It kindles within him pride of manhood rather than love and thirst for blood. It enkindles, too, within him the faith which will rely upon the law and not the tomahawk for a redress of his grievances. It goes upon the reservation and reforms that. In my opinion hardly any obstacle to the completion of this work is as great as the reservation itself as at present conducted.

I would abolish the agency system as a part of this educating and civilizing effort on the part of the Government, this effort to bring the Indian upon his feet. I would cease to gather five or six thousand Indians around an agency and there every week, as I have seen it done myself, deal out to them the live beef for their support, a number of beef sufficient for the supply of 5,000 Indians for a week being corralled in a corral, terminating in a chute at the end of which are scales, and as each wild steer is driven in upon the scale his weight is counted out in the number of Indians entitled to so many pounds of live beef, and they are turned off upon the plain. While the wild

steer is shot out of the corral the Indians are sent in a bloody hunt over the plains to bring him down and then slaughter him upon the plain, and take the meat and devour it with the heated blood and thirst of wild beasts. There has been in this process some improvement in certain quarters of this method. I would abolish it altogether. I would cease to have the Indian know that on Monday morning he could get into some room and through a hole in the wall have dealt out to him so many pounds of bacon and so many pounds of flour, and so many pounds of beans and sugar and coffee, and pack it into some sack and take it off to a tent in sight of the agency and never leave the tent till it was gone. Take him out on to his reservation, away from the agency, in charge of some man who shall be held responsible; that he and the families under his charge shall be located on the land and held there, and whatever rations are necessary for their subsistence until they become there self-supporting shall be taken to them there and distributed there.

Why, sir, at a single agency last fall I saw what the agent himself said were 40,000 dogs. He must be taught to part with his dogs. He must be taught also to exchange his ponies for stock that will bring him something to eat and something as a reward of his care. You can not civilize an Indian who owns one hundred ponies and has twenty dogs. The civilizing processes are many. They must all be invoked to go hand in hand with what we appropriate for these schools. These schools are only to teach those who can enjoy the benefit of them the best methods of carrying out and accomplishing, the most sure, these very forces that I have spoken of.

Mr. President, one great thing in making this method a success is to scatter the Indian, and therefore I would cut down his reservation. I would cease to permit him to roam over any more land than a good farmer could cultivate. I would scatter him among the people. I would put him by the side of white men, and I would try to teach him how to live as a white man. I would take his children, with his consent, to the boarding-schools on the reservations, to the schools at Carlisle, and at Hampton and at Lawrence and Genoa and Chillico, and I would inspire in him the hope and hold up to him the prospect of becoming as an individual, not as a part of any Indian tribe, a part of the community and the people among whom he is compelled to live and who are compelled to live with him.

SENATOR INGALLS OF KANSAS.

"Without going into a minute statement of my views upon this subject, I must be allowed to say that in my opinion Indian education produces phenomena rather than results. There are individual instances of extreme interest which have resulted from the efforts of these teachers upon youths of the different tribes; but it is impossible to say, in my judgment, that there has been during the generation that this experiment has been carried on any appreciable change in the character of the Indians in this country. Those that were Indians at the beginning are Indians still."

"These matters are to a very large extent physiological and structural. Societies and civilizations and faiths and philosophies are not made; they grow; they are a development. A thousand years ago the Anglo-Saxon race, to which we belong, was as savage, as wild, as untamable, as any of the savage inhabitants of the North American continent at this time. They were not raised to their present elevation by the efforts of other nations and other peoples to educate them. Their civilization has been a growth from within; it has been a development from inherent forces that demanded this form of expression.

Therefore, sir, when you talk to-day about the efforts to civilize and Christianize the Indian by spending money for the erection of schools, and for the hiring of teachers, and for the purchase of books, you are engaged in a task that can never be accomplished; you will make the object of this education neither an Indian nor a white man. They have different desires, different impulses, different hopes, different aspirations, different purposes; they are of entirely different class, and stock, and race, and while it is interesting and valuable to make these expenditures, we are proceeding upon an entirely wrong theory.

I recollect seeing a few years ago, at Carlisle

young Indians engaged in making harness, sounding the manufacture of tin-ware. They wore the clothing of civilized people; some of them manufactured the shoes that they wore. Others were engaged in making the models of houses so that they might become carpenters. But, Mr. President, there is not upon record one single instance of an Indian who by education has ceased to be an Indian and become a white man, who has ever adhered in the practices and customs of civilized life as known to the white men.

Sir, it is of course superfluous to say that it is desirable that every effort should be made so far as possible to ameliorate the condition of the Indian tribes; but the system that we are pursuing, as has been pointed out by the Senator from Missouri, and as I know myself by direct personal observation, results in this: If the Indian, after he has taken his degree, after he has learned the use of civilized clothing, after he has become educated so far as the school proposes to carry him, returns to his tribe, he is an alien and an outcast; he can have no companionship; there is no one with whom he can ally himself; his last condition must therefore be worse than his first. If he remains with the whites, then in the great struggle for competition that has been sharpened through generations of exercise on the part of the Caucasian race, he falls, and that is the end of him.

"If it were possible to make all these people self-sustaining, if it were possible by one statute to civilize them, to Christianize them, to make them American citizens, with all that that term implies, I should certainly be very glad indeed to contribute heartily and cordially to that result. But we are beginning at the wrong end, as I said before, of this problem. Taine in his History of English Literature somewhere says that the soul of man is rooted in nature; and there never was a profounder truth physiologically uttered.

When the florist wants a rose he does not go to the apothecary for his perfume, he does not go to the milliner for his fabric, he does not go to the painter for his hues; but he goes to the soil for its subtle and potential chemistry; and all this attempt to raise the Indian in the social and moral scale by sending teachers down into these regions where he abides to instruct him in the Greek alphabet and the differential calculus, and to have his dinner served to him in courses, and to wear the plug hat and the gold watch of civilized life, is just exactly as absurd and will be as futile in its results as it would be to go among a herd of Texas broad-horn steers and endeavor to turn them into Durhams and thoroughbreds by reading Alexander's Virgil in the catechisms at Dodge City or Wichita."

SENATOR HOAR OF MASSACHUSETTS.

Another fact is true, and that is that the Indian has cost, since the formation of the constitution of the United States, this Government—there being about two hundred and fifty thousand all told, being about one hundred and fifty thousand now roaming in savage tribes, not enough to make a city of the second class, not possessing the fighting power of a city of 50,000 inhabitants—it has cost this Government in Indian wars and Indian support and losses on our part by Indian wars, fully a thousand million dollars more than it would have cost the Government if the Indians had been ordinary, self-supporting citizens, farmers or mechanics.

Another fact is true, and that is that the highest authorities, authorities like General Sherman, like Gen. Grant, like the distinguished Senator from Iowa [Mr. ALLISON] who made one of the most valuable and instructive state papers we have on our files on this subject when a commissioner to examine the condition of the Sioux Nation some years ago, are agreed that the Indian wars have been provoked by white outrages in the beginning as a rule, and that the history of our diplomatic relations with these tribes is a history of broken faith and broken treaties. The United States have a treaty in existence to-day, as the honorable Senator from Iowa reports, I think, in that document to which I have referred, by which they are bound at the public cost to furnish to all the children of that war-like and numerous tribes a good English education.

Now, independently of the question of humanity as a mere matter of dollars and cents, I wish to call the attention of my friend from Kansas to one other matter of which he has spoken. As a mere matter of dollars and cents, if the Indian children in our schools were not

ing but hostages for the good behavior of their fathers and brothers, it would be cheaper for us to spend fivefold the amount of money appropriated in this bill for their education than to leave them in their barbarism and in their tribes.

"I rose to call the attention of the Senate as to the accuracy, the correctness of the opinion of the Senator from Kansas, as to the impossibility of improving the Indian by education. He has made a good many very graceful and well-expressed sentences, in which he seeks to illustrate the difficulty of interfering with nature. He says if you want to get the rose you do not send to the apothecary for your perfume, and so on. But that argument, so far as it be an argument, would apply equally to the education of any child or of any race. It is the law of all humanity, unless the law which is applicable to all humanity elsewhere fails with the Indian, that we are to be developed into manhood and into womanhood, and into civilization by the processes of education, which are processes which the individual child can not perform for itself. It is this one distinction between humanity everywhere and the animal, the bird or the beast or the fish, that the human being is born dependent and helpless, to be raised, to be taught, to be educated, to be developed by the care and attention of his kind.

The Senator says that it is the result of his experience that in no individual case has an Indian been made to receive the character and attributes and to be fit for the condition of the white man, that the individual Indians go back to barbarism, and that no nation, or race or tribe can be raised from a condition of barbarism except by forces operating from within itself, which forces do not exist in the Indian character. It seems to me that either the Senator is mistaken or that the evidence upon which we have been accustomed to act for so long on the condition of more than 50,000 Indians belonging to what are known as the Five Nations in the Indian Territory is strangely untrue. I should like to read what I read to the Senate a year or two ago in answer to the judgment of the Senator from Kansas upon this fact, which is the fundamental fact in this whole discussion. If he is right, then these people are to be dealt with as barbarians, if they are kept in school or kept as hostages or prisoners as wild beasts are kept in their cages. If the other statement is true, then the appropriation which is proposed here is inadequate and cheap."

(Mr. Hoar then read the Thanksgiving proclamation of Mr. D. W. Bushyhead, the principal chief of the Cherokee Nation in the year 1881.)

MR. INGALLS.

"While I have no remarks to make upon the composition of the elaborate thanksgiving proclamation that the Senator from Massachusetts read to show the magnificent progress these people had made in civilization and in intellectual power and in the knowledge of religious truth, it is fair to say that like other potentates, like the rulers of other nations perhaps greater and better known than the Cherokees, the executive sometimes has a secretary of state, and it is possible he may not be of the precise nationality to which the executive belongs.

Mr. DAWES. I know the Senate is very tired, but I want the Senator from Kansas to be relieved of the nightmare he is resting on. I wish to show that somebody else besides Bushyhead in the Cherokee Nation is somebody. I will just read to him, if he will allow me:

Governor Allen Wright, of the Choctaw Nation, was educated in schools among his own people until ready for college, when he went to Union College, Schenectady, N. Y., where he graduated with honor. He also graduated in a theological seminary in New York city and was ordained to the ministry, and has preached among his own people for twenty-six years. He has been their governor for several terms.

Mr. INGALLS. Was that at the expense of the United States?

Mr. DAWES. Does it depend upon whether the money be appropriated by Congress or be granted by the charity of the people whether an Indian can be educated or not? Is the position the Senator has taken, that no Indian is capable of education, maintained by showing that unless the money by which he is educated is appropriated out of the Treasury he is incapable of education? Is he capable of education? Is he capable of being made a man?

This spring one of his sons graduated at the Albany (N.Y.) Medical College, and another at a New York city theological seminary,

both being graduates first at an Eastern college.

One of his daughters, after attending school among her own people, went to Massachusetts to complete her education, and pursued the same studies as white girls.

I saw on Saturday fifty wild Apache Indian youths who three months ago were with the prisoners taken by General Crook and brought to San Carlos agency. Fifty of those boys and girls I saw reading English off the blackboard, as bright, as intelligent, as quick, as capable of comprehending what they were taught as any white children I ever saw in a school.

The Senator from Kansas libels his own race when he says that any of them are incapable of being trained and made something of. The Senator is mistaken in history, mistaken in fact, mistaken in the philosophy of our being. The Senator is against the whole history of the race. From the beginning of time till this day there has been no tribe or nation on the face of the earth which has not been capable of being educated and trained into manhood.

SENATOR PLUMB, OF KANSAS.

"The administration of Indian affairs, as I said, has become indurated; it has become hide-bound to a very large extent. It is not in the power of any one man, the Secretary of the Interior or the Commissioner of Indian Affairs either, to relieve against it. We have at the head of the Indian Office now I think as good a man as could be there in many respects, a man for whom every one who knows him has the highest respect, a man of great ability, a man of perfect conscientiousness. We have a similar man as Secretary of the Interior. However these men come and these men go, but the institution itself of Indian administration goes on for ever and without change. The man who comes into an administration of that office, coming in by a tenure very slight, liable at any day to go out, certain not to stay longer than four years in any event, is not in a condition to make himself felt upon it; he can not do as he would. The men of whom I have spoken will be the quickest to acknowledge that that is the case. They deal with agencies that go on, that are independent of them to a very large extent, and which we to a certain extent have made more independent of them by providing substantially against their removal. The only way to get at this matter is by legislation. We have got to run a plowshare through the whole system; and among it all there is nothing that is worse and more calculated to do wrong to the Government and to do wrong to the Indian than the method in which education is carried on among them. It is not fitting them for self support. As a result of all the millions of money we have spent, it does not yield to-day a handful of Indians who can support themselves in competition with white people.

The Senator from Massachusetts [Mr. DAWES] in his very eloquent address yesterday spoke of the Indian children at Carlisle, of the number of bed-quilts and the towels and table-cloths and all that sort of thing that they made; but he forgot to tell the Senate that notwithstanding all that, it costs \$175 a year for each one of those scholars. There is no credit whatever against that charge. All that they can do, however you may call it, results simply in saying that whatever they do costs five or six times as much as it does for anybody else to do it. It is like Mr. Greeley's cabbages that he boasted of as being worth twenty-five cents in market, but which he reluctantly confessed cost him two dollars and a half to raise. So with everything that these Indians do, it is more expensive. It is expensive supervision, expensive living, expensive schooling, and all of that carried on not with the expectation (or certainly not with an expectation that is justified by the results) of putting these people in a condition to take care of themselves. The more we do of this, the greater is the necessity for us to continue. If this is to go on in this way unchecked, every year enlarging the appropriations without increasing the responsibility or without changing the system, so far as I am concerned I propose to make all the opposition I can to it at every stage; and altogether I know the viciousness of it will appear more fully year by year.

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.

SCHOOL ITEMS.

The Editorial Association of Pennsylvania, 150 strong, visited us on the 17th inst. They went from here to the battlefield of Gettysburg, where they intended to spend two days.

Our hospital is indebted to our good friend M. A. Longstreth, of Philadelphia, for wire screen doors, and two hammocks to hang on the veranda for the comfort of the sick and convalescing.

Our teachers and students were entertained with several interesting talks by Mr. John Ogden, of Washington, D. C. He is a champion of the Kindergarten system of teaching, and an educator of forty years experience.

Large meetings of three or four thousand each, of the most respectable people of the cities named, were held during the past month in the interest of the Indians, in Philadelphia, Cleveland and Brooklyn. Our pupils participated, and resolutions favoring education, citizenship, and lands in severalty, for Indians, were adopted.

Our Cooking Class.

In the preparation of food for our nearly 400 students, every thing has to be done on such a large scale that it was found impracticable to give our girls the necessary training in baking and plain cooking to fit them for usefulness in family life, hence, one of the old kitchens in the girls' quarters (formerly used by officers' families when this was a military post) has been fitted up, and a number of the girls, now receive practical instruction daily in this all-important art. They are very enthusiastic over the work, especially in "proving the pudding," and have already learned to make good bread, biscuit, pie, ginger-cake, and cook vegetables. The plan is first to give the class oral directions in the preparation of different articles of food, then each girl is required to follow out these instructions, until she learns them perfectly, after which she writes a recipe in her own English. We give below, extracts from description of a dinner prepared by the class for the visiting Pawnee chiefs, written by the girls themselves, followed by an "original" recipe:

"We were told that we were going to get a meal for Captain, Mr. Standing and the chiefs, and we were very happy at the idea of cooking a meal. There were five of us and each of us cooked something to make the meal."

"Nancy made the biscuits and roasted the meat. Millie made the sponge-cake, and gravy. Maria made the bread. Mollie made the custard-pie, and fried the potatoes. I fried the eggs, roasted potatoes, and made the coffee."

"As soon as the supper-bell rang the party came in, the chiefs with their blankets and their turkey-tails and hats full of feathers. All of us cook girls to wait on the table. Well the supper was sort of dinner, but I think the company enjoyed it and so did we. Mr. Rice, (one of the interpreters) told us that it was a better meal than they got on the railroad, and paid so much for it. We did not charge them anything. We only did them a favor for coming here from a long distance and speaking such good words to us in the chapel the night before."

"We like our cooking school very much indeed and will be very sorry when we have to leave it and go home."

RECIPE.—How to make pie, 2 handfull of flour and two pinches of salt and just a little water enough to make it wet and get the rolling-pin, and kneading it and put it in the pie pan and some apple in it, and put it in the oven."

John D. Miles.

From the minutes of the Associated Executive Committee of Friends on Indian affairs covering their annual meeting in May, we take the following in regard to John D. Miles, late agent for the Cheyenne and Arapahoe Indians in the Indian Territory:

"A report of the condition and prospects of the Cheyenne and Arapahoe Agency, made by their late Agent, John D. Miles, was read. The Committee desire to record their high appreciation of the courage, ability, intelligence and devotion which have characterized his administration generally; and which have led to such a large measure of success. The distribution of

rations to heads of families, instead of handing them over in bulk to the chiefs of bands; the transportation of supplies from the railroads to the agencies by the Indians themselves; and the supply of cattle to the Indians so as to aid them to become cattle raisers, are either original with him, or were first shown to be really practicable by him.

The clerk was directed to inform John D. Miles of the sympathy, personal regard, and estimate of his services, felt by the Committee."

And from a letter of Agent Miles' to the chairman of this same committee we take the following:

"My resignation was tendered in 11th month last to take effect 12th month 31st, 1883, giving as my reason 'Impaired health and duty to my family.' My resignation was not accepted until 2nd month 6th, 1884, and *this day* closes my official career as Indian Agent, and to-morrow my successor, D. B. Dyer, formerly of the Quapaw Agency, will assume charge at this agency. My first three years in the service at the Kickapoo Agency, in Kansas, were without any special strain or anxiety, but the twelve years at this agency have been 'eventful,' as remarked by myself, and even after the burden of the agency has been transferred there is still sufficient burden left for many anxious days and sleepless nights. The settlement of my accounts with the accounting officers of the Treasury will be no small task, but *others have lived through it and I hope to do so.* The Commissioner in his annual report for last year quotes the expression of an Agent, which will be of interest to the Friends of your Committee, viz: 'I am thoroughly convinced after digesting all that was said to me by the Chief of the Indian Division of the Second Comptroller's Office, that no care, no honesty, will prevent a man in this position from being robbed by legal process, and further, that the Indian Bureau is powerless to protect its officers. I am satisfied that no Agent can perform the higher duties for which he was placed here without sooner or later being compelled to spend his own money to defend himself from some unjust charge.' I have the assurance of this same Chief of Division in the Second Comptroller's Office, that in case an Agent acting on his own judgment did, by an expenditure of *five dollars*, save the Government a *million*, he would compel him to refund that five dollars, if he could. I cannot afford, after doing my whole duty, to spend a thousand dollars to prove it, and I don't propose to spend my money on claim agents either."

I think it would have been much better for me to have resigned long ago for the reasons given above, but it has seemed quite difficult to get out of the service, even at this late day. The pressure of the Treasury officials to get additional evidence, &c., has not been wantonly disregarded by me. Sickness and current work of the office, and management of the Agency and Indians, have rendered it impossible for me to give the necessary time to prepare additional evidence, but once relieved, I shall take the matter up and proceed to Washington, and I fear will be forced to spend some of my own money in reaching a settlement. I do not owe the Government *one dollar*, and shall contend for every dollar that the Government owes me."

Thanking the Friends for their many favors and assurances of approbation, and acknowledging the many mistakes that I have made during the fifteen years of continuous service, and humbly acknowledging the Source from whence my dear wife and I have received the little strength we have enjoyed to do His will, I am

Very respectfully thy friend,
JNO. D. MILES,
U. S. Indian Agent.

Thus closes a fifteen-year's career of a man whom we have known intimately, officially and socially, for more than twelve years of the time. We have personally known of such faithful and able service to the U. S. Government on his part as would have, in any other branch of the service, given to him promotion and an increased salary. We have personally known of such bravery and discretion in times of the most extreme personal danger from the bad elements among the Indians of his charge, and such able management as would have entitled him to public recognition and an enduring monument if he had performed like deeds in some branches

of the public service. It is enough to say of him that John D. Miles was agent for the Cheyenne and Arapahoe Indians for the twelve most difficult years of our dealing with them; being the years in which they were forced by the Government from their free nomadic life into the restraints of a more fixed home, paving the way for civilized life. During these years he inaugurated some of the improvements of the Indian service, for which the administrations at the time claimed greatest credit; and had his judgments been followed more closely, and he been less overruled in the management of his trust, Agent Miles' successes would have been far greater. As it is, he is not only entitled to the thanks he has received from the committee of his Society which stood by him through so many years, but he is entitled to the gratitude of all good men everywhere.

A HOME LETTER.

We let the account of our visit to Philadelphia go with the following letter by one of our girls.

INDIAN TRAINING SCHOOL, CARLISLE, PA.

MY DEAR FATHER AND MOTHER:—I think I will write to both of you this time. I will tell you about where we went last week. On Monday morning we got up early and did our work before breakfast, and after breakfast we put our uniforms on. About 8 o'clock the chapel bell rang for the students and teachers to come to the chapel. We got into line and went to the chapel. We finished dressing and the whistle blew for us to get into line again. We followed in line, then Miss H— called the roll, divided the girls into companies and put a girl in charge of each company. We marched to the Junction and took a special train for Philadelphia. That was about 11 o'clock. Soon as we got in the cars we opened the windows and looked out. We enjoyed the ride very much, only we got tired sitting down all the time. As we looked out we saw houses and fields. When you are in the car and look out in Indian Territory you don't see many houses and fields, but here, it seems they have not enough fields. You don't see a piece of land but what it has fence around it.

There, if you take a ride out, and wish to see houses you have to hunt them, but here houses and houses all over the country. They even build houses on the islands. Before we got to Harrisburg we crossed the Susquehanna river. If you had looked down in the river while we were crossing, you would have been surprised to see a small farm and a house on a small island down in the river. After we passed Harrisburg we had lunch—bread, meat and ginger cake. We got to the city about half past three. We got off on the Broadway Street Station. We met many of our friends there waiting for us. We went up in one of the rooms and before we knew what we were about we were all standing around two long tables ready to eat. We had enough oranges, bananas, ice-cream and sandwiches for all, a gift by a kind friend. Then we went to the hall where we were to stay in the evening. When we first went in, we said, Oh, my! such a house it does not look finished. I expected to be very fine and so on, and it was kind of dark in there, but after awhile all at once the hall was full of light, and we found that the hall was great deal nicer than what we thought it was. When we went upstairs we were looking down through the little windows there, and oh! it gave the most beautiful scenery I ever saw. It looked as though there were grass, trees down there and rivers and valleys.

When the time came for the meeting the hall had three galleries and the people were full.

Some of the Indian pupils spoke and sang, and the band played some pieces. Secretary Teller, Commissioner Price and Captain Pratt and some others made speeches. Can you guess what every one that made a speech that night spoke about? It was about the Indians. Then the dismissal came and we bade our friends that had to return to their country homes good-bye. We marched to the station and took the train for Carlisle.

We got here just at day-break and most of us were asleep. We had no school all day but we all worked in the afternoon. Next day we commenced our duties of the school. I have not finished all I wanted to say but I will close now and finish some other time.

Lovingly, your daughter.

From our Pupils who are out in Families.

"Mr. ——— is a very good man, so is his wife, too."

"When I wrote to my father I told him that I was learn farm and received the money. I like to farm very well."

"My Indian people want me to return to them. I hope I will never go to Carlisle or to my people but gain more knowledge of well doing."

"The farm work very nice, I like it. Now let me tell you about folks all what does. Mrs. ——— work hard all the time, and doctor he go every days. Some time come home to-night, and some times he want to helper us, just little while work, then some people come after, and again come home and some time ask me are you tired? No, sir., I said."

"I take an opportunity to inform you that I am very well satisfied according to what you said in our MORNING STAR paper, especially about educating the Indians off their reservations. This is right for I know very well that I could not learn to remember the words what I told and heard. Why? Simply because our old folks used to come to school house to talk to us anything what is not in reality."

"Very I did work and threes fence I work plow and all I can work and cows I work milk and very he joy merry white man, and he told me and he said daily very you working he said and April 13 day and you can 8 dollars he told me the I hear and he give to me and six\$ no 8\$ and from I sorry heart. I sense slow and two dollars no he give to me and very much I work we I did can. He lie."

I WILL NEVER DO IT.

"If my school father thinks it better for me to stay, or if he thinks thats good for me to go home and help the Indian school I am sure I will be very glad to do which ever my school father thinks is best, and if I can go I will obey the agent and do the very best I can, because I do not want to have any one say that I was foolish, because I went back to my old Indian camp. No, sir, If any person should give me three hundred dollars to go back to my old life again I will never do it, or either if my father want me to go back to the Indian life again I shall not do it, as my father did not sent me to school it was my own self, and I am very thankful that I reach good land and know better ways."

You Don't Let Me Stay.

"My dear father I have told you so many times I would like to stay here two years more and get more education and do something in this world, but you don't let me stay here. My dear father suppose you my son and I send you to school some place that is far away from home and you like that school which I send you and your time is up then you write to me and you want to stay because you like to get more education and more knowledge, then I write back to you and tell you no, sir, I want you to come home and help me work do you think you will be feel comfort and happy, no, sir, you will sorry for it. I know whenever I get a letter from you, before I get that letter I know, what you said in the last part of the letter it is this my son I would like you to come home I would like to see you very much indeed because I am getting old man and want to see you before I die."

From your very respectfully son, ———.

The Pawnee Chiefs.

Chief Baptiste Bahylle, Nelson Rice, Sun Chief, Good Chief and Boss Sun, all Pawnees, from the Indian Territory, paid our school a visit of two days on their way to Washington, D. C. They expressed themselves as well pleased with everything pertaining to the school, and especially with the progress made by the Pawnee boys and girls, of whom we have twenty-two. At a meeting of pupils and others assembled in the chapel we listened with wrapt attention to their practical speeches full of encouragement and sound argument in favor of Indian education. We give below a few of the sentiments uttered, not having space for all that was said:

BAPTISTE BAHYLLE, * * * "I am not educated. I don't know anything, but

I want to say a few words to you. We came a long way to see you, my children. We had heard about this place, but we were so anxious to see it that we paid our own expenses to come to see this school. I have been all over these grounds. I have seen everything, and I am so pleased that I cannot tell you. I see that Capt. Pratt and these teachers are working as hard as they can to give you a good education, and I thank all of you, and I thank our great father at Washington, for it is a good thing. I have Indian education in my heart, but not your kind of education. Write to your fathers and mothers, write often, and tell them they must drop their old ways. I want you to learn to work. I can work. I have been all over mud in the field at work, when my brother chiefs would come to me, and say, "You are a great man among us. You are a chief. What are you doing?" You must understand, children, it is no disgrace to work. Work like a man. Have cattle, and a farm. Don't be in a hurry to go home. What can you learn if you go home. What could my son learn if he would come to see me. I have no education. My son, I want you to stay here. When I go home I intend to get more children to come here if you want them. Brother, I can not help but talk to my people about this place for I see what a good thing you are doing here, and I want to thank you again and the teachers."

GOOD CHIEF: "Boys and girls if our fathers had put us in the school as we are doing now for you we might know something. My brother here (Captain) is working to give you sense. Don't be in a hurry to go home. Take your time."

BOSS SUN: "Father, you see we are too far gone to learn anything, but some of these boys will get a good education."

SUN CHIEF: "Brother, you came to our agency for children, I was sick at that time and could not help you, but I want the Indian children educated. Our fathers in the treaty promised to put us where you are now, but they did not fulfil the treaty, but since they have died we are putting our children in school, and, brother, you are taking pity on us because you are trying hard to educate our children."

The three chiefs re-iterated much of what Mr. Bahylle said.

MR. RICE: "Children and girls, it is a fact we came a long way to see you. We left our business at home to come. I went to school some in Missouri. I thought when I could read and write that I knew everything. I never looked into the future. I did not have the sense then that experience has given me since, and I did not see the great importance of an education. Just as soon as my boy is old enough I will put him to school. He must know something. If I should die and leave him a large fortune he would lose it all if he had no education. Boys, put your head down to business. Never mind your parents, what they say about your coming home. Don't go. If they could come to see you here they would not have you return. I shall shove my boy into an education the longest day I live. Open your eyes. This little trip will cause these people to open their eyes. The ignorant Indians can not see how much the government is doing for them. You will miss it if you don't take a good step towards getting what you are here for. I am pleased and very thankful for what I see. Our people have no idea what a great school you have here."

A Visit to Omaha Agency and the New Indian School at Genoa, Nebraska.

A ride of three hours from Missouri Valley Junction brought us to Tekamah, the end of our rail-roading. We staged very comfortably over the smooth roads of the remaining twenty-six miles, and were left at Dr. DeBell's, Omaha Agency, at whose house we found the hospitality which strangers appreciate.

The Omahas occupy a beautiful country, extending twenty-six miles along the bluffs of the Missouri river—a fertile, rolling, prairie land which only needs industry and enterprise to bring out hidden wealth.

The tipis, sod houses, and in many instances wooden houses of the tribe are scattered here and there. The ambition to cultivate a farm is on the increase as it should be when each one is to have his own land.

The advantages of schools at a distance from the reservations is appreciated when one finds

not more than half the number of children enrolled, present, their parents having taken them away for a time to watch the baby or to see a sick grandmother.

The thirty bright little girls at the Presbyterian Mission are fortunate in their pleasant home and kind care-takers.

The Indian men and women came long distances to ask about their children at Carlisle. One man speaking no English himself was glad to know that his little boy was forgetting Indian.

From this agency to Genoa is a ten-hours' ride, if one could go without change of cars and waiting. There should never be an epidemic at Genoa if blowing winds would prevent, for they have full sweep across the prairie. The school building is near the "city." At present the outside appearance is crude. Grass and shade-trees are yet to be planted. The facilities for industrial work are limited. They have a carpenter-shop, and a laundry is being built. Soon, however, the fields will be green with grain already planted. The boys, perhaps, have been wondering whether they or some other Indian boys will eat the fruit of the orchard which they have been setting out, under the supervision of Mr. Walton.

The household and school machinery runs excellently under the immediate supervision of our old friends and co-workers Mrs. Platt and Miss Cook. Carlisle may be proud of the five Indian assistants she has sent there. It is to be regretted that the 138 bright, eager-faced children have only two teachers, overworking themselves, and not doing justice to the children. The details for work are arranged very much as at Carlisle. Prayer-meetings are held for the older pupils on Thursday evenings. On Sunday there are two services at home, and all who wish attend church in the evening.

A week's stay at Genoa was made very pleasant by the cordial kindness of the Supt. Col. Tappan and others of the household.

E. F.

First and Last Glimpse—Difficulties of an Agency School—Hard to Keep the Girls in School until They Become Independent, Intelligent Thinkers.

* * While we can see so much in the school that is encouraging, and know the children are making rapid progress, we can not but feel sad, indeed, when we know that some of them at the close of the present term, will have seen their first and last glimpse of the sunlight of civilization, home comfort and refinement. For we know that unless unusually stringent measures be adopted by the proper authorities to compel the children, especially the girls, to return to school at the beginning of the next term, some of them will never see the inside of the school house again, as pupils, for the reason that a few of the girls are from ten to fourteen years old and worth two or three ponies apiece as wives. Others who are younger will probably be withheld, because their parents fear if they remain at school they will finally pass beyond their control, and so become of no value to them as articles of merchandise.

This horrid practice of bartering away their daughters should be crushed out from the Pawnees, and the best means by which to do this is to force the Indians to place all their girls (as well as boys) in school, and to keep them there, as their fathers in their treaty with the government agreed should be done. If the Indian girls are kept in the schools for several successive years, until they become independent, intelligent thinkers, and the boys are given similar advantages, in one generation the abominable custom will disappear. But in order to accomplish thoroughly satisfactory results in educating and civilizing the Indians, and to put them on a safe and permanent social and economic plane of living, every individual child, male and female, of proper age and of good health should be forced into school if necessary, and be compelled to remain there until the proper authorities should decide that their education was sufficiently thorough, practical and complete as to make it safe and practicable to turn them adrift to make a living in competition with intelligent labor throughout the land.—*The Pawnee New Era.*