

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V.

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

NO. 1.

SOME POETRY.

A wandering tribe, called the Siouxs,
Wear moccasins, having no shioux.
They are made of buckskin,
With the fleshy side in,
Embroidered with beads of bright lioux.

When out on the war-path, the Siouxs
March single file—never by tioux—
And by "blazing" the trees
Can return at their ease,
And their way through the forests ne'er lioux.

All new-fashioned boats he eschioux;
And uses the birch-bark canioux;
Those are handy and light,
And, inverted at night,
Give shelter from storms aud from dioux.

The principal food of the Siouxs
Is Indian maize, which they brioux
And hominy make,
Or mix them a cake
And eat it with pork, as they chioux.

Now doesn't this spelling look ciouxrious?
'Tis enough to make any one fiouxrious!
So a word to the wise!
Pray our language revise
With orthography not so injiouxrious.

—School Supplement.

PRESENT ASPECTS OF THE INDIAN PROBLEM.

The following extracts are taken from an article by Carl Schurz, ex-Sec. Interior, published in the July Number of the *North American Review* for 1881. We are sorry we have not room to publish the article in full. The sentiments expressed are so pertinent to the solution of the Indian problem and so in accord with our ideas of the whole question and its solution that we make liberal extracts from it.

That the history of our Indian relations presents, in great part, a record of broken treaties, of unjust wars, and of cruel spoliation, is a fact too well known to require proof or to suffer denial. But it is only just to the Government of the United States to say that its treaties with Indian tribes were, as a rule, made in good faith, and that most of our Indian wars were brought on by circumstances for which the Government itself could not fairly be held responsible. Of the treaties, those were the most important by which the Government guaranteed to Indian tribes certain tracts of land as reservations to be held and occupied by them forever under the protection of the United States, in the place of other lands ceded by the Indians. There is no reason to doubt that in most, if not all, of such cases, those who conducted Indian affairs on the part of the Government, not anticipating the rapid advance of settlement, sincerely believed in the possibility of maintaining those reservations intact for the Indians, and that, in this respect, while their intentions were honest, their foresight was at fault.

In the light of events, the policy of assigning to the Indian tribes large tracts of land as permanent reservations, within the limits of which they might continue to roam at pleasure, with the expectation that they would never be disturbed thereon, appears as a grand mistake, a natural, perhaps even an unavoidable mistake in times gone by, but a mistake for all that, for that policy failed to take into account the inevitable pressure of rapidly and irresistibly advancing settlement and enterprise. While duly admitting and confessing the injustice done, we must understand the real nature of the difficulty if we mean to solve it.

It may be truthfully said that the Government has never been intent upon robbing the Indians. It has frequently tried, in good faith, to protect them against encroachment, and almost as frequently it has failed. It has simply yielded to the pressure exercised upon it by the people who were in immediate contact with

the Indians. Those in authority were, in most cases, drawn or driven into an active participation in conflicts not of their own making. When a collision between Indians and whites had once occurred, no matter who was responsible for it, and when bloody deeds had been committed and an outcry about Indian atrocities risen up, our military forces were always found on the side of the white people and against the savage, no matter whether those who gave the orders knew that the savages were originally the victims and not the assailants. Imagine, now, the Government were to proclaim that, from the many millions of acres at present covered by Indian reservations, white men should forever be excluded, and that the national power should be exerted to that end, what would be the consequence? For some time the Government might succeed in enforcing such a resolution. How long, would depend upon the rapidity with which the western country is occupied by settlers. As the settlements crowd upon the reservations, the population thickens, and the demand for larger fields of agricultural and mining enterprise becomes more pressing, the Government may still remain true to its purpose. But will those who are hungry for the Indian lands sit still? It will be easy for the rough and reckless frontiersmen to pick quarrels with the Indians. The speculators, who have their eyes upon every opportunity for gain, will urge them on. The watchfulness of the Government will, in the long run, be unavailing to prevent collisions. The Indians will retaliate. Settlers' cabins will be burned and blood will flow. The conflict once brought on, the white man and the red man will stand against one another, and, in spite of all its good intentions and its sense of justice, the forces of the Government will find themselves engaged on the side of the white man. The Indians will be hunted down at whatever cost. It will simply be a repetition of the old story, and that old story will be eventually repeated whenever there is a large and valuable Indian reservation surrounded by white settlements. Unjust, disgraceful, as this may be, it is not only probable, but almost inevitable. The extension of our railroad system will only accelerate the catastrophe.

We are frequently told that the management of Indian affairs in Canada has been more successful than ours in avoiding such conflicts. This appears to be true. But, while giving credit to the Canadian authorities for the superiority of their management in some respects, we must not forget that they are working under conditions far less difficult. The number of their Indians is much less, and their unoccupied territory much larger. They have still what may be called an Indian frontier—the white man on one side of the line and the Indians on the other, with vast hunting-grounds visited only by the trapper and fur-trader. Their agricultural settlements advance with far less rapidity than ours. There is far less opportunity for encroachment. When in the British possessions agricultural and mining enterprise spreads with the same energy and eagerness as in the United States, when railroads penetrate their Indian country, when all that is valuable in it becomes thus accessible and tempting to the greed of white men, when game becomes scarce and ceases to furnish sufficient sustenance to the Indians, the Canadian authorities in their management of Indian affairs will find themselves confronted with the same difficulties.

What does, under such circumstances, wise and humane statesmanship demand? Not that we should close our eyes to existing facts; but that, keeping those facts clearly in view, we should discover among the possibilities that which is most just and best for the Indians. I am profoundly convinced that a stubborn maintenance of the system of large Indian reservations must eventually result in the destruction of the red men, however faithfully the Government may endeavor to protect their rights. It is only a question of time. My reason for this

belief I have given above. What we can and should do is, in general terms, to fit the Indians, as much as possible, for the habits and occupations of civilized life, by work and education; to individualize them in the possession and appreciation of property, by allotting to them lands in severalty, giving them a fee simple title individually to the parcels of land they cultivate, inalienable for a certain period, and to obtain their consent to a disposition of that part of their lands which they cannot use, for a fair compensation, in such a manner that they no longer stand in the way of the development of the country as an obstacle, but form part of it and are benefited by it.

The circumstances surrounding them place before the Indians this stern alternative: extermination or civilization. The thought of exterminating a race, once the only occupant of the soil upon which so many millions of our own people have grown prosperous and happy, must be revolting to every American who is not devoid of all sentiments of justice and humanity. To civilize them, which was once only a benevolent fancy, has now become an absolute necessity, if we mean to save them.

Can Indians be civilized? This question is answered in the negative only by those who do not want to civilize them. My experience in the management of Indian affairs, which enabled me to witness the progress made even among the wildest tribes, confirms me in the belief that it is not only possible but easy to introduce civilized habits and occupations among Indians, if only the proper means are employed.

The Indian, in order to be civilized, must not only learn how to read and write, but how to live. On most of the Indian reservations he lives only among his own kind, excepting the teachers and the few white agency people. He may feel the necessity of changing his mode of life ever so strongly; he may hear of civilization ever so much; but as long as he has not with his own eyes seen civilization at work, it will remain to him only a vague, shadowy idea—a new-fangled, outlandish contrivance, the objects of which cannot be clearly appreciated by him in detail. He hears that he must accept "the white man's way," and, in an indistinct manner, he is impressed with the necessity of doing so. But what is the white man's way? What ends does it serve? What means does it employ? What is necessary to attain it? The teaching in a school on an Indian reservation, in the midst of Indian barbarism, answers these questions only from hearsay. The impressions it thus produces, whether in all things right or in some things wrong, will, in any event, be insufficient to give the mind of the Indian a clear conception of what "the white man's way," really is. The school on the reservation undoubtedly does some good, but it does not enough. If the Indian is to become civilized, the most efficient method will be to permit him to see and watch civilization at work in its own atmosphere. In order to learn to live like the white man, he should see and observe how the white man lives in his own surroundings, what he is doing, and what he is doing it for. He should have an opportunity to observe, not by an occasional bewildering glimpse, like the Indians who now and then come to Washington to see the "Great Father," but observe with the eye of an interested party, while being taught to do likewise.

To fit the Indians for their ultimate absorption in the great body of American citizenship, three things are suggested by common sense as well as philanthropy.

1. That they be taught to work by making work profitable and attractive to them.

2. That they be educated, especially the youth of both sexes.

3. That they be individualized in the possession of property by settlement in severalty with a fee simple title, after which the lands they do not use may be disposed of for general settlement and enterprise without danger and with profit to the Indians.

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.

WHO IS RESPONSIBLE?

From statistics furnished by the Report of the Indian Commissioner for 1883, we find there were at that time 216 missionaries laboring among the Indians of the United States, or one to about every 1,230 persons. As some Indian churches are self-sustaining, and many teachers and native helpers do missionary work, these figures tell us that the Indians are better provided with gospel privileges than the people of many of our western states and territories.

Before we hastily conclude, however, that we are over-doing in our efforts to convert the Indians, let us look into these tabular statements more closely. Perhaps we may find that like some others which concern Indian interests they are not wholly reliable.

We find upon further examination that 93 of these 216 missionaries are among the five civilized tribes—population 63,000—and 42 among the other tribes of Indian Territory—population about 18,000—leaving but 81 missionaries supported by religious bodies for the semi-civilized and savage tribes outside of Indian Territory—population about 184,000.

From this large number we have selected those of the south-western section, composed of Navajos, Pueblos, Apaches and Utes for special consideration. These tribes in 1869 numbered about 50,000. At that time they were entirely destitute of religious teaching. At present we find reported one missionary among the Navajos, none among the Apaches and Utes; nine among the Pueblos.

Without dwelling longer at present, upon the distribution of forces, we propose to compare the past and present condition of this important part of the great field upon which the churches and the Government pledged themselves to a joint encounter with heathenism and barbarity.

Here were found some of the most warlike and dangerous, as well as the most interesting of uncivilized tribes, first of which in importance and numbers were the Navajos.

In 1869 these people were described by Hon. Vincent Colyer of the Board of Indian Commissioners, as "a brave, hardy, industrious, restless, quick-witted people: ready either for fun or mischief, play or hard work—a people that can be guided into becoming the most useful of citizens, or if neglected, the most troublesome of outlaws."

Twenty-one years had they been under our flag during which time they had retrograded. No effort had been made by our churches on their behalf.

We pass over a period of fifteen years, and quote from the report of Major Riordan, 1883—a thoroughly reliable source, as to their present condition. After describing their reservation, which lies partly in New Mexico, and partly in Arizona, as "10,000 square miles of as worthless land as ever lay outdoors," he adds, "and yet, 17,000 Navajos manage to extract a living from this spot, and that without any Government aid." "The United States Government has never fulfilled its promises to them by treaty." "The Navajos have been standing still in a transition state for some time."

Of the school, he says "It was *scarcely* everything, almost, needed for success in a school of this kind. 'Make bricks without straw' ye workers in this field. The school is not a suc-

cess, and the United States Government is to blame."

One feeble mission is struggling to get a foothold; not because the people are not willing to receive the gospel, but because funds are lacking to carry it on.

Major Riordan throws the responsibility upon the Government. Whoever is responsible, the Navajos are not even 'in a transition state' religiously. The masses are as truly heathen as when they came under our Government more than thirty-five years ago.

We turn to the neighboring Pueblos. In 1868 twenty-three years after they came under our Government, the agent writes, "Not a single school is to be found in any of the pueblos now, nor a mechanical shop of any kind—hence no teachers or mechanics among them. The parish priests, who in former times used to reside among them, and from whom they used to receive some instructions, have long since given up the idea. *No one seems to have taken the least notice of this subject.*" And now, fifteen years later, the report of the present agent, Pedro Sanchez, represents them in varying degrees superstitious, fanatical and vicious. Several of the pueblos have become almost extinct. "Some go more for their estufas (secret chambers) than for education." He reports schools in but three of the nineteen pueblos. In these three villages he admits some progress. Reports from the society supporting these schools and several missionaries who are doing a noble work, amid much to discourage, would no doubt make a much more favorable showing than this of a Spanish agent who probably has an opportunity to know the worst of the people under his care. But we know from the testimony of missionaries themselves that only a very small proportion of the Pueblos are reached by them. "The heart of the people is in the sun-worship," and if the veil of romance and sentiment which has been thrown over this historic people were torn aside, it would reveal heathenism and witchcraft as cruel, and immorality as gross as those of India or China.

The Mescalero and Gila Apaches were in 1869 roving over the southern part of New Mexico, the terror of the neighboring whites. Soon after they were settled at Ft. Stanton, near which point a part of them are still located. Schools have been established and abandoned. In August of last year Agent Llewellyn writes, "Padre Sombreno, a Catholic missionary visited this agency in the interest of his church, and baptized 173 of these Indians. *He is the only missionary ever on the reservation.*" They are firm believers in witchcraft and not two years ago an old woman accused of practicing the black art was burned.

The Jicarilla Apaches are in the same state. Their agent writes, August 1883. "Relative to agriculture, education, and missionary work, there is simply nothing to be said, as there is no such work going on."

The San Carlos Apaches have been equally neglected, and not only from their agent, but from the Secretary of the society which has made some fitful efforts among them, we learn that 'no man cares' for their souls. He says "We have lost our hold upon them and have become discouraged."

The Uintah Valley Indians, Utah, are in the same condition.

One school with an attendance of but seventeen pupils is reported as supported by the Government. Nearly half of this people belong to the Mormon church.

If any dependence is to be placed upon these reports, we must conclude that an important part of our Indian mission field has been almost over-looked by the church during the fifteen years of the "Peace Policy."

Whether the church or the Government or

both is to blame, and upon which denomination of Christians the responsibility of neglect or failure rests it is not within the scope of this article to inquire.

For the present, we leave the question for the consideration of those who have not yet been assigned either by Government or conscience any part in this great work.

LOOK OUT!

A Man on the Band Stand.

[This was published by THE MORNING STAR, two months ago, and a copy given to each pupil.]

I came here all the way from Australia, to learn something about the Indians. I have heard many good things about you girls and boys but I wanted to see you myself. They told me to stand on the band-stand, and I could see everything. I think it is a cold place to send a stranger, but if I can see and hear everything about you, here is where I shall stay, for six months, if necessary. So; Look out! I am going to put down in my little book, both the good and bad, and I am going to give the book to the MORNING STAR, and *perhaps* they will print it for you girls and boys to read.

"Little girl! Come here, please. Who is that boy coming from school talking so loud?"

"He belongs to the ——— tribe."

"What poor English he speaks!"

"Yes, that is true. He spoke pretty good English when he first came. He *can* speak good English now, but he is too lazy to think out the best *words* to use. He is not a strong character. He is part white you see. The other boys who can't talk very good English lead him around by the nose and make him talk their way."

"Are there many boys and girls who do that way?"

"No, sir, not many, but I am sorry to say we have a few very weak boys and girls who do everything anybody tells them to do. If one girl says, "Let us talk Indian," then these poor weak children talk Indian. If a boy says, "Let us smoke," then the weak ones smoke, and so with everything. They have no minds of their own."

"Well, I am sorry to hear this. I have always thought these were strong minded people. When they once found out the right way they would do it."

"But, who is that boy? See! his hat is on the back part of his head. His coat is flying open. One pant-leg is in his boot-top. He has his hands in his pockets. He don't seem to be going anywhere. His mind is not on any business, because, see, he holds his head back. He looks up and down and all around. Now, he is passing some girls, and he keeps the walk all to himself and makes the girls step one side on the grass. Did you ever see such an impolite young man? And, now he is looking around at those girls and laughing about them."

"Yes, sir; I see him, that is a ——— boy. He don't know much. He don't know how to be polite. He don't want to learn. He is very lazy at his work and a careless bad boy in school. We have not many such boys in our school. If there were many such Indian boys it would be no use for the Government to try to educate the Indians. Why, sir, that boy is like a hungry dog. If you throw him some meat, he eats it all up, and if you don't hurry and give him some more he will bite you. He never says, "Thank you." He would never do anything right if you did not make him do it. Some one has to watch him all the time. I wish the Government would take all such Indian boys as he is, and put them in jail some

where and make them work hard from sun-rise to sun-set, breaking stone, not give them such a good chance to learn as they have here, because they don't want to learn and they try to keep the others from learning. They give the Indians a bad name, too."

"See, there! One, two, three, four, five, large boys, trying to take up the board walk. There is that same boy who talked such poor English. Listen! He says, "We stay here, ain't it, all done." "Who done that? You, ain't it?" Why, those boys play, and laugh and talk more than they work. Now, they all stand with their hands in their pockets looking around, and talking. Is that the way Indian boys work? They lose five or ten minutes at every piece of walk they take up, yet I suppose those boys think they are working hard, and when they write letters home they will say, "I work hard at this school."

"Yes, sir, and in their letters sometimes they say "I have no time to write;" but you have not seen our good workers. Those boys are lazy workers. See that one! he is sodding the yard around that small house. He does not often look up, but keeps at his work. Why! the other day, a rabbit ran across the grounds. Many of the other boys left their work and ran after the rabbit and had good fun, but that boy kept steadily at his work, and now see how much he has done. He is very industrious and does not throw away any time."

"Very good but who is that coming in at the guard-house gate?"

"That! Let me see! Oh, That is ——. He has been on a farm in Bucks County. He wanted very much to go. He has been writing all winter "Please, I want to go on a farm, I want to learn the white man's way." Well, he stayed just two weeks, then he began to cry in his heart, I want to go back to Carlisle, I don't like to work so hard, and he said to himself I will write to Capt. Pratt, I will tell him this man is not a kind man, and he swears and this is not a good place, and my leg is sore, and Oh! lots of things I will tell him, and maybe he will let me come back. So, the boy did that way, and of course, everybody knows when a boy tells lies, so they knew he told a lie and they told him to stay where he was, to do right and try hard, etc., but, do you know, the boy would not stay? He came back without permission, and see how he hangs his head. See, how ashamed of himself he is. He feels like a great baby. But that other boy, just behind him. See how manly he walks. He holds up his head. He has on a good suit of clothes and he has \$100 in his pocket. He had permission to come back because his time is up, but he says, I am not going to my home out west, for there is nothing for me to do there. I cannot sit down and eat Government beef any more. No, sir! I have now learned to take care of myself, but I can't do that out there. I intend to stay east, go right back on a farm, and save every cent of my money. I am not going to buy neck-ties, nor get my picture taken, nor buy silk handkerchiefs, or candy for the girls, nor do anything foolish with my money, not even buy a watch. I want to get \$500 then I will lend it to some good person who will give me interest, and I will keep on working and saving, and see if this United States can show one, sober, hard-working, saving Indian who has a home of his own bought by his own earnings."

"Does that young man talk such good sense? I am glad to hear it. The United States would be very glad indeed if he sticks to what he says and is strong enough to start out by himself, make his own way and give up all thoughts of going back on a reservation to live as an Indian."

JAMESTOWN, N. Y., July 20th, 1884.

MY DEAR FRIEND:—I got your letter in a few days ago and was very glad to hear and was very much please about what you say in your letter, but, oh, dear! I was so awfully ashamed to read the "Lookout! A man on the band-stand" that I can not say anything. I felt as though I would hang myself, but I can only say "these" that it is not only the Indians that are lazy as far as I know of. I often seen some men and women go around do nothing but laziness. Go and ask for some thing to eat and ask for clothing also. We are very poor Indians but we don't go around and ask any body to feed us. I tell you I can write some story book about the lazy people if I wanted to but when I look back I felt ashamed of those boys. Let them go and see if they can learn something better when they been lazy, and one thing I hate, that is I hate to do anything without permission, because we must obey what our school father wants us to do. I hope when I come back to Carlisle my friends will not think that I was lazy, so they send me back. No, sir, I don't think that any one can even say I was lazy. I am always mind my work faithfully. God will help us all and to make us more better. I want you and Captain remember that when I came back, I want to write an essay about both lazy and industrious. Oh! I like to tell you about our Sunday-school picnic. We had such delightful time at the lake. We started about 11 o'clock in the morning on 10th of July and we went on steamboat and got there about two hours and came home in the evening about six o'clock.

They had four long tables for the Sunday-school children and every thing was very nice and good. We had lovely music too. While the ladies were dancing four girls and myself went to take a boat ride. We paid twenty-five cents for an hour, and we took a ride more than an hour. When we got back the man says, say girls you take a ride over an hour. We all got out, and that was me I pay for the boat. So the man want some more money for his boat, and I said no, sir, I won't give you more than 25 cents, so he didn't say anything more.

I don't know why I hate to drink milk. I thought I was fat enough, oh, dear! I can hardly think that any one know anything about A——. She is very very fat. She is a great deal fater than I am. Dear Miss E—— and school father, I like to say one thing about your talking about money. Well I think that was pretty good, that a boy has \$100 in his pocket, well, only thing is trouble us to getting save our money, that is if we go without any clothing, we can easily save our money. I am so sorry that I didn't save my money. I had to get my new summer dress, it was \$1.25 a yard. I got 8 yards to make my dress and the dress-maker charge me \$5.50 to make my dress, and I bought \$2.50 for my shoes. I will try and have save my money by this time. When I come back I want to go to the sewing-room and learn how to be a dress-maker and I want to get my pay, so I want school-father to tell me about it, because I want to go to work where I can get money for my work, and I like to have the Captain tell me which place he thinks its best for me to work at. You send me that little book because I was speaking about going home, but I will not say anything until I see, then I will tell you what I think about it. I guess I won't write any more so good-bye. Remember me to all. Write soon. Very respectfully yours,

MAGGIE S. LOOKING.

ROHRSBURG, PA., AUGUST 5th, 1884.

MY DEAR SIR:—I beg to report of myself today. No news was come to me since I did not do right. I am very well so far and have been enjoying myself and working very well like a twenty years farmer. I think you did not like that I left William without your consent. Captain I might do well if I did not get accident and that's not doing wrong. I am all right since I come out from my accident. I thought you sent us for helping ourselves as you can not help all these Indians. Suppose I was Captain and you were my pupil and suppose you ask me this way. "Capt. Red Hat, dear school father, I have the opportunity to say to you this very pleasant time, that my business has disappeared to me and would like have an other opportunity to do immediately, and I would give you an reply this way. "Richard H. Pratt, my dear boy. Yours was received today, I cannot tell what to do with you but my advice is to you to stay where you are, and still stick to do what you may be learn that person who

teach you he can teach you about better ways and good road, but I would rather advice you to learn a trade of any kind as it will not interfere with any other vocation or but I want you to make a great business big and diligent looking farmer as you have done." Now Capt. Pratt I must quit to ask real simply questions, but you will laugh at me and take your pen and write a line to me. I am thinking about going home at Indian Territory this fall by my own expense. I did not wish to go to this school this winter, but you know how I like this school. I always like to go school because I want to study my books, as I have been a good scholar in arithmetic, geography and grammer. I see the MORNING STAR about the children who have writing to the MORNING STAR, the most of them said that they want to remain in this state till they have a thoroughly course of study and completed their education, and that was perfect thought. Miss M. Burgess was up on the 23, of June, although I did not talk much to her but she says that she had too many places to go. I remember her opinion was, when I have a good thing, I want to keep it, and you have a good home, and you want to keep it. Well, when I have a good thing I want to keep it till I wear out, and have a good home I want to keep it, it proves or neither it keeps me in a standing still. I would like to have all the knowledge and judgement of farm. I can mowe hay with reaper and scythes, and know how to cultivate the corn and many other things that I learn how.

I am with respect, your student,

SUMNER S. RIGGS.

(RED HAT.)

SCHOOL ITEMS.

It is dreadfully lonesome here these days.

Indians are not pigs, but it is astonishing to see how they eat roasting-ears.

We have had a great many visitors the past week, parties passing to and from Gettysburg encampment.

The aggregate gain in weight, of eight boys returned from camp this morning after a stay of one month, was 73¼ lbs, an average of over 9 lbs. each. The greatest gain was made by Bear Fire Heart, 15 lbs.

The Georgia Editorial Association composed of about seventy-five persons—many of the editors being accompanied by their wives—visited the school on the 28th of last month. The party was in charge of Mr. J. H. Estill of the Savannah Morning News. Geo. P. Wood of the Hawkinsville Dispatch, and Dr. Jos. A. Gray, editor of the Atlanta Med. and Surg. Journal, were the only others of the party whose names we obtained. We were greatly pleased with the appearance of the party and were glad to learn that a number of them were personally interested in the Indian work. Some of the party had been here with Gen. Ewell during the war, hence their visit to Gettysburg and this place was one of peculiar interest to them.

Capt. Pratt, accompanied by Dr. C. R. Agnew of New York, and Mason Pratt, left for the Indian country on the 28th of July. They stopped at Lawrence and Arkansas City, visiting the Indian schools at those points. They made a short stop at the Kaw Agency, on their way to the Osage reservation, where they spent a day or two shaking hands with old pupils and getting new recruits. Capt. writes that the Osages will send in a party of 40 or 50 new pupils about the 1st. of September. They then went through the Indian Territory and northern Texas, to El Paso, Texas, from which point a dispatch on the 9th inst. says they would start that evening for the Mescalero Agency, N. M. From there they go to Albuquerque, where they collect a large party of Pueblos to bring to Carlisle, returning about the last of this month.

From our Boys and Girls on Farms.

"I wish I could stay here all winter then going to school here again, like last year ago."

"Captain I would like to stay here all winter, if you are willing. On 4th of July I went to Fairmount Park. We eat dinner at the mansion."

"This afternoon I was working at the corn field. I was thinking about the time you fight among the Kiowas and that make me feel very unhappy."

"I will tell you how much we done this harvesting. Well it is about 30 acres of grain and 18 acres of hay. I load most of wheat and rye. Not done oats yet."

"I don't want to leave. M—— is just as crazy as she could be because she is coming back to Carlisle in the month of September. I guess I can get along if M—— does come back to Carlisle."

"The family I stay with talk Quaker, so they must be Quakers. I am glad you sent me here, to these good people. Last Thursday I went to Quaker meeting and on Sunday I went to Mr. M——'s church."

"A pound of butter here is worth 30 cents a pound. We sell 20 to 35 pounds a week. We have a large double chum. We chum it by hands. It takes two men to do it. I am the one to help to chum."

"I think the best Christian will seek for a clean body, as well as heart. I think smoke and chew soaked body does not hold a clean heart. I used use tobacco great deal indeed, but I stop since New Year's I start new way."

"We had a large storm of rain here. The rain has washed the fences from the field, and it has washed some of the railroad away. The men worked day and night to fix the railroad. Three barns have been struck by lightning."

"The other folks very kind to me, but except young man was desperado, but I don't think get disheartened became the old man was a good man, and everything what he want me to do, I get obey and doing well and finished perfectly."

"We build a barn since I been here. I help get out the timber, haul it to the saw-mill and back home again, then I helped peel the bark. We peeled about 15 cords. Hay is \$15 a ton and there is 2000 pounds in a ton. The price of a good horse is \$150 to \$200."

"I was very glad to see Miss B—— day before yesterday, and she asked me all the hard questions, and I was glad that I did not used tobacco, nor smoke, and also I did not used bad language. My place is very nice to work. Sometimes I feel discouraged about my work."

"We have the harvest all carried to the barn except the oats. That will be ripe soon. The price of wheat is 95 cents and rye 60 cents a bushel. Hay 75 cents to \$1.00 per hundred. I was sick, my back when she came Miss B——. She want me to work anyhow, and I work anyhow, and get well all over my body, and I want to go to school on Langhorne."

"Captain I am going, I could not be content, and I want to fulfil my accords. I am going to pay my own way as far as my money could go, and I expect to travel from there. Please give me the liberty, that I may go and see what kind a trip can an Indian boy do from Carlisle. It is over the Rocky Mountains with only \$32.00 over across the continent. I am not afraid of anything."

"Mr. K——'s wheat crop was badly cut down by the Hessian fly, and therefore did not get much. Wheat sowed later was good. We have no sheep, as to price of wool, the wool is pulled over my eyes, however I know that stockings and cloth are made of wool. Wheat is worth about \$1.00 a bushel. Butter 18 cents a pound at the Grange Store, Schuylkill Haven. We will have to give the 120 peach trees an over hauling, seeing if they any borers, remove the ground heaps around them and give them a washing of soap stuff and lime. We have but few peaches because the trees are too young. Mr. K. expects a good crop next year."

EMILIE, PA., July 18, 1884.

MY DEAR FRIEND:—I just received your letter this afternoon and I will answer it right away. You ask me if I write to my parents. Yes, I have written to them two or three times since the 1st of June and often get letters from them. You must excuse me for not writing sooner. I have been busy all summer and when night comes I do not feel like writing, and I thought you knew I was getting along all right. Mr. B—— says I am getting to be quite a good farmer. We have got in all our hay and all of the harvest but oats. I am learning how to bind sheaves. We are cradling in the orchard because we can not drive the reaper through it and so I have a chance to learn to cradle. I am so glad for I want to learn how. The first day we cradle around the fences I could not cut it sometimes. I pretty near give it up and next day I cut a little bit but could not lay it straight, but I soon learned to do it better. Mr. B—— took the letter you wrote about my school report to Miss Banks and she said she would send it to you.

Your friend,
BRUCE HAYMAN.

School Reports from our Pupils.

HULMEVILLE, BUCKS COUNTY, PA.
July 22, 1884.

Bruce R. Hayman attended the public school taught by me for over three months. Have not my report at hand and it is inaccessible at present. His attendance was very regular, and conduct all that could be desired both in the school room and on the play ground. In his studies he compared favorably with the sons of farmers, or boys of from 12 to 15 years of age. He was industrious and studious, of very cleanly habits, and always polite.

Yours respectfully,
MARY J. BANKS.

"In regard to J—— while under my tutorage, am glad to say I can report very favorably. He was a student of mine about four months, and in all that time his conduct was excellent, and progress very good after he overcame his timidity, which did not last long. I can truly say he compared favorably with the other boys, as time advanced and scarcely ever failed in a lesson. Was always studious in school, good in geography, neat in writing, good at composing, spelling, and figures, and improved much in reading. His intercourse with the pupils was always amicable.

K—— H. A——

The following essays were written entirely without help or correction:

Which Profession is best for the Indians?

"Of all the professions of man there is no other that enables the heathen Indian race to be lifted up out of the darkness they have been in than that of preaching the gospel of Jesus Christ.

The Indians need to be educated, and become ministers of the gospel; so they can carry to their people the truth that is contained in the most holy scriptures; which have been handed down from generation to generation; and which have been the means of making the greatest part of the people of the world civilized.

So my white brethren the Indian men of this generation, need to know how to study, and preach from the various passages of the book of God, which was given as a guide to all mankind. There are other professions that would be suitable to the Indian race, such as doctors and lawyers.

The Indians need to be doctors so that medicine-men of Indian tribes can be relieved from their superstitious ceremonies of curing the sick, but none will do for him, what the minister can do.

The Christian religion has not been extended into the Indian country enough to satisfy their needs for religious worship.

How many different denominations there are in this country, and yet very few have established even churches or schools in the Indian country.

Christian denominations should establish churches and schools for all their red brethren,

and then they would be doing something that would be well pleasing in the sight of the Lord.

FRANK D. AVELINE, Miami.

Description of the Old and New Kaw Reservation.

The place I am going to write about is where the Kaws lived thirteen years ago in Morris County, Kansas. The reservation was forty miles long and sixteen miles wide, and they had comfortable homes each family had their own place, but I do not know how many acres each family had. Their houses were of stone, and they had from twenty to fifty acres in cultivation, and had a good well and orchard on each place, and they lived comfortable. The Government did not give them rations at that time, but they had plenty to eat, they had right to trade, buy or sell anything they had. They sold corn, potatoes, cord-wood, rails, posts and also railroad ties, but now they have not the opportunity to do such things. The way they came to leave their reservation was the Agent kept after them to move to the Indian Territory and told them that they would not have to work that the Government would feed them, and promised them a great many things, which they have not received yet. The Agent gave the head men mules and buggies and promised them they should have nice houses to live in, and the nice houses were wigwams and tepees, but some have box houses and have from five to ten acres in cultivation, but the half-breeds have from thirty to fifty acres in cultivation. The place I am speaking about is in the north-eastern part of the Indian Territory. They have not as good land as they had in Kansas, but they have more timber, and they are not allowed to sell it. The reservation they have now is sixteen miles long eight miles wide and most of that is hilly land, but they have plenty farming land.

OTWIN JAMES,
Pottawatomie and Kaw.

The Carlisle School.

This Indian Carlisle School is a very nice place for Indian girls and boys to go to school. Almost every girl that has been at this school knows about washing, ironing and sewing. For we have a sewing-room and a laundry for the girls to work in every day, but not the same girls work every day in the laundry, we change about. The large girls go to the laundry half a day and the next day they go to the sewing-room. The little girls go to the sewing-room every day, because they are not able to do any work in the laundry.

The boys have work-shops, where they work every half a day. They have blacksmith-shop, wagon-shop, carpenter-shop, tin-shop, and they have a place for the tailor boys to work. I have been at this school three years and four months and I have been out in the country one year and five months.

They have built three more houses since I have been here. They made a new hospital, a house for Mr. Campbell who takes care of the large boys, and they put another story to the girls' quarters, so the girls' quarters is three stories high.

Capt. Pratt said that he was going to make our dining-room, the laundry and our sewing-room larger if the government gives him enough money to pay for them. Captain asked his friends in Philadelphia to give him some money, so he can pay for the farm, but he has not enough money yet.

BESSIE WEST, Creek.

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.