

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., SEPTEMBER, 1884.

NO. 2.

Two Photographs.



MARY PERRY, JOHN MENAUL, AND BENNIE THOMAS, PUEBLOS, ARRIVED AT CARLISLE SCHOOL, JULY 31, 1880.



MARY PERRY, JOHN MENAUL, AND BENNIE THOMAS, PUEBLOS, RETURNED TO THEIR HOMES, JUNE 17th, 1881.

FIFTH ANNUAL REPORT.

INDIAN INDUSTRIAL SCHOOL,
CARLISLE BARRACKS.
SEPTEMBER 12th 1884.

To the Honorable The Commissioner of Indian Affairs, Washington, D. C.

SIR:—I have the honor to transmit herewith my fifth annual report.

The following table of statistics shows the population for the period of report:

(See table on fourth page.)

Planting Out.

Of this number I placed out on farms and in families during the year, for longer or shorter periods, forty-four girls and one hundred and seventy-three boys, and have arranged for keeping out about one hundred and ten the ensuing winter to attend the Public Schools where they are located, or to receive private instruction in the families.

This is, by far, the most important feature of our work, and, to my mind, points the way to a practical resolution of the difficulties and antagonisms separating our Indian from our other peoples; convincing both races of the true character and capacity of the other.

Of the two hundred and seventeen (217) placed out this year, ninety (90) were reported as excellent in conduct; sixty-three (63) as good; forty-six (46) as fair, and only eighteen (18) as bad. Eighty-four (84) are reported as excellent workers; eighty-three (83) as good; forty-one (41) as fair, and nine (9) as lazy.

I established a regulation that all who went

out from the school should do so entirely at the expense of their patrons, and should receive pay according to their ability. The results have been most satisfactory. The absence from the school has been, in nearly every case, a clear saving to the Government of their support during such period of absence, and many of the boys and girls, besides supplying themselves with clothing, have earned and saved considerable sums of money, which, I find, has a most excellent influence. An Indian boy who has earned and saved five or fifty dollars is, in every way, more manly and more to be relied upon than one who has nothing; whereas had he received the same sum as a gratuity the reverse would be the case. Necessarily we have to send out the most advanced and best students. Those returned to their homes, added to the accessions made to the school, during the year unfortunately limited the number competent to be placed out. Two years of school training and discipline are necessary to fit a new pupil for this outing. The rapid progress in English speaking; the skill in hand and head work; the independence in thought and action, pupils so placed gain, all prove that this method of preparing and dispersing Indian youth is an invaluable means of giving them the courage and capacity for civilized self-support. An Indian boy, placed in a family remote from his home, (and it is better distant from the school), surrounded on all sides by hard working, industrious people, feels, at once, a stronger desire to do something for himself, than he can be made to feel under any collective system, or in the best Indian Training School that can be established. His self-

respect asserts itself; he goes to work, behaves himself and tries in every way to compete with those about him. For the time he, in a measure, forgets the things that are behind and pushes on towards a better life. There is, however, one drawback to the success of this, or any other method that may be established, which applies to those belonging to ration and annuity tribes. We find from the course of thought among those belonging to such tribes, that there is constantly before them the inevitable future of a return to their homes and to food without labor. So long as they return to their tribes to be fed, or are forced to fall back into homes of filth and degradation to be ruled by blind, ignorant and superstitious parents, the Government by such methods, to some extent destroys that which it builds. It is to be hoped that the day is not far distant when the reservation for every Indian within the United States shall only be bounded by the Atlantic and Pacific Oceans, British America and the Gulf of Mexico, and when the system of maintaining tribes and separate peoples will be abandoned, and the Indian, no less than the negro, shall be an unrestricted citizen. The boy learns to swim by going into the water; the Indian will become civilized by mixing with civilization.

There can, certainly, be no duty resting on the general government to educate these people to tribal life, and perpetuate petty nationalities. It seems plain to me that every educational effort of the Government should urge these people into association and competition

CONTINUED ON FOURTH PAGE.

THE MORNING STAR.

EADLE KEATAH TOH.

Published Monthly in the Interest of Indian Education and Civilization.

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ALWAYS keeping Indians from the tests of citizenship and civilized life never proves anything to them or us.

"The Indian school should be completely divorced from the Indian agency system." Our co-laborer would divorce man and wife, and have them continue to occupy the same house.

THE proposition that we must "raise no more Indians," is incompatible with the proposition that "we must educate the tribe or nation as a whole," else the lamp of our past national experience is no guide.

THE system which persists in limiting the education and experiences of the Indians to the theories and practices of Indian reservations, may justly claim the honor of building up and strengthening separate and petty nations within our American Nation.

Send our Indian children into American schools. The experiences of individual life among American citizens and in American schools will do ten thousand times more to individualize and to Americanize the Indian than all the theories of tribal and Indian schools.

SOME people think the Government should not only educate the Indian youth, but should provide them with good salaried positions after they are educated. If the Government must do this we are sorry for the Government. Our notion is, that it would better serve their progress if they joined the struggle for places and pay with the rest of us.

If Indian children are educated "mainly on the ground," we shall soon add to our anomalous list of nations within a nation, a so-called civilized Sioux Nation, Apache Nation, Comanche Nation, Nez Perce Nation, Modoc Nation, etc., etc., among whose people there will continue to be no aspirations or intentions towards American citizenship; and which nations will continue to be governed by white men.

IN the presence of the great fact that 7,000,000 of former black savages have been transplanted, and now are accepted English-Speaking American citizens; and in the presence of another great fact that about 1,000,000 of foreign tongued emigrants yearly land upon our shores, and, distributed over the land, become absorbed in our body politic, and speedily Anglicize and Americanize, it would seem that in our travail with the 260,000 Indians in the United States, we truly "strain at a gnat" while we "swallow a camel."

AMERICAN CITIZENSHIP FOR INDIANS." There is no place in America where it is more difficult to inculcate the principles of American citizenship than on an Indian reservation; and there is no place in America where American citizenship is less in demand than on an Indian reservation; therefore, we favor transporting the material to localities where the principles of and incentives to American citizenship predominate, and where it is considered an honor to be an American citizen. What nonsense it would be to attempt to implant the principles of American citizenship in the minds of the million foreign emigrants who reach our shores and become citizens annually, by passing them under the influences and theories of Indian reservation life.

Is it not equal nonsense to further hope that our 260,000 Indians will citizenize under such weak influences?

INDIAN schools, however excellent, whether day-schools, boarding-schools, mission schools on the reservation, or industrial schools like Carlisle and Hampton far away from reservations, are, if rightly used, only separating machines of greater or lesser power to remove the wheat from the stalk, and prepare it for the true mill of the American School systems, which shall grind the Indian wheat into just such quality of flour of American citizenship as the grain is able to produce.

If the grinding continues to be all done in Indian schools, only Indian nations will be ground out.

THE philosophy of educating "a tribe or nation as a whole," has only the effect to strengthen it as a tribe or nation, and does not suggest individuality nor American citizenship. Witness the Cherokee Nation, the Choctaw Nation, the Creek Nation, the Chickasaw Nation in the Indian Territory; the Seneca Nation, the Tuscarora Nation and the Onondaga Nation in New York, etc., etc.

The mighty fraternity of American citizenship possesses no charms nor allurements at all equal to Choctaw, Creek or Cherokee citizenship, simply because the experiences of the subject are limited to Choctaw, Creek, etc. The farmer boy will not become a sailor except he go on the sea.

ALBERT K. SMILEY, one of the members of the Board of Indian Commissioners is the proprietor of Lake Mohonk, in Ulster County, New York, one of the finest summer resorts in the world. He conceived the notion last year of holding an annual convention of such philanthropic friends of the Indians as could be induced to spend three days at his beautiful home. Upward of sixty persons were present at the convention in September this year. Most of the time was spent in discussing the disposition to be made of the property of the Indians, (i. e. the lands.)

This stumbling block will doubtless eventually be disposed of, and subsequent meetings will then probably give fuller attention to the more vital point of the Indian himself.

GEN. CROOK, in his letter to Mr. Herbert Welsh, which we shall publish in our next number, says:

"With the Chiracahuas, progress, as might be expected, is rapid, because, being brought into contact with the more civilized branches of their tribe, they see at a glance how much they have improved, and endeavor to emulate them without obliging us to reason carefully and patiently at every step. Had they been isolated from the other bands, as was last year seriously advocated by many well-meaning persons, this improvement could not have been effected in years."

This principle practiced on a broader scale of bringing the Indians into contact with our own people, where the industries and knowledge of our best civilized life prevail, has a far greater effect and for precisely the same reason.

Four thousand five hundred advanced Apaches have pulled up rapidly to their standard five hundred who were not so advanced. Mathematically, the pressure of influence is as nine to one.

In our experience of bringing Indians into contact with our own race a far greater pro rata of pressure of a much higher and better sort, confirms the principle in a far greater degree.

Sitting Bull and his little company, paraded to-day in Philadelphia and New York, in paint and feathers, for gain, may, to-morrow, under a little different management, plow and plant, or practice some other industry in civilized life, for gain, in the vicinity of his barbarian exhibitions, and, observing the industry, and

activity around him, will learn and absorb in one year more industry and activity than he could learn on his reservation in ten years, simply because industries and the activities of civilized life exist in one place, and do not exist in the other.

Address By Rev. Alfred L. Riggs, D. D., of the Indian Normal Training School, Santee Agency, Neb., Before the National Educational Convention at Madison, Wisconsin.

"The possibility of educating Indians needs no further demonstration. The question now is of method. To prevent mistakes or failures we need to know of any special difficulties that we may know how to meet them. There are four. 1. The wildness of the Indian; 2. His lack of independent personality; 3. His religion; 4. His language.

In most things the Indian is no different from us. He has the same bodily wants, the same feelings and affections. Is more religious and conscientious than we. He needs just the same favoring conditions of established civil and religious institutions to encourage his labor and develop his best character.

But there are these important differences which make his education difficult, unless we know them and adapt our plans accordingly.

1. The wildness of the Indians. By wildness it is not meant that he is savage or vicious by nature. White men can be and are more savage and vicious than he. Nor that he needs taming. He is naturally gentle.

But he is *undisciplined*. He knows no regular habits. The ideas of uniformity and regularity are weak in him. Close reasoning is painful. Continuous application irksome. He has no idea of time. He is the most honest of men and yet was never known to pay a loan when he said he would. Most of his peculiarities which strike the white man so unfavorably spring from this undisciplined wildness.

2. The Indian has little independent personality. He is a part of a corporate body. The corporate life rules everything. The individual is nothing. And generations dead and gone still rule. You teach a bright boy and think only of him, but have to teach in him all his grandfathers. The family, the genus, the clan, the tribe, are in turn the unit, but the man never.

3. The Indian is the most religious of men. By his religion he is bound to live the life of his fathers. He needs a new god, a new faith, a new hope for the future, before he is made a free man.

Some points are now made clear. 1. We must make training prominent. Instruction is not enough. The hand, the eye, the voice, the whole body, the mind, the will, must be trained into habits of order, promptness, obedience, and right thinking. Here is the great necessity of industrial training.

2. We must educate the tribe or nation as a whole. We have taken the future of the Indian into our own hands. We have taken his lands and destroyed his former means of living, and in turn have solemnly promised to teach him the white man's way. Three generations have passed since we began to promise, and the great mass are yet uneducated. We must raise no more Indians. We must lift the whole people at once, or our work is not done.

3. We must educate the Indian people mainly on the ground. It is not a question of the usefulness of a few schools for Indians, away from the Indian country. We give them our highest praise. But the question is far larger than the education of a few hundred Indians. If we educate the Indians as a whole, we must fill their country with school-houses.

4. We have the right to demand of our general government that, having taken up this work, it does it in a systematic and thorough way.

It should put this whole business under the control of a board of the best educators in the country. The Indian school should be completely divorced from the Indian agency system. There should be such a system of supervision established as will organize and develop the best local work according to the needs of each field. We have now one man for the whole continent."

The Indian School at Lawrence has been christened "Haskell Institute," in honor of Congressman Haskell, deceased. It was through his earnest work that the school was located at that place.—*Cheyenne Transporter*.

SCHOOL ITEMS.

We have a new organ in our chapel.

WANTED.—Ten thousand subscribers for **THE MORNING STAR.**

Doctor:—"What is the matter with your foot, my boy?"

Indian boy:—Stepped on it cow.

Boys have taken the place of girls in the dining-hall this month as dish-washers and waiters. The girls are glad to have a little rest.

On the evening of the 29th the pupils were entertained by a concert given by "The Peaks family," composed of ten of our lady helpers in the school.

School Exercise.—Write the names of two things you would like to have.

Answer:—"I would like to have \$5,000 and a big watermelon.

Fifty Osages, from Osage Agency, Indian Territory, were admitted into our school on the 26th. Mr. Edmundson, clerk at that agency, conducted the party to Carlisle.

Miss Fox, of Falmouth, England, was among the number of our visitors this month. She is a lady of prominence in the Society of Friends, and much interested in Indian education.

Mr. Curtis, successor to Lieut. Brown, at Hampton Normal Institute, Va., called at our school, on his way to Hampton, from Massachusetts where he had been spending a short vacation.

Miss Ely started on Tuesday the 23rd to New Mexico, with Clara Guernsey, Pueblo, who was sick. She arrived at Laguna, on Saturday morning, where Clara was met by her father and mother.

Our chapel has undergone repairs the past month. A chancel seven feet deep makes room for more seats in front, and the new coat of paint on the outside gives the building a fresh and neat appearance.

Among other distinguished visitors to our school this month were President George B. Roberts, Vice President Edmund Smith, and Mr. Pugh, General Manager, of the Pennsylvania Rail-road; and President T. B. Kennedy of the Cumberland Valley.

Seven Oneidas and one Stockbridge from the Green Bay Agency, Wisconsin, entered our school on the 13th inst. That there are good teachers and missionaries among these Indians, the pupils they sent us give the best of evidence.

The Pawnee *New Era* comes to us again after a short vacation. It is full of news especially interesting to us Pawnee typos of the **MORNING STAR.** From its pages, this month, we learn that Cora F. Eyre and Lizzie Walton, former pupils of our school have been given positions at the Pawnee agency school.

Two hundred and thirty-two cases of goods, consisting of harness, tin-ware, wagons, etc., made by our Indian boys; in all, three carloads, were shipped to different agencies in the west during the month, some as far as the Pacific coast. Gen. Milroy, of the Yakama Agency says, "The wagons sent here four years ago did good service."

Gen. R. H. Milroy, formerly Superintendent for the Pacific coast agencies, and now Agent for the Yakama Indians in Washington Territory having succeeded Father Wilbur, paid us a three days' visit, and was accompanied by Mrs. Milroy. Afterwards they gave several days to Philadelphia, visiting the electric exhibition, Independence Hall and other places of national interest in that city. They went

thence to New York where they remained several days more looking over the wonders of Gotham. Being invited by Mr. Smiley they were present at Lake Mohonk Conference.

Gen. Milroy's experiences as an Indian Agent, and especially his account of inaugurating a system of civil government among the Yakamas, was one of the most interesting features of the conference.

Rev. Geo. L. and Mrs. Spinning, of Cleveland, Ohio, were our visitors recently. Dr. Spinning has been especially interested for a year or more in securing the return to their former homes in Idaho, of the captive Nez Perces, now in Indian Territory. Principally through his exertions a clause was secured in the Indian Appropriation bill this year, permitting the Secretary of the Interior to return them; but it has been decided by the Department that it is not practicable to send them there this fall. Dr. Spinning's several addresses to our school showed him a master in the art of talking to children, and he has an affectionate invitation from the whole school to come often.

What Some of Our Returned Cheyennes and Arapahoes are doing.

We take the following extract from a letter written by Jessa Bent, to his Sunday School teacher, in Carlisle. Jessa returned to his home last June:

"It is a long time since I left Carlisle school and a thought came to my mind of you and I am very sorry I did not write to you for a good while. I just came from my work and had my supper.

I am pretty well at this present time. I am enjoying myself riding ponies once a while. These Indian people keep lots of ponies.

I saw Neatha to-day and he is very well. He is working at this Agency, and I am also working at the agent's office as interpreter for the Arapahoe and Cheyenne Indians. I am boarding at the Arapahoe mission.

I saw some of your Sunday School scholars and I talked with them about you, and they were all glad to know that you have not forgotten them.

Leonard, Stanton, Little Elk, and Joseph Bobtail went to Lawrence, Kansas to school.

Little Bear, Tom Carlisle and some other boys went to Arkansas City to school.

Harry Raven is here at this mission working. He is talking about going back to Carlisle.

Ed. Hadley is married, and so is Chester. I have learned a good many new friends since I came back from Carlisle, but still I have not forgotten my friends at Carlisle.

Please pray for me that I may not getting bad because there are so many bad Indians and whites."

What Becomes of Them When They Return?

The following letter received from one of our returned students will help somewhat to satisfy the oft reiterated questions, "What becomes of them when they return home?" Do they do any good, etc.?" And it is also hoped that it may awaken in some heart the determination to aid this young girl in the work she has undertaken in the practical way she suggests at a point where the need is so manifest. She is entitled to our sympathy and help in trying to put in practice the teachings of Carlisle and on this account we hope she will forgive the publicity given her letter:

TULSA, IND. TER.

DEAR FRIEND:—I am sorry that I have not had the time to answer your letter sooner. I do wish you would send me the lesson papers after you have done with them. This is quite a large town but has no Sunday School or church, so another young lady and myself thought we would start a Sunday School here at our home. We have a school in our room of twenty-six scholars. We have no help at all, so I thought you could send us some of the papers that you will not need, and we have so many children around here it does seem awful to see them having no teaching only what we give them.

It seems as though I never knew what trouble was until I have been here. I have tried to get

away, but I can't. It is just work and worry all the time. Now I have concluded to stay and help these poor people as much as I can. I did want to go to Lawrence, Oh! so much, but my folks would not let me go.

Address SARAH CROWELL.

No Indian Words Could Express It.

One of our boys writes to his father:

"Are Pomoceno and Dimar in school? If not do not let them stay at home. Send them to school that they may learn something.

Last week I was away on a visit. While I was there the man whom I was visiting took me to the city of Philadelphia. We also went to the State Fair. I wished you were with me, then you would see things that you wouldn't know how to express yourself to tell to the Indians, for there are no Indian words as I know of to tell about all those things. I saw cattle such as perhaps you never saw, and all kinds of vegetables.

The next we went to the Electrical Exhibition, that is you know what they use in telegraphing. It is something like lightning.

The white people did not find out such wonderful things by being lazy, and just thinking that if they had enough bread to eat that was all they wanted, but no they had to work hard. Not with hoes and spades as you do, but with their minds to find out all about these things.

How is it, that if I send a message to you, it will reach the Junction in a day, though you cannot see the paper that the message is written on going over the wire.

Maybe you do not understand but you would like to know all about it, wouldn't you? But you cannot learn it at Isleta, (name of his home in New Mexico) neither can your children, and the best way is to give the chance to your children, and if you think you would like to learn it, go to school and study about it. I don't know much about it myself.

In that exhibition I saw more wonderful things than those of the Fair.

I don't know whether any of the men there had any chance like that. Even if they had, if they did not know how to read, and a man in charge of a thing would give him a book, of what use would it be?

If two books were given to an ignorant man, one told about a useful thing and the other did not have any thing else but pictures of animals, he would take the book that had the pictures in, and leave the useful book. Is that not so?

But a man that knows how to read would take the book that told of the useful things. He would like to learn more about it. The more he learns the more he wants to learn.

The Indians often take things that is of no use and leave the useful things."

The **MORNING STAR** does not appear as regularly as it should owing to the great pressure of other school work.

Little Elk, one of the returned Carlisle boys, went to Lawrence to act as baker for the new school, he having learned baking at Carlisle. His wife went with him and is engaged as assistant laundress. A number of other Carlisle pupils went and are employed in various ways about the institution. Thus it will be seen that Indian labor is being utilized as far as possible for helpers at this school.—*Chey, Transporter.*

Carlisle School.

Number of boys on farms.....	77
" " girls " "	25
Total on farms.....	102
Number of boys present at the school.....	279
" " girls " " " "	119
Total " " " " " "	398
Whole number of boys belonging to school	356
" " " girls " " " "	144
Total number on farms and present	500

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.

with the other peoples of the country, and teach them that it is more honorable to be an American citizen than to remain a Comanche or a Sioux. From our experience there is no great difficulty in preparing young Indians to live among and become a part of civilized people. But the system of educating in tribes and tribal schools leaves the Onondagas, Onondagas still, notwithstanding their reservation has been for more than a century in the heart of our greatest state.

Transfers to Other Schools.

Eight of the pupils shown in our tables to have been returned, were transferred to schools in the West as employes—five (5) to Genoa, Neb., and three (3) to the Navajo Agency, New Mexico. Most satisfactory reports continue to be received from those sent to Genoa. At the Navajo Agency the results were not so good, and their services are now terminated. In justice, however, to the youth sent to this Agency it should be stated that the surrounding circumstances, more than any fault on their part, brought their service to an end. Others who went home have been employed both in the schools at the Agencies and at the new schools away from Agencies.

At the instance of the Department I transferred on the 3rd January, 1884, twenty-seven (27) girls to Lincoln Institution at Philadelphia.

Sanitary Condition.

The general health of the school has been better than in any previous year. Very few cases of acute diseases of malignant character occurred. Four (4) girls and two (2) boys died all from disease of long standing. Thirty-six were sent home on account of failing health or mental weakness. A number of these have died. An epidemic of mumps passed through the school in November, December and January. There were one hundred and sixteen (116) cases. All recovered without any serious complications resulting. Our greatest trouble is tubercular disease and scrofula, these being the diseases most prevalent among Indians. Our best health results have been among those placed out in families. Nearly every pupil so placed added increased health to the other gains.

Industrial Work.

We have continued the system of one half of each day in the school room, and the other half at work in the shops. I reaffirm all statements I have made in former reports in regard to the advantages of Industrial Training and the aptness of Indian pupils. During the year our work-shops have been much enlarged and improved through the liberality of a friend of the school. Still we have not the shop room to meet the wants of such a large number. In accordance with a suggestion from the Hon. Secretary of the Interior I gave opportunities for out and family experience to nearly all our apprentices during vacation.

Very few of our apprentices fail to come forward to comparative proficiency in their trades when continued the ordinary apprenticeship period.

The trades and industries taught are the same as last year and the years previous, i. e. for the boys, agriculture, carpentering, black-smithing and wagon-making, painting, shoemaking, harness-making, tailoring, tin-smithing, printing and baking; for the girls, sewing, cooking and general household work.

School Room Work.

In regard to school room work I have nothing to add to the full and favorable report of last year. The same system has been continued with the same marked success. Your authority to hold until the end of the term pupils whose school period had expired before the close of the school year, has, in a measure, overcome the difficulty of frequent disturbances by the changes complained of last year. In the future it will be better to have all changes of returning to agencies and bringing in new pupils occur during vacation.

Desiring to give our students the fullest advantage of our planting out system, I this year omitted the annual public examination exercises.

Farm.

Last year and the two previous years I urged the importance of a farm for the school. It is quite inexplicable that such an important aid in the work should be so many times denied by the Government. As I was not willing to wait longer I applied to friends of the school and purchased a farm containing one hundred and fifty-seven (157) acres, at a cost of twenty thou-

sand dollars (\$20,000) vesting the title in a board of trustees. I have received sufficient donations to pay thirteen thousand dollars (\$13 000) upon the price. But this farm is inadequate for our needs. We should have at least four hundred acres of good land. We could then manage a large herd of cows and supply ourselves with abundance of milk, which is the best food to counteract the diseases to which are students are most subject. I hope the means may be provided to give us more land.

Donations.

The friends of the school have very greatly multiplied in number during the year, and the donations have largely increased in amount. The total sum given to us during the year is sixteen thousand five hundred and nine dollars and twenty-five cents (\$16,509.25); the larger part of which went to make payments on the farm. But for this material support from an interested public, our work would have been much crippled.

Public Interest.

The different church organizations in the town of Carlisle have continued and increased their interest in the welfare of the school, and by their church helps have very greatly aided in advancing the highest interests of the students.

Of those present at the school during the year eighty-eight (88) are members of the Episcopal, Methodist, Presbyterian, Lutheran, Evangelical and Catholic churches in Carlisle who cordially welcome our pupils into church fellowship. The students are divided among the several churches for Sunday School instruction, and by these several means are brought into relations with the best classes of the community. I feel it a most pleasant duty to bring to your notice, in this official manner, the pastors, rectors and priests, and the Sunday School workers, who have given such valuable aid and support to our cause. I also desire to commend the employes of the school, who have, early and late, been faithful in the performance of their several duties.

New Pupils and Visits by Chiefs, etc.

One of the notable additions to the school during the year was a party of fifty-two (52) Apache youth from the San Carlos reservation, Arizona; a number of whom were from the recently captured Chiricahua band. This whole party has proved exceptionally industrious, dutiful and apt. The fact that these Apaches and so many other of the wilder tribes are committing their children to our care to be educated ought to arouse unlimited confidence, on the part of our own people, and the Government, in their desire to become civilized, and lead to our fullest response with ample means for this purpose.

A number of parties of chiefs and leading men from different tribes have visited the school during the year. They all expressed the greatest satisfaction and gratitude to the Government for giving their children such advantages, and urged the children to improve their opportunities.

Discipline.

We have continued the system of trial of offenses by courts composed of the students, with the same satisfactory results as previously reported.

In conclusion I reiterate the sentiments of my second annual report, that for 1880-81:—To be successful in the work of Indian education we must undertake to educate all the children. To give a veneering of education to a small minority or to boys alone only breeds failure. Among Indians as well as whites, public opinion controls, and the majority controls that opinion. It is not the fear that we may educate the children away from sympathy with their former savagery that should influence us; but rather we should fear that we may fall short of getting enough of education and training into the particular subject to enable him to stand and compete in civilized life. The city of Philadelphia supports schools and gives education to one hundred and five thousand (105,000) children, to maintain its civilization. Is it not criminal for the United States to promise and then neglect to give to its fifty thousand (50,000) Indian children the education which the Government, in its treaties with them says will "insure their civilization?" If the freedom of citizenship is to be their lot, then the surroundings and experiences of freedom and good citizenship during education will best equip them. More than three fourths of the children are still out of school. The apathy of the Government in meeting its self-imposed obligations to the Indians

in school matters, by providing such meagre school privileges, would indicate that it has no special desire to civilize or save them.

With great respect,
Your Obedient Servant,
R. H. PRATT,
Capt. 10th Cav'y., Supt.

Table.

Tribes.	Connected with the school at date of last report.		New pupils received during the period.		Total connected with the school during the year.	Returned to Agencies.		Died.	Remaining at school.		Total.
	Boys	Girls	Boys	Girls		Boys	Girls		Boys	Girls	
Apaches	3	2	47	5	57	1	1	1	50	6	76
Arapahoes	17	10	9	9	45	8	9	1	18	9	27
Caddoes	1	1	1	1	1	1	1	1	1	1	1
Cheyennes	26	11	8	4	49	15	5	1	19	10	29
Comanches	10	2	1	13	1	1	1	1	11	1	11
Creeks	10	13	2	23	8	7	9	1	2	4	6
Chippewas	8	8	8	8	8	1	1	1	7	7	7
Crows	8	5	6	19	3	2	1	1	10	4	14
Delawares	1	1	1	1	1	1	1	1	1	1	1
Gros Ventres	1	1	1	1	1	1	1	1	1	1	1
Iowas	3	2	1	1	7	1	2	1	3	1	4
Kaws	4	1	1	5	1	1	1	1	4	1	4
Keechies	1	1	1	1	1	1	1	1	1	1	1
Kiowas	3	2	5	5	1	1	1	1	2	1	3
Lipans	1	1	2	1	1	1	1	1	1	1	2
Menominees	5	3	8	8	5	3	1	1	1	1	2
Miamies	1	1	1	3	1	1	1	1	2	2	2
Modocs	2	2	4	4	2	1	1	1	1	1	1
Navajos	10	2	12	4	2	1	1	1	6	6	6
Nez Perces	4	1	2	9	2	1	1	1	4	3	7
Northern Arapahoes	3	2	5	3	2	1	1	1	1	1	1
Omahas	20	10	30	1	5	1	1	1	19	4	23
Osages	20	14	34	13	10	1	1	1	7	4	11
Ottawas	2	2	4	1	1	1	1	1	1	1	1
Onondagas	1	3	5	9	4	4	1	1	1	2	3
Pawnees	8	4	10	9	31	2	7	1	16	6	22
Poncas	4	4	4	2	2	1	1	1	2	2	2
Pueblos	11	10	8	2	31	7	1	1	10	5	15
Pottowattamies	1	1	1	1	1	1	1	1	1	1	1
Sacs and Foxes	1	1	1	2	1	1	1	1	1	1	2
Sioux, Rosebud	23	11	27	21	82	5	10	2	45	20	65
Sioux, Pine Ridge	26	9	6	41	8	2	3	1	24	7	31
Sioux, Sisseton	3	3	6	6	3	3	1	1	2	2	2
Seminoles	2	2	1	1	1	1	1	1	2	2	2
Shoshones	2	1	1	1	1	1	1	1	2	2	2
Towsonies	4	3	7	1	3	1	1	1	4	2	4
Wichitas	4	3	2	2	4	1	1	1	2	2	4
Winnebagoes	4	3	2	2	4	1	1	1	2	2	4
Total	230	122	139	69	569	100	94	2	4	276	369

FARM EXPERIENCES.

Taken from Letters Received from Pupils in Country Homes.

"I like this place better than played around there on ground not do anything."

"Last Saturday afternoon we picked apples about four bushels but one apple tree we pick. I never saw before apples many on."

"I am very much oblige to you for sending me here to stay so long. I never thought I could understand English and know how to work."

"I am really glad and happy to get here. I don't care how long he wants me to keep here two or three years long. I wouldn't be got homesick for that long because I want to be a man as like white man. I don't want get lazy as like some people do."

"I received a letter from a man in the Indian Territory wanting me to go to the Indian Territory. I wrote and told him I would ask your consent and that if you thought best I would go but would not remain longer than was necessary. I told him I would rather stay in the east as it was for my benefit to do so."

A FAILURE OF WHICH WE ARE ASHAMED.

"It was 19th of August that day, I was plowing daily and in that day a thought comes to me in my mind. I won't do anything else, because I am working as hard as mules can, and the sun was awful hot too, and after I done a plow I come to the house, I put them horses in their stables, and I go surface other side of barn. I want to set down doing nothing, and by and by, somebody called me about couple times and I reply him, then he said throw down some hay for horses, and I make up my minds I won't do it because I feel delicate and clumsy that is the matter. He scold me. I don't want to listen to him so I disappeared in the woods, there I lay down and reposing all day."