

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. IV.

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

NO 12.

FOR THE MORNING STAR.

THE LAW OF LIBERTY.

'Tis not for kings to mingle wine;
Kings crowned and throned by right divine,
Heirs of a realm unmeasured yet,
Whose harvests, not for time alone
But for eternity, are sown,

They in whose hearts the world is set,
'Tis not for these to abdicate
The honors of their royal state.

The perishing, the lost, may take,
Who faint for pain or sorrow's sake;

But thou who still art free to choose,
Not yet of kingly power bereft,
While aught of strength or hope is left

'Tis not for thee that power to loose;
'Tis not for thee to render up
Thy manhood to the entralling cup.

And thou to whom 'tis given to lead
The minds of men, by word or deed,

That goodly gift wilt thou let slip?
Wounds without cause, contention, woe
Are theirs who trust that mocking foe,
Who cheat with dreams of fellowship.
Woe to the land whose sons cast down
Dishonored thus, their birthright crown.

And thou who holdest in thy power
O'er loving hearts, a priceless dower,

Whose hand the little children clasp,
What earth hath left of Paradise
Barter thou not for fruits of vice,

Which, turned to ashes in thy grasp,
At last shall like an adder sting;
Touch not, taste not, the accursed thing.

"THE REPUBLIC IN A DEATH STRUGGLE WITH IGNORANCE."

The Bureau of Education, at Washington, D. C., issues a pamphlet on "Illiteracy in the United States in 1870 and 1880, with diagrams and observations; by Charles Warren, M. D." We make the following brief extracts from the Preliminary Remarks, and from the Appendix on "National Aid to Education; by J. L. M. Curry, LL. D." Every word is directly applicable to the Indian portion of our population:

"In size and in population we are the fourth nation of the world. Probably more than half the English speaking people of the earth live in the United States. The population increased 11,597,412 in the interval of ten years."

"Tables 21 and 22 exhibit the illiteracy of race in 1870 and 1880. The latter date showed 220,000 more colored than white illiterates, although the white population of the same age outnumbered the others more than twenty-seven and a half millions. Surely this is dangerous to the colored people themselves, to the communities in which they are resident citizens, property owners, and voters, and to the nation of which they form a part. Only one in four of the colored persons 10 years old and over in the southern division could write."

"It is the prime business and duty of each generation to educate the next. No legislation in the United States is more important than that which pertains to the universal education of our citizens."

"Self government by the many is impossible, if the many be ignorant. They become dupes and slaves of the crafty few. The best government is that which governs least. The good and enlightened are a law unto themselves. * * The more universally the people are educated, the

greater the liberty which can be allowed. "The world is governed too much" is an old adage. The best limitation of government is right education."

"General intelligence reduces the need of harsh and external government; makes protection of person and property easier, and more economical; gives readier mastery over narrowness and prejudice, the fruitful source of so much legislative wrong; and substitutes the teacher for the sheriff, the workshop for the poor-house, the school-house for the prison. "For every pound that you save in education," said Macaulay, "you will spend five in prosecutions, in prisons, in penal settlements."

"Industrial success, productive industry, accumulation of capital, remunerative wages, national independence, national well-being, cannot be separated from general education."

"The object of education is not so much the imparting of knowledge as the developing of power and the building up of inward strength of character."

"When the illiteracy of races, adults, and minors, men and women, is combined we have a stimulus for effort that cannot be surpassed. The measure lies outside of party politics. The magnitude and imminence of the peril should awaken torpid patriotism into vigorous activity, should call forth "a fresh flow of consciousness," should stir lassitude into zeal. A perilous exigency is upon us. The Republic is in a death struggle with ignorance. If this menace and strain were during war, *pendente lite*, interposition, and relief would come promptly and without dissent. Is self preservation less an obligation in peace than in war? To preserve the life of society is the first duty. A government is bound to protect its own existence against any enemy that may assail it. Such a mass of illiteracy as we have is worse than foreign invasion, incites domestic violence, gives supremacy to bad passions and appetites, and is a perpetual menace to the life and well-being of republican institutions. Of the constitutionality of Federal aid there is hardly a peg to hang a doubt upon."

If one department of the government were in serious jeopardy from external or internal foe, or one substantive clause of the Constitution, or one monument of liberty, quickly and resolutely would we fly to the rescue. Ignorance of citizens imperils every department of the Government, every clause of the Constitution, every distinctive feature of representative institutions, every prerogative of personal and civil liberty. Ignorance is poverty, is despotism, is slavery. It is not strange then that President Garfield in his inaugural address declared: "All the constitutional power of the nation and of the states and all the volunteer forces of the people should be summoned to meet this danger, by the saving influence of universal education."

In time of war, to save the national life, extreme measures are often resorted to. War is to be deprecated, but it inspires such heroic virtues that hero worshippers we all are instinctively. War develops some noble qualities; it generates patience, self-denial, fortitude, courage, chivalry, patriotism. Peace may have perils as imminent and potential as war and justify as well a resort to the extreme medicine of the Constitution. The illiteracy of six million citizens is more perilous than a Confederate army thundering at the gates of the capital. That army was conquered and dissipated in four years. Illiteracy unchecked covers generations. It is a festering cancer, a clinging curse; it begets no noble deeds, it never caused any good; it appeals to base passions and brutal instincts, renders its victims insensible to their degradation, and has in it nothing elevating or deific; it impoverishes and degrades men and nations. We have sanitary commissions to prevent and arrest the spread of yellow fever; we erect levees to guard against overflow of rivers. Ignorance is more hurtful than floods, more destructive than pestilence; it diseases and paralyzes body and soul."

"The African Problem—Just so About the Indians."

When the Report on the Colored Schools of the American Baptist Home Mission Society was under discussion at Detroit, on Tuesday afternoon, May 27, a laboring man who chanced to be present spoke substantially as follows:

I have heard a great deal, Mr. President, first and last, about the "problem" of the colored people of the South. Perhaps I am too dull to discern the difficulties in the premises; but I hardly see the so-called "problem." It appears to me that we have a way, when there is something which we do not want to do, of calling it a "problem."

I remember reading about a circumstance which occurred many years ago, which perhaps has a bearing here. It is said that a gentleman was once going from one city to another, as it were from Detroit to Chicago, when he fell among thieves. We are not particularly informed as to who the thieves were; they may have been directors of a bank, and he a depositor; they may have been wolves on the stock-board, and he a lamb. But at any rate, they went through him, leaving him stripped, wounded, half-dead and very much discouraged.

As he lay in the middle of the road, groaning and bleeding, there passed by a clergyman, perhaps the minister of a wealthy church, a man of elevated orthodoxy, who never made a speech without kicking and cuffing the new theology; or perhaps the president of a college. When he came to the wounded man, he walked all around him, studying the situation. Then he said, "This is indeed a problem. It must be carefully studied. I think that it will require some centuries to do justice to it." And he passed by on one side of the road.

Presently, there came another gentleman, a layman, of great wealth and social eminence. He too heard the groans of the sufferer, and took a view of the situation. Then he said, "This is certainly a problem. I would be happy, my dear sir, to remain and devote some time to solving it; but you see I am going down to Jericho to attend a meeting on the subject of carrying the gospel to the masses, and you must excuse me." And as the clergyman had gone on the one side, he bade his coachman to drive by on the other side.

At last, there came along a man of humble station, (I think he was an editor); he was not driving in a coach, but riding upon a beast; he was a laboring man, of slight means. When he saw and heard the wounded man, he did not seem to see any problem at all about it. He did not happen to think of any fine words; he just went to him and bound up his wounds; then he lifted him upon his own beast, and took him to an inn; and really to this day I don't believe that the plain unlettered man has discovered that there was any problem in the premises.

And I confess that I do not see any problem about our colored brethren. If a colored man earns a day's wages, why, pay him a day's wages. If he is ignorant, teach him. If he is down, lift him up. If he is sinful, tell him of the gospel of Christ. Give him justice; give him that which is just and equal; help him to bear his burdens. And let us cease talking about the "problem."

Just so about the Indians. We rob them, we shoot them, we drive them from their homes, we withhold from them their dues; we starve them; we murder their women and children; and then we talk about "the Indian Problem." Let us cease robbing and murdering; and perhaps we may discover that there is no problem about it.

Recently, the Agent at one of the agencies telegraphed to Washington that the Indians at his station were starving for want of the rations due them from the United States, and that, unless they had food he could not keep them quiet. The response was an order for a Gatling gun, so that at least they should starve without an outbreak.

I wonder if the thieves while they were robbing the traveler talked about the "problem." —[The National Baptist.]

THE MORNING STAR.

EADLE KEATAH TOH.

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WHO IS RESPONSIBLE?

It is conceded by most people of any intelligence that the Indians ought long since to have been civilized and Christianized. That "somebody blundered" is admitted. Most of us are sufficiently enlightened to look upon the Red Man as an object of sympathy rather than of detestation. Some of us go far enough to admit that he should be educated, and put in possession of the rights and privileges of manhood, and all of us cry out upon the mistakes and wrong-doing of anybody and everybody who has had anything to do with him. "The War Department failed;" "The Interior Department has failed." Commissioners, agents, missionaries, teachers, and officers of the army alike, come in for their share of vituperation; and then having eased our consciences by roundly abusing everybody, we give twenty-five cents for the MORNING STAR, and sentimentalize a little over the most interesting Indian chief, or brightest looking Indian boy or girl whose photograph we have at hand, and that is about all we think on the subject.

It seems a pity to disturb this comfortable state of mind, or to suggest anything more taxing than the latest novel for mid-summer reading, but we cannot help wishing that every man and woman in the land could read the chapters of our Indian history brought out in official documents and embodied in the reports of Commissioners of Indian affairs.

We all know something of the Indian wars of the past, those we shuddered over in our school days, and have a misty notion of the kind of efforts made by the Government to set things to rights. We know a little of the efforts of devoted missionaries to stay the tide of cruelty and bloodshed which has kept pace with "the flood of years."

The story is too long even for allusion, but we would bring home to you as it has come home to our own conscience the responsibility thrown upon the Christian churches of America by the policy of President Grant in 1869.

Perhaps we may be pardoned for a quotation from the report of the Commissioner of Indian Affairs for the year 1870. Now my dear friend, don't say it looks long and dry. This is a chapter of United States history of which we should be afraid and ashamed to be ignorant.

"The presidential plan of inaugurating a greater degree of honesty in our intercourse with the Indians, by the appointment of 'Friends' to some of the superintendencies and agencies, has proven such a success that, when Congress, at its last session, prohibited the employment of army officers in any civil capacity, thereby practically relieving those who were detailed for duty as Indian superintendents and agents, the President at once determined still further to carry out the principle by inviting other religious denominations of the country to engage in the great work of civilizing the Indians. By his direction a correspondence was opened with different missionary associations explaining to them the purpose and desire of the Government, to combine with the material progress of the Indian race, means for their moral and intellectual improvement, and, if they concurred in the plan, asking them to designate the names of such persons, possessing good Christian characters, as would be willing to accept the position and discharge the duties of Indian agents, and who would, at the same time, lend their personal and official influence to such educational and missionary

or religious enterprises as the societies might undertake. The plan is obviously a wise and humane one. Under a political management for a long series of years, and the expenditure of large sums of money annually, the Indians made but little progress toward that healthy Christian civilization in which are embraced the elements of material wealth, and intellectual and moral development. Indeed, it has seemed to the humanitarian, that the more the Indian was brought into contact with modern civilization the more degraded he became, learning only its vices and adopting none of its virtues. Not, therefore, as a dernier resort to save a dying race, but from the highest moral conviction of Christian humanity, the President wisely determined to invoke the co-operation of the entire religious element of the country, to help, by their labors and counsels, to bring about and produce the greatest amount of good from the expenditure of the munificent annual appropriation of money by Congress, for the civilization and Christianization of the Indian race."

If this were a chapter in early Roman history, and we should read that the Emperor Nero or Constantine had invoked the "co-operation of the entire religious element" to convert and save the heathen element of that great kingdom can we doubt for a moment the response from the early Christian church?

Let us ask, How did the church of this enlightened Nineteenth Century meet the supreme opportunity? Did she rise upon the tide of this national recognition and confidence to the power and place offered her, which might have made our country Christian indeed as well as in name?

In this same report of 1870, the Commissioner, the Honorable E. S. Parker, himself an Indian, with some enthusiasm continues:

"Most of the religious organizations promptly responded, heartily indorsing the proposition and agreeing to assist in its execution. Men of their designation have been appointed agents, some of whom have gone out to their respective agencies, while others are preparing to do so. The prayers of all good Christians will go with them, that they may succeed in the great work for which they have been specially chosen; and I earnestly hope that the country generally will approve the course adopted, and give it all the support necessary."

It would be interesting to know which of the religious organizations failed to respond to this proposition, to trace the efforts made by others, to sum up the expenditure in men and money, and after the expiration of the fifteen intervening years to note the condition of the tribes labored for—or utterly neglected.

In succeeding articles we may be able to do something toward showing our record. Sufficient is apparent to warrant us in throwing the responsibility of Indian heathenism upon the churches of America.

Garrison denounced the church as the bulwark of American slavery. Her responsibility in the case of the Indian is equally heavy. So far as the Northern church is concerned her guilt is infinitely greater inasmuch as her opportunity was commensurate with her means, but to our shame and condemnation she has failed utterly in her duty. "We are verily guilty concerning our brother."

On the Grounds.

One of our teachers who was sent west recently in charge of returning pupils, while at an Agency makes the following observations:

"I am perfectly disgusted with the thought of trying to help an Indian in his own home. I do not feel any surprise at the homes or people, but I realize now the impossibility of much improvement even with house, farm, and church. These three sounded well to my ears when in the East, but a house does not locate them, a farm does not make them industrious, and the church influence is very weak. I almost believe that with them, being confirmed is the only thing they have to do in order to be good Christian people, and so they rest satisfied. Civilized clothes does not change the Indian. I would not be an Indian Agent for gold."

"The Old Policy Demoralizing, Degrading and Injurious in its Results."

A select committee of the Senate, of which Senator Dawes, of Massachusetts, was chairman, was sent to visit the Indian tribes—the Piegans, Blackfeet, Gros Ventres, Bloods and River Crows—whose reservation lies in Montana, between the Missouri River and the British possessions, and is as large as the state of Massachusetts. The committee reported that the condition of those tribes was very precarious and threatening. Like other and similar warnings which have been sounded during the last few years, this note of alarm, from a responsible quarter, has remained unheeded by a government which professes to exercise a wardship over these tribes. The old policy of feeding and clothing the Indians on uselessly large reservations, or rather of professing to do so, has been adhered to, so far as the most of our Indian tribes are concerned, with an obstinacy indicative of a blind ignorance, or a willful indifference to results. Those results are already seen in the statement of the Indian agent for the tribes north of the Missouri that those Indians are dying from starvation so rapidly that the agency carpenter is unable to make coffins fast enough to bury them decently, and that three thousand Indians are left to starve, or to subsist on cattle stolen from the settlers. Trouble, he says, is feared. Of course it is, and equally of course it will come. Very naturally the Indian will steal if the Government which professes to feed him leaves him to starve—or steal. And then if he prefers stealing to starvation he is hunted down and shot under the plea of barbarism that "dead Indians are the only good ones." The old policy has been "weighed in the balance and found wanting." It was so weighed long ago, and still it has been followed. Its results are deplorable. If it is sound for any useful purpose so far as the Indians are concerned, it has been made worse than useless because of inefficient prosecution. It has given one blacksmith, one carpenter, and one wheelwright to the 8,000 Indians whom we have mentioned. But the old policy besides being radically unsound in theory is necessarily demoralizing, degrading and injurious in its results. It has no redeeming quality—in the eyes of agents who ignore the eighth commandment. It cultivates in the Indian no habits of self-reliance. It makes him indolent, ambitionless and incapable of taking care of himself. And when it has kept him long enough in this condition it leaves him to starve. It is time we were wise enough to change this policy and to adopt one which cannot fail to elevate the Indian to the dignity of a self-respecting, self-supporting and intelligent manhood—a policy which has been repeatedly but ineffectually urged upon Congress. That policy would do away with the demoralizing reservation business; give to each family as much land as it can cultivate; make the Indian a citizen, protected by the laws and amenable to them; teach him trades and the best methods of farming; give him the Bible, with competent expounders of its contents; and so make him, intellectually and morally, the peer of his white brother. That all this can be done, to the honor of our government and nation, is fully attested by the results already secured by our Indian training schools at Carlisle and other places.—[The (Chicago) Interior.

Since our last report we have received donations as follows:

June 27, Cash, Mrs. E. W. H.....	\$ 1 50
July 10, " J. S. of New York.....	100 00
" 14, " A. S. L., Rondout, N. Y.	50 00
" 21, " P. F. B., Bel Air, Md.....	10 00
" 22, " An interested friend.....	5 00
" 22, " Mrs. H.F.W., Boston.....	100 00

Total..... 266 50

Declination.

Capt. Pratt was to be present and participate in the discussion of Indian education at the National Educational Convention, Madison, Wisconsin, on the 11th to 16th inst. He was compelled to send the following declination:

JUNE 30th, 1884.

MY DEAR PRESIDENT BICKNELL:—The fact that to-day ends the fiscal year and no money for the Indian service is yet appropriated by Congress for the year beginning to-morrow, complicates my work compelling me to remain at my post. I therefore most reluctantly inform you of my inability to be present at the meeting at Madison. I have delayed writing you until the very last minute in the hope that the way would clear for me to go.

You will have a noble meeting and educational matters will, no doubt, be stirred to the bottom.

If you project any course of education for the Indian which does not in the fullest sense kindly invite him to disintegrate his tribes, enter our life and to be of us you will block the way to his salvation. If he is educated in schools with us, and in the grind of our industries, and our life with us, he will be of us, and with us, and that will save him and be the end. All else is conflict. There can be no peace nor exact justice except through equality of individual privilege, and right, and obligation. Separate peoples and languages in one home beget suspicions and antagonisms. Intellectual or physical strength or both decides who shall dominate. Either the Indian must come to us or we go to him. Successful Indian education means destruction of all Indian life and languages. Every reservation hinders and consequently wrongs him. He is now ready for the change, and we must do our part. Seven millions of exotic, savage black men, have been anglicized and incorporated from many languages into one with us. Why dally over two hundred and sixty thousand indigenous savage red men?

With high regard, cordially yours,
R. H. PRATT.

It is the duty of the Government of the United States and of the people of the United States to adopt methods that will bring our Indian people into direct relations with the other masses of our population.

A correspondent from the Osage Agency, to the *Arkansas City Traveler*, says:—Fifteen Osage children returned this week from Carlisle, Pa., where they have been attending school the past three years. They are a bright-looking lot of boys and girls and a credit to the tribe. Some of the boys have already secured positions and gone to work. The Osages will probably send a large number of their children to Carlisle this fall.

Encouraging News from New Mexico.

One of our teachers, Miss Shields, who is now in New Mexico, among the Pueblos, collecting pupils for Carlisle from that tribe, writes the following encouraging letter from Laguna:

DEAR SIR:—I am glad to tell you that I have secured the promise of the return to Carlisle, of all the boys and girls, who came home last month. Bennie Thomas' father withheld consent for some time, but now gives unqualified approval to his going.

I have visited our pupils in their own homes, and have very great pleasure in telling you, how constantly they remember Carlisle, and put into practice its lessons, and, how happy they are in going "home" as they term it. Every one seems delighted with the improvement made—the ability to speak English and the way they go to work with the needle or the hoe. Old traditions tell how the tongue will be paralyzed, the ear refuse to hear and how misfortune will follow those who forsake the customs and language of their people, but the La-

gunas and Acomas feel the confidence in traditions and "costumbres" weaken as they look these our boys and girls, in the face and realize that they are the very boys and girls who left the Pueblo four years ago, wrapped in their ever-present blankets, their faces painted, and their hair uncut. Already forty names from Laguna are upon the list of applicants for Carlisle, and they are not babies either, they are lads and misses of from fourteen to seventeen or eighteen, with but a very few exceptions. Mattie Reid's father has asked permission to send a boy and girl—his son and daughter, the boy older, the girl one year younger than Mattie. Clara Guernsey's people are pleased with her progress and send a sister to her. Julia Dorris' father sends another daughter. I have visited both families in their homes, and all are content in regard to their girls. There is also much satisfaction expressed at the expected return of Lena and Harry to-morrow.

I go to Isleta and Albuquerque on Monday to begin work at that point (Isleta). I hear some good things from that village, and hope to make a success of my work there. I expect to take the Laguna boys and girls with me to Isleta, also James Miller and Annie Thomas. The singing of the beautiful songs and hymns taught the students at Carlisle charm the Indians. They would listen all night if the candle did not burn out. I will report progress at Isleta as soon as possible. I understand Cochite wants to send some pupils and Jemez will "try" to get up a party to go. There will be expense involved in visiting the river Pueblos. I will report more fully in regard to that part of the work next week.

SCHOOL ITEMS.

Noah Lovejoy, Omaha, is making a good painter.

Several of our teachers are now absent spending their month's vacation.

The year's supply of coal, about 700 tons, is now being stored for winter use.

The quality of our blacksmith and wagon work has much improved of late.

The boys at camp send our workers at home a good supply of berries quite frequently.

Kias, Cheyenne, is making a success of managing the apprentices in the harness-shop.

Our shops have a very small force of apprentices, so many being out on farms and at temporary harvest work.

We have again to thank the Smith Paper Company, of Lee, Mass., for a gift of 258 pounds of paper to the MORNING STAR.

A number of our large boys were called upon by farmers in the vicinity of the school to help in the harvest field, and received harvest wages for the same.

The June number of *The Indian Citizen*, a paper published by the students of the Forest Grove, Oregon, Indian School, comes out in a new dress, being thereby very much improved in appearance.

Considerable work is being done in painting and repairing the buildings on the ground. The girls' quarters have been finished and now the large boys' quarters are being overhauled and renovated generally.

Mr. B. S. Coppock, Governor or Industrial Superintendent of the Whites Manual Labor Institute, Wabash, Indiana, recently paid our school a visit of a few days. At this Institute there are fifty-eight Indian students from several of the western tribes.

We are in receipt of 700 pounds of very nice writing paper, for school use, a gift of Mr. A. S. Houghton, of the Southworth Paper Company, Mittaneague, Mass. On behalf of our boys and girls, who will make good use of the same in learning to write, we thank you, sir, most heartily.

Our harvest is nearly over. The grass was cut with scythes, and the grain with cradles. All the boys who have worked at the farm, mostly Apaches, have learned to mow, cradle and bind. There were some sore hands and aching backs, but they stuck to the work manfully.

On the 18th inst., ninety of our boys in charge of Mr. Campbell, went to Tagg's Run, in the mountains about eleven miles distant, to camp for a few weeks. The boys always enjoy this opportunity to roam at will over the mountains, in quest of bows, arrows, game and berries, and return to the school full of spirits and good health ready for another year's work. Last summer the party of eighty boys brought from the mountains 150 pounds more flesh on their bones than they took with them, proving conclusively that camping out in the good mountain air, cut loose from school restraints and regulations is very beneficial.

Libbie Standing, one of our Cheyenne pupils, died on the 20th inst., at the home of Mrs. M. B. Taylor, Reedsville, Pa. She went to live with Mrs. Taylor a year ago and became after some training a good and efficient helper in the family. In the spring she had a severe attack of Pneumonia, from which by careful nursing she recovered sufficiently to be able to do light work, but did not fully regain her strength before Cerebro Spinal Meningitis set in and ended her life. During her illness every attention possible was shown her by the family, and by Dr. Rothrock of Reedsville. Our School Physician, Dr. Given, went to see her several times, also one of our teachers, Miss Morton, was with her during the last ten days of her sickness. In Libbie we have lost a bright and promising member of our school.

ITEMS FROM CAMP.

The Apaches are the best fishermen.

Ernie Black and George Thomas are chief cooks.

The boys are gaining rapidly in health, and keep in good spirits.

On Sunday evenings we hold our usual school prayer-meeting.

Bertram Mitchell, Omaha, killed the biggest copperhead snake of the season.

"Where is the ax?" some one asked and Laban (Apache) brought the saw.

Our camp is lighted by pine knots placed on a raised platform. The light is sufficient to read by.

Huckle-berry and black-berry pudding and pie, of which we have a great plenty, are relished by all, and especially so by Ellwood Moon.

"Constant Bread and Justin Head are you in bed?" was called out the other night by the officer in charge, very much to the amusement of all who heard.

Our Camp is nicely situated on Tagg's Run, about 150 paces from the South Mountain R.R., which company have kindly consented to make a flag station of the camp during the few weeks we expect to be here.

Quite a large party of Indian children returned last week to this Agency from the Carlisle, Pa., training school, they having completed their four years' course. The party consists of six Cheyennes and seven Arapahoes, and they show marked progress toward civilization—in fact they are as neat and tidy as white children. Of the Arapahoes five are boys, and of the Cheyennes four are boys. Each of these boys, besides a fair knowledge in the primary studies, acquired a trade during their four years' course, and come back to obtain employment. They seem very anxious to work.—*Cheyenne Transporter*.

What People Having Pupils in Their Families say of Them.

"He is very willing and very obedient."
"He is good though as yet a slow worker."
"H—— is doing quite well, is cheerful and agreeable."
"H—— is getting along nicely and I like him very much."

"A person more dull of comprehension and slow of execution I never saw."
"I want to thank you for your kindness in sending me so good a boy as —— gives promise of being."

"We like him very well. He is learning very fast and seems as if he wanted to do what ever he tries to do nicely and neatly."

"I cannot tell you how sorry we are at the idea of losing ——. We have taught her to do so many things, and she is such real help that it will be a trial to part with her."

"R——. is doing nicely. He has been cultivating corn and vegetables, mowing, etc., and we will try and teach him to cut oats. He is doing right well with the horses and stock."

"It is with much regret that I part with ——. He has been very valuable to me, always ready, willing and respectful to all. I will gladly take him back should he return to the East."

"He is faithful and industrious and does his work entirely to my satisfaction. I find him a boy of excellent spirit. He is reticent, but never sullen or inclined to find fault with what is given to him to do."

"It may be a satisfaction for you to know that the Indian boys you have sent me are doing very well indeed and I am well satisfied with them. I find them much more reliable than white help who are very unreliable indeed."

"A—— is a good boy, and we think a great deal of him. I wish I could say as much of ——. He is sullen and moody at times and I fear his influence over A—— will not be for the best. I think I have been pretty successful so far in maintaining my authority over him, though not without some difficulty at times. He is strong, active and generally satisfactory in regard to work."

"G—— has been with me for a year and I have had no fault to find with him in that time. He has been obedient and done his work faithfully, and I am very sorry to lose him. He has done the plowing and harrowing this spring, and did it as well as any man I ever had. He has taken care of the stock and they never looked better than they do now. With one or two exceptions he can do everything that is to be done on a farm."

From Letters our Pupils Write to their Homes.

"Dear father, do you go to church?"
"My sister's little girl, can she walk?"
"A long time ago you supplication about me how I am getting along."
"and father I want to stay. You help me to learn some more good, strong things, not tender things."

"Dear father, I want to learn how to do what my teacher does. I want to know how to teach. I want to learn so I know how."

"DEAR FATHER: When I was in the country I learned how to make the coffee and set the table nice and I could cut the bread and milk the cow."

"DEAR UNCLE:—This is the last month of school for this year. Vacation is fast approaching and the teachers and scholars are wondering where it would be a good place to spend a pleasant vacation. The scholars are just delighted to have vacation after a long time of study."

"I talked Indian last week, for one whole day. I hope this will be the last time that I ever will talk Indian. No matter if I do come home this summer I will not talk Indian to you. So you all better try to talk English."

"I have considered the things out there and here around me; then I commenced to feel that it is not necessary for me to return to my people yet, because my influence is not very strong. I thought I must wait until when I am twenty-five or twenty-six years old, then return to my people. Be not so anxious that I should come home soon."

"The Captain told me this morning that he had received a letter from father telling him he wanted me to come home, but I do not care about going home now. I did for awhile. I think it will be best for me to stay, but I would like to see all of you. I left home determined to make something of myself, and that I will do before I go back west, and you need not look for me for a few years unless something happens. I think it will take about five years to get a fair education, and that I will have if God spares me, which I believe he will."

From our Boys and Girls on Farms.

A BAND BOY WRITES: "I am very much obliged to you for finding such a good place for me. This farm work is a very different thing for me, when I blow and spit in my hands and hold the plow instead of blowing in the horn and holding the music."

"Some times I help him Johnie to milk. One time one cow I milk after while she look at me, she kick me right my hand. I laughed, I lay down I laughed, and next morning Mr. —— he want try to milk that cow, she kicked him too and Miss —— too she kick lots times that cow. I will try to learn civilization of the white people to behave so well."

NOTHING TO DO AT HOME.

DEAR MISS E——. I have received your welcome letter some time ago, and you know I have told you that I want to go back to Carlisle to see my brothers before they left me, and you told me in your letter that Captain thought I better wait and save my money. I will say all right. I will save my money and not go back to Carlisle. Tell Captain that I am glad he sent a word for me to better wait and save my money. I wish E—— would stay another year. Please tell Captain I want E—— to stay. If he wants to keep him another year he may keep him. I don't want E—— to go home and also L—— E—— I want him to stay, because if they go home I know there is nothing for them to do out there, and if they are at camp they fall right back to the Indian way. I know they want to see their folks, but I think it would be so much better for L—— E—— and E—— and M—— to stay at Carlisle. If E—— should go home this summer I wish Captain would let him come back. I don't see how they want to go home for, they been here enough to understand and learn more better ways. I have received E——'s letter and he said if he goes home this month to see his folks he would come back to school if Captain wants him to come back like R—— D—— and his brother did. Of course it should be very nice for him to go to see his father and mother. I always wanting to see my mother but I found out that it is right for me to be away from the Indians. I just got letter from my teacher at home Miss K——. She wants me to stay at Carlisle as long as Captain wants me to stay."

A Chance at the Different Kinds of Work in the Harvest Field.

Our farmer writes a note to the person in charge of detailing boys for work as follows: "If the morning shows any sign of sunshine during the afternoon, send me three or four good boys to help finish up. Had it not been for the rain we would have got through. The two Crow boys on to-day's detail have been cradling all day, but have not learned to bind. Perhaps it would be well to let us have them on Monday when we cut the Henderson field, then every boy that we have had during hay and harvest will have learned all the parts connected with it except one boy who was too limber to carry the empty scythe. I do not know his name."

Our Duty as Students.

The following is a part of an interesting article written by one of the Forest Grove, Oregon, Indian students for The Indian Citizen, a neat and creditable little paper, published by the students of that school:

* * * White people are fast coming over from Europe and from the eastern states to the Pacific coast. It will not be long before this country is full of white people and then it will be a thing of necessity for the Indian to be an equal to the white man in all things so that he will not be cheated out of his land, his money or property. There will then be no more reservations and an Indian will have to look after his own welfare.

We have come here to learn to become as leaders, protectors, teachers and workers for our people to guard them from the snares of bad whitemen. If we can only see the homes of the poorest of our people after a long absence from them and see the difference between this place in which we now live and that of the reservations we would appreciate the necessity of our education far more than we do.

Think of the dirt and filth in which most of our people live.

This is what gives them their weak and ignorant minds, and consequently their poor judgment upon business affairs. They think that they can make more money by selling their lands which is not so.

They do not think of the morrow only for the day and its pleasures.

Most of us know that all this country was once owned by the Indians before it was discovered by the white man, and that since the discovery the Indian has dwindled away losing not only all the land but almost his existence, which is far more precious to him than the riches of America.

This comes from the power of education over ignorance.

The white man has now the possession of this whole country and his industry and knowledge have given it to him. God created all mankind alike and it is plain from this that an Indian can acquire as much knowledge and intellectual power as a white man or any other man of a different race can. There is the negro who was once as wild and as savage as any Indian is, and now after he has associated with the whites and has had the privileges of education, and learned from them the ways which lead to the life, he stands as his equal in success of knowledge and power.

Why cannot the Indian do the same thing and reach as high a state of development as the negro can? It is partly because he is shut up on the reservations by himself and kept like a prisoner whereby he cannot see the real secret of what man's success in life and civilization is. How and why has he come to be shut up in these patches of land called reservations when he was once himself the sole possessor of the land?

It is because he has the bad habit of being lazy and did not use the land in the way to get the most benefit from it. It now rests upon us who are here to do those things which are essential to success in life and if we do it in the proper way, we can still save them from being blotted out as a nation from the face of the earth.

Lonesome and Broken-Hearted.

One of our large girls who was quite anxious to return to her home at the expiration of her school period, last month, now writes the following letter:

"I don't like to stay here in this country at all. Do you think we could go back? When I tell our people about the ways of the East and the great differences between the East and the West, they make fun of me and say I feel big now, talking so. I tell them, "Yes, I feel proud of the Eastern people. I feel as if I had left my best home and gone to a worse home. I feel lonesome and broken-hearted, and don't feel at home yet. I have seen my friends and parents but have not seen much pleasure toward us Carlisle children. They all talk about us."

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.