

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., DECEMBER, 1884. NO. 5.

FOR THE MORNING STAR,

THE INDIAN'S PLEA.

From the land of wigwams
Comes a doleful cry—
"We want help and succor.
Christian! Pass not by.
See our smoking homesteads;
View our fields of grain
Trampled by the white-man
To a dreary plain.

"You who came from England;
Fled from English law;
Have you planted freedom
On our native shore?
Tyrants sent you hither,—
Tyrants here you came;
English laws oppressed you;
Here you made the same.

"All have read in history
How, with cruel hands,
You oppressed this country—
Giving hard commands.
But God saw your madness,
And he heard the prayer
Of the witch, and negro,
Sunk in deep despair.

"He has crushed the slaver.
Negroes now are free,
And you call this country
'Land of liberty';
But the yoke of bondage
Still is o'er the land,
When you make the Indian
Suffer 'neath your hand.

"No redress have Indians.
When our sowing yields
Full and plenteous harvests,
White men take our fields;
And they turn us from them;
Drive us from our door;
Burn our houses o'er us.
Is this freedom's shore?

"God has heard the negro—
Will He hear our cry?
Or will He—like white men—
Only pass us by?
Hear us, Oh! Great Spirit,
Hear our urgent plea;
Let this nation make us
Freemen of the free."

A. F. W.

A CURIOUS DOCUMENT.

Important Indian Rights Association in 1822.

In an Indian Report made to the Secretary of War in 1822, we find the following account of an organization to aid the Indians:

Constitution and Officers of a Society for promoting the general welfare of the Indian Tribes in the United States.

PREAMBLE.

"WHEREAS the public attention has been recently awakened, and turned with peculiar interest, to the civilization of the Indian Tribes within the United States, and it has hence become necessary to investigate the history, character, and actual condition of these tribes: And whereas the labor of a full, extensive and accurate survey of this wide spread and interesting field, is too great for individual effort: Therefore, for the purpose of combining the wisdom, the talents, the active energies of men of information, qualified and inclined to engage in this benevolent work, and directing them to the aid and support of those, whose office requires that they take the lead in accomplishing

it, a society has been formed and organized under the following

CONSTITUTION.

I. The name of this Association shall be, "THE AMERICAN SOCIETY FOR PROMOTING THE CIVILIZATION AND GENERAL IMPROVEMENT OF THE INDIAN TRIBES WITHIN THE UNITED STATES."

II. The special objects of this Society shall be, to secure for these tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their dispositions to receive instruction; to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies, and manner of applying them;—also, into the efforts which have been already made for meliorating their condition, and the results of those efforts, and where they have failed, the causes of failure: to ascertain the number and the names of the tribes, their places of residence, the extent, soil, and climate, of their respective territories, the stations where education families may be most advantageously located, and to suggest whatever means may be employed for their improvement.

Other objects of the Society shall be, to obtain a knowledge of the geography, mineralogy, geology, natural history, &c., of the Indian country; to collect specimens in all these branches of science, for the purpose of forming a cabinet for the use of the Government of the United States: Also, to select suitable spots in the Indian country, for making experimental farms in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls: And generally, to do all other things, which such a Society can do, to accomplish its grand object, the Civilization of the Indians.

III. Two rooms in this city shall be procured and appropriated to the use of the Society; one for its Cabinet, the other for its Library, and the use of the Secretaries.

IV. The officers of the Society shall be such number of Patrons, as it may see fit to appoint, a President, Vice-Presidents, a Corresponding Secretary, with two Assistants, a Recording Secretary, with an Assistant, a Treasurer, an Auditor, a Board of Directors, a Committee of Ways and Means, a Cabinet-Keeper, a Librarian, and a select body of Special Correspondents.

V. The successive Presidents of the United States, who shall have retired from office, shall be, ex-officio, Patrons of this Society, the Vice-President of the United States, ex-officio, its President; the Heads of Departments, Judges of the Supreme Court of the United States, and Governors of the several States and Territories, ex-officio, Vice-Presidents.

VI. The President of the Society, at its meetings, shall take the chair, and fulfil all the customary duties belonging to a presiding officer. In his absence, the senior Vice-President, or

next senior officer present, shall take his place and fulfil his duties.

VII. The Recording Secretary, Treasurer, Auditor, and all the Assistant Officers, will perform all the duties appropriate to their respective offices, which are usually performed by officers of like name in other Societies.

VIII. The Corresponding Secretary shall carry on correspondence with such members of the General, State, and Territorial Governments; with the Special Correspondents of the Society; with Military Officers; Missionary Societies; Indian Superintendents and Agents; and all other associations and individuals in our own country, who may be able to furnish information touching the objects of this Society, or otherwise assist its operations; Also with Foreign Societies of like character and objects; and shall communicate his correspondence and the information he shall have received, at the annual meeting of the Society; and, under the instructions of the Board of Directors, shall prepare the Annual Report of the Society.

IX. The Board of Directors shall consist of thirteen members, five of whom shall constitute a quorum for the transaction of all business of the Society, except the alteration of its Constitution, and the disposal of its funds; and for these purposes nine members shall be required for a quorum. The Board shall make, modify, and repeal, at its discretion, all rules and by-laws formed for the regulation of the Society; superintend its general concerns; advise the Corresponding Secretary in the discharge of his duties; and after the first organization of the Society, shall fill their own vacancies, and vacancies of all other elective officers of the Society; and shall make such alterations and improvements of the Constitution, elect such Honorary Members, and add such Special Correspondents, as they may think expedient for the better attainment of the objects of the Society.

The Corresponding Secretary, his First Assistant, and the Recording Secretary, shall be, ex-officio, members of this Board.

X. The Committee of Ways and Means, shall consist of five members, three of whom may constitute a quorum. This committee shall devise and prosecute to effect, the measures most practicable, and best adapted, to supply the Treasury with the necessary funds to carry on its operations. They shall also provide and superintend the rooms for the Cabinet and Library of the Society, for the accommodation of its officers, and for its annual public meetings, and shall appoint and instruct the Cabinet-Keeper and Librarian in their respective duties.

It shall also be the duty of this Committee to collect materials, books, manuscripts, &c., for the Cabinet and Library, suited to the objects of the Society.

XI. It shall be the duty of the Special Correspondents of the Society, to communicate to the Corresponding Secretary, from time to time, such facts, books, documents, printed and manuscript, ancient and modern, and general and particular information, as they may possess or collect, and may think it expedient to transmit, with their own remarks and suggestions, to be deposited in the Archives of the city of Washington.

XII. Members of both Houses of Congress; General officers of the Army; Commissioners

of the Navy; the Presidents and Professors of Colleges and Theological Seminaries; the Clergy of all denominations throughout the United States; the Presidents and Secretaries of all Associations and Societies, who embrace Indians among the objects of their attention; all Commanding Officers of Military Posts, within, or near, the Indian Territories; all Superintendents of Indians, and Indian Agents, shall be, ex-officio, members of this Society.

Any person may become a member of this Society, by transmitting the sum of *five dollars*, with his name and address, to the Recording Secretary, to be placed on the Register of Members.

The Society will depend on the voluntary contributions of its members, to supply its Treasury with the funds necessary to carry on its various and extensive operations.

XIII. There shall be an annual meeting of the Society, at the seat of the Government of the United States, at twelve o'clock, on the Wednesday succeeding the day appointed for the opening of Congress, of which notice shall be given in the public papers, by the Recording Secretary.

OFFICERS OF THE SOCIETY.

PATRONS.

Hon. John Adams, Hon. Thomas Jefferson, Hon. James Madison.

Late successive Presidents of the United States.

PRESIDENT.

The Vice-President of the United States, ex-officio.

VICE-PRESIDENTS, ex-officio.

The Hon. The Secretary of State, The Hon. The Secretary of the Treasury, The Hon. The Secretary of War, The Hon. The Secretary of the Navy, The Hon. The Judges of the Supreme Court of the United States, Their Excellencies, the Governors of the several States and Territories, comprised in the National Union.

HONORARY MEMBERS.

Hon. John Jay, Gen. Charles C. Pinckney, Hon. James Hillhouse, Gen. Thomas Pinckney, Gen. Andrew Jackson, Hon. Henry Clay, Rev. Jedidiah Morse, D. D., Corresponding Secretary; George H. Richards, Esq., First Assistant Secretary; Sidney Edwards Morse, A. M., Second Assistant Secretary; Elias B. Caldwell, Esq., Recording Secretary; George Watterson, Esq., Assistant Secretary, Joseph Nourse, Esq., Treasurer; Peter Hagner, Esq., Auditor.

BOARD OF DIRECTORS.

Hon. Wm. Wirt, Attorney General of the United States; Francis S. Key, Rev. James Milnor, D. D., Rev. John Heckewelder, Thos. Eddy, Robert Ralston, Esq., Rev. William Staughton, D. D., Rev. Philip Milledoler, D. D., Rev. James Laurie, D. D., Rev. William Ryland; The Corresponding Secretary, ex-officio, The First Assistant Secretary, ex-officio; The Recording Secretary, ex-officio.

COMMITTEE OF WAYS AND MEANS.

Josiah Meigs, Esq., Gen. Walter Jones, Gen. John Mason, Col. Thomas M'Kenney, Thomas Sewall, M. D.

SPECIAL CORRESPONDENTS.

The Presidents and Professors of Universities and Colleges in the United States, ex-officio.

Peter S. Duponceau, Esq., Samuel L. Mitchell, M. D. LL. D., Isaiah Thomas, Esq., David Hosack, M. D., John Pintard, Esq., Col. Wm. M'Ree, Hon. John Davis, Rev. James Freeman, D. D., Thomas Walcott, Rev. Abiel Holmes, D. D., Samuel R. Trevett, M. D., James G. Trotter, Esq., Hon. John Pickering, Rev. John Sergeant, Caleb Atwater, Esq., Hon. Daniel Coney, Rev. Mr. Gambold, Rev. Wm. Jenks, Jeremiah Evarts, Esq., John Law, Esq., Rev. Eleazer Williams, George I. F. Clark, Esq., Solomon T. Hendrick, a Chief of the Muhhe-

connuks, Charles Hicks, Chief of the Cherokees, Indian Agents, ex-officio.

CIRCULAR.

DEPARTMENT OF WAR,

September 3rd 1819.

SIR: In order to render the sum of *ten thousand dollars*, annually appropriated at the last session of Congress for the civilization of the Indians, as extensively beneficial as possible, the President is of opinion, that it ought to be applied in co-operation with the exertions of benevolent associations, or individuals, who may choose to devote their time or means to effect the object contemplated by the act of Congress. But it will be indispensable, in order to apply any portion of the sum appropriated in the manner proposed, that the plan of education, in addition to reading, writing and arithmetic, should, in the instruction of the boys, extend to the practical knowledge of the mode of agriculture, and of such of the mechanic arts as are suited to the condition of the Indians; and in that of the girls, to spinning, weaving, and sewing. It is also indispensable, that the establishment should be fixed within the limits of those Indian nations who border on our settlements. Such associations, or individuals, who are already actually engaged in educating the Indians, and who may desire the co-operation of the government, will report to the Department of War, to be laid before the President, the location of the institutions under their superintendence; their funds; the number and kind of teachers; the number of youths of both sexes; the objects which are actually embraced in their plan of education; and the extent of the aid which they require; and such institutions as are formed, but have not gone into actual operation, will report the extent of their funds; the places at which they intend to make their establishments; the whole number of youths of both sexes, which they intend to educate; the number and kind of teachers to be employed; the plan of education adopted; and the extent of the aid required.

This information will be necessary, to enable the President to determine whether the appropriation of Congress ought to be applied in co-operation with the institutions which may request it, and to make a just distribution of the sum appropriated.

In proportion to the means of the government, co-operation will be extended to such institutions as may be approved, as well in erecting necessary buildings, as in their current expenses.

I have the honor to be,
Your most obedient servant,
[Signed] J. C. CALHOUN.

PENN'S TREATY WITH THE INDIANS.

The accounts which the settlers in New Jersey reported in their letters to Wm. Penn, concerning the great country on the western side of the Delaware, had such an effect that he determined, if possible, to make that distant land a haven of rest from persecution.

Having reached this conclusion, he presented a petition to King Charles II, "praying that, in lieu of the monies due to him from the crown (\$200,000), he, the King, would be pleased to grant him a sufficient portion of lands on the western side of the Delaware river in North America for a settlement for himself and his persecuted followers, the Friends."

The King approved the petition, and laid it before the Lords Committee of Colonies and Commerce where it was combatted but finally sanctioned.

The charter was made out under the name of Pennsylvania (Woody land of Penn) a name fixed upon by the King as a token of respect to Admiral Penn, though much against the wishes of the son, who was apprehensive of its being

construed into a proof of ostentation in himself.

"Having obtained his charter under the great seal of England, Penn, lost no time to inform the public of the fair territory which he had purchased in North America, and also the terms on which he meant to dispose of it. This publication excited considerable emotion throughout Great Britain. It was observed,

In the first place, That "while lands in England, sold from twenty to sixty pounds sterling per acre, William Penn offered his lands, fresh and heavy timbered, for forty shillings the hundred acres! being but little more than four pence an acre! with but one shilling per hundred acres as quit rent, to the proprietor for ever!"

"Secondly, That while lands in England rented from one to three pounds sterling, per acre, William Penn offered his for one shilling!"

"Thirdly, That while in England it was a transportation offence to kill a rabbit or partridge! and few, except the nobility, ever tasted venison, in Pennsylvania any boy big enough to draw a trigger might knock down a fat buck in the woods whenever he pleased. And as to rabbits and partridges, they were so abundant that the very children, if they but knew how to set traps and pack-thread snares, might always keep the house full of such savoury game."

If these are talked of by all, as great natural recommendations of Pennsylvania, the moral recommendations were still far greater; for it was observed,

"Fourthly, That while in England the servants were a people but poorly rewarded for their services; in Pennsylvania all servants, men or women, were to be allowed fifty acres in fee simple, to be paid them with a good suit of clothes at the expiration of their servitude! And the more cheerfully if they had acted with fidelity as servants, doing all things cheerfully as with an eye to the glory of God.

"Fifth, That while in England, there was but one creed, one catechism, one form of prayer, one baptism, from which no man or woman might dissent without peril of the whipping post, or pillory; in Pennsylvania, all who acknowledged "one mighty and eternal God to be the moral governor of the world, and honoured him as such by an honest and peaceable life, should be equally protected in their rights, and made capable of promotion to office, whether they were Jews, Gentiles, or Christians."

"Sixth, That while in Virginia, Maryland, and New England, the settlers were charged with cheating the Indians, by putting bad merchandize upon them in exchange for their furs; in Pennsylvania all merchandize offered in trade was to be brought into market and exposed to public inspection, so that the Indians might no longer be imposed on and provoked.

"Seventh, That while in the other colonies the Indians were treated very little better than dogs, whom every black-guard might kick and cuff, to the exceeding diversion of the *white Christians*; in Pennsylvania it was enacted that the PERSONS and RIGHTS of the INDIANS should be held SACRED: and that no man, whatever his rank or fortune, should affront or wrong an Indian without incurring the same penalty as if he had committed the trespass against the proprietor himself.

"Eighth, That while in most new countries settled by Christians, if a Christian was injured by a native, he might instantly avenge himself even to the knocking out the brains of the offender; here it was enacted by William Penn, that if any Indian should abuse a planter, the said planter should not be his own judge upon the Indian, but apply to the next magistrate who should make complaint thereof to the

king of the Indian for reasonable satisfaction for injury.

"Ninth, That while other Christian adventurers thought they had a right to treat the inhabitants of the countries they discovered, as mere animals of the brute creation, whom they might abuse at pleasure, William Penn framed his laws with an eye of equal tenderness for the Indians and the Quakers, ordering that "all differences between them should be settled by a jury of twelve men, six chosen from each party, that so they might live friendly together as brethren"—thus extending with impartial hand the rights of justice and humanity to these poor people, who in proportion to their weakness and ignorance, were the more entitled to his fatherly protection and care.

"Tenth, That while in England the children of the rich were, too generally, brought up in pride and sloth, good for nothing to themselves or others; in Pennsylvania all children of the age of twelve were to be brought up to some *useful trade*, that there might be none of the worthless sort in the province; so that the poor might get plenty of honest bread by their work, and the rich, if brought low, might not be tempted to despair and steal.

"Eleventh, That while in England, from the millions given to the **KINGS, LORDS and CLERGY**, the number and wretchedness of the poor were so increased, that every year hundreds of them were hung for stealing a little food for themselves and children; in Pennsylvania there were but two crimes deemed worthy of death, i. e. deliberate murder, and treason against the state. As for offences requiring confinement, it was ordered by William Penn, that in the punishment of these an eye was to be constantly kept on the reformation of the offender. And hence all prisons were to be considered as workshops, where the criminals might be industriously, soberly, and morally employed."

Not considering the King's grant a sufficient authority for taking possession of the country without its being ceded to him by the natives, Wm. Penn, upon his arrival in the New World determined to treat with the Indians themselves. A time and place being agreed upon the usual expressions of good will were exchanged, the calumet of peace smoked, and the famous bargain made:

1st. The Indians agreed to give the great Sachem of the white men (William Penn), all the land, binding on the great river from the mouth of Duck creek to what is now called Bristol, and from the river towards the setting sun, as far as a man could ride in two days on a horse.

2nd. William Penn agreed, in return, to give the Indians as follows:

THE PROBABLE PRICES AT THAT TIME.	
20 guns,.....	\$140 00
20 Fathoms match-coat,.....	20 00
20 do. stroud-water,.....	30 00
20 Blankets,.....	25 00
20 Kettles,.....	20 00
20 Pounds of powder,.....	10 00
100 Bars of lead,.....	25 00
40 Tomahawks,.....	30 00
100 Knives,.....	25 00
40 Pair of stockings,.....	25 00
1 Barrel of beer,.....	4 00
20 Pounds of red lead,.....	5 00
100 Fathoms of wampum,.....	50 00
30 Glass bottles,.....	2 50
30 Pewter spoons,.....	2 50
100 Awl blades,.....	25 00
300 Tobacco pipes,.....	1 00
100 Hands of tobacco,.....	12 00
20 Tobacco tongs,.....	5 00
20 Steels,.....	2 50
300 Flint,.....	2 00
30 Pair of scissors,.....	6 00
30 Combs,.....	8 00

60 Looking-glasses,.....	15 00
200 Needles,.....	25 00
1 Skipple of salt,.....	10 00
30 Pounds of sugar,.....	3 75
5 Gallons of molasses,.....	2 00
20 Tobacco boxes,.....	2 50
100 Jews' harps,.....	6 25
20 Hoes,.....	10 00
30 Gimblets,.....	2 00
30 Wooden screw boxes,.....	7 50
100 Strings of beads,.....	50 00
Total.....	\$510 50

Soon as the bargain was concluded and also ratified, as is the manner of the Indians in great treaties, by a second smoking of the calumet all around, William Penn ordered the stipulated price in British merchandise, as the blankets, hatchets, axes, &c., &c., to be all openly counted out to the Sachems and nicely put up for them, which was accordingly done. But so strong was the pulse of gratitude and esteem in the bosoms of these poor heathens towards Wm. Penn, because of this his act of justice towards them, that it appeared as though they could not leave him until they had again shaken hands with him all around, with marks of an immortal affection, calling him father *Onas*, which in their language signifies *quill*, and being the nearest word to Penn, and at the same time assuring him in their earnest and vehement manner, that they would be "*good friends with him and his white children long as the sun and moon gave light*" After this they took up their goods and went away. But not until Wm. Penn affectionately shaking hands with the chiefs had bade them "remember that although he had bought their lands of them, yet they must still use them as their own; and fish and hunt and make corn for their children as before: and also that if they had any of these good things to spare, they must bring them to him and he would pay them for them."

Says Voltaire, "This was the only treaty between those people and the Christians that was not ratified by an oath, and that was never broken."

"Wm. Penn thought it right," remarks Abbe Raynal, "to obtain an additional right by a fair and open purchase from the Aborigines, and thus he signalized his arrival by an act of equity which made his person and principles equally beloved."

Later, after an absence in England, Penn, "being told of a large slip of choice lands lying on the Neshaminy and not included in his first purchase, he caused it to be inquired of the Sachems, whether they would sell it to him. They replied that they did not wish to part with that piece of ground, the bones of their fathers and mothers lying there; but still to please 'their father Onas who was so good as to come to live with his red children again, they would sell him some of it.' In short, they agreed to sell him as much land as could be walked around in one day by one of his own young men, beginning at the great river above Coaquanoe (Kensington,) and ending at the great river just below Kallapingo, (Bristol.) The Indians were to be paid, as usual, in British goods. The bargain being made, a young Englishman was pitched on, who having been much exercised in his own country as a pedestrian, made a walk that equally astonished and mortified the Indians. Observing that their looks when they came to receive their pay, were not bright towards him as formerly, Wm. Penn asked them the cause.

They replied, that father Onas's young man had cheated them.

Aye, how could that be, replied he, calmly; was it not of your own choosing that the ground should be measured in this way?

True, returned the Indians, but the white brother made too big a walk!

Here some of the commissioners getting

warm, said that the bargain was a very fair one, and that the Indians ought to stand to it; and that if they did not, they ought to be compelled. At this Wm. Penn looking exceedingly shocked, replied, *compelled!* how are they to be compelled! Don't you see that this points to murder! Then turning to the Indians with the kindest smile on his countenance, he said, Well, if you think you have given too much land for the goods first agreed on, tell us now how much more will do? At this they appeared greatly pleased, and said, if father Onas would give them so many more yards of cloth and fishing hooks, they would be well satisfied. Soon as the Indians, having received their goods and shaken hands with him, were gone away smiling and happy, Penn looking very significantly on his friends, and lifting his hands and eyes, exclaimed, O what a sweet and cheap thing is CHARITY!

From one of our Pupils who is Employed at the Genoa, Nebraska Indian School.

I expect you would like to know something about our school here. We are well and getting along nicely.

There are some little trouble around here, and Oh! sometimes I almost get discouraged but when I think of Carlisle and all my friends there; how they are anxious to hear good reports from us then I have some encouragement to stand these little troubles.

A good many of the boys went to husking corn this morning. They husked sixteen loads of corn to-day. What do you think of it?

We have quite a large number of Indian children now—Sioux and Winnebagoes. Some of the boys seem to want to run away all the time, but most of them are doing very well.

Miss Cook is teaching here yet. Mary North (a Carlisle pupil) is her assistant, and we have two other teachers.

Lizzie Glode (a Carlisle pupil) is still in the kitchen cooking for the children.

I went home on a visit last summer and spent a pleasant vacation with my folks.

They wanted me to go to school, but I told them that you sent me to the school at Genoa to be an employe of the school, and that I have to come back where you sent me, and so they told me to come back there and stay for awhile and go to school the next year.

I don't know what I am going to do next fall. I want to stay here as long as you want me to, but as my folks said that I am young enough to go to school and learn more, and they think it is better for me to go to school some more years, so I want to know if I can ever get there again or go to school there. I don't mean now but I mean some time in the future.

Oh! how I would like to see all of you some of these fine days. How is the Carlisle school since we have left it?

We have prayer meeting every Thursday evening, when we have prayer meeting, I always think of all of you, and I pray in my heart that we who know each other may be successful in our life.

I hope you will write soon and tell me all about the boys and girls and teachers.

Remember me to the teachers I know. Give my love to all the boys and girls, and much love to yourself, Good-bye. From one of your boys.

FRANK T. TWISS.

Sorry to Send Her Back.

"I am very very sorry to send R— back. She has been so capable, so sweet-tempered, and so untiring: far more reliable than many a grown person. I cannot say enough in praise of her implicit obedience; of the pains she has taken to please me; of her goodness with the children. * * She has saved nearly all her money."

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,
JOE BIG WOLF, Osage.

PRINTERS.

Terms of Subscription 50 Cts. a Year.

Entered in the P. O. at Carlisle as second class matter.

CARLISLE, PA., DECEMBER, 1884.

We are on the highway to the end of our Indian differences. Patience and work by us, and liberal opportunity for him, will bring success.

The Indian is comprehending that to fit himself for the inevitable citizenship and battle of life by the white man's side, instead of against him, he must learn the white man's language and the white man's skill through association with the white man, and that the best of all ways is through his children associating and competing with the white man's children. That the daily contest of brain and muscle is what will train both to equality of capacity with the white man, and remove the enmity engendered by generations of fighting against that which he must now accept and of which he must become a part.

A PROMINENT and educated Indian chief says:

"We know the fact that the eagle is a very large bird, and is able to devour and overpower many other birds on the face of the earth. So all the Indians compared with the United States, are as a small bird compared to the eagle, and the ——— people compared to the United States is no more than the feather of a small bird to the eagle. Therefore it is as necessary for us to be as careful of the United States as a small bird is of the eagle. It is oftentimes difficult for a small power to obtain justice from a greater power. The only justice we can rely upon is from the infinite power."

How much better it would be if the small bird would become a part of the greater bird. By being part of the eagle the small bird would have no cause for fear, every right would be protected and every capacity find use.

Acknowledgments.

Since our last report we have received donations as follows:

July 24, Athol, Mass., C. H. C. Supt.	\$15 00
Aug. 15, Newport, R. I., A. H.,.....	500 00
Sept. 5, Mendota, Ill., S. M. I.,.....	2 00
" 8, Friend,.....	2 54
" 20, Osceola, Ark., G. M. W.,.....	5 00
" 29, N. Y., W. A. N., Sec.,.....	11 00
" 30, Falmouth, Eng., Miss F.,.....	20 00
" " Cleveland, Rev. G. L. S.,.....	15 00
Oct. 20, Erie, Pa., L. G. S.,.....	75
" 31, N. Y., Mrs. H. G. deF.,.....	50 00
Nov. 4, North Haven, Conn., C. B. F.,	20 00
" 6, Phila., J. M.,.....	16 00
" " W. M.,.....	25 00
" " R. V.,.....	10 00
" 24, " D. S. L.,.....	37 00
" 26, " J. H. C.,.....	100 00
Dec. 3, Lee, Mass., J. C. K.,.....	45 00
" 9, Media, Pa., Mrs. W. H. M.,...	5 00
Total.....	\$879 29

We hope our friends who are making up their lists of benefactions for the year will bear us in mind. If possible, the six thousand dollars balance due on the farm should be paid this year, and many wants press upon us in the care of so large a family, which Government appropriation will not meet.

Give the Indian Land in Severalty.

The American people having appropriated the lands originally belonging to the Indians, have apparently experimented in all directions but the right one to find some way of taking care of the Indian himself. They have fought him, poisoned him with bad whisky, fed and starved him by turns, given him lands and taken them away from him again, destroyed by wholesale the game upon which he depended for sustenance and in short, treated him in a contradictory, inconsistent and entirely unjust manner, which no civilized race could have endured and survived. In spite of this hotch-potch administration of Indian affairs there seem to be in the neighborhood of three hundred thousand of the aborigines left, with whom something must be done.

The central idea of all former regulations of Indian affairs has been the preservation of the tribal system. They have been allotted reservations of land upon which they were placed to get such living as they could. As an Indian is just human enough to shirk all kinds of work that he can get any one else to do for him, the reservation plan hasn't panned out in the shape of whole tribes of skilled farmers and stock-raisers. Where the land was held in common the principle that what was every body's business was nobody's business appears to have had full sway and to have produced the usual results.

The reservation in common having proved a failure, the plan of treating Indians as other folks are treated seems to have been thought of.

A bill was introduced into the Senate last winter by Senator Coke which passed that body and is now on the House calendar. This bill, while securing the tribe in undisturbed possession of its reservation, provides that the land may be surveyed and allotted to the families in severalty. General Crook, whose experience among the Indians has been second to none among our military officers of the present day, warmly indorses this measure. As the government is educating a large number of the young men and women of the Indian tribes in the arts and methods of the white men, the present seems a good time to try the experiment of letting the Indian set up for himself and see how he can succeed. If he improves his quarter section of land the rewards of his industry will be his own and will not be drawn upon for the support of the drunken and lazy. The allotment plan may be slow of adoption and its success may not be rapid, but at least it can prove no worse a failure than the tribal plan. The chances are that it will prove much more efficient and Congress should make haste to pass the law and let the experiment be tried. —Phila. Times.

The Coke-Dawes Bill.

"The Coke-Dawes bill," passed the Senate, at the last session and is now before the House of Representatives.

The bill contemplates a guarantee of the possession of their Reservations by the Indians for twenty-five years. During this period the lands in these Reservations are to be allotted to the Indians in severalty, and the allotments are to be made on principles laid down in the bill, and the patents to be issued to those selecting their lands are to be inalienable for twenty-five years. Indians are to be brought under the laws of the States or Territories in which their Reservations are situated, but no law can be passed depriving them of equal rights with other citizens. The bill is pronounced to be "a just, wise, and humane bill, and if faithfully administered would soon settle the Indians on farms of their own, and by the outlay of the income of the civilizing fund, and by a continuation of the present appropriations for schools and education, would soon make the Indian an intelligent and industrious citizen."—The Presbyterian.

Whites, Indiana Manual Labor Institute.

Superintendent Coppock in his Annual Report of the above Institution sets forth the advantages of the joint educational and industrial system, in proof of which he quotes his instructors in both departments.

The farmer reports that the boys have worked well. He especially admired their pluck and steadiness during the throng of harvest and threshing work. He states that they have done more work, taken greater interest and responsibility than he had anticipated. The year's work has increased his respect for them and his estimate of their ability to become good stock-raisers.

The industrial teacher reports the boys in his charge as not inferior to other boys in ability, reliableness and application. Being good imitators, they are quick to understand anything they see done; their general behavior has been creditable, seldom any traces whatever of insubordination or of profane or obscene language. They are ready and willing to do what they are told.

In the educational department the progress of the pupils in their studies has been satisfactory; in penmanship and geography they perhaps excel, but they maintain a good standing in their other studies; they evince a determination to secure an education and to accomplish something in life."

Incorporated with this report are the following excellent thoughts:

All school work should have a proper regard to the previous and following home-life of the pupil, emphatically so in the case of Indian children. They lack the object lessons of our civilization, which are daily seen in the homes and neighborhood of other children, while much that they do see educates to idleness and thriftlessness.

The first thing is the *development of character*. In the accomplishment of this, principles must be implanted, motives to right action imparted, incentives to industry given, with moral and religious precept ingrained throughout. The next thing is to fit them to *gain a livelihood*.

They must acquire a knowledge of some industry. Circumstances and previous life adapt them to stock-raising and farming. They must become settled in habits of application, and make some acquaintance with business principles and customs.

The next thing is a speaking knowledge of the English language.

This should be obtained as soon as possible and other points of culture carried forward simultaneously. They should be taught to speak, to read and to write the English. They should acquire a facility in counting money, measuring grain and vegetables, and weighing with scales. They should also be thoroughly drilled in the elements of an English education.

Our training, to be effective, must enable the future man and woman to earn a living, to acquire property and care for it; to make a home and fit it up for health and comfort and contentment. In attaining this we cannot rely upon precept simply. Well-fixed habits of integrity, promptness and industry must be acquired. It is the frequent seeing and the daily doing that gives a possession of the needed knowledge.

"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.

The citizens of Arkansas City gave an excellent Thanksgiving dinner to the Indian children at the Chilocco school.—*Arkansas City Traveller*.

A Letter from an Indian Agent to one of our Pupils.

UNITED STATES INDIAN SERVICE.

AGENCY, November 25, 1884.

MASTER ———, CARLISLE, PA.

DEAR ———: I have received your kind note of recent date. I appreciate highly, indeed, your expressions about my work among these Indians, and particularly when I see you, the natural son of one of them, have learned in that school how to appreciate good things; to discern and distinguish good from wrong. I am sorry to say, though, that the old men of these Indians in whose hands rests the power, locally, as you know, (except ——— and ———,) still continue hardened and fanatical; to believe what they should deny and deny what they should believe. I am not discouraged by this however, but make their civilization the object of my thoughts, labor and watchfulness, and, if I am not ordered out of this agency, I have no doubt that with patience, pluck and perseverance, I shall see the reality of that which you, I, and every friend of the welfare of humanity, so much desire accomplished among your people.

I, like you, favor compulsory education, and it is a question I raised in my last annual report as the only remedy to throw down the ignorance in which these Indians lie. Among other things I said "The most practical way of educating the Indians is to take the brood out of the nest, and take it to where it can be taught letters, better customs, industry and an utterly different way of living."

The ——— school, under the efficient management of ———, is fast acquiring a national repute, not in such a grade as Carlisle, but its prospect is such that it will be one of the leading schools of the West.

Shortly after ——— left ———, I went there to get some boys and girls for the ——— school; I succeeded in getting boys but no girls. They loathe giving them up. I would be delighted if I could get many girls from your village to be educated; then you would not be bound to look for a wife anywhere else; for I believe that you and other laborious, virtuous and educated boys would not marry girls who know nothing else than making "guagaves," grinding corn and selling fruit on a moving railroad train.

There are boys at the ——— school from your village, and three girls whom I have but lately obtained with great trouble and almost by force.

Be a good boy and remember him who esteems you.

U. S. Ind. Agt.

The Boy Writes to his Parents in Reference to the Above Letter.

"The Agent tells me how far behind ——— is from ——— and ———. You all remember how you used to call the ——— and ——— cowards? Now as long as you ——— are behind you cannot say that. The ——— are the cowards as long as they keep their children from school.

They better look out, because we are not very far from the time when the Government will leave the Indian to die. That is just what will become of them, nothing else if they keep on in ignorance. Then all will cry for help, but it will not be given to them.

Now is the time for us to get all the help we can and not throw it away when we know that some day we will cry to have it given us but it will be gone far past us.

Our motto on our uniform buttons is:—"God helps those who help themselves." I know every good white man will help you if you try to help yourself and I have no doubt the Government would help you too."

SCHOOL ITEMS.

The board walks are laid for the winter.

Davis, one of our printers, is down with the chills.

The storm doors add to the snugness and comfort of the hospital.

The new dining-hall gives promise of entering upon its era of usefulness in the near future.

"Paris Illustrated" was presented before the school on Saturday evening by Prof. Wilson.

Miss Shields is raising money to buy an organ for the Mission Church at Laguna, N.M. Our Laguna boys and girls contributed \$16.25.

Dr. and Mrs. Boyd and daughter, of Geneva, N. Y., with Mrs. Coan, missionary to the Sandwich Islands, were among our recent guests.

The Adams Co. Teachers' Institute in convention at Gettysburg "broke ranks" on the third day of their exercises, and came in upon us three hundred strong.

Moore Van Horn and Sumner Riggs returned with the chiefs to their homes in the Indian Territory; the former expects to find employment at the Haskell Institute.

Many of the fruits and flowers which so often come on their mission to the hospital can be traced to those friends in the town who have our sick upon the book of their remembrance.

Cook, who has recently visited us, writes of his safe return to the Rosebud Agency and says to tell the boys that he has talked with their people and told them just how they sleep, eat and dress and all about it; has delivered their messages and would like to shake hands all around.

Maggie, one of our pupils, who went with Cook, writes from Rosebud Agency:

"I am very well but I do not like my own country yet, but I guess I will like it soon. We shall go home to Pine Ridge Agency maybe this week. Oh! dear! I will be very glad to get home and not waiting around here any longer. Dear ———, I will try with all my heart and do the very best I can for my own living."

MAGGIE STANDSLOOKING.

A delegation of Cheyenne and Arapahoe chiefs with their wives, visited the school recently en route for Washington. Among the number were Powder Face, Left Hand, Old Crow, Black Wolf, Whirl Wind, Big Jake, Left Hand Squaw, White Eyed Antelope, Red Wolf and Row of Lodges. Accompanying the party were Miss Lena Miles and sister, daughters of Agent John D. Miles, and Mr. John Williams and Mr. Gurrier.

Among the features of the visit of the chiefs that excited their greatest wonder and delight, were trips to Gettysburg and Steelton. At the latter place one of the squaws, misled by the sombre hue given to the workmen by the grime of their surroundings, inquired if that was where the black people came from.

Between two.

"Can you sing?"

"What kind of sing?"

"Moody and Sankey sing."

What our Girls are Doing.

Plying eighty needles; darning 1062 socks a week; preparing winter underwear; cutting, fitting and making uniform suits.

In the laundry "blue Monday" is a week long, and in that time nearly 6000 pieces are washed and ironed, there being a force of 25 girls at work.

Don't forget! The STAR is now Fifty cents a year.

Glimpses Into the Shops.

The co-educational and industrial system being in operation, the apprentices work but half a day in the shops, the other half finding them in the schools.

The shoe shop has at its benches, 22 boys who are able to cut, fit, and turn out boots and shoes of creditable workmanship, besides doing the repairing for the school which is not inconsiderable.

The tailor shop reports 19 boys at work. Garments made, compare well with those done elsewhere by others of their trade.

In the wagon and blacksmith shop, there are 12 boys who are able to build two wagons in a month, the work their own with the exception of wheels, axles and springs. A Sioux boy, two years in the shop, can measure the lumber and build a wagon himself, while an Osage, less than fifteen months apprenticed, irons one unassisted.

There are, at present, 20 boys in the harness shop, who average well in the character of the work done and in aptness to do the same. A Cheyenne boy lately focused his energies upon a set of double Light English Coach harness, which shows an unusual finish and nicety of detail.

The tanners, of whom there are 9, make the usual amount of regulation tin ware in a given time, besides being in requisition in various parts of the grounds.

The carpenter force is at work on the new dining-hall.

The painters, of whom there are but two, are here, there and everywhere.

The bakers, a Pueblo, Apache and Arapahoe convert a barrel and three quarters of flour a day into 195 loaves of good, sweet bread.

What our 4 printers do our readers can best judge for themselves.

Carlisle School.

Number of boys on farms.....	65
" " girls " "	19
Total on farms.....	84
Number of boys present at the school.....	282
" " girls " " " " "	127
Total	409
Whole number of boys belonging to school	347
" " " girls " " " " "	146
Total number on farms and present...	493

Among the Navajo Indians are many mechanics, who sometimes forge in iron and brass, but who work chiefly in silver. There are many reasons for supposing that they have long possessed the art. Yet old white residents of the Navajo country say the art has greatly improved within their recollections. Notwithstanding the disadvantages under which the Navajo labors, ornaments made by his hand are superior to those made by other Indians. A blanket which they make is superior in warmth and durability to any blanket made.

Number of Indians in the United States in 1822.

An official report to the Secretary of War in 1822 gives the following as the number and location of the Indians in the United States at that period.

New England,.....	2,247
New York,.....	5,184
Ohio,.....	2,407
Michigan and N.W. Territories,.....	28,380
Illinois and Indiana,.....	17,006
In Southern States E. of the Mississippi,	65,122
West of the Mississippi & N. of Missouri,	33,150
Between Missouri and Red River,.....	101,070
West of the Rocky Mountains,.....	171,200
Between Red River and Rio Del Norte,	45,370
Total.....	471,136

A HAPPY CARLISLE INDIAN BOY.

The train that left Carlisle, the other morning, carried a sturdy, sixteen-year-old Lipan Indian boy, bound for St. Augustine, Fla., by the way of steamer from New York.

What his Indian name was, no one knows. He came to the Carlisle school four years ago as Jack, and the school authorities wishing him to have two names gave him Mather, in honor of Miss Sarah A. Mather, of St. Augustine, one of the firmest and best friends and teachers the Indians ever had.

Jack was accompanied to Carlisle by a girl of his tribe, and about his own age, named Kesetta.

These two children have had a full measure of adventure in their short lives. About eight years ago a party of Lipan Indians crossed from old Mexico into Texas and stole a large number of horses. They were pursued by the Fourth United States Cavalry, under General, then Colonel, R. S. Mackenzie.

The troops did not stop when they reached the Rio Grande river which separates the United States from old Mexico, but crossed and following hard after the Indians, into the mountains, found their camps, which they charged impetuously, killed a number of the Indians, dispersed the others, and recaptured the stolen horses.

In the bushes near the camp the soldiers found Jack and Kesetta.

Kesetta was badly bruised and mangled about the head, shoulder and breast, her mother having attempted to kill her with a stone in order to prevent her falling into the hands of the soldiers.

The Army doctor bound up Kesetta's wounds, and kind-hearted officers of the Fourth Cavalry took the two children into their care, and brought them back to their station at Ft. Clarke, Texas. There they found good friends among their captors, especially in General Mackenzie, and Capt. T. J. Wint and his wife. They became children of the regiment, and for nearly four years lived with it, moving from post to post as the regiment changed stations.

When the Indian school at Carlisle was opened, Gen. Mackenzie asked authority from the Department at Washington to have the two children entered as pupils; and they reached Carlisle in March, 1880.

They had forgotten their language, and remember little of their people, except the tragic events of their capture.

They have pursued their studies with the other students, and have made fair progress in their education. Kesetta at times is depressed and sullen, and no wonder.

Jack is a good boy, and has become a member of the Evangelical church in Carlisle.

One day Jack was playing with his school-mates, when one of the boys, shooting with his bow some arrows that were pointed with iron, accidentally struck Jack in the hand. The arrow penetrated the metacarpal bone of the index finger of his right hand, which induced caries. His hand was nursed carefully by the Doctor for two years, but it was found necessary to remove the entire bone and index finger. This left his hand all right except that he has but three fingers.

A few months ago Kesetta was placed in the family of Joseph Paxson, a farmer near Schuylkill Haven, Pa. Her conduct though at times trying has generally been so good that Mr. Paxson will keep her in his family.

Jack always remembered his good friends Gen. Mackenzie and Capt. and Mrs. Wint, and wrote to them often. The great calamity

that has befallen Gen. Mackenzie in the loss of his mind deprives Jack of his friend and guardian.

Recently, Miss Mather, for whom Jack was named, visited Carlisle, and was so pleased with his good conduct and manliness that she asked to take him to her home at St. Augustine, to stay; and so Jack has left Carlisle, evidently as happy as can well be. In the land of oranges and perpetual summer, in the same latitude of his old home in Mexico, and under the immediate care and tuition of one who has helped on in education and life so many of the young of all races, Jack will grow to be a man, every inch of him.

What Jack has to say for Himself after Arriving at his Journey's End.

The following letter was received after the above account was written:

ST. AUGUSTINE, FLA. November 29, 1884.

DEAR CAPT. PRATT: I have just got to my new home last night, and this morning I went out riding with Miss Mather. I got along very well in my trip. When I got to Philadelphia Mr. Longshore met me and took me to his home. I had a bad pain in my head when we came in the cars from Philadelphia; it was so warm in the cars, but I got along all right in New York with Mrs. Stewart. When we got in the steamer I was afraid of getting sea-sick. I think it was about half past three when the steamer started. Oh! but the first night I was so sick, and a good many more. On the first evening when we started for Savannah, nearly every man was drunk. Every one of those men were sick nearly all the way. On Thursday I was all right, and walked about the deck, but the ocean was very calm except when we got around Cape Hatteras it was very bad.

On Friday morning at half past three we arrived at Savannah, and also Mrs. Stewart was very sick too.

I think that St. Augustine is a very nice place. When I was out this morning every person I met had their eyes open wide; and now I can eat all the oranges that I want. The people have made flower-beds, and the roses are in bloom, and the flies are troubling me. That is all. From your boy.

JACK MATHER.

Indian Mode of Taking a Sweat.

"The women make a kind of hut, of bended willows, which is nearly circular, and if for one or two persons only, not more than fifteen feet in circumference, and three or four in height. Over these they lay the skins of the buffalo, &c. and in the center of the hut, they place heated stones. The Indian then enters, perfectly naked, with a dish of water in his hand, a little of which, he occasionally throws on the hot stones, to create steam, which, in connection with the heat, puts him into a profuse perspiration. In this situation he will remain, for about an hour; but a person unaccustomed to endure such heat, could not sustain it for half that time. They sweat themselves in this manner, they say, in order that their limbs may become more supple, and they more alert, in pursuing animals, which they are desirous of killing. They also consider sweating a powerful remedy for the most of diseases. As they come from sweating, they frequently plunge into a river, or rub themselves with snow."

A School Exercise—Stupid Answers.

What are the occupations in the United States?

The occupations are the mining of silver and coal and iron and other kinds of vegetables.

What are the mountain ranges?

The Atlantic plain and the Pacific Ocean are good ranges.

What Brings Indian Wars.

The Piegan Indians, it is proved by indisputable authority, are now in a starving condition. Last winter over 400 died from absolute want. The horrors which preceded these deaths are unfit for publication.

The cause of this condition of affairs was the refusal of the House of Representatives to grant the appropriation necessary to keep them alive. The bill had passed the Senate, and was stringently urged by Secretary Teller and Commissioner Price, but to no purpose. The bill will be brought before Congress again this session; it may pass and it may not, but in any case there will be a delay of months before relief can reach the tribe. In the meantime, they are starving.

What is to be done? When American people heard of famine stricken Ireland, or the want of the flooded districts in France, shiploads of provisions were promptly sent to their relief. These are our people, native Americans, whose claim to the land owned by their forefathers we bought for a certain sum to be paid annually, and who, because of our refusal to pay that sum, are starving to death. Philadelphians have always been ready and generous in such cases when the way to help was pointed out to them. The Indian Association, doubtless, will convey money or provisions to these people, or suggest how they should be sent.—*Philadelphia Press.*

WHAT OUR PUPILS WRITE TO THEIR PARENTS.

"To night is the exhibition, and my heart beats every time I think of it, for I am going to speak."

"The whites are beating the Indians just because they have the knowledge and power to do things. Let us try and get a good name like them."

"The chiefs have made much disturbance in our English speaking."

"Dear father, you wore always citizens dress, and I know you think it better and more comfortable. Wouldn't you like to see my mother wear dresses too? I would like so much to send her one if she would wear one. Let me know."

"Last Friday we went to Gettysburg to see battle field, where they had a big fight—the English people. We saw all about that big round elevation. I think you have heard about that battle-field."

"Some of the girls are making some English clothes for the Indian ladies and the two little children. The chiefs will too before they go to Washington, I think."

"The chiefs, they sleep in our quarters, so the little boys have to sleep two in a bed and the little big boys put two beds together then we sleep three in two beds,—we are happy."

Thanksgiving Day.

"This morning all day no school, no sew and no work, just play because we nice time Thanksgiving day we eat hens, and apples and pise and bread."

"We had chicken pot-pie and it enjoyed it very much."

"The United States people always have a good time on that day of Thanks-giving because they just thank God. You do that and you will come out of darkness. Did you have chicken for your Thanksgiving dinner?"

A Little Composition.

Dogs:

One time I want to get woods for the fire, so I take my dog and put rope around his neck and go. When I got the woods I piled them on the dog's back and he carried them home like a person. As I came along with the dog I saw some other dogs were fighting. As soon as my dog saw this he began to run with the woods on his back but I make a stop. My dog knows me perfectly well. Sometimes dogs wear ear rings and neckties. Maybe you will think that dogs are not fit to eat, but some Indians think the dogs the best thing to eat.

THE TRUE ROMANCE OF POCAHONTAS.

In Dr. Eggleston's paper, entitled "The Beginning of a Nation," in the *Century*, a description of the first English settlement is given, including the following account of the romantic life of Pocahontas:

From her first meeting with Smith she became devotedly attached to the English, and rendered the settlers many services. She often secured supplies for them, and indeed seems to have haunted the fort, utterly naked as she was, after the manner of little girls among her people, who wore no clothes and showed no modesty until they were twelve or thirteen years of age, at which time they put on a deerskin apron, and were very careful not to be seen without it. The agile little barbarian would persuade the English lads to make wheels of themselves by turning upon their hands and feet, whereupon she would follow them, wheeling as they did, all through the fort.

Her real name was Matoax; but, by order of Powhatan, this was carefully concealed from the whites, lest by their supernatural enchantments they would work her some harm. When Richard Wyffin was sent from Jamestown to apprise the endangered Captain Smith, envied by foes among Powhatan's people, of the death of his deputy, Mr. Schrivener, and his ten companions, by drowning, Pocahontas hid him, misdirected those who sought him, and, by extraordinary bribes and manoeuvres, brought him safely to Smith, after three days' travel in the midst of extreme peril. So, also, when Ratcliffe was cut off with thrifty men, she saved the lad Spilman, who was then living with Powhatan, and sent him to the Potomacs. But the most touching story of all precedes in order of time the other two. In the same difficult adventure among Powhatan's people, in which Captain Smith was engaged, Schrivener was drowned, the treacherous chief had arranged to surprise Smith at supper, and cut off the whole party, when Pocahontas, the "dearest jewel and daughter" of the aged chief, "in that dark night came through the irksome woods" to warn the Captain of Powhatan's design. Captain Smith offered to repay her kindness with such trinkets as the heart of an Indian maiden delights in, "but, with the tears running down her cheeks, she said she durst not be seen to have any, for, if Powhatan should know it, she were but dead; and so she ran away by herself as she came."

In 1613 Pocahontas was among the Potomac Indians. Captain Argall, a man of much shrewdness and executive force, but infamous for his dishonest practices, happened to be trading in the river at that time. He quickly saw the advantage the English would gain in negotiations with Powhatan for the return of the white prisoners held by him, if he could secure so valuable a hostage as the chief's daughter. With a copper kettle he bribed Japazaws, the chief with whom she was staying, to entice her on board the vessel, where he detained her, much to the sorrow of the daughter of the wilderness, whose life hitherto had been as free as that of the wild creatures of the woods. To Jamestown, where she had frolicked as a child, and whither she had often come as a friend with food, she was now carried as an enemy and a prisoner. She had refused to enter the town since the departure of Captain Smith.

This transaction, not very creditable to the gratitude of the English, accomplished its purpose in causing Powhatan to return the white men held in slavery by him, with the least useful of the stolen arms. But he still contrived to evade some of the demands of the English, who therefore retained his daughter until the affair took a new turn. John Rolfe, who seems to

have been a widower, became enamored of Pocahontas, now growing into womanhood, and wrote a formal letter to Sir Thomas Dale, proposing to convert her to Christianity and marry her, which pleased the governor, as tending to promote peace with the Indians, and was likewise acceptable to Powhatan. The chief sent an old uncle and two of her brothers to witness the marriage.

This marriage brought about peace during the life of Powhatan, who, on one occasion at least, sent a present of buckskins to his daughter and her husband. A free intermingling of the two races took place, and Englishmen were accustomed to hire Indians to live in their houses and hunt for them. This amity lasted eight years.

In 1616, more than two years after their marriage, Rolfe and Pocahontas went to England with Sir Thomas Dale. Powhatan sent some Indians with his daughter, one of whom was commissioned to count the number of the English. The arrival of the Lady Rebecca, as Pocahontas was called after her baptism, produced a great sensation. She was received by the king and many distinguished people, went to see a play, and, by help of her naturally quick wit, bore herself very well. But it became necessary to desist from calling her the wife of John Rolfe, for the king was very jealous, and it was seriously debated in the privy council whether, by marrying the daughter of a foreign potentate without the king's consent, Rolfe had not committed treason.

The climate of London, and perhaps also the uncongenial habits of civilization, affected Pocahontas very unfavorably, and she was taken to Brentford, where Smith, then busy with his preparations to sail for New England, visited her. In the successful efforts of Rolfe and others to win her to the Christian faith and to marriage they had not scrupled to deceive, by telling her that Captain Smith was dead, probably because they knew she would not marry another white man while she believed that the great warrior was alive. When, therefore, she saw the "brave" who had been the object of her maidenly admiration she turned her face away and refused to speak for the space of two or three hours. When she did, it was to claim the privilege of calling him father, which Smith granted only after importunity, afraid, perhaps, of incurring the king's displeasure.

Pocahontas went to Gravesend to take ship for her return to America, much against her will, for she had become weaned from her savage life and greatly attached to the English. At Gravesend she died of small-pox three years after her marriage, leaving one son, from whom some of the prominent Virginia families trace their descent.

THE SIOUX.

(Selected.)

The Dakota Nation is the largest body of Indians speaking the same language on this continent. They number about fifty or sixty thousand souls, the larger part of whom are within the territory of the United States, and the remainder in the British Possession. The habitat of this people, at the beginning of this historic period, was from the east side of the Mississippi River into Minnesota over to the Black Hills and Rocky Mountains, and from the Platte River in Nebraska on the south to beyond the British line on the north. They were first brought to the knowledge of the civilized world by the early French explorers, some 250 years ago, who approached their borders by the way of the St. Lawrence River and the great lakes.

Although some notice of the Sioux may be found previously, the clearest is that given by

Father Allonez who writes about 1665: "This is a tribe that dwells to the west toward the great Mississippi.

They are forty or fifty leagues from here in a country of prairies abounding in all kinds of game. They do not use the gun but only the bow and arrow which they use with great dexterity. Their cabins are not covered with bark but with deer-skins, well dried and stitched together, so that the cold does not enter. These people are, above all, savage and warlike. In our presence they seemed abashed and stood motionless as statues."

Again, in 1671, "There is a certain people called Nadouessi (afterwards contracted to Sioux) dreaded by their neighbors, and, although they use only the bow and arrow, they use it with such dexterity that in a moment they will fill the air. In the Parthian mode, they turn their heads in flight, and discharge their arrows so rapidly that they are no less to be feared in their retreat than in their attack. They speak a peculiar language, entirely distinct from that of the Algonquins and Hurons whom they generally surpass in generosity since they often content themselves with the glory of having obtained the victory, and freely release the prisoners they have taken in battle." The first estimate of their numbers was made by La Seur who placed the total at 20,000 souls. One hundred years of intercourse with French and English traders pass, and we find that their hand is still "against every man and every man's hand against them."

In the main, they occupy the same territory as at first; in numbers they have increased but little; three forces have been at work to prevent—the small-pox, fire arms and fire-water; none of which were known before the advent of the white man. A century has passed, and the votaries of Mammon have been diligent in collecting their furs and giving in exchange anything which their depraved appetite demanded. The Sioux now enters upon the nineteenth century which is to be the most eventful of his history.

In 1804 the United States obtained from France possession of the immense territory west of the Mississippi River, and the Sioux henceforth became children of the Great Father.

A little later an authorized Agent of the Government met the Sioux in council, and purchased from them the military reservation upon which Fort Snelling was afterwards built. The first land ceded by the Sioux for settlement was in the year 1837, when they relinquished their title to all land east of the Mississippi River, and now settlers began to flow into their borders. From this time the call for their lands became louder, and in thirty years they have ceded all rights to lands except the reservation on which they live. The lands ceded by the Sioux to the United States include the southern half of Minnesota, nearly the whole of Dakota Territory, a considerable portion of Iowa and Nebraska, altogether being an area more than four times as large as the State of Ohio. The reservations now occupied by the Sioux are mostly along the Missouri River in Dakota, and the number of souls thereon is today estimated at 40,000. Great has been the revolution in habit and thought among these people in the last quarter of a century. Now even the warriors are driving freight teams and handling the plow with their own sacred hands. To us this is natural enough, but to them it is contrary to all their traditions, and violates the fundamental principles of their ancestral faith. No greater barrier to the advance of Christianity can be found than in the influence of the "medicine men" who, like the silver smith of Ephesus, are roused to opposition by the threatened demolition of their trade.

REPORTS OF PUPILS PLACED OUT IN FAMILIES.

In order to have regular monthly accounts from absent students, covering their progress in work, school, conduct and condition of health, blanks similar to the following form were sent to each patron, with a request to fill out and return the last day of each month:

FORM.

Report of _____

Student from _____

Carlisle Indian School in my care, during the month of _____
 Conduct _____ Health _____
 Worked at _____
 At School from _____ to _____
 Remarks _____

Respectfully Submitted,

IN CHARGE OF PUPIL.

The following are extracts taken from the reports for October:

"I think H— is trying to do his best. He is well contented."

"We have no fault to find with J—. He does the best he can."

"J— has provided himself with good clothes with his money, and is very satisfactory."

"Conduct, very good."

"A very slow worker. Conduct good."

"Came here April 2nd. Was quite inexperienced. Has learned fast and is pleasant to have about."

"A little slow to understand some things. Does not know the English names of things."

"Has been a better boy for the last three months than formerly but requires much looking after. Is heedless."

"He is willing but lacks ambition."

"We think him a very good boy and like him much."

"He has been a very good boy most of the time since he has been with me."

"He is a very good boy but very hard to make understand things correctly."

"He has been a good boy. I have no fault to find with him. It is sometimes difficult for him to understand, but he is fast improving."

"He is slow but willing to learn and very cheerful thus far."

"He is obedient, industrious, and seems desirous to do right."

"He works well and is very satisfactory."

"J— is a brave boy and very willing to work and do as he is told."

"She is a very good girl but very slow at times. We like her kind hearted disposition."

"Is energetic but doesn't understand well."

"I have set him at all kinds of work; find him a good, honest, faithful boy, kind to horses and all other animals."

"I find some difficulty in making him understand. If he would say when he doesn't understand it would be much better."

"We all think him a good boy. 'Tis wonderful how well he does coming as a stranger among us."

"He improves in his work."

"Conduct excellent. A sunbeam in the house."

"When she is good she is very, very good, but when she is bad she is horrid."

"Very kind hearted. We like her much though I do not think her very appreciative."

"She has given very good satisfaction."

"Have not been successful in having her answer when spoken to."

"She is not obedient."

"He is slow but very willing."

"Always respectful in deportment, obliging in disposition, very capable and industrious in his work."

"He is improving as a hand in attentiveness to his work, and in his deportment generally."

"I find him very attentive to business."

"Very slow, yet does his work thoroughly and regularly. He is at times not quick to understand, but is steadily improving and shows

a vast improvement since he came to me in July."

"Until recently has done well, but of late has shown rather a disposition to do as little work as possible, and that very slowly."

"Sometimes disobeys orders in going from home without permission."

"He is diligent and works as well alone as when he has company."

"Very obedient."

"Is very industrious, will compare favorably with most white boys of his age."

"I think he will make a good man, he might improve at work when I am absent."

"He is doing very well considering the experience he has had."

"David is in 'A' class and doing very well. Next promotion will be to Grammar Department which is nearly equal to the high school."

"A fine boy, very (though he takes considerable reminding) we are quite attached to him."

"Not as reliable as I would like but trying to do better I think."

"Takes an interest in his work."

"Does his work with apparent cheerfulness, although does not seem to understand readily, but is improving."

FROM PUPILS ON FARMS.

"I did few good to-day."

"You say stay here but this man his wife she scold every day, but I am sorry for her."

"I feel myself that I am not strong enough to go back to my people yet. I make mistakes."

"When we get enough knowledge of the English language we will teach our people the American business."

"We have had a great time about our President. I hope the man that goes to Washington will be kind to the Indian boys."

"I got a bad cold now I was plowing but I could not holler at the horses loud enough so Mr—plowed and I cut corn."

"I am satisfied with your wish for me to remain in this neighborhood to appreciate such excellent opportunities and make myself useful like a young animal."

"I think this is what you want the farmer boys to do, to learn great and useful things in the heart, and then sickness and badness will not come into them."

"When I was back to school every thing seem new to me, the chapel was made pretty and some of the branches of trees cut off, I said to myself they made every thing look pretty because I came back."

"We should be Christians for our Camp influences are not as good as the whites. I see white man and white woman are fond of meeting so he or she must understand more about better ways than those who feel lazy for it."

"I received your letter and the MORNING STAR before yesterday evening and I was very glad to hear from you also to receive that long looked for the MORNING STAR it is a very nice little MORNING STAR now and I thank you ever so much for it."

Work Cured Him.

"His conduct is exemplary. He was slightly indisposed for a few days we thought from the effects of the extremely hot weather we had in September. We kept him from work one day, but the next day he said he would soon get well if he worked. Although I told him he need not work, he insisted on working since which time he has enjoyed good health. I notice he does not understand when told how to perform some things, but when shown is always able to do the same kind of work next time alone. He works well for a boy of his age at every thing we have required of him. He can milk as quickly and well as myself."

Worthy my Labor and Save Cash.

"To-day I thought that I would answer your letter. I received it at last and was glad to hear you sit at your desk again, and I am glad to hear what you say in your letter about Capt,

has send word to Mr. — to keep my money for me. Then I said all right very well, and not spend foolish, O no.

I don't want spend it foolishly buying things, and I don't want made tired all of it, couldn't for nothing. I want worthy my labor and save cash.

I will tell you about illness on first day last week my teacher was sick, also I, and she better and I, and Mrs. — she ask me to go back Carlisle school stay all winter and come back next spring. She said I think you wouldn't stand when snow come down, maybe you be sick. I think at Carlisle where good place workers in shops always, but here its too far to go to school. I said to her O, no, I used to walk on snow when I was little boy to carry water about equal mile and nothing clothes on just blanket on and moccasins that is all, and she said O, why boy I couldn't stand that way, I guess the reason the Indians have consumption, bad cold, I fear you be sick. I said I want to stay here all winter. Now I am in the school room with high school. I like it first rate and teachers very kind to me, so I try to be a good boy always. I hope I am learning all I can as possible, now is time reading my class. Good morning, you must come again.

L. K.

A French Prisoner and his Flower.

(Written from memory by a Cheyenne pupil.)

We have read about a beautiful story of a French prisoner and his flower.

Once this man, (Charney) was got into trouble in some way, and was taken a prisoner, by King Napoleon.

When he was in jail, he became an atheist a great unbeliever in all things.

There was nothing that could make him better man because of his infidelity.

Charney even wrote on the wall in this way, "All things come by chance."

Now this time he was still in prison where he was shut in from all his dear friends. The only way he enjoyed himself was to go out around the yard.

But there was another thing which made him more happy than he was before and he was also taught him that there was God, who can do everything.

One time as he walked in those great walls which he was in, he saw some beautiful flowers came up between stones, they were so nice that he was filled with joy since God had send to him to comfort and to make him better.

Charney had learned a great many good lessons from his sweet companion, and at last God had compassion on him, for the means of setting him free from prison and from his infidelity.

A Cheyenne Boy's Composition.

"Thousands of years hath passed away, and there were lived our ancestors before us in this world, and now in our days we can never see them here with us any more. They have also passed away like the old folks do at the present life. We know very well that we must like wise passed away of this world, just very much like the winter, flying away so rapidly.

But the firmament in the heavens and the earth shall never pass I have a kind notion.

General Pope's Report.

Major-General John Pope, commanding the Division of the Pacific, in his annual report to the Adjutant-General, says the troops of the division have been occupied during the last year almost solely in drill and discipline. General Pope says "that the Indians in California and Nevada have continued, and are likely to remain, perfectly quiet. It is suggested that the lands in the Indian reservations, near Fort Gaston, be assigned in severalty to the Indians now occupying them."

General Pope wishes also that the Indians in the vicinity of Fort McDermit be provided for in the vicinity. General Crook's policy towards the Apaches is highly commended, and it is suggested that he be given such further authority and control as he thinks necessary. A continuation of that policy will bring peace and protection to the region they inhabit. He expresses no opinion as to the advisability of General Crook's scheme for according the elective franchise to the Apaches.—Philadelphia Press.