

Samuel B Morris
Wilmington

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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LADY YEARDLEY'S GUEST.

(1654.)

'Twas a Saturday night mid-winter,
And the snow with its sheeted pall
Had covered the stubbled clearings
That girded the rude-built "Hall."
But high in the deep mouthed chimney,
'Mid laughter and shout and din,
The children were piling the yule-logs
To welcome the Christmas in.

"Ah, so! We'll be glad to-morrow,"
The mother half-musing said,
As she looked at the eager workers,
And laid on a sunny head
A touch as of benediction—
"For Heaven is just as near
The Father at far Patuxent,
As if he were with us here.

So choose you the pine and holly,
And shake from their boughs the snow;
We'll garland the rough-hewn rafters
As they garlanded long ago,—
Or ever Sir George went sailing
Away o'er the wild sea-foam—
In my beautiful English Sussex,
The happy old walls at home."

She sighed:—As she paused, a whisper
Set quickly all eyes astray:
"See! see!"—and the boys hand pointed—
"There's a face at the window pane!"
One instant a ghastly terror
Shot sudden her features o'er:
The next, and she rose unblenching,
And opened the fast-barred door

"Who be ye that seek admission?
Who cometh for food and rest?
This night is a night above others
To shelter a straying guest."
Deep out of the snowy silence
A guttural answer broke:
"I come from the great Three Rivers.
I am chief of the Roanoke."

Straight in through the frightened children,
Unshrinking the red man strode,
And loosed on the blazing hearth-stone,
From his shoulders a light-borne load;
And out of the pile of deer-skins,
With look as severe and mild
As if it had been his cradle,
Hopped softly a little child.

As he chafed at the fire his fingers,
Close pressed to the brawny knee,
The gaze that the silent savage
Bent on him, was strange to see.
And then with a voice whose yearning
The father could scarcely stem,
He said—to the children pointing—
"I want him to be like *them*!"

"They weep for the boy in the wigwam;
I bring him a moon of days,
To learn of the speaking paper,
To hear of the wiser ways
Of the people beyond the water,
To break with the plow the sod,—
To be kind to papoose and woman,—
To pray to the white man's God."

"I give thee my hand!" And the Lady
Pressed forward with sudden cheer;
"Thou shalt eat of my English pudding,
And drink of my Christmas beer—
My sweethearts, this night remember,
All strangers are kith and kin,
This night when the dear Lord's mother
Could find no room at the inn!"

* * * * *
Next morn from the colony belfry
Pealed gayly the Sunday chime.
And merrily forth the people
Flocked keeping the Christmas time.
And the lady with bright-eyed children
Behind her, their lips a-smile,
And the chief in his skins and wampum,
Came walking the narrow aisle.

Forthwith from the congregation
Broke fiercely a sudden cry;
Out! Out! with the crafty red-skin!
Have at him! A spy! A spy!
And quickly from belts leaped daggers,
And swords from their sheaths flashed bare,
And men from their seats defiant
Sprang ready to stay him there.

But facing the crowd with courage
As calm as a knight of yore,
Stepped bravely the fair-browed woman,
The thrust of steel before;
And spake with a queenly gesture,
Her hand on the chief's brown breast,
"Ye dare not impeach my honor!
Ye dare not insult my guest!"

They dropped at her word the weapons,
Half shamed as the Lady smiled,
And told them the red-man's story,
And showed them the red-man's child;
And pledged them her broad plantations,
That never would such betray
The trust that a Christian woman
Had shown on a Christmas day!

BY MARGARET PRESTON.

Report of the COMMISSIONER OF INDIAN AFFAIRS.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON, October 15, 1884.

SIR: I have the honor to submit herewith my fourth annual report, and believe that a careful perusal of it will show that along the pathway of progress in the last twelve months some dark spots have been removed and some bright spots have been made brighter. More Indians are living in houses and fewer in teepees than there were one year ago. More are cultivating the soil and fewer are following the chase than when I made my last annual report. There are more in the carpenter, blacksmith and other mechanical shops, trying to earn an honest living, and fewer at the war dance, scalp dance, and sun dance than in October, 1883. There are also several hundred more Indian children in industrial, agricultural, and mechanical schools, fitting themselves to become useful, intelligent citizens, than there were twelve months since. During the same period many Indians have with the proceeds of their own labor purchased improved farm machinery and agricultural implements, and are making praiseworthy efforts to take their places among the independent agriculturists of the country. Taken altogether, an impartial view of the situation warrants the belief that some time in the near future it is fair to presume that, with the aid of such industrial, mechanical, and agricultural schools as are now being carried on, the Indian will be able to care for himself, and be no longer a burden but a help to the Government.

(Not having space for the full report we print only what is said concerning Indian schools.)

Schools.

The status of school work among Indians, exclusive of the five civilized tribes, can best be shown by the following comparative statement:

Items.	1883.	1884.	Increase
Training schools, Carlisle, Forest Grove, &c.....	3	6	3
Pupils in training schools - - - - -	610	1,195	585
Boarding schools on or near reservations - - -	79	83	4
Pupils in such schools - - - - -	4,407	5,034	627
Children placed in various schools through the country - - - - -	122	579	457
Day schools - - - - -	117	128	11
Total number of day pupils - - - - -	5,102	5,186	84
Total number of boarding pupils - - - - -	5,131	6,808	1,669

Of the above 142 boarding pupils and 1,056 day pupils are in New York; the day pupils attend

the 30 public schools which the State of New York provides for her Indian population.

Training schools.—The principal educational advance of the year has been the starting of the three new training schools referred to in my last report, at Genoa, Neb., Chilocco, Ind. Ter., and Lawrence, Kan., opened, respectively, in January, February, and September. The reports of the first two are herewith, on pages ——. The latter is only just under way, and has now 125 out of the 340 pupils which it will accommodate. The Chilocco and Genoa schools have made a good record with their 319 pupils. They have the advantage of both Carlisle and Forest Grove in possessing sufficient land, and are giving special attention to stock-raising and farming. The Chilocco boys have a herd of 425 cattle, and the Genoa boys have cultivated faithfully 200 acres and raised 6,000 bushels of corn, 2,000 bushels of oats, and 1,000 bushels of vegetables. The nearness of the schools to Indian reservations greatly reduces cost of transportation, but at the same time it suggests to the pupils a prompt remedy for homesickness and restiveness under restraint. Both schools have been annoyed by runaways, but are now working smoothly, and it is hoped that serious embarrassment from this quarter need not be anticipated. Several of the employees of these schools are Carlisle and Hampton graduates. If Congress had not modified its appropriation and removed the restriction which limited the amount to be expended in support of these schools to \$200 per pupil, including traveling expenses, they could not have been carried on. To require that the first expense of an industrial school, shall not exceed the lowest sum at which it has been found possible to continue a school already established is unjust and absurd. For the current fiscal year only \$175 per pupil (exclusive of traveling expenses) is appropriated, and I am at a loss to see how the schools can complete their first full year on this allowance.

The other three training schools, at Carlisle, Forest Grove, and Hampton, have had an uneventful, useful year, with 528, 166, and 132 pupils, respectively, and a combined average attendance of 693. The detailed reports of the school herewith, on pages —, are full of interest, and show clearly the painstaking thoroughness with which the pupils are being trained in the various trades and household industries, and the zeal and faithfulness with which those engaged in it are devoting themselves to this work. Of the special work which is undertaken at Carlisle called "planting out," the superintendent says:

I placed out on farm and in families during the year, for longer or shorter periods, 44 girls and 173 boys, and have arranged for keeping out about 110 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.

Eighty-four are reported as excellent workers, 83 as good, 41 as fair, and 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 \$25 or \$50 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.

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 and 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.

Congress having made its annual failure to appropriate funds with which to purchase a farm for this school, Captain Pratt has solicited funds therefor from private parties, and a \$20,000 tract, covering 157 acres, has been purchased, on which \$13,000 has been paid. Another tract, of equal size is still needed.

The Forest Grove school has kept its building full and this year is crowding in fifty more children in anticipation of being relieved by new buildings, for which Congress appropriated \$20,000. The erection of buildings is delayed pending the settlement of the permanent location of the school.

The superintendent of the Hampton school complains justly of the cutting down of the rate of compensation hitherto allowed that institution from \$167 per pupil to \$158.33, and of a new exaction that he shall pay such part of the transportation of the pupils to and from the school as exceeds a specified sum, which is one-half the amount asked for that purpose. Congress has been accustomed to ask private schools to do work which is worth over \$200 per pupil for \$167, but it has never before reduced the amount below that sum. Considering the superior training and advantages which Hampton offers, and the large private donations which she has secured for the furtherance of Indian education, I cannot consider this discrimination against her as anything but a blunder, and one too serious to be allowed to go uncorrected.

General Armstrong says:

The reduction is arbitrary and uncalled for. It will not seriously hinder the work, for friends will take it up, but it is humiliating to appeal to private charity to make good this small economy of Congress. Hampton school has repeatedly asked for \$175, on the ground of fair treatment and the quality of the work done. This reduction cannot be due to ignorance, but to carelessness or to personal ill-will to the work in which I and my associates are engaged for the Indian race. In behalf of some of the constituents of the very legislators who did this injustice, to whom I have applied to make up this reduction, I protest against the cutting down of the per capita allowance to Hampton school.

Pupils in various schools in States.—Similar to training-school work is the education of pupils in various schools throughout the country, which is assuming noteworthy proportions. Beginning two years ago with provision for 100 pupils, the appropriations have so increased that during the last fiscal year 565 Indian youths were placed in 20 schools located in eleven States, from North Carolina to California. In these schools, farming, trades, and household industries are taught, and solicitous care taken of the mental, moral, and physical well-being of the pupils. As stated in my last reports the compensation allowed by the law for such admirable work is only \$167 per pupil per annum.

The running expenses of such schools, in addition to the first cost of the outfit in buildings, machinery, tools, etc., is, of course, much greater. The effect has necessarily been to enlist private benevolence and effort quite extensively in this work. Thus Government funds have been supplemented, and new forces have been brought to bear on the uplifting of the Indian. The interest which thus manifests itself in, but cannot be measured by, money donations, is sincere, energetic, and practical. A few other pupils have been sent away to school, who have been supported by tribal funds. Seven years ago hardly an Indian child was receiving any other education than that which could be afforded by a reservation school. During the last year 1,774 were in the training and other schools above described, and during the coming year the number will undoubtedly reach 2,200.

The Albuquerque school might very properly be added to this list, and would raise the number to 2,400. This method of Indian education, continued systematically, cannot fail to become a powerful factor in Indian civilization.

Reservation schools.—This special training of Indian youths away from their homes does not however, remove, but rather increases, the need for more vigorous school work on reservations. The mass of the Indians are there, and during this school generation at least will remain there. Whether ten years from now the same sort of work will be needed depends largely on the schooling given the present generation of children. If the 2,000 youths of Fort Peck and Blackfeet Agencies continue to be restricted as now to boarding-school accommodations for only 80 pupils, no marked intellectual development need be looked for, and the few children who may be sent away to school from those tribes, will find on their return that the current of ignorance and heathenism setting against them is too strong for their unaided resistance. The statistics of the last year, while far from satisfactory, show progress both in the quantity and quality of school work done on or near reservations.

Boarding schools have been established for the first time among the Yumas, Mescalero Apaches, Pine Ridge Sioux, and the Indians at Fort Berthold. One additional school each has been given the Indians of the Cheyenne and Arapahoe and Warm Springs Agencies, and a new school for the Sioux has been opened at Yankton, Dak. The Yuma, Fort Berthold, and Cheyenne and Arapahoe schools are occupying vacated military posts, transferred to the department for this purpose. Two small boarding schools have closed, and the Round Valley boarding school must be discontinued until the buildings burned during the year can be replaced. A gain of 627 boarding pupils in the various schools is encouraging. Industrial work, especially in trades, still needs more attention. Nineteen of the schools teach carpentering, nine blacksmithing, five shoemaking and three harness making. Farming and household industries are added as a matter of course. The schools have cultivated 1,761 acres, and the crops raised consist of 2,130 bushels wheat, 8,280 bushels oats, 14,723 bushels corn, and 26,348 bushels vegetables. They have also made 1,798 tons of hay, and 5,024 pounds of butter.

Of these boarding schools 23, with 1,011 pupils, are supervised and largely assisted in their support by religious societies. The cost of reservation boarding schools to the Government averages \$150 per annum per pupil. This can hardly be considered an extravagant sum to pay for both the support and education of an Indian child, especially when, as in the Sioux tribe, the child's support is guaranteed by treaty. The number of boarding pupils who

can be accommodated is 789 greater than last year.

But slight advance has been made in day-school work during the year; although 17 new schools have been opened, others have been discontinued, and 3 have become boarding schools, so that the entire number for the year is only 128, a net gain of 11. Of these, 29 are New York public schools, and 46, with 2,173 pupils, are supported wholly, or nearly so, by religious societies.

The value of day schools among Indians is proven, and for 60,000 Indians their establishment is virtually required by treaty stipulations. The six district schools, among the Pine Ridge Sioux, will be increased to eleven if suitable teachers can be secured. It is no easy matter to find a trustworthy person, having ability as a teacher, who is willing to leave home and friends and settle down in more or less uncomfortable quarters among a heathen people, and for a small salary devote time and energy, not only to teaching children a new language, but also to inspiring and directing the awkward attempts toward civilization of the entire Indian village in which the school is located. The allurements of a Government salary will not attract to such work those who are suited to it, unless they possess a genuine love for humanity and a desire to labor personally for its elevation. Many such teachers, especially in the mission day schools, are managing Indian schools at isolated points, and by toil, hardship, and self denial have become the powerful, though often unrecognized, lever which is raising to a higher plane the surrounding Indian community.

The 7,000 Rosebud Sioux have nearly lost faith in the Government promise of a boarding school. The pledge cannot be redeemed until Congress gives funds to cover the expense of re-locating and removing the Rosebud Agency, and, mean time, district day schools are being established as rapidly and systematically as practicable.

During the past year the total accommodations for boarding pupils both on and off reservations, in Government buildings, was 5,461; for day pupils 3,181, making a total of 8,642, or a little over one sixth of the entire Indian school population. New York provides for 1,286 day pupils, and religious societies furnish accommodations for 1,020 boarding and 1,346, day pupils, and thus the number of pupils who last year had no possibility of schooling was reduced to about three-fourths the whole number. In looking at the educational gain made during the last few years, the proportions of the work undone should not be lost sight of, and appropriations must largely increase before this large unschooled remainder can be cared for.

Some progress is being made toward compulsory education. It has been successfully tried at four agencies, the compulsion at two taking the form of withholding rations, and at the others of withholding annuity payments. As soon as a sufficient number of school buildings are erected in the various agencies for the Sioux, the system can be enforced through that entire tribe under the terms of their treaty.

Buildings.—The embarrassment under which the office has labored for several years—insufficient school buildings—is becoming chronic. If reports gave the number of boarding pupils for which existing buildings of suitable accommodation, instead of the number which such buildings are compelled to accommodate, a much smaller showing would be made. Inspectors condemn the crowded, stifling dormitories which they find, and agents, on the other hand, deplore the turning away from school of those who ask for admittance, and they decide to crowd the children temporarily, in the hope that the new building or addition for which

they have entreated will soon be allowed. Too often the year goes by without relief and the whole management, even the *morale* of the school suffers, sometimes seriously. Buildings erected to meet the needs of ten years ago must still be made to suffice, and others too dilapidated and worthless to be repaired must still shelter children who therein are expected to become accustomed to the decencies and comforts of civilization, and to acquire habits of thrift and enterprise. Since only \$25,000 was appropriated this last year for erection and repair of school-buildings, no extensive work has, of course, been done. The Shoshone, Menominee, Sisseton, and Siletz buildings, which were commenced in the previous year, have been completed and occupied; also the three new training school buildings at Lawrence, Chillico, and Genoa; and a building begun some years since at White Earth, Minn. The flourishing Albuquerque school has moved into new quarters after three years of waiting in rented buildings, supplemented by temporary make shift additions, put up one after the other as the pupils crowded in. This building was intended for 158 pupils, and the superintendent of the school is asking for the immediate erection of another building to house the 50 additional pupils who will ask for admittance this fall, and the 100 others who can easily be obtained. The \$40,000 appropriated this year for buildings will be needed for the Crow, Devil's Lake, Wichita, Quinaielt, and Fort Peck buildings, and repairs and additions at other points, and Albuquerque must wait another year, as must also nine other places where there are either no buildings at all or else buildings which need immediate enlargement.

There is no obstacle to progress in Indian education with which this office has had to contend so great as the want of money to furnish suitable and even decent school buildings. As stated above, if all the Indian day and boarding school buildings belonging to Government or other parties had been filled, only one fourth of the Indian school population would have been provided for. The suffering at Fort Peck and Blackfeet Agencies might have been made a golden educational opportunity for those tribes. Hungry children would need little urging to become inmates of boarding schools with well-spread tables. There has been money on hand to buy food for pupils, but none to put up shelters for them, and ignorance and wretchedness must continue unmodified and unrelieved.

To add to its other embarrassments, Congress has still further restricted the office by providing that during this year no Indian school building shall cost, including furnishing, over \$10,000. The Chillico buildings, for 150 pupils, cost, exclusive of furnishing, and in a location where materials are easily accessible, over \$20,000, or over \$125 per pupil. A smaller building would somewhat increase the rate per pupil. Three evils are therefore left open to choice: (1) To limit the number of pupils to less than 75; (2) to put up a shabby structure, uncomfortable and inconvenient, and which will require extensive repairing and remodeling in the near future, and yet will never be what it should be; or (3) to erect one small building one year and attach another to it during the succeeding season at some extra cost for changes thereby necessitated. Either method pursued in private business would be considered inexcusably shiftless.

From the Indian Territory.

"I am in school once more. I never thought that I loved Carlisle Barracks so much until I left. O, how glad I would be if I could be with you this or any other evening. I wish I could get a situation in one of the Indian schools."

The Up-Thrust of Civilization.

In the *San Francisco Bulletin* of a recent date, there was a very interesting article, entitled "The Up-thrust of Civilization," giving an account of the founding of the early Missions in California, and the efforts of the Franciscan Fathers to civilize the Indians.

We take some extracts from the article which go to prove that no efforts to civilize the Indian can permanently benefit him, unless tribal relations are annihilated and he is allowed "to take on the investment of citizenship and become a land-holder."

"The Mission stations were chosen with good judgment. They were the choice spots of the country. The land was fertile. Water abounded. The climate was good. There was a large native population, for the most part docile and ready to be instructed. Very few of the Indians along the coast of the Californias were of a warlike character. When the first missionaries came among them they had little difficulty in gathering these simple natives about them.

The Indians had no property in land. They could roam over vast areas. When drought prevailed, they could find fish in the rivers and bays, and clams and other shell-fish along the coast, and wild fruits in the thickets. If they wanted meat, there was wild game enough to satisfy their desires.

The independence of Mexico did not for a time work any radical changes in the condition of these Missions. The final Secularization of the Missions covered the whole extent of Mexico.

Vast properties were held by the Church.

The latter had not been in favor of Mexican independence. The extent to which property had been acquired by the Church became an alarming fact to the patriots and statesmen who had struggled for Mexican independence. The Church was the great property-holder of Mexico. The act of Secularization reduced the area of land belonging to the Church.

It fell back into the national domain.

It is a notable fact that of the many thousands of Indians attached to the Missions, few of them ever acquired any land. They had little idea of its value.

They lived in a tribal or semi-tribal relation, and although they had been somewhat instructed in the cultivation of cereals and the raising of cattle, very few of them took voluntarily to these industries.

Then came the introduction of another civilization, with the advent of a population from the United States. The gold-seekers poured into the land. They cared nothing for tradition and little for Missions. When the gold fever had subsided in part these adventurers sought land.

They pounced upon the rich acres which had been secularized from the Missions. The Indians were thrust back into corners. They lived in rancherias, which meant no more than that a number of Indian families lived in huts on the corners of farms and became tenants at sufferance.

The gold-seekers and the land-seekers were hungry for wealth. All the land lay before them. They acquired it honestly in some cases and dishonestly in others. But the main purpose was to get it by hook or by crook.

When two civilizations meet, so radically different, they do not hold on their way on equal terms. One will go down before the other.

The Indian population attached to the Missions disappeared. One hardly at this date can perceive how it melted away so silently leaving nothing behind.

The Indian did not take on the investment of citizenship, he did not become a land-holder;

he was baptized and instructed in religious matters, but the up-thrust of his civilization was not strong enough to make him an enterprising, property-loving citizen.

The Missions exist to-day in a condition, for the most part, of decadence. In some instances little is left to mark these chosen sites.

On the Atlantic side of the continent efforts were early made to civilize the Indians. The first Bible ever printed in North America was Eliot's Indian Bible. He reduced the Algonquin dialect, then spoken by a very large number of Indians, to a written language.

The English scholar and divine did not think it beneath his profession to live for many months in Indian huts, sharing their simple fare, picking up words one by one, until he had obtained their full vocabulary. Then he preached to them in their own language and completed his Indian Bible.

Father Junipero Serra on the western side of the continent, and the Apostle Eliot on the Atlantic side, were as noble specimens of religious consecration to the work of redeeming humanity as had been seen since the days of the primitive Apostles. A great company of Indians were gathered into the Puritan churches.

Indian wars and diseases finally decimated them.

The up-thrust of their civilization never put them on an equality with the whites, except in isolated instances. The Indian gradually disappeared.

For the most part he has not become a land-holder, nor a citizen. The powerful and war-like tribes which at times threatened to extinguish white communities became a mere shadow. Remnants of tribes were here and there preserved. These are still found in some of the older states.

The newest experiments in Indian civilization are such as are now being made under the patronage of the Government, through the establishment of schools at such places as Carlisle and Hampton, where the brightest Indian boys and girls are not only taught the elements of an English education, but are instructed in various handicrafts and arts. It is too early now to estimate all the results.

What is most worthy of note is that for two centuries or more, the up-thrust of civilization in all the experiments made with Indians, or the native races, has not been strong enough to save them. Just now there appears to be an arrest of a declining native population. But the story of more than two centuries is one of decadence on the one hand, and of noble effort by consecrated men on the other to lift up races and save them."

Don't Wait for the Others.

INDIAN TRAINING SCHOOL, CARLISLE, PA.

YELLOW CALF, DEAR BROTHER;—The last letter you wrote me made me feel happy, stick to your new way. Go ahead. Don't wait for the others who want to live Indian lives. You are man enough to take care of yourself. You must not think any other way. Go to farming, that is a good way and it will keep you ahead.

The Indians will not keep themselves. They have body, arms and legs to think and some of them are not willing to send their children away, the reason is because they do not know better. If I was there I would gladly send all the children I got for such a chance as this. You say "come home" I cannot go now. Bless our mother and stay by her. Your brother.

The Big Head.

"I hope I will not think I am a smart boy. I know that I did not learn everything yet. I know it is a very bad thing for some of our Indian boys to get the big head. It is good to get a big head full of wisdom and good sense, but we must not think we are smart. Let us get a good education first." INDIAN FARM BOY.

The Morning Star.

OR

EADLE KEATAH TOH.

Published Monthly in the Interest of Indian Education and Civilization.

—NOT EDITED, BUT—

PRINTED BY INDIAN BOYS.

SAMUEL TOWNSEND, Pawnee,
RICHARD DAVIS, Cheyenne,
HENRY NORTH, Arapahoe.

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OCTOBER AND NOVEMBER, 1884.

THE MORNING STAR Doubled in Size.

We have been urged from time to time, in the last three years, to enlarge our paper and make it more general in its character. Hitherto, we have lacked the requisite confidence, but these encouragements indicate that we ought to override our own fears and at least attempt to make the MORNING STAR shine brighter and its light reach farther. We, therefore, have concluded to double the size of our paper, and shall endeavor to give more Indian information, and especially to put forward the Indian school work.

During the session of Congress we shall closely watch the *Record* of proceedings and endeavor to give a synopsis of all that may occur of special interest on Indian matters.

We solicit information and opinions from agents and all engaged in schools and other work for the uplifting of the Indians.

In order that we may not suffer too much loss from this added expense we must increase our subscription price to fifty cents a year, but it will be continued without extra charge to present subscribers until the end of the time for which they have already paid.

EDUCATING INDIANS.

What we do and What we DON'T do.

Commissioner Price in his annual report, which we print in this number, states that there are 11,994 Indian children in the different day and boarding schools. There are 40,000 Indian children of school age, exclusive of the five so called civilized tribes. The case then stands thus:

Indian children in school.....	11,994
Indian Children OUT of School	28,006

Such proportions in and out of school would unhinge the civilization of Boston, and set it drifting back to savagery. Several thousands of the children reported as in school are in for such short periods, (on account of the weakness of day and boarding school systems on reservations,) that the impress of civilized training scarcely disturbs the flow of their ignorance and unprofitable life.

We believe that Indian tribal schools, mission schools, Government agency and other schools, are the main influences in forming and perpetuating the preferences and prejudices which continue the narrow minds of the Indians in their satisfaction and pride in Choctaw Nation, Chickasaw Nation, Onondaga Nation, etc., etc. These schools if rightly managed may become the principal factors in implanting loyalty to the American Nation, without which the Indian problem is irrepressible.

THE STATUS OF THE INDIAN.

The Supreme Court of the United States has just rendered a decision declaring Indians ineligible to citizenship under the Fourteenth and Fifteenth Amendments. Two of the judges dissented, but the opinion of the remainder was practically unanimous, and there is little room for serious doubt as to the accordance of their view with a natural and unstrained interpretation of the constitutional amendments. But decisions of this kind ought to convince the American people that the time has come to determine the status of the Indian rationally and justly. At present he occupies a position full of anomalies. The fiction that he is an independent or semi-independent power, with whom the United States may make treaties, has long ceased to be tenable in practice, and was always absurd. The patent fact is that this country belongs to the American people, and that there is neither sense nor utility in making believe that parts of it appertain to aboriginal tribes, who are unable longer to follow their old ways of living, and who, because if they try to do so they cannot escape collisions with our citizens, must ultimately be subjugated by force, and held in a state of virtual captivity alike degrading to them and inconvenient to us. The only way to settle the question intelligently is to sweep away all the rubbish of separate sovereignty, treaty-making power and the rest, and declare the Indian an American citizen without more ado.

The result of that measure would be to solve a problem which has hitherto puzzled everybody. There is no civilizing agency half as powerful as the imposition of responsibilities. The Indian made citizen would instantly find himself strongly braced as to his progressive tendencies, and as strongly restricted as to his savage tendencies. The shield of American law would be thrown over him, and the sword of American justice would oppose his barbarism. Given the same opportunities as the rest of us, he would then have to stand or fall by his own merits. All his capacity would be brought out; his life would be furnished with a constant stimulus. He would no longer be treated like a spoiled child or an outcast. He would no longer be the prey of rogues. Of course it would be proper either to make due land reservations for him, but not in commonality, or to capitalize the value of the lands surrendered by him, and thus form a fund from which he might be assisted at the outset of his new life. But there is no other way by which the Indian can be given a fair opportunity to establish himself under the conditions which American civilization have imposed upon the land, nor is there any other which is really as just to him. The present muddled method of dealing with him can only result in his ruin and extinction, and a Christian nation cannot be supposed to contemplate such a conclusion with satisfaction or even composure. The ballot has already civilized swarms of foreigners who at their first coming were as little familiar with republican institutions as the Indians are. There is no reason why it should not make good citizens out of the nomads.—*N. Y. Tribune.*

"The Common Schools are the Stomachs of the Country in which all people that come to us are assimilated within a generation. When a lion eats an ox, the lion does not become an ox but the ox becomes lion. So the emigrants of all races and nations become Americans, and it is a disgrace to our institutions and a shame to our policy to abuse them or drive them away."

HENRY WARD BEECHER.

Haskell Institute, Lawrence.

Extract from letter received from Dr. Jas. Marvin, superintendent of above Institution:—

"We now have 168 on roll, others are expected soon. With all diligence, I have pushed at the putting in of heating appliances. The radiators were in last month, ground was broken for boiler and coal house yesterday. The risks of cold weather are fearful to think about. I have done my best to have this otherwise. To push this heating business, I must stay here; to secure pupils, I should be in the Territory. I find very little trouble in managing the Indian students. You understand all about them, I will only add that they are far better, more tractable and trusty than I had expected."

Albuquerque School.

By note from Prof. R. W. D. Bryan, the efficient and energetic superintendent of the Indian Industrial School at Albuquerque, New Mexico, we are informed that on the 16th of October, one hundred and forty two pupils were in attendance, and that others would come in as soon as the Indians harvested their crops which would increase the number to over two hundred. We recently visited this school and found the new buildings well planned for school purposes, and having scope for the accommodation of one hundred students; and the fact that the superintendent is compelled to crowd two hundred into the space allowed one hundred is anything but creditable to the United States Government.

In fact, Superintendent Bryan would have no difficulty in securing five hundred pupils and he should be provided with every facility for the accommodation of that number.

The new buildings are destitute of many of the most essential conveniences for such a school, and we are informed by a public appeal which Prof. Bryan makes, that he is dependent upon the charitable aid of the friends of the Indians to supply these necessities. We hope that such aid will not be wanting. Prof. Bryan could at once make good use of \$10,000, and he ought to have it.

The buildings and facilities with which he has been carrying on his work for several years past have been a standing disgrace to the Government, and the discredit is not by any means removed by the new buildings so nakedly provided, in which the school begins its work this fall.

No state in the Union would dare to be guilty of such parsimony towards its pauper element as the United States shows towards its Indian wards.

We are informed that Dr. H. J. Minthorn, formerly Agency physician at Ponca Agency, and for the past few years Superintendent of the Forest Grove, Oregon, Indian Industrial School, has recently succeeded A. J. Hadley as Superintendent of the new Chillico Indian School, which is situated in the Indian Territory, five miles from Arkansas City, Kansas.

Hampton Institute, Va., now has 135 Indian students.

Encouragement comes from Indian Agents and those who labor among the Indians for the promotion of their good, to push ahead.

An Agent who is in charge of one of the largest and least progressive tribes of Indians in the country urges us by all means to keep the boys and girls, and especially the girls as long as possible.

"They should not be returned until they are mature in years and sufficiently imbued with civilized knowledge and English education to enable them to stand out against the pull-down influences abounding on the reservation."

Better for Them and for us.

Put the Indians under the same laws that govern the whites. Make them build their roads and bridges. Let officers appointed for the purpose see that they pay their honest debts and receive their dues. Let them sue and be sued. Create the impression that vice and crime will be punished, by a few notable examples of justice. Enforce the strongest laws on the statute books, against selling liquor to the Indians. The Indians rarely are thieves, because they are amenable to our laws against stealing. Put them under our other laws, which we as a superior race owe them, and which they have not been able to make for themselves, and it will be a good beginning. *The present condition results largely from the imperfect tribal relations.* The Indians of America hold, as they have held for hundreds of years, the anomalous position of separate nations within a nation. They are under our general government, yet they govern themselves almost entirely, in as far as they are governed. Fraud, violence, and murder have stained our legal relations to the red man. The present system has proved a sad failure. Why not try another? If they were advanced step by step toward and into full citizenship, it would be in every way better for them and for us. Hold them responsible to law and government as we hold the whites and negroes and they will ultimately stand by their side in citizenship and civilization.—*Rev. Mr. Kneeland.*

Agent Miles Vindicated.

The complete vindication of Agent John D. Miles as reported in the *Leavenworth Times* cannot be a matter of surprise to those who know the integrity and fidelity with which he guards every interest committed to his care.

We expected no other than a triumphant issue out of these difficulties, but greatly deplore that one so honorable should have been compelled to suffer the indignity, humiliation and expense of a trial for the abuse of a trust which it had ever been his vigilant care to guard.

"REUBENS is a Christian Indian, a full-blood Nez Perce chief. He is a magnificent specimen of physical manhood, and speaks and writes the English language well. After assisting in the capture of Joseph, he followed the others to the Anderson Hills of Indian Territory, where he taught and preached to them two years and then returned to Idaho, taking back with him thirty Indian widows and orphans, at a personal expense to himself of \$1,600.

"In the presence of such Christian manhood and heroism, under a red skin, it is high time that the black flag bearing the flaunting lie, 'No good Indian but a dead Indian,' should be trailed in the dust."—*Rev. S. B. FLEMING, present minister at Arkansas City.*

"THE only way to make an end of the Indian difficulty is to treat the Indians as individuals, not as a nation—to put each red man equally on the same plane as the white and the black man; to give him the same right and chance to learn, to work, and to worship God, and then let him alone to stand or fall according to the stuff that is in him.

"The first step is to educate the coming generation of Indians. The children are waiting to be taught; they learn eagerly; their parents, however savage, are eager that their children shall have this chance. Carlisle and Hampton schools are full of the sons and daughters of Navajo, Cheyenne, and Apache chiefs."—*N. Y. Tribune.*

ANY management, be it school or farm, which treats the Indian as a man, as he deserves to be treated, will, in time, and that a short time, find him a man, every inch of him.

REV. ISAAC N. CUNDALL.
Worcester Indian Academy, Vinita, I. T.

Chilcats of Alaska.

The Chilcat Indians form a special tribe among the Tlingit nation, living between the south point of the Prince of Wales Island and Yakutat Bay. From the earliest time, commercial intercourse has existed between these Indians of the coast and the Gunanahs, a tribe of the Tinnah nation, residing in the interior. The latter offered furs and leather, the former, articles obtained from the whites and a peculiar kind of whisky distilled from fermented syrup. When the Hudson Bay Company extended their trading posts from the Mackenzie to the Yukon, the lucrative trade of the Chilcat Indians was greatly diminished. Notwithstanding their close proximity to the Russians, the Chilcat Indians have thus far been little influenced by foreign culture; the advance of American traders and gold miners, will soon produce a marked change.—*Presbyterian Home Missionary.*

The Chilcat Indian does not retreat before the white man; on the contrary he cultivates his acquaintance and invites him into his district. Whenever the Trading Company of the Northwest erects establishments, the Indian finds lucrative employment; it is only to be regretted that his acknowledged usefulness is diminished by his natural leaning to "strikes," a fact which has more than once led to the failure of important enterprises.

The Chilcat women, unlike the squaws of the plains, have an equal voice with the men in all the affairs of church and state and it is quite the rule for the women to be the bankers, distributors, but not the performers of manual labor, and the privileged ones who execute chastisement.

"INDIANS are human beings just like ourselves, barring 2,000 years of cultivation and improvement which we call civilization.

"It angers me when I hear persons say that this or that man understands 'Indian nature.' There is no such thing as 'Indian nature.' It is human nature with them as with us. There are among them good, bad, and indifferent, just as with our own people. But from so long an experience among them I should be most unhappy to have to endorse the very high and respected authority which tell us that 'the only good Indian is the dead Indian.'"—*GEN. BEALE, of California (in Evening Post.)*

Accounts published by the Government of Canada state that there are at present 100,000 Indians still living within the Dominion. Quebec contains 11,000; Ontario, 17,000; British Columbia, 35,000; and Manitoba and the Great Northwest, 37,000. There are living on reserved land, 81,633 Indians peacefully, cultivating 67,500 acres of land, and owning a stock of 14,955 horses, 5,768 cows, 1,552 oxen, 2,000 sheep, 6,813 pigs and other animals.—*The Canadian Presbyterian Record.*

THE Home for Indian girls, under the Presbyterian Board of Missions, was removed in September from Wrangel, Alaska, to Sitka, where a building was being constructed for occupancy. There is another home for Indian boys and girls at Wrangel, which is independent of the Board of Missions, and is under the control of Mrs. Young, a Presbyterian missionary at that place.

As we go to press we are in receipt of the Hampton Institutes's *Southern Workman*, which has been for fourteen years the champion of the cause of education for the colored race, and for six years past has included the Indian. It announces the intention to enlarge its Indian department. Surely the "water is troubled" to help the Indian.

Said a visitor, "Are you a member of a church?" "Not much, just a little," was the reply of a Cheyenne girl.

SCHOOL ITEMS.

John Cook, of the Rosebud Agency, is visiting his daughter Grace.

The carpenters are at work on the second story of our new dining-hall.

Almarine McKellop, Creek, after an absence of six months in the Indian Territory, returned to enter Lincoln University.

John Primeaux, Edgar Fire Thunder, Marcus Poko, Ernest Left Hand and Leila Jones left for their respective homes October 21st.

During the month of October the school enjoyed the ministrations at our Sabbath afternoon services of the Rev. Dr. Norcross and the Rev. Mr. Freas, of Carlisle.

After the Present Issue the Subscription Price of The MORNING STAR will be Fifty Cents a year.

Among the distinguished visitors of the month were Col. Bachelder, Gen. Gregg, Gen. and Mrs. McIntosh, Captains Heyl and Ward; and Dr. Geo. Duffield and brother, of Detroit.

A teacher asked one of the girls how she enjoyed the concert.

The reply was, "Very well, but one lady sing just like a man. Oh! My! Way up high, pretty near up to screech."

The future good of our trees demanded some amputation of limbs; this, with the loss of their autumn dress, has been the subject of regret to all but one boy, who sees relief from over much sweeping of leaves.

Carlisle school is indebted to Major Henry E. Alvord, Superintendent of the Houghton Farm, Orange county, New York, for a six-week's old registered Jersey bull, whose ancestry has a most wonderful record for quantity and quality of milk.

Send us 50 cents for the STAR one year.

Fifty-seven boys and girls came to Carlisle recently from the village of Laguna, New Mexico. We are informed that thirty-two more from that village have been sent to the Albuquerque school. This strong school sentiment cannot but place Laguna far in advance of the other Pueblos in a few years.

A party of twenty-five Philadelphians, including in its number, Mr. and Mrs. Wistar Morris, Susan Longstreth, Mr. and Miss Vaux, Mr. and Mrs. Josiah Morris, and Mr. Nicholson visited the school on November fifth. The shops, schools, farm and other points of interest were seen, and in the evening declamatory exercises were held in the chapel.

The Cumberland County Fair furnished the children with items for their home letters; among others, these:

"I saw men with good caps singing with horns."

"One man put candy in my mouth two times."

"J. D. gave me two handfuls of peanuts and said 'you are my friend' I said, 'thank you.'"

"I saw few horses on big round road and many ladies, he got there first they say hurrah! hurrah! wagons have two wheels that men ride on."

MISSING.

The following numbers of the EADLE KEATAH TOH and MORNING STAR are needed to make several complete files required for public use, viz.:

Vol. I, Numbers 1, 2, 5, 8, 9 11.
Vol. II, " 9, 11, 12.
Vol. III, " 2, 3, 6, 7, 8.
Vol. IV, Number 5.

Any subscriber having these numbers to spare will aid us materially by sending them to
MORNING STAR, Carlisle, Pa.

FOR THE MORNING STAR.

CHIEF JOSEPH'S BAND IN EXILE

His fancy sees beyond the prairies stretching wide,

A peaceful people in a far-off land,
Until, with grasping touch, the white man's hand

Is laid on their fair country, and 'tis cried,
"An Indian has no rights!" His sad heart burns
Remembering all their wrongs and bitter woe,
That great injustice which—He turns;
Who murmured the loved name of "Idaho?"
At this, the prairies fade. Before his eyes
The far heights of his native mountains rise.

He gazes in Chikaskia's depths; with him we see

The curse of war, homes broken, families fled,
Fierce battles, women mourning for their dead,
And then the end,—the white man's broken promise. "What are we?"

An honored people whom no power can crush,
That we should keep faith with a savage foe,
A weak and conquered band of Indians?"—
Hush!

He hears the magic name of "Idaho."
These muddy waters are no more. And pure,
Clear streams
Of his lost home, make music in his longing dreams.

And still his heart broods on their exiled fate
As in his tent the moon-light falls upon his bed.

But we are white men, a great race; and they are red,

Not human, with no hearts to love or hate;
Their savage natures feel no longing higher
Than just to eat or sleep. How can they know
The love for home and country? Yet the same desire

Cries out in each sad heart, "My Idaho!
And shall we not behold, on some fair morn,
The home for which we fought, where we were born?"

FANNIE SKINNER.

Otoe Agency, 1884.

PROGRESSIVE PUEBLOS.**A Tribe of Indians That Take Kindly to White Men's Mode of Life.**

There are nineteen Pueblo Indian villages under Major Sanchez's jurisdiction, and he and Interpreter L. G. Read are now at home for a brief rest after taking the census of about half of them. For two weeks these representatives of Uncle Sam have not slept under a roof, but have travelled from village to village with a camping outfit, working from 5 a. m. to 11 p. m., and Mr. Read has himself written out the name, age and sex of 6069 souls. From him the *Review* scribe to-day learned some very readable information concerning the Pueblo Indians.

The Acomas and other Pueblos are yet busy with their harvest, all their time and mind being turned on this particular occupation just now. They find some time, nevertheless, to protest, in the most emphatic manner, against the outrage that Solomon Bibo tried to execute on them, and say "not a hoof nor horn shall we allow to be put on our land by Bibo or anybody else under any circumstances, if it costs us our lives"—and, truly, not a horn nor a hoof has been put there so far, as they are all (1,309 head of cattle) on the Bibo ranch; a good many are wandering over the neighboring range and giving no little trouble to the immediate settlements, an offense which the latter seem to resent readily, for they will forthwith round up the intruding cattle, turn them over to the nearest justice and claim damages, which they invariably want paid before the sun sets:

Major Sanchez, by the by, has obtained five wagons from the department for these Indians, which they will use with the double end of moving from their cliff houses to the valley below, and, on the other hand, to haul their wood grain, wool, etc. They will also be furnished with a set of harness for each wagon. The Indians are progressing gradually. All the other Pueblos along the Rio Grande, south of here,

have gathered an immense harvest, and are perfectly contented.

The Laguna Indians are a very thriving tribe, and not a little is due to the ever indefatigable energy of the Marmon Brothers and Captain Pradt. They are scrupulously clean and hospitable, a thing you can realize the moment you enter their houses, which are well ventilated, and contain all the modern style of furniture—spring-beds, carpets, bureaus, etc.; neither are they behind in the case of agricultural implements, which they master to perfection. The Marmon Brothers are now introducing some agricultural machinery, in which the Indians undoubtedly will soon follow suit. This is the case particularly at Pahuate. The seat of their local Government is at the pueblo of Laguna proper—the place to which you are led through a trail that has been worn in some places from four to eight inches deep into the bare sandstone by the steady moccasin treading of these Indians for centuries past. It is at this place that you are tendered the most desirable hospitality by the Marmon Brothers and Capt. Pradt—names which are synonymous of kindness, affability and honesty throughout the country. Verily, these Indians have before them, in the immediate future, the most flattering prospects of wealth and happiness, and they seem to appreciate it, as they leave no stone unturned to improve their condition by every available means.

The Zuni Indians are gathering a most copious harvest of wheat, corn, beans, melons, watermelons, etc. There you can see an unbroken line of wagons, of which they have about 150 donkeys, horses, etc., laden with the hundredfold product of labor, coming from every direction toward the mother—i. e., Zuni. The Indians are scattered about the country, some at Nutria, others at Pescado, and others still at Ojo Celiente.—*Santa Fe Review*.

The Key of our Wrongs to Indians.

We take the following extracts from a paper written for the annual meeting of the Woman's National Indian Association, by G. W. Owen:

"This idea of considering the Indian as something to be treated and looked upon from a *different* standpoint from all other races, nationalities, or classes among us is the key of our wrongs to Indians, and has locked them fast within the prison of oppressive laws thus far.

So long as it is attempted to keep in force some special, peculiar and exclusive policy of laws for Indians only, so long will they continue the helpless victims of greed and injustice, striking back cruel blows in hopeless revenge while strength remains, and surely sinking into degradation and ruin when their strength is gone.

It is a mistake to suppose that everything must be done *for* the Indians! Rather take from him the *hindrances* with which our present "policy" binds him, and he can advance at once in civilization and industry.

Because some blue-eyed people are vagabonds, paupers and criminals, should there be a Blue-eyed Reservation, with a Bureau and a code of laws for the Blue-eyed; and all their property to be held "in trust" by a despotic official who was not Blue-eyed?

It is true that many things among Indians are shocking,—as ignorance, filth and crime. But are all other races free from ignorance, filth and crime? Nothing of these can be found in any reservation in the United States which will equal in vileness the sinks which abound in the hearts of our great cities. The worst horrors of their barbarity do not go beyond the crimes continually reported in our daily press.

In order that any progress can be made by the Indian, he must be an *individual* before the law, not a class, a race, or a tribe."

Sentences from Letters Written to Parents.

"I shake hands with my heart and want a white shirt.

"This is good, fresh information for you, we have different vocations here I perform one, sew on boys clothes."

"If you have a piece of job be strong in the employment, don't be lubberly like those filthy Indians. Captian Pratt has fixed my bad habits."

"I am delighted to receive your letter but I am disconsolate to reply for sometimes my equanimity is in despair but I am steadfast with my whole heart."

"Sometime ago I was in the region in the east part of the State. I failed there and came back to school two days then I disappeared again and stayed with a man who lived in a very humble way in the woods."

"I hope you will not want us to come home for three or four years yet. We have more determination to get an education this year than last."

"Do not think of me at all but just go ahead with yourself and I will take care of myself."

Boo-hoo! Boo-hoo! I want to go Home!

"DEAR FATHER:—I want to go home this winter because it is no use me to stay here any longer. The reason I want to come home is this! I like to use tobacco, but Capt. Pratt has made a rule over us that we shall not use any tobacco. Can I come this fall?" Boo-hoo! Boo-hoo-hoo!

Tobacco Held me Down.

DEAR FATHER:—I am well. I never had such good health as I have had here, so I will tell you of my gaining. When I was at home I only weigh 132 pounds but I weigh 150 pounds now. Dear father, one thing I have found out for my good it is this, because I stopped smoking. Oh how the tobacco held me down, when I was home, it seems to me that the tobacco was my master, but I am the master of the tobacco now. Dear father I just tell you this because I know it was not good for me and I would like it if you could stop too.

Send them all to School.

"I would like to have my brothers go to school because there is nothing good in this world only the education. I have seven brothers and one sister and here I am only one learning about the good ways. * * * Please tell mother I want to have my sister go to school when she gets to be seven years old."

Are the Indian Children at Carlisle Forced to Come East?

The following note taken from a letter of one of our pupils who has been with us five years, answers the above question, and states the conditions under which nearly all our pupils are taken from their homes:

"One Comanche chief came round for children, so when he got to where my father is he say to my father:

"Are you like to let your boy go out East?"

So my father looked at me and said:

"Well, would you like to go out east and learn?" And after while he said, "just you please about it."

So I thought the best for me to go. And after I got to Carlisle I thought I will never go back to west again, but now this time I like to go back west to see my mother, and brothers and sisters, too."

Instead of going home, however, the writer of the above has made up his mind to stay east longer, until he becomes a better farmer and learns to speak better English. He is a sensible boy, and we hope he will not want to go back to stay until he becomes a full grown man.

A LETTER FROM GENERAL CROOK TO MR. HERBERT WELSH.

MY DEAR MR. WELSH.—The best answer to the questions contained in your communication of the 23d ult., would be found in a recital of the facts which careful and impartial investigation could not fail to develop in regard to the Chiricahua and other Apaches. Until such an investigation, deep, systematic, and perfectly unbiassed, can be made by yourself or some other member of your association, I ask that some consideration be given to the few remarks I wish to make in their behalf.

It is not to be denied that the Apache is the fiercest and most formidable of all our Indians when upon the war-path. Opinions may differ as to the place in the scale of intelligence the Apache should occupy, but there is no diversity of sentiment—at least not among army officers—as to the skill and cunning with which this Indian conducts all warlike operations. Speaking for myself, after a somewhat extended experience of over thirty-two years' duration with the various Indian tribes from British America to Mexico, from the Missouri river to the Pacific Ocean, I do not hesitate to put the Apache at the very head for natural intelligence and discernment. He knows his rights, and is not afraid to maintain them. Were he a Greek or a Roman, we should read with pride and enthusiasm of his determination to die rather than suffer wrong; but looking at him as a native of our own soil, and as the feeble barrier which stands between ourselves and the silver mines or coal measures supposed to exist on his reservation, it is not always possible to do justice to his virtues, or to consider his faults as identical with those of which we ourselves should be guilty under similar provocation.

We have now on the White Mountain, commonly known as the San Carlos Reservation, a body of Apaches and affiliated tribes numbering almost exactly 5000 souls. Of these the Chiricahua Apaches number 512, of whom 129 are warriors and half-grown boys. I shall limit my remarks to this band, because it is the one which I followed into the Sierre Madre, in Mexico, just a year ago; and being the very last body of American Indians to come in from the war-path, the improvement effected in the past few months in the condition of its members will be the most satisfactory evidence upon which to base the hope we may entertain for the future of any of the aborigines. With the exception of infant children and a very few broken-down old men and women, every one of these Apaches of both sexes is now hard at work trying to make a crop.

I am happy to say that all the reports received from the military officers in charge of them are of the most encouraging character. Unless some totally unexpected bad weather prevents, they will raise a great quantity of cereals and vegetables, and will, besides, be in a condition to sell for cash to the Quartermaster's department a great share of the barley, corn, hay, and fuel consumed by the troops in the posts nearest them. I expect that this year all or nearly all the articles named required by the garrisons of San Carlos and Fort Apache will be supplied by the Apaches. In having this done, two objects are gained—the Apache is kept from idleness, and is made a producer. No sermon that was ever preached on the dignity of labor could imprint upon the savage mind the impression received when he sees that *work* means *money*, and that the exact measure of his industry is to be found in his pocket-book.

He recognizes at once that our regulative-system is well adapted for the preservation of property, or the preservation of order, which is almost the same thing, consequently he accepts and imitates with scrupulous fidelity the

simpler forms of our judicial proceedings in dealing with offenders in his own tribe. An enlightened self-interest begins to dawn, and to teach him that intemperance and industry can not exist in the same camp. He promptly accedes to the suggestions that the manufacture of his favorite liquor, "tizwin," be stopped, and that the corn once used for this purpose be sold for money or ground into meal. Then he begins to see how great is the money value of his squaw's labor, and no difficulty is experienced in doing away with the ferocious custom of slashing off a poor wife's nose every time that a drunken maniac imagines he has some cause for jealousy. This is not a fancy sketch, but an accurate recital of what was done for all the Apaches in 1873, '74, and '75, and what is now going on among the Chiricahua band. I am not going beyond the limits of an exact narrative when I express the opinion that had the Apaches been permitted to continue in the path of civilization and progress in which I placed them in the years mentioned, many of them would by this time have been fairly well qualified for the elective franchise; or in any event, instead of being dependent upon the government for support, they would have been contributing appreciably to the general prosperity.

Upon being re-assigned to command the Department of Arizona, I found that all that had been accomplished with so much patient labor had been destroyed, and almost all trace of it had been obliterated. From the simple, pathetic story of the Apaches I gathered that they had been systematically and outrageously plundered by a gang of sharks thinly disguised as Indian agents and others. The Indians had about lost all confidence in our government, and were on the brink of an outbreak, which would have cost us heavily in the losses we should have had to suffer, and still more heavily in the taxes we should have had to pay for its suppression. In this exigency there was only one thing to be done. I personally visited the various bands, including those already on the war-path, and assured them that the people of the United States were not in sympathy with the rascals of whom they complained, but were sincerely desirous of doing full justice to the Indians, and I asked them, if they had any confidence left in me, and if they believed that I would act toward them just exactly as if they were white men, to remain at peace until an adjustment of their wrongs could be effected.

With the Chiricahua, progress, as might be expected, is rapid, because, being brought in 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. One more word upon this subject. In dealing with the Apache, gentleness, patience, intelligence, truth, and honesty are essentials. But he should be led to perceive that gentleness is not inspired by fear, and that we possess the power to compel obedience to the new regulations which are presented to his self-interest. There are always to be found in every community turbulent or unruly spirits who resist innovation, and are prone to antagonize restraint or discipline of any kind. For such persons imprisonment or other punishment must be provided, but always in such a manner that the sense of the tribe will admit that the punishment is fully deserved.

It was for years a matter of reflection to me how best to attain the end desired. With some

misgivings, I adopted the plan of arraigning before native juries offenders charged with misdemeanors and petty crimes against members of their own tribe. These juries were primarily instructed by army officers with elementary principles of law and legal procedure. They showed themselves apt scholars, and fully impressed with the importance of the trust confided in them, their investigations have in every case been thorough, the punishment awarded adequate and prompt, and the results beneficial beyond my anticipations. It has never been so much as hinted that one of the Apache jurymen has had a bribe or gratuity of any kind, in which respect they are still behind their more civilized brethren; but with time all the improvements of nineteenth-century jurisprudence can be introduced.

Having given you this brief account of their present condition, I will help you to form some conclusion as to the future of the Apaches. During my recent trip to the San Carlos I had conference with all the bands. The requests they had to make were that they should be provided more fully with farming implements; that they should be allowed to buy breeding cows from the ranch-men living near the reservation; that their children should be educated; that they should have stores in which they would not have to pay the extortionate prices now demanded for calico, sugar, and every other purchase; that they should have a grist-mill erected for turning their grain into meal, and they should pay the cost in tolls to be levied on their grist. When the Great Father does that, said an old chief, he need not give us any more rations, because we can raise everything ourselves. And lastly, they pleaded for the return from captivity, in which they are now held in Chihuahua, of the children taken from them by the Mexican forces. The Apaches made a very strong argument, where, indeed, no argument was needed, to show that both the government and themselves would be gainers by a system which gave the producer the greatest possible amount of money for his products in his own fields and at his own door. "It is not good," said one, "that we should sell our grain for two and three cents a pound, and then turn round and pay nine cents for flour. Put up for us a little mill to be run by water, and we can save more money. Once I was always glad to go on the war-path and steal stock; now, when I hear the silver dollars jingling in my pocket, I am contented and happy." There are several responsible white men who are willing to put up such a mill, and grind the Apache wheat for tolls, which, in my judgment, is the best arrangement that could be made.

Regarding the restitution of the captive children, it must be plain to any comprehension that the Apaches will always have a cause of grievance against the Mexicans so long as those members of their tribe are retained, and their restitution would remove the last vestige of an excuse the most unruly of them would have for urging a resumption of hostilities. This statement has already become too long, perhaps, but I will add to it my firm belief that there is not in your own State of Pennsylvania a village of the same population more peaceable and law-abiding than the five thousand Apaches on the San Carlos Reservation.

Very respectfully,
GEORGE CROOK,
Brigadier-General, U. S. Army.

The Arapahoe school adjourned for a few days for the children to attend medicine. To keep them in during a season of one of these medicine dances would be an impossibility. It excites the children so that they have to be allowed to go; otherwise they would quietly walk out regardless of permission.—*Cheyenne Transporter*.

Dr. Spinning's Talk About Habits.

After an interesting talk to our pupils last month, by Rev. Dr. Spinning of Cleveland, O., prizes were offered to classes eight and nine, consisting of one dollar each for the two best accounts of what was said, and fifty cents each for the four next best.

The participants were all numbered, and Rev. Dr. Brown, was appointed to select the best composition. There were so many creditable papers that he found this a difficult point to determine but finally decided that Henry Kendall, Pueblo, and Hattie Porcupine, Sioux, were entitled to the first prize; and Samuel Townsend, Pawnee, Cyrus Dickson, Pueblo, Ettie Webster, Omaha, and Julia Bent, Cheyenne, should receive the second. The following is

HENRY KENDALL'S ACCOUNT:

"He said when he was a boy he used to be as an Indian. He said he never forgot the Indian boys he used to see, the faces that he used to see when on buffalo hunts, the boys he used to foot race with and wrestle and the ones he used to go to school with, from which turned out some as smart and as good men as some white men are.

He said if a boy goes with bad companies he will soon become bad himself. He said he knew a boy who was at first intelligent, but soon got to going with bad company and became as bad as the boys he went with. Once he was near where an old man was working and the boy was so far gone that he got an iron bar and struck the old man and murdered him for his money. When the man was found dead a bad book was found at the place with the name of the boy and blood was found on his clothing. He was sent to jail to be hung. While he was there some one wrote to Dr. Spinning and asked him if he would not plead for the boy, saying that the boy was out of his senses when he committed the crime, but he said he knew the boy was in his senses because while in jail he confessed that he had killed the man for his money. You see this bad habit just ran away with him and so he was bound to do what the habit wanted him to do.

If you see or hear some of your friends say or do bad things do not go with them, because soon you be in the same bad habit.

He said he knew some men who when they were young got into the habit of drinking beer. After a while they got to drinking whisky and for whisky's sake sold everything they had for whisky, and they would say that they would do anything to get whisky. The bad habit got such a strong hold on them, that they could not break of it.

What could they make of themselves?

Nothing but poor, wretched and miserable creatures.

The habits are so strong that we cannot get away after we have been the servants of the habits. We must get into good habits and learn to get in the habit of doing good work and not hurry through, half done, to make people think that we are smarter than others.

If there would be a set of harness sent out some place, a part of the set was the work of a boy who worked steady and well. The other was the work of a boy who had hurried with work to have it done before the other was done with his. Then the people would see the harness that was well made and would say that the Indians of the Carlisle School could do some things. Then they would see the harness that was just hurried through and the people would think, there was no use in trying to teach the Indians. They would say they are not faithful and cannot do their work well. You see that would give them a bad opinion of the Indians. So do your work well.

If you get into the habit of doing your work half done, you can never be a good workman

and cannot take the place of a good faithful man.

Dr. Spinning told us of an old blacksmith whose work-shop was under ground in a cellar, where he worked steady, but well.

Once he was making a great chain. While he was working at the chain some men came to visit him. The men told him he worked too slow, and was taking too much time to make a link, but he said every link he made was well made and would do its duty.

Though he did not know for what purpose it was. He was working at the chain with all his might and was making every link strong.

Well, after many years of steady and hard work the chain was finished and was taken to a great ship, that had to cross the ocean, where an anchor was tied to, and ship was sent to sea with hundreds of passengers on board.

While at sea the storm came up and the ship was tossed about by the waves of the ocean.

When the ship was near the shore the sailors knew that there were rocks and dropped an anchor.

As the strong waves came the chain was broken as if it were a fine thread.

Then another and another anchor was dropped, but of no use they were.

At last the anchor that was tied by the chain the old blacksmith made, as the ship was going to be dashed to pieces the anchor got hold of a firm rock.

It held the ship, till the tempest was over and saved hundreds of lives by the good work of the old blacksmith."

From Letters to Parents.

"When I go home I do not expect to go back to Indian ways, for I know better than that now. Dear mother, I wish I could tell you how much I wish you to learn to be like white folks. It is very important to learn to be like white people."

"I think I make little progress this fall, I want to be perfect ourselves and facilitate every day. I try hard to conversation English language because this language make me to go in light. Can you send my sister this Indian institution good place to go to school."

"My great trade is farming. I have been working very hard to learn about farming. I think I can go ahead, take a farm at any time. I can do most anything that is done on a farm. It is not hard work for me after all. At first it was very hard for me but still I stick to it.

"I am always thinking about my home. Sometime I feel like to cry, but I just keep still and I hope you will not feel sorry for that for God is with me and you. He cares for every body. Before I go to bed I say my prayers, and before I get up, and pray for you that you may come out of darkness."

Indian Boys Commended for Their Fidelity, Cheerfulness and Obedience.

"I have had two Indian boys on my farm and they are returning to school to-day. I want to commend them for their fidelity and obedience. Although directly under the supervision of my farmer, I saw much of their work and was with them a great deal. They rendered cheerful obedience and did all their tasks as well as they knew how. My farmer's wife, (a very intelligent woman) often times spoke of their polite and gentlemanly behavior in the family. I write to encourage you in the great work you are doing and to praise the boys for their well doing."

PATRON.

Indians in White Families.

"I am very well satisfied with him. He is a very good boy, not quite as energetic as some but better than the average boy."

"He seems well and happy. As to his work, he is the best boy it was ever my lot to have anything to do with; and another great thing in his favor is his truthfulness. I do not think he would knowingly deceive me. He works harder, sometimes than he ought, but if I stop him and hold him back a little, almost before I know it he is up again."

"She is a very satisfactory girl and I think thou will find her very much improved. She has a remarkably lovely disposition and has been a most rapid and interested student of cooking. * * * We are very much attached to her and I think our affection is warmly returned."

Chief Left Hand, Cheyenne, Does Not Want his Boy to Come Home.

We print the following letter to show the growing sentiment in favor of education among the Indians, and as a compliment to one of our good Carlisle boys.

We notified Agent Dyer that Chief Left Hand's son was sick and the Doctor advised that he be sent home. The following letter in reply was written by Left Hand's son, Grant, who returned home from Carlisle in 1881, and has been clerk in the store of Mr. Connell, at the Agency ever since. The penmanship of the letter is excellent, and it is printed without correction.

Grant had a good start in the Arapahoe school at the Agency before coming to Carlisle. We have frequent messages of his faithful and efficient service:

DEAR CAPT. PRATT:—My father came to me this morning and wants me to write to you a short letter and tell you what my father say.

He said he don't want his boy to come home, but he wants his boy to stay at Carlisle as long as he live, and learn something. He said he was very sorry when he heard that his boy come back home. If the boy get well again he will go back to you. I am still working for T. Connell. That is all. From your boy,
GRANT LEFT HAND.

A Letter to Rouse the Home Folks.

"As this is the day for all the children to write their home letters so I have made up my mind to write something that will rouse you up a little.

We Indian children at this school have a good chance to get an education.

The Government of the United States is very kind to us.

We get the clothes we wear every year from the Government, and they feed us without our having to pay for what we eat daily, so we ought to be thankful.

The food you get from the Agency is Government.

If the Government did not have to feed us all these years there would not be a single Indian living now. There might be some in the eastern part of the Indian Territory who are called civilized nations.

I think the money has to be appropriated by Congress every year before we can go to school. Just think over this yourself."

From New Mexico.

"I am requested by the parents of the Laguna children at Carlisle to express to them through you that they have received letters sent them from their children, and that they are very happy and contented with the progress made, and of the many expressions of good treatment and general contentment as contained in the different letters. All join in expressions of love to their children, and all desire that the Laguna boys and girls should improve the opportunity of getting the education so necessary to their well being and the future progress of their Pueblo."

On the Side of Advancement.

A Rosebud Sioux Indian writes to his brother here at school:

"I am well, and farming on the same place I was last year. I was glad to get your letter and think that you are getting along so well. You will have a chance to help your people in the near future if you listen to those who are teaching you. I have two boys that I think I shall give to Capt. Pratt. I think they would be better there than here. Tell him that I want my name to be remembered in the list of those who are for the advancement of their children."

Photographs of our Pupils, School Grounds and Buildings, and Visiting Chiefs, are kept for sale at the MORNING STAR office.