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The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JANUARY, 1885. NO. 6.

HON. BYRON M. CUTCHEON, OF MICHIGAN, ON "OUR INDIAN POLICY."

Extract From a Speech Delivered in the House
of Representatives, Tuesday,
June 10, 1884.

Mr. CUTCHEON. Mr. Speaker, I will answer the gentleman's question by asking another. What right have we to come here upon the land that was primevally the land of the Indian and deprive him of his rights, take away from him his soil, and make him an outcast upon that domain which the Almighty gave him from the foundation of the world? What right have we, when we have conceded this grant to those poor Indians by solemn treaty, which we as a great nation are bound more jealously to regard than we would be if they were our equals—what right have we to dictate to them upon what terms or when or how they shall part with that which is their own?

But, Mr. Speaker, I had not thought to dwell upon this general question of the Indian problem. It is one of those slow-moving problems for the solution of which time is requisite. The solution will come with the moving of the generations as civilization came to our forefathers. Let us not forget that it is not much more than a thousand years since our ancestors in the British Isles were worshipping with human sacrifices in their Druid temples, clothed in the skins of wild animals, and dwelling in the caves of the earth; and thence let us learn charity toward these red men who dwell with us and appeal to us for the protection of their domain and their homes. I took recent occasion pending the discussion of the Indian appropriation bill to express my views as follows:

There have been several different ways tried of dealing with this question. We have at one time treated the Indian tribes as independent nations with whom we could make treaties as with foreign powers. They have been nations to make treaties with until we have obtained their great domain; but we have not recognized them as nations for the purpose of maintaining and observing treaties on our part after we had gained possession of their lands.

Again we have treated them as wild beasts, without the rights of humanity, to be hunted with bloodhounds as they were in the Florida wars, and not entitled to the usages of civilized warfare.

We have begun, Mr. Chairman, within the more recent period of our history to treat the Indians as human beings, rational and immortal, who may be civilized, educated, and Christianized. This last is the one plan that promises the ultimate solution of the Indian problem.

I believe that the friends of Indian education have themselves been surprised at the success of the new method and the readiness with which the Indian children take to education.

The old idea that "the only good Indians are dead Indians" has been given the lie at Carlisle, at Lincoln School, at Hampton, at Forest Grove, among the Dakota schools, and in fact wherever the educational plan has been faithfully tried.

This question of how to treat the Indian problem must be met. The old idea that the Indians are "dying out" is not a true one. At the present time they are increasing, and they

will hereafter increase more rapidly. They are soon to become factors in our States and local communities. It is only a question of a few years when they are to become citizens, and it is for us to prepare them for the rights and duties of citizenship. The first thing is to educate the children. Little can be done for the older Indians but to keep them as peaceable and contented under their changed relations as practicable.

But our hope is in the young. The first thing for us to do is to carry out our treaty stipulations with these Indian tribes. In the last report of the superintendent of Indian schools, upon page 7, I find the following, which I will read: "Additional day-schools are also required at several of the agencies. In connection with this matter I present a table, showing our treaty obligations to several of the tribes named above and others not included in the above list, by which it will be seen what our failures have been. Due consideration is also given to what has been done for each tribe named. It will be seen by reference to this table that the amount which would have been required to fulfill these treaty obligations up to and including the present fiscal year would have been \$3,759,400."

Under our treaties with these several tribes we are bound to maintain one school for every thirty children of school age in the tribe and one school-house and one teacher. There is due to these tribes, under these treaty stipulations, for this purpose, the sum of \$3,759,400, as follows:

Apache, Kiowa, and Comanche Indians (Exhibit A).....	\$284,200
Bannock Indians (Exhibit B).....	44,200
Cheyenne and Arapahoe Indians (Exhibit C).....	283,100
Crow Indians (Exhibit D).....	262,200
Navajo Indians (Exhibit E).....	792,100
Northern Cheyenne and Arapahoe Indians (Exhibit F).....	167,800
Shoshone Indians (Exhibit G).....	141,700
Sioux Indians (Exhibit H).....	1,491,600
Ute Indians (Exhibit I).....	292,500
Total.....	\$3,759,400

At the date of the last report of the superintendent there were seventy-five schools, supported in whole or in part by the Government at a total cost of \$339,968.17 for the last fiscal year. I call attention here to an itemized table, giving financial statistics of Indian boarding-schools for the year ending June 30, 1883.

The first thing we have to do for these Indians is to fulfill our treaty stipulations with them; to do simply what we have agreed to do; to put at their disposal for educational purposes this fund which we owe them, as honestly owe them as one man can owe another any honest debt.

The second thing we have to do is to require of them to hold their lands in severalty. The very foundation of civil order is the ownership of property and the responsibility for its use. It gives, first, local attachment and individuality; second, it inculcates respect for the rights of others; third, it creates a regard for law and order and a dependence upon orderly government. It inspires the spirit of patriotism and attachment to the government which protects them and their property.

In the third place, we must give them civil

rights under civilized law, and political rights as rapidly as their tribal relations are dissolved. Until these people are made amenable to the laws of the commonwealth within which they reside they will progress but slowly and under great disadvantages. They must be incorporated into the great body of law-acknowledging and law-abiding citizens, and then they will quickly assimilate in manners, in progress, in religion, and to those around them, and, swept along in the great current of civilizing influence, they will mingle in the common mass, and the "Indian problem" will be finally solved. But to this end we must provide the adequate means, and the first and most important of these is to keep all our treaty stipulations in the matter of education.

In this direction I firmly believe lies the true solution of this difficult question.

SECRETARY TELLER IN FAVOR OF SCHOOLS.

We extract from Secretary Teller's report for this year the following in regard to Indian schools:

The greatest agency for the civilization of the Indian is the manual-labor school. Indeed, I do not think I shall be far out of the way if I say the only agency for that purpose is the manual-labor school. In former reports I have gone into the question at considerable length. While the argument is by no means exhausted, it does not seem profitable to continue to discuss a question now admitted by all fair minded men to have passed beyond the domain of speculation or doubt. The history of the few manual-labor schools established for the education of Indian children has demonstrated their great value, and that it is only necessary to multiply their number, so as to include all the Indian children of school age, to forever set at rest the question as to "what shall be done with the Indians." An honest compliance on the part of the Government with the conditions of the treaties with the various tribes concerning schools will substantially provide all the schools required for the education of all the children of school age whose attendance we can hope to secure. The amount due under the various treaties to the several tribes therein named I gave last year as amounting to the total sum of \$3,759,400. The amount now due after deducting all appropriations for school purposes is \$4,033,700. This money is now due. A large part of the money so agreed to be paid was in consideration of land ceded to the Government by the Indians. It is not a gratuity, but a debt due the Indians, incurred by the Government on its own motion, and not at the request of the Indians. It is true that the debt is due to dependent and weak people who have but little disposition to complain of the neglect of the Government to fulfill its obligation, and are wanting in ability to compel the performance thereof; yet their very weakness and lack of disposition to complain ought to stimulate the Government to sacredly perform all the provisions of treaties providing for the education and advancement of these people. Not only a direct regard for our plighted faith demands this, but our interest also demands it.

The following Bills and Resolutions relating to Indians have come before Congress thus far this Session:

Bill to amend an act entitled "An act to grant a right of way for a Railway and telegraph line through the lands of the Choctaw and Chickasaw Nations of Indians to the St. Louis and San Francisco Railway Company and for other purposes (Senate Bill 2355).

Resolution of Senate to investigate leasing of lands in Indian Territory. Passed.

Bill to provide for the allotment of lands in severalty to Indians on the various reservations and to extend the protection of the laws of the States and Territories over the Indians and for other purposes. Referred to House committee on Indian Affairs (Senate Bill 48.) (This is the Coke Bill.)

Resolution of Senate to print testimony relative to condition of California Indians. Passed.

Bill to provide for the sale of the Cherokee Reservation in the state of Arkansas. Amended and passed the Senate.

Resolution of inquiry in Senate relative to sale of their lands west of Arkansas River. Passed (S. B. 1574).

Pétition relative to leasing lands on Crow reservation. Resolution of inquiry in Senate relative to leasing lands in that reservation.

Bill granting a right of way to the Jamestown and Northern Railway Company through Devil's Lake Reservation, Dakota. Introduced by Committee on Indian Affairs and re-committed (S. B. 2473).

Bill to accept and ratify the agreement submitted by the Shoshones, Bannock and Sheep-eaters of the Fort Hall and Lemhi Reservations in Idaho, May 14th, 1880, for the sale of a portion of their lands in said Territory and for other purposes, and to make the necessary appropriations for carrying out the same. Amended and passed the Senate. (S. B. 1008.)

Bill relating to lands lately occupied by Uncampahgre and White River Utes. Passed Senate (S. B. 1695).

Bill to accept and ratify an agreement between the Secretary of the Interior and the Commissioner of Indian Affairs and Chief Moses and other Indians of the Columbia and Colville reservations in Washington Territory and to make the necessary appropriations to carry the same into effect. Indefinitely postponed (S. B. 1010).

Bill to grant a right of way to the Fort Worth and Denver City Railroad Company through the Indian Territory and for other purposes. Pending before the Senate (S. B. 1502.)

Annual Report on purchases in open market (H. R. Ex. Doc. 18).

Supplementary estimates of appropriations for Indian Bureau (H. R. Ex. Doc. 26).

Estimates of deficiency appropriations for Indian Bureau (H. R. Ex. Doc. 45).

Annual Report on Indian Depredation Claims (H. R. Ex. Doc. 20).

Letter of Secretary Teller relative to appropriation for Catholic schools at Flathead Agency (H. B. Ex. Doc. 29).

Letter of Secretary Teller relative to removing restrictions on disbursement of appropriations for Indian Schools (H. R. Ex. Doc. 38).

Bill to divide Pottawatomie reservation in Indian Territory (S. B. 2370).

Bill to open to homestead settlement certain portions of Indian Territory (H. R. 7598).

Bill to grant Kansas City, Arkansas and Fort Smith Railroad right of way through Indian Territory (H. R. 7691).

Bill declaring civilized Indians living apart from tribes to be citizens (S. B. 2369).

Letter of Secretary of Interior relative to an appropriation for Catholic mission schools on Flathead reservation (H. R. Ex. Doc. 29).

Letter of Secretary of Interior relative to rail-

road right of way through Fort Hall reservation (S. Ex. Doc. 6).

Petition of Western Miamies for money due them.

Bill to ratify agreement for sale of lands of Shoshones and Bannocks (S. B. 208).

Letter of Secretary of Interior relative to boundaries of Umatilla reservation

Bill to grant Pierre and Southeastern Railroad right of way across Winnebago reservation (H. R. bill 7779).

Report of Secretary of Interior relative to reservations of Zunis. (H. R. Ex. Doc. 11).

WHAT WE DO.

The following letter from a Carlisle girl to her friend presents so many answers to questions constantly asked that we feel authorized to print it, though it was not written for print:

MY DEAR FRIEND:—In 1879 after Captain Pratt was in charge of some Indian prisoners down in Florida, he asked to have the Barracks used for an Indian Training School. Since then it has always been an Indian school.

The school was opened in 1879 with few children, but it has increased till now it numbers nearly 500. We have had 920 in all.

They return to their homes when the appointed time comes, but some stay over their time. A number of them have been sent home on account of their ill-health and other good reasons. Thirty-five have died here.

We find work here as well as any other place. All the children go to school half a day and work half a day either in the morning or afternoon.

The girls have a sewing room and a laundry. We have two sets of twelve girls both morning and afternoon. The small girls go to the sewing-room every day. But the larger girls go whenever they are not detailed for any where else.

The girls used to work in the dining room but we have the boys working there now.

I do not know much about the boys department, but I do know they have trades such as shoe-makers, tanners, harness-makers, blacksmiths, carpenters, painters, printers, bakers and tailors, besides learning to work on farms and many other things.

We have a set of band boys too, and every once in a while they come to the band-stand and give us some nice music which makes every body feel like dancing around.

We like Carlisle School very much, because we have many things that we do not have at home and are cared for too. The children are always happy.

The girls have their Sunday school here, but the boys go to town Sunday Schools. We go to church whenever its suitable.

Some people think it a waste of time and money to try to educate and civilize the Indians but I think they had better wait patiently and see the end of it. Indians have got to be civilized now or some day in the future.

For the STAR.

A Sick Indian's Dream.

An Indian agent who was noted among the people under his charge for his kindly nature and care for their welfare was sitting in his office one morning when an elderly Indian man rode up, dismounted, came into the office and said he would like to talk a little with the agent if he could.

Being told to go on, he said, "I have just come from so and so's house at his request, to tell you a dream which he had last night.

He said he had been sick for a long time, and was not able to eat much; but that last night he fell asleep and dreamed that he saw your wagon coming up to his house; it stopped and you got out and came into his house; in one hand you had some dried apples and in the other some rice which you gave him, etc, etc.

It is superfluous to add that this *Indianity* had its reward. What could the Agent do but make the dream come true, and send the happy messenger to his sick friend with the desired provisions?

An Original speech, by one of our Pueblo boys, Delivered Before an Eastern Audience.

May I call you friends? Or is there any one here who is just now thinking that a *dead* Indian is the only good Indian? Why do you think that an Indian is no better than an animal of the wild forests?

Don't you know that we Indians have kind feelings too, when we are treated kindly?

When you read of the early years of America, how the white men caused the Indians to war and murder, do you think how *sad* a thing it would be for *you* if some greater and stronger nation were to come to the country where *you* are happy and supplying your wants easily, and take it and drive you away.

Then you would feel it. So *we* do now.

After the great nation conquered you, if you didn't know much about the customs and the work, wouldn't you depend on the conquerors to teach you, and don't you think *we* have a right to depend on the whites for their teaching of work, living and all.

Think! somebody had to teach you, and now you must teach those who are behind you. Were all the grand states east and west of the Mississippi bought *honestly* from the Indians as Pennsylvania was by William Penn?

I think not. I think most of the states were taken dishonestly by fighting and driving the red men till now they are in very small portions of land in the far western territories, and some *starving* because the white men can not and *will* not give supplies to keep the Indian alive.

Are the Indians to be responsible for not working and supplying their wants? I think not, for before the white men took the land from the Indians they did not depend on the Government for their wants, but they supplied them from the land God had given them. They had game for their food and the skins of them for their clothing, and the woods for shelter, but when the white people came they killed off the game, cut down the trees, more than that, they drove the red man out of his home, without any knowledge of any work but hunting.

How can they do the duties and live the life of the whites so different from their own when they never had a chance of such life.

When they see more of the whites they want to learn, but they cannot learn them all in a year or two. Neither can *you* if you would try to learn the Indian ways and language.

Perhaps there are some here, who have learned some other language beside their own. You know how hard it is to learn a thing that you were not born in. So it is with us to learn your ways.

Suppose the Government never opened the way for us to have a chance to get a schooling. Would we know much? Not much more than what the old ones would teach us. So the Indian will never learn if he is not taught by the whites.

We who are learning mean to learn and increase in learning, but one or two of a tribe cannot do as much good as if there were more. I am the only one from my village who is away at school, but I mean to do some good when I am through, and there are many others who feel the same. So the Government must not think that the money spent on us is going for nothing.

Why did the Government fight for the colored people to be free, and spend thousands and thousands of dollars?

We Indians are slaves as the colored people were and our master is Mr. Ignorance.

Why could not the Government spend as much money to set *us* free? When he knows that the best way to fight the Indian is to educate every one if possible, think that we Indians who once were the inhabitants of all these states and were free are now kept as prisoners. How can the Indian get out of his ignorant and superstitious life if he does not get the chance to see and learn more of the world.

WHAT SENATOR DAWES HAS TO SAY ABOUT RED CLOUD'S SIOUX AND THEIR AGENT.

The following letter addressed to the editor of the *Springfield Republican* by the Hon. Henry L. Dawes, United States Senator from Massachusetts, contains facts that should be known by those who are interested in the progress of Indian Affairs. The letter appeared in the issue of the *Republican* Thursday, August 7th, 1884:

TO THE EDITOR OF THE *Republican*:

"In your issue of to-day the editorial entitled 'Red Cloud's Sioux and their Agent,' contains so much that will mislead any one who cares for the truth about Indians that I venture to ask you to let me say a word. You should know more about this Dr. Bland before you devote a column to anything he says about the treatment of Indians. He is a very strange man, having some notions about Indians which seem kind, but on the contrary making trouble and mischief with everybody who is trying to help that people. He has the confidence of no one in Washington, and there are some people there who can be trusted in what they say or do in their treatment of this question. He is as wild in his attempts to state facts as he is in his ideas of what is the proper policy toward the race he thinks he serves. I do not wonder at his being ordered off from the Pine Ridge reservation so much as I do that Mr. Teller let him go there at all. You say that 'McGillicuddy is again subject to serious accusations of tyrannical and dishonorable conduct, and there is no adequate defense presented for him.' All that is based upon 'the current number of the *Council Fire*,' a paper published by Bland in Washington. Some one has sent me that number. It does not contain a word that is new, and every accusation in it is not only old, but has been officially investigated four times, and by voluntary associations many times more. I will tell you briefly what is the trouble at the Pine Ridge Agency, and what has resulted from it. It is a question between the old and the new, between the power of the chiefs and the power of the law. Old Chief Red Cloud and Dr. Bland are for the old order of things, when chiefs ruled and made themselves rich out of the Indians. Agent McGillicuddy administers the law, and assigns Red Cloud no other position and permits him to exercise no more power than any other Indian. The struggle on the part of the chiefs to maintain their control has been going on among the Sioux at the Pine Ridge and Rosebud Agencies for several years. It cost Spotted Tail, the great chief at Rosebud, his life two years ago, and young Spotted Tail claiming the succession has just murdered his rival. Two years ago Red Cloud attempted to assert his authority over McGillicuddy at the Pine Ridge Agency. For days the life of every white man there was in peril, and nothing but the courage and prudence of McGillicuddy saved them from a horrible massacre. Red Cloud overpowered by the law, preferred charges against McGillicuddy. They were investigated by a special agent sent from Washington, named Pollock, who reported against McGillicuddy. He then asked a hearing before the secretary, who sent another inspector for re-examination. The inspector reported in favor of McGillicuddy, not only exonerating him from the charges of Red Cloud and the report of Pollock, but reflecting severely on Pollock himself. Red Cloud enlisted Bland in his favor, who induced the secretary to send out a third inspector to investigate the conduct of McGillicuddy. This report not only declared the charges false, but highly

commended him for the work he was doing at that Agency. The Indian commission, interested in the question whether or not the chiefs should control the Indians as heretofore, hearing of the good work McGillicuddy was doing, made an independent investigation of the facts, and visited the Agency. The report to the Interior Department was in the highest degree commendatory of Agent McGillicuddy. Herbert Welsh, of Philadelphia, son of the late minister to England, John Welsh, and himself the Agent of the Indian Rights Association, visited the Agency last summer, and again investigated the doings of McGillicuddy, and came back with the highest praise of his administration. Rev. C. C. Painter, of Great Barrington, Agent of an Indian Missionary Association, spent a good many weeks on the Sioux reservation, and brought back the same report. Miss Alice Fletcher, who has perhaps done more for the Indian than any other woman in America, spent several weeks at this Agency and her testimony is to the same import. The senate committee, of which I was a member, was at this Agency last summer, and took much pains to satisfy itself of the truth in this matter. They were unanimously of the opinion that at no Agency they had visited, or had any knowledge of, had so much been done for the advancement of wild Indians as at this place. They had every opportunity to discover any lack of honesty in administration, notwithstanding the frequent statements of Dr. Bland to the contrary. They heard every complaint and statement which Red Cloud desired to make, all of which is printed in a book I sent you last winter. They were satisfied of both the integrity and wisdom of Mr. McGillicuddy. Under these circumstances the President last winter nominated him for re-appointment. All the papers which Bland and Pollock had filed in the Interior Department were laid before the committee to which the nomination was referred, and Bland himself, with Pollock, made all the statements they desire to make to members of that committee. The committee unanimously recommended the confirmation of McGillicuddy, and the senate confirmed him without a dissenting vote. You can count up these several investigations, and decide for yourself whether the defense was 'adequate' or not. Allow me to make one further suggestion required by your editorial. You say 'Hare's certificate to McGillicuddy's excellence is now worth rather less than nothing.' This is Bishop Hare, who has served as Bishop of Dakota in the Episcopal church for the last twelve years or more, and the reason you give why his certificate is valueless is that one Hinman has recovered heavy damages against him in a New York court for libel. I regret that you prefer to take that strange proceeding in a New York court as your estimate of Bishop Hare, instead of his long life of hardship and wonderfully productive service to the church and the Indian in Dakota. Hinman is well known in Dakota and it is enough to say that in that territory, where both these men have illustrated their character by their lives, that libel suit has not harmed Bishop Hare. If you care to know the true estimate you should place upon each of these men, you can find it out by a very little inquiry among the people where both have lived, Indians as well as white men. I became acquainted with Hinman's career among the earliest of the things I learned about wrongs done the Indians, I am equally well acquainted with the good work accomplished by Bishop Hare, and I protest against the conclusion to which you have arrived as to their comparative merits.

H. L. DAWES.

PITTSFIELD, August 5th, 1884.

SOME PLAIN FACTS.

The following from the Superintendent of the Indian Manual Labor School at Pawnee Agency, Indian Territory, concerning returned pupils is full of significance:

We have now had sufficient experience with Indian employes to justify an expression of opinion as to the advisability of counselling them to accept positions at Agency Boarding schools. So far as their qualification for educational work is concerned and the diligence and faithfulness with which they perform all the duties assigned them, they are fully equal to white employes; and were it not for the embarrassment it works to themselves, we should always prefer some young Indian help in our school.

James R. Murie was connected with our school in the capacity of Assistant Teacher, nearly one year. As an instructor, in the school-room, we would not ask for better work than he accomplished with the primary classes, his thorough drill at Hampton having peculiarly fitted him for such a position. His discipline was good, and his influence with the boys was elevating and manly, his desire to do them good, unfeigned and unremitting, and his bearing toward his associates respectful and polite. So far as we have learned, his associations outside the school were upright and respectable. His relations with the white employes of the school were pleasant and friendly; and but for two reasons he would still be with us. The first of these reasons is that, owing to the constant importunities of relatives and friends, it seemed utterly impossible that he could save a single dollar from his salary. As soon as it was known that he was earning money, half the Pawnees in the tribe suddenly discovered that they were either uncle, aunt, grandfather, grandmother or cousin to him; and if he didn't divide his money with them, he was a very mean fellow, and he lost caste immediately. It was all very well for us to say: 'Keep your money in your pocket, Jimmy, and don't mind what they say'; but let us try to imagine what our action would likely be, were we placed in the same relation to our relatives and former friends and associates, while compelled to meet them daily. Then, perhaps, we will understand why it was not easy for Jimmy to follow our advice. Unless he was willing to alienate himself from those who were dear to him, he had no choice but to comply with their demands.

The other reason is that there appears to be a bitter jealousy felt toward these returned, educated Pawnee youth, on the part of those who aspire to be leaders in the tribe.

This includes several whose knowledge of our language, and their professions of friendliness toward the education and advancement of their people, would naturally lead us to expect a better feeling from them.

From personal and careful observation, we are convinced that these men fear that their own power and authority will diminish in the ratio that these educated young men become prominent in the affairs of the tribe, and hence the jealous dislike engendered. Mr. Murie's experience is being repeated, to a certain extent, now, in the every day lives of the two Pawnee young ladies at present employed with us. They are constantly annoyed and made unhappy by begging relatives and would be friends, who would wring from them the very last dollar of their earnings; and then be jealous or suspicious of their superior education. One of these young ladies was driven to exclaim, recently, 'I almost wish I had never gone East to school!'

We feel the utmost sympathy for these young people, who are in too small a minority to form an element by themselves; and unless possessed of sufficient independence and moral stamina to disregard the hostility felt toward them, must either leave the Territory, and find a home among strangers, or succumb and return to the same low level of life they have been endeavoring to leave behind them, in their search for something higher and better.

Until a sufficiently large number of Indian youth are educated simultaneously, so as to form a distinct and powerful class in each tribe, the evils we have enumerated will continue, to the discouragement and defeat of our educated young Indians. At present, they are too few to be able to create the right kind of public sentiment toward themselves.—*The Pawnee New Era*.

The Morning Star.

OR
EADLE KEATAH TOH.

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THE OLD SHIP STRANDED!

How Shall we Save the Crew?

The old ship of Indian life has been sailing and floating around on the sea of ignorance, superstition and savagery for many centuries. For a long time she had open, unobstructed sea. Latterly, however, the sea is being swept and dried up by the tempest of intelligence and improvement, and the old ship striking here and there, losing now a spar and then a mast, has become quite dismantled, and is finally stranded upon the shores of civilization land.

The life-saving stations lazily turn out to save the crew, but there is diversity of plan among them.

Many are in favor of some method that will lift the whole crew ashore at once, or not at all. Others are in favor of bringing them almost ashore, but leaving them in the breakers, in sight of the ship as decoys for the rest. Still others are in favor of getting a few of the crew ashore, to look around and see that it is a goodly land, training them slightly in the life-saving service, to send them back hoping to float the wreck.

Then there are others—many of them desperate wreckers, who seek only pillage—that say, "Oh, let them lift themselves ashore by the straps of their boots!"

We are in favor of getting all hands ashore as quick as possible, and forever abandoning the wreck, and on investigation we find this is the wish of the crew.

Leases of Indian Lands.

On December 3rd, 1884, the following Resolution was submitted to the Senate of the United States by Senator Vest, of Missouri, and was considered by unanimous consent:

Resolved, That the Committee on Indian Affairs be instructed to inquire what leases of lands in the Indian Territory for grazing or other purposes have been made by the tribes of Indians therein, the number of acres embraced by each of said leases, the terms thereof, and the persons, corporations or associations named therein as lessees; also, that the committee inquire as to the circumstances under which said leases were made, and the means used for obtaining the same; and whether said leases are authorized by existing legislation or are conducive to the welfare of Indians in said Territory; that the committee have power to send for persons and papers and shall report by bill or otherwise.

It appears that large bodies of the Indian lands, especially in the Indian Territory, are held by wealthy individuals, firms and corporations, for grazing purposes, under leases in some cases covering the major part of the reservations.

It is alleged that illegitimate means have been used to secure these advantages to monopolies.

In his Annual Report for 1883, Secretary Teller makes the following statements and suggestions to the President in regard to

"LEASING OF INDIAN LANDS.

In April last certain parties, alleging that they had made leases or agreements with

Cheyenne and Arapahoe and other Indians of the Indian Territory for the privilege of grazing cattle on the reservation of said Indians, by paying therefor two cents per acre per annum, applied to the Department to have their leases or agreements approved by the Department, and to be put in possession of the lands included in said leases or agreements. It was understood that quite a large amount and nearly all the lands so occupied by the Cheyennes and Arapahoes were included in such leases or agreements. It was urged by the parties desiring the approval of such leases or agreements that the Indians could derive a large revenue from the use of the lands, and be otherwise benefited by such occupation. I did not find authority for the making of such leases or agreements by the Indians, or by the Department, and I therefore declined to approve them, and informed the parties that I saw no objections to allowing the Indians to grant permission to graze cattle on their reservation at fair and reasonable terms; that the authority to so occupy must be given by the tribe, and not an individual member, and the whole tribe must participate in the benefits thereof; that the Department would not feel called on to remove the occupants under such leases or agreements, provided the Indians made no complaints and the Department was satisfied that the Indians were properly treated; that the parties and their employes confirmed strictly to the statutes and rules of the Department with respect to the intercourse laws, with reference to the introduction of liquors, fire-arms, ammunition, &c., that the Department would, when it appeared to be desirable for the public interest to do so, exercise its rights of supervision to the extent of removing all occupants, without reference to such leases or agreements, on such notice as might be right and proper under the circumstances; and that all parties, in accepting such agreements from the Indians, must accept the same subject to such conditions and to the future action of Congress.

It is undoubtedly to the interest of the Indians to allow parties to graze cattle on their lands, if a fair price is paid for such privileges, as it will in time become a source of considerable revenue to them, and will familiarize them with the care of stock. It is believed that the owners of herds would soon find it to their interest to hire Indians to herd their stock, and thus another source of revenue would be opened to them."

The Annual Session passed without Congress noting and giving direction to this important interest. The inquiry may now only develop that some late and less venturesome applicants for lease investments have been disappointed and are therefore making a stir.

The north Montana are not the only starving Indians in need of relief. General John Gibbon, U. S. A., in his annual report for this year as Commanding Officer of the Department of the Platte, makes the following statement:

"At Fort Washakie I had an interview with the principal chiefs of the Shoshone and Arapahoe Indians. Washakie, the chief of the Shoshones, was, much to my regret, absent, and the other chiefs of his tribe declined, in his absence, to say anything except to extend to me a most cordial welcome, but the chiefs of the Arapahoes complained bitterly of the lack of provisions, and this was confirmed by their agent, who was invited and present at the meeting. He states that the issues now consist of two pounds of beef and two pounds of flour a week to each Indian, with no prospect of an increase. I was informed that the Indians frequently eat at once, when issued, the whole week's ration (not a very difficult matter for a healthy adult), and the Post Commander informed me that last spring a number of deaths from starvation occurred in the tribe. The agent also informed me that three years ago when game, including buffalo, was plentiful, the issue of beef was much greater than it is now, and for three years it had been steadily decreasing, although the buffalo had entirely disappeared from the vicinity, and other game was becoming alarmingly scarce. If some steps are not taken before spring to relieve the necessities of these starving Indians they will be forced by the first law of nature to kill domestic cattle, and all know to what that leads. The attention of those in authority is urgently invited to this important subject."

The railroads crossing the continent have annihilated our frontier, carried our population

everywhere, and destroyed the game, the chief resource of Indian life.

The tribes between the British line and Gulf, east of the Rocky Mountains, have, heretofore, found in the buffalo, food, clothing and habitation.

Bereft of this means of support they are helpless and dependent unless instructed in agricultural or pastoral pursuits. Just here the heavy end of the responsibility rests upon us in our management of this people. Having robbed them of the buffalo we should give them cattle and plough with ample instruction as to their uses, and feed them until they have learned these arts of civilized self support.

A Bad Report from a Returned Carlisle Cheyenne Boy.

"In regard to the civil status of these Indians, Agent Dyer does not speak encouragingly. They still continue their most barbarous customs, and it is not an uncommon thing for parties of young men to go on expeditions of highway robbery, cattle stealing, &c. He relates a recent case of a party of young men, scarcely more than boys, who, under the leadership of a young Indian fresh from a three years' course at Carlisle Training School, went out on a raid, and coming upon a camp of white freighters, they shot and killed seven head of work oxen. The killing was an act of pure wantonness, as they did not attempt to take even the hides. Indeed, they said that they did it for fun, as they felt like killing something, and they could not kill buffalo as their fathers were wont to do."

We take the above from the *Council Fire* for January. Three weeks ago Agent and Mrs. Dyer visited our school. The statement to us was that the Carlisle boy (Joseph Bobtail) was in company with six or seven men of the tribe, who led him to participate in the killing. Joseph came to Carlisle October 27th, 1879 when he was twelve years old and returned to his agency July 1st, 1882 when he was fifteen; so that instead of being "fresh from a three years' course at Carlisle," he had been under home schooling two years or more. Our information from Agent Dyer, and general knowledge of the boy since his return indicates that he simply fell into the same misfortune as Old Dog Tray; and as compared with the two dozen or more from that agency who have returned to their homes and are helping in the schools, shops, agency and elsewhere, and otherwise giving evidence of the utility of their training, we can see only the proof that the exception confirms the rule. Joseph's return at fifteen to enter the school of almost universal savage influences surrounding his home, was a mistake. A wiser management would have given him a few years more of training and brought him nearer to man's estate before hastening to anticipate any substantial success. If the balance of the party had been under schooling and training, or even a majority of them, there would have been no cattle killed, if any have been killed by the Indians. We are not entirely willing to accept as the whole truth every assertion of this kind in regard to returned students. We know of deliberate traps having been set by those belonging to the immaculate race, and successfully sprung upon these partly trained youth to injure the cause of their education.

Ten thousand of the best boys may quietly perform all the duties of life without notice, and attract no public attention, but if one commits a crime he is at once hoisted into prominence, and held up to public gaze throughout the whole land.

Mad Wolf Opposed to Indian Civilization.

Agent Dyer, of the Cheyenne and Arapahoe Indian Agency, informs the officials of the Indian Office that some of the Indians are abusing boys that have returned from the Carlisle school. One case is instanced in which Mad Wolf, an Indian of bad repute, took from a tin shop a boy about twenty years of age and insisted that he should not continue on the "white man's road."

Between bad Indians on and Trades Unions off reservations, Indian boys who succeed at trades will be pure gold.

SCHOOL ITEMS.

Irvine, a Comanche, in failing health has returned to the Territory.

On the evening of the 14th, Dr. Seabrook of Harrisburg gave us a lecture, with experiments on the uses of electricity.

After an absence of ten days in the interests of our New Orleans Exhibit, Mr. Standing once more has his shoulder to the wheel.

Mabel Kelcusay, an Apache, from San Carlos, Arizona, aged 17, died on December 25th, of consumption.

Chemical experiments and stereoscopic scenes have been among the recent entertainments enjoyed by our students in the chapel.

Dr. Hamlin, of the Methodist church, Carlisle, has been in charge of the Sunday afternoon chapel service during the month of December.

Ex. Governor Marmon of the Pueblo Laguna, New Mexico recently visited this school. Mr. Marmon does much for the uplifting of the Indian at his end of the line.

Should our readers experience any lethargy in the matter of resolutions for the New Year we suggest a subscription for the MORNING STAR as a not unworthy resolve.

Etahdleuh and Laura Doanmoe after an absence of two years in the Territory have returned to the school bringing with them Martha Napawat, a little Kiowa girl.

We are again indebted to the Smith Paper Company of Lee, Mass., for six hundred pounds of the material on which the STAR hopes to make "its mark" to some good purpose.

We are again and for the fifth time indebted to the Indian Hope of Philadelphia, through Mrs. B. M. Graff, for an ample supply of candy for all our 425 students on Christmas day.

That our little ones are not without doll yearnings was evinced by the eager pleasure with which they received the contents of the box so kindly prepared and sent by Miss Wightman's Sunday School class, of Camden New Jersey.

Bishop Rulison, Reverends Powell, Brown, Stricker, Moran, Pratt, Leverett, Langdon, McClean, and others in attendance upon the Convocation of the Diocese of Central Pennsylvania, held in St. John's church, Carlisle, lately visited this school.

White Wolf and Tabananika, Comanches, Lone Wolf and Sun Boy, Kiowas, accompanied by Messers G. W. Conover and T. F. Woodward visited the school en route for Indian Territory. While in Washington on "Land Lease" business, Joshua Given, a former pupil, acted as interpreter for the Kiowas.

One of the last acts of our good friend Mary Anna Longstreth was to secure the complete numbers of Picturesque America and have them substantially bound for Carlisle. These beautiful volumes have been received, and are added to her many thoughtful gifts to our school, keeping us in memory of her most gracious and exemplary life.

The holidays came to the children freighted with enjoyment; pleasant remembrances from friends, evening gatherings in the teachers parlors, bright and attractive exercises in the Sabbath schools of the town contributed to the sum of their pleasure, the residue of enjoyment being made up in the consumption of a generous Christmas dinner, the dainties of which were provided by Miss Fox of England lately with us.

On behalf of the children we gratefully acknowledge the gift of one hundred Bibles, besides Testaments and Psalms from the Friends' Bible Association, of Philadelphia. Also the receipt of fifty Bibles from the American Bible Society through the courtesy of Mr. Scott Coyle. This outside co-operation with our work stimulates effort in teachers and taught, and we trust that in this last evidence of kindly interest the intent of the donors may be verified in the lives of our students.

Please remember the STAR is FIFTY cents a year since we have doubled the size.

Successful Operatton.

An operation for caries of the fibula or small bone of the leg, was successfully performed on Tom Tall Chief, an Osage who reached us in September carrying that trouble with him. The removal of five inches from the lower end of the bone occasioned relief from suffering and caused Tom to rejoice in that "his feet and ankle bones had received strength."

Some of our boys find it hard to master the vile habit of smoking or chewing tobacco, which if allowed would pollute our dormitories beyond all decency and health. There are only three, however, who admit that they are helpless slaves to tobacco.

Antoinette Williams, wife of Robert Stuart, died, in child birth, at her home near Muscogee, Ind. Ter., on December 16th.

The sad duty of chronicling Antoinette's death recalls the years of her life at Carlisle. Reaching us in Dec. '81, she soon, by her sunny disposition and ready sympathy, won a place in our hearts, and by her efficient aid became our sure dependence.

November 1st '83 the "wedding bells" called us to witness the marriage ceremony of Antoinette to Robert Stuart, a Creek.

On the afternoon of the same day we bade them "God speed" to their new home and work at the Navajo school, Fort Defiance, Arizona.

Young, bright and encompassed by the love of friends she apparently stood on the edge of a long and useful future. But even that vantage ground did not place her beyond range of "the death tipped arrow."

The memory of her fair, young life, will link itself with those other memories that soften and tender our lives.

"Give Capt. Pratt five hundred dollars for Carlisle," was one of the many last injunctions from our faithful friend M. A. Longstreth of blessed memory, to her sister Susan; and the wish is fulfilled.

A Bill Declaring Indians Citizens.

During December, Senator Dawes introduced the following Bill: "Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That every Indian born within the territorial limits of the United States who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein and has adopted the habits of civilized life is thereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, whether said Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the territorial limits of the United States."

Lands in Severalty.

A prominent and educated Indian of one of the most advanced tribes says:

"It is not just to give some tribes land in severalty and leave others with merely reservation rights, for the lazy men all flee from severalty to the reservations and become a heavy burden to the Indians dwelling there."

HIRAM PRICE, Commissioner of Indian Affairs, recently remarked: "There are 200,000 inhabitants in Washington, which is the capital of this great nation and the central point of its refinement and culture and yet there is more drunkenness and crime here than among the 250,000 Indians who are savages and have never felt the elevating influences of our modern civilization."

THE Annual Conference of the board of Indian commissioners, the Indian Rights Association, and other friends of the Indian, was held in the parlors of the Riggs House, Washington, recently, Dr. M. E. Strieby, of New York, presiding, and Herbert Welsh, of Philadelphia, secretary.

About fifty persons, from Boston, New Haven, New York, Philadelphia, Cleveland, and other places were present.

At the morning session reports were made of the work of the missionary societies during the

last year, and addresses were made by General Armstrong, Mrs. Quinton, of Philadelphia; Miss Robertson, of Indian Territory, Miss Fletcher, and others.

At the evening session, speeches were made by Senator Dawes, Representatives Stevens, James, and Chase, Mr. Dorsey, and others.

Resolutions at the afternoon and evening sessions were discussed and adopted, which we will give in full in our next issue, they having come to us too late for this number.

What Other Schools are Doing.

HASKELL INSTITUTE, Kansas, has at present an enrollment of 303 pupils.

THE schools for the Zuni Indians in Arizona are reported as doing practical work, carpentering and other useful trades being taught.

THROUGH the generosity of the business men of Albuquerque the 158 Indian children in Prof. Bryan's care at that place were furnished with a Christmas dinner.

THIRTY four Dakota names have been added recently to the roll of the Educational Home. This brings the number in attendance upon Lincoln Institute and the former place up to two hundred. From Mr. Springer and Mr. Lewis instructors in the Home and lately with us, we hear that the practical industries there taught have borne the most satisfactory results.

SUPERINTENDENT COPPOCK of Whites Institute, Indiana, writes:

"We see evidences of healthy progress in our daily work. We can add our testimony to the capability of the Indian child not simply to be controlled or governed, but to adapt himself to the surroundings of civilized life. The thing to desire is to make intelligent friends for the Indian and awaken a public conscience on the question involved in his existence among us. Much has been done but the time for idleness is not now."

By a letter from Dr. Jackson, dated Sitka, Alaska, December 13, we learn that the new Government school is open with 41 boys and 52 girls in the boarding department and 89 others in the day department. The central building for the new school is 130 feet long by 50 feet wide and three stories high. At the date of his letter they had not heard who was to be the next President of the United States; the sun was rising between nine and ten o'clock in the morning and setting between two and three in the afternoon. As Alaska is more than one-third the whole of the United States here is a tremendous field for the electric light.

Two sets of heavy harness, manufactured by Indian boys at Carlisle Industrial School, have arrived, and are in use on the school teams. They are a very fair article, and the work on them is well done.—*Pawnee New Era.*

Acknowledgments.

Since our last report we have received donations as follows:

Dec. 16, Robisonia, Pa., S. S.....	\$ 10 00
" 17, Philadelphia, S. L.....	1,000 00
" " " M. A. L.....	500 00
" 18, " " J. E. T.....	100 00
" " " T. W. B.....	50 00
" " " M. H. B.....	50 00
" " " W. G. F.....	50 00
" " " Mrs E. H. F.....	500 00
" " New York City, R. S.....	50 00
" " York Pa., L. B. C.....	20 00
" 24, Philadelphia, J. W. R.....	100 00
" 27, New York City, Dr. C. R. A.,	8 00
" " Ware, Mass., W. H.....	100 00
" 29, Springfield, Mass., S. A. H. and sister.....	4 00
" 30, Boston, Mrs. H. F. W.....	100 00
" 30, Natick, Mass., S. S.....	20 00
" " " I. L. W.....	5 00
" " N. Y. City, J. S.....	50 00
" " " H. O. A.....	100 00
Jan; 1, '85, " " Mrs. C. A. A.....	100 00
" 2, " Phila. Wal. St. Pres. B. C.,	126 75
" 5, " Ft. Hamilton, St. J. E. S. S.	10 00
" 7, " Highlands, N. J. Mrs. E. P.	10 00
" 14, " Mt. Sterling, Ill., R. M.....	10 00
Total.....	\$3,079 75

We need \$8,000 more to remove the farm debt, and meet other pressing demands this spring.

Plan Proposed by Patrick Henry for the Elevation of the Indian.

Mr. Henry during his term in the Virginia Legislature proposed the following measure remarkable for the originality and boldness of mind from which it proceeded. This measure touched upon the Indians, those unfortunate beings, the natural enemies of the white people, whom they regarded as lawless intruders into a country set apart for themselves by the Great Spirit. The story of their accumulated wrongs, handed down by tradition from father to son, and emblazoned with all the colours of Indian oratory, had kept their war fires smoking from age to age, and the hatchet and scalping knife, perpetually bright. They had long since abandoned the hope of being able, by their single strength, to exterminate the usurpers of their soil; but either from the spirit of habitual and deadly revenge, or from the policy of checking, as far as they could, the perpetually extending encroachments of the white men, they had waged an unremitting war upon their borders, marked with horrors which eclipse the wildest fictions of the legendary tale. These people, too, besides the mischiefs to which they were prompted by their own feelings and habits, were an ever ready and a most terrific scourge, in the hands of any enemy with whom this country might be at variance. Dunmore, although thanked at the time for his services, was afterwards believed, by the house of burgesses, to have made use of them in the years 1774-5, in order to draw off the attention of the colonists from the usurpation of the British court: and, in the recent war of the revolution, that merciless enemy had been again let loose upon our frontier, with all the terrors of savage warfare. The return of peace with Britain had given us but a short respite from their hostilities. I perceive, by the journal of the house of delegates, that on the 5th of November, 1784, it was, on the motion of Mr. Henry,

"Resolved, That the governor with the advice of council, be requested to adopt such measures as may be found necessary, to avert the danger of hostilities with the Indians, and to incline them to treat with the commissioners of congress; and for that purpose to draw on the treasury for any sum of money not exceeding one thousand pounds, which shall stand charged to the account of money issued for the contingent charges of government."

A treaty with the Indians, however, was well known to be a miserable expedient; the benefits of which would scarcely last as long as the ceremonies that produced it. The reflecting politician could not help seeing, that, in order to remove the annoyance effectually, the remedy must go to the root of the disease—that that inveterate and fatal enmity which rankled in the hearts of the Indians must be eradicated, that a common interest and congenial feelings between them and their white neighbours must be created—and humanity and civilization gradually superinduced upon the Indian character. The difficulty lay in devising a mode to effect these objects. The white people who inhabited the frontier, from the constant state of warfare in which they lived with the Indians, had imbibed much of their character; and learned to delight so highly in scenes of crafty, bloody, and desperate conflict, that they as often gave as they received the provocation to hostilities.

Hunting, which was their occupation, became dull and tiresome, unless diversified occasionally by the more animated and piquant amusement of an Indian skirmish; just as "the blood more stirs to rouse a lion than to start a hare." The policy, therefore, which was to produce the deep and beneficial change that was

meditated, must have respect to both sides, and be calculated to implant kind affections in bosoms, which at present were filled only with reciprocal and deadly hatred. The remedy suggested by Mr. Henry was to encourage marriages between these coterminous enemies; and having succeeded in the committee of the whole house in procuring the report of a resolution to this effect, he prepared a bill which he is said to have advocated with irresistible earnestness and eloquence. The inducements held out by this bill, to promote these marriages, were, pecuniary bounties to be given on the certificate of marriage, and to be repeated at the birth of each child; exemption from taxes; and the free use of a seminary of learning, to be erected for the purpose, and supported at the expense of the state.

A BILL FOR THE ENCOURAGEMENT OF MARRIAGES WITH THE INDIANS.

"Whereas intermarriages between the citizens of this commonwealth and the Indians living in its neighborhood, may have great effect in conciliating the friend and confidence of the latter, whereby not only their civilization may in some degree be finally brought about, but in the meantime their hostile inroads be prevented; for encouraging such intermarriages. Be it enacted by the general assembly, That if any free white male inhabitant of this commonwealth shall, according to the laws thereof, enter into the bonds of matrimony with an Indian female, being of lawful age, and under no precontract to any Indian male, and shall thereby induce her to become an inhabitant of this commonwealth, and to live with him in the character of a wife, such male inhabitant, on producing a certificate of such marriage under the head and seal of the person celebrating the same, shall be entitled to receive a premium of ten pounds, out of any unappropriated money which the treasurer may have in his hands, or of such money as may hereafter be appropriated to such use; shall, over and above such premium, be entitled to the sum of five pounds for every child proceeding from such marriage, on a certificate of the birth thereof and their apparent cohabitation, under the hand and seal of any one justice of the peace of the county in which he resides, and shall moreover be exempted from all taxes on his person and property for and during such cohabitation.

And be it further enacted, That if any free female inhabitant of this commonwealth shall, in like manner, intermarry with any male Indian of lawful age, they shall, on a certificate thereof as aforesaid, be entitled to ten pounds, to be paid as aforesaid, and laid under the direction of the court of the county, within which such marriage shall be celebrated, in the purchase of live stock for his and her use, and such male Indian shall be annually on the first day of October, entitled to three pounds, to be paid as aforesaid, and laid out under the direction of the said court, in the purchase of clothes for his use; and each male child proceeding from such intermarriage shall, at the age of ten, be removed to such public seminary of learning as the executive may direct, and be there educated until the age of twenty-one, at the public expense, to be defrayed out of such funds as may hereafter be appropriated to the same. And the governor, with the advice of council, is hereby authorized and desired to cause the benefit of the provision to be extended to all such male children; and if any such male Indian shall become an inhabitant of this commonwealth, he shall be moreover exempted from all taxes on his person or the property he may acquire.

And be it further enacted, That the offspring of the intermarriage aforesaid shall be entitled, in all respects, to the same rights and privileges, under the laws of this commonwealth, as if they had proceeded from intermarriages among free white inhabitants thereof.

And be it further enacted, That the executive do take the most effectual and speedy measures for promulgating this act to such tribe or tribes of Indians as they may think necessary."

While Mr. Henry continued a member of the house, the progress of this bill was unimpeded. It passed through a first and second reading, and was engrossed for its final passage, when his election as governor took effect, and displaced him from the floor: on the third day

after which event the bill was read a third time and rejected.

It were an useless waste of time to speculate on the probable effects of this measure, had it succeeded. It is considered, however, as indicative of great humanity of character, and as marked with great boldness, if not soundness of policy. Mr. Henry is said to have been extremely sanguine as to its efficacy, and to have supported it by some of the highest displays of his eloquence.

WIRT'S LIFE OF PATRICK HENRY.

FROM THE MESSAGE OF GOVERNOR BLACK DOG, TO THE OSAGE COUNCIL.

The Osage Nation numbers less than 2,000 souls and owns a strip of country, containing in all 1,579,169 acres of land, one-eighth of which is suitable for agricultural purposes. The past unfavorable season has cut the corn crop rather short, but sufficient has been raised to supply the demands of the Nation.

The live stock interest has been embarrassed for the last two years in consequence of our more wealthy citizens within the limits of the Osage Nation holding and grazing large herds of cattle belonging to citizens of the United States under the pretense of purchase, thus monopolizing the common domain for speculative purposes and evading the law passed last spring by the Council, prohibiting citizens from holding cattle belonging to non-citizens within the limits of the Osage Nation.

I would recommend to your honorable body that a law be passed for levying and raising a reasonable tax per head upon all stock owned or claimed by citizens over and above a certain and reasonable number. Such a law would protect the rights of the poorer class, raise a revenue, and check the wealthy citizens from evading the laws of our Nation, and from monopolizing the common domain for speculative purposes.

I earnestly recommend the Council to take such steps, by petition to the U. S. Government or otherwise, as will secure a title in Fee Simple to the lands of this Nation.

I recommend that you take such action as you may think best to induce the U. S. Government to so alter the law regulating the sale of Osage Trust Lands in the State of Kansas, that purchasers may obtain any amount of these lands by purchase in place of restricting them to one hundred and sixty acres as is now the law.

The report made last year by the department at Washington of our trust fund is as follows:

Balance of appropriation,.....	\$3,516,820.39
Interest on funds,.....	373,199.97
Osage school funds,.....	119,911.53
Interest on school funds,.....	3,088.21

The excellent law, passed by the National Council last winter, compelling Osage children of certain ages, to attend school eight months out of the year has had the desired effect and was the most important step ever taken toward the education and civilization of our people by the Council. Since this law has been put into operation, our Agency School has increased from an enrollment of 40 scholars to one hundred and fifty.

The following figures will show the number of Osage children sent to the several schools outside of this Nation.

Carlisle, Pennsylvania,.....	65
Haskell Institute, Kansas,.....	32
Osage Mission, Kansas,.....	15
Iowa Reform School, Iowa,.....	5
Total	117

CARRIER'S ADDRESS.

We take the following from the Carrier's Address to the friends and patrons of the Carlisle Herald:

Our bonny Carlisle, may it prosper and grow
Like a sturdy old oak, its strong branches
throw,
Till our people shall pause to ponder and smile,
And wonder and wonder if this is Carlisle!
May its liberal spirit all sources unite
To honor all races who honor the right.

For, standing one day in the old Court House
door,
I saw passing before me of races just four.
Our young Brother Jonathan lively and quick,
So good at stale jokes and sly at a trick;
When, lo! the poor Indian just passing by,
The nation's dear wards, who steal not nor lie,
Have their home and their school in that love-
ly old spot
Which once did resound with the cannon's
fierce shot.

Then a genial old brother of African race,
Passed by with a bow of courtliest grace,
And I thought of the days of old '63,
When all men became equal in the land of
the Free.

And strange to say a poor "heathen Chinese!"
Has now in our city a fancy 'laundree,'
And we drink to our "Tammy" a cup of Bohea,
And Wonder in conscience if this is good tea!

THE PUEBLOS

In New Mexico, beneath mud roofs, in walls of their own building, wrapped in garments of their own manufacture, worshipping the Sun and the Virgin, dwells a historic people. When Cortez and DeGuzman, DeVaca and Alvarado entered Mexico, they were met by gigantic legends of the "Seven Cities," the "Seven Caves," the "Seven Ravines," "Great Cibole,"—legends all having their *locale* in the North, and fitting ever before the amazed discoverers. Time unraveled the mystery, and stripped off of some of its marvels; Cibole revealed itself as Zuni, and the seven "cities" "caves" ravines" were the great tribal Pueblos of Zuni, Jemez, Laguna, Pecos, Acoma, and others. Within the boundaries of these "Sedentary Indians," are to be found some of the most interesting ruins of ancient America. The Indians of the Pueblo area are related on the one hand to the early inhabitants of Mexico and Yucatan; on the other, to the famous extinct Mound Builders. The names, habits, relics of these three branches point to a common origin. These Indians are house-builders, agriculturists, and manufacturers, all of a rude fashion it is true, yet in them is laid a broad foundation for further cultivation. All that long period which is often required to persuade the nomadic tribes to become stationary, and to look for support to the labor of their hands, rather than the products of the chase, is not needed for the Pueblos.

The Pueblos afford another of the instances where the coming of a people under the American Government has had no immediately beneficial result. At the close of the last century, the Pueblos numbered about 11,000, and under the Spanish Government they had schools—these were of inferior character, conducted by the Franciscans—they had also protection from neighboring warlike tribes, and were furnished with sheep and cattle. Passing under Mexican rule, this protection and assistance were denied them, but they were still recognized as citizens. When New Mexico became part of the United States, these semi-civilized Indians lost not only aid, but protection, schools, and citizenship. In '57, Chief Justice Hough decided that these people were by treaty citizens, but this decision has not conferred on them the right of suffrage.

The Pueblo Indians live in houses built of adobe or unbaked brick, and the walls are

usually twenty-seven inches in thickness. The house is built in a square, three stories high, the outer wall unbroken by door or window; an open court is in the centre. The ground floor being three rooms deep, the second two, the third floor but one, the interior walls of the court retreat in terraces, or like the sides of an ancient amphitheatre. In the court the cattle are often kept, and there is space for games and dancing. The houses are entered from above by a trap door, gained by a ladder from without, and the descent is by ladder within. Thus the house becomes a fort. During the last few years, a feeling of security has grown up, and many of the houses are now entered by an outer door on the ground floor. These houses are inhabited by not one, but many families. The Pueblo Indian makes his rude plow and wagon, irrigates his fields by means of little canals, drives his beasts and thrashes his grain in a style far more like the Bible times than like the methods of to-day. Many an illustration from the Bible Dictionary would serve for a picture of the Pueblo at his rural work.

As in Scriptural times, the women grind the corn at a hand-mill, made of two stones; they sit on their heels, weave to and fro, and sing in cadence. They often grind together, the first breaking the corn into coarse meal, the second making it finer, the third concluding the process. The Pueblos, like the old Hebrews, have both leavened and unleavened bread; the first raised by a sour yeast from sprouted wheat, the second a thin, tough sheet, such as the Arab now uses, torn and doubled for a spoon, to dip his stewed mutton or his buttered rice. Oxen are the chief draught animals, and stock raising is a principal pursuit. Pottery is one of their chief manufactures; the clay generally used is a bluish pumice, from the *mountain mesas*. Women are the potters. They mould the clay thoroughly with feet and hands. The lump to be worked on is placed in a wicker dish or basket which supports the growing sides. As soon as it is moulded, the work-woman paints it with colored clays to suit her taste, which is often very artistic, as shown in the shaping and coloring of her vessel. The burning is done in a fire of heaped-up manure dried from the stable, the value of this article to the land being apparently unknown.

While women are potters, the men are the weavers and tailors, making all the cloth and blankets, and finishing their wives' robes ready for wear. Dresses and blankets are chief articles of trade between the Pueblos. Along the rivers, many of the young men do not learn to make cloth, and so come to buy of the older men who sit spinning and weaving day after day. The cloths and blankets are sometimes very handsome. Among the Navajoes, the women spin and weave. To our missionary, Rev. John Menaul, of Laguna, I am indebted for an interesting account of Pueblo homes and manufactures. The Pueblo Indians are very secretive concerning their belief and modes of worship. They guard their traditions with a jealous care, and the adults cling with great tenacity to their ancient faith. Before Romanism was forced upon them by the Spaniards, they were sun-worshippers. The Sun and God were to them the same. They look for the return of a long-absent Montezuma, who shall bring them great blessings. When compelled by the Spaniards to adopt Romanism they merely mingled its methods with their old ideas and forms. The heart of the people is, however, in the sun-worship, the traditions of which are carefully handed down from generation to generation. At church, they pray to God and Montezuma, but at dances, to Montezuma only. Their belief in witchcraft

has been so cruelly exhibited that it has called for legal interference.

Next to the Sun, birds have the chief place; because birds rise nearest the sun, and are regarded as a means of communication between God and men. Thus in all important rites, *birds and feathers* hold a chief place. The prominence of the bird and the feather strongly reminds us of the cognate peoples of Mexico and South America. Here, in the Pueblo Indians, we have a curious and intensely interesting historic study; a people of good capacity for receiving instruction, and already partly civilized, giving excellent reward of outlay in Christianizing and cultivating them, and a people as thoroughly heathen as any Chinese, Hindoo, or Japanese of them all. To the youth of these people, our schools are now addressing themselves. Here is a wide field, earnest demand, and rich return for evangelical labor. In these schools, we can arrest the progress of that strange national decay that has continued all this century; we can answer the cry of souls that are perishing, and show them instead of long-delayed Montezuma, the face of Messiah.

JULIA MCNAIR WRIGHT.

Ex-Confederate Loyalty.

A lady of our acquaintance sent a red, white and blue badge as a birth-day memento to a Virginia gentleman, who had been a school-mate of hers, and afterwards a Major in the Confederate Army. The badge did not reach him until the day after his anniversary, and he at once returned the following acknowledgment:

Your badge, my fair friend,
Of the red, white and blue,
Like my loyalty came
The day after due,
But I'll take it and wear it,
And soon let you see,
That a rebel disarmed
Can a true patriot be.
The heart once rebellious,
Enlarged by the wars,
Has received all the stripes
And can swallow the stars.
So I'll wear the tri-colors,
The red, white and blue,
I'll shout for the old flag,
And I'll fight for it, too.

Warrenton, Va., July 17.

The following instance of narrow escape by a brazen joker, who took too much upon himself, is related by an army officer, who witnessed the occurrence:

"A clerk in the Agency store, Fort Reno, in Indian Territory, a short time before the last eclipse of the sun, informed the Indians that on a certain day (naming that on which the eclipse would take place) he would put out the sun, and if they would assemble at that time, they could witness the performance.

The Indians professed not to believe what he said, but he assured them he would certainly do all he promised, and when the day arrived it brought a large number of the red men to witness the sun's extinction.

A few minutes before the time fixed by the astronomers for the observation to begin, the wag mounted himself on an empty sugar hogs-head and began his incantation.

Presently the sun began to disappear, and the "sons of the forest" evinced unmistakable signs of uneasiness, which increased as the performance proceeded, until, a short time before the sun disappeared entirely, they rushed upon the joker exclaiming, "Bad medicine man; put out sun!" and would have despatched him in short order had they not been restrained by the soldiers who had gathered to see the fun."

One of our new pupils hearing of a proposed visit to Washington of some of our children writes in his home letter:

"After while some boys and girls going to visit George Washington, he wants to see Indian boys and girls very much."

What Our Pupils Write to Their Homes.

"Our new dining-hall is coming up very bright now."

"I have been excogitating about you this morning and will try to write."

"I am always ashamed because our different nationalities in America are not as good people every where else in the United States."

"I had a letter from Emma and I am glad she spelled the White Cloud school down, she is doing well. Some white people think the Indians cannot learn anything."

"One girl died here and we all feel very sorry but we did not take knives and cut ourselves. We can express feelings without cutting ourselves like the old Indians do."

"Last month ago we went to Steelton where they make iron for railroads. We went through all the works. I think it is the most hardest and most powerful vocation I ever observed in my life."

"I am not so hurry to go home, but I would like to see you very much. You must not send me any money. Keep it, you need it more than I do. I have a little which I earned when I was on the farm; it will do."

You asked me if I can stand at head of my class, I was never there but I was at the second head most of the time, sometime I will get ahead of them because when I went the first, I was at the end of the tail.

"You say how can we talk to each other with so many tribes, well I told you how we could talk to each other we speak one of the greatest languages in the United States, we talk to each other as though there was one language in the world and no other."

"Do not be like those Indians who try to govern themselves in the wrong direction. I wish the government would not try to treat those Indians well who do not open their eyes and ears because they think they are smart but they are not one bit."

"I am getting all right with my performing and I try to be useful man. I suppose you would like to be cheerful if you could try how to obey. I will try to get encouraged. I like very often to go in the right way. Pray to God he will give you a clean body all over."

"I am glad we are very near for another year. Also, I am glad for the past year, that our school has been improved. This coming year we put this text for our memories so we will not be lazy or idle in our works, "Seest thou a man diligent in his business, he shall stand before kings; and he shall not stand before mean men." If we only put our minds upon what ever we do this coming year we will be better off next year after 1885 than we are now."

"First of all I must tell you about our leap year party. Eight of us girls got up a party and each invited a boy and a few of the teachers. We played games then had refreshments. At ten the boys returned to their quarters and we stayed and fixed up the room. When I went to bed I could not go to sleep thinking of who I should beat. Next morning I woke up early, crawled over to the next bed and said "Merry Christmas," answer came faintly, "What?" I said again, "Merry Christmas," another answer "You old thing I am so sleepy." I told her she was so sleepy because she was caught."

"There is a good deal said in the newspapers about opening settlements in some portion of the land of the Indian Territory known as the "Oklahoma Country" for the white people. We have known people previous to this, trying to open settlements in that country but they were not successful. They were driven out of the country, but are still trying to get into settle. The bill is now in Congress and we can not tell, but that they may yet pass the bill to have that country open for settlement. I warn you that you have your land allotted. It is better to be entitled to land and to be sure that it is yours. So get certificate of allotment and you will be sure that no man will settle on your land and you will have it to prove that it is your land. White people are quite hungry for Indian Territory lands, they say that it is a rich land."

From December's Reports of Pupils on Farms.

"Very satisfactory."

"He does the best he can."

"Inclined to do as he pleases."

"We think more of her every day."

"He is showing a disposition to do well."

"He has not given very good satisfaction."

"Not much improvement in comprehension."

"Is doing well. We are much pleased with him."

"Constantly aiming to make all possible progress."

"Has greatly improved and gets along well at school."

"He was faithful during my absence of four weeks from home."

"His capabilities are many and he is making progress in his studies."

"No fault to find, always ready, industrious, faithful, anxious to learn."

"Conduct variable, mostly good enough but sometimes self asserts itself."

"She is happy and contented. We think a great deal of her and she seems attached to us."

"She makes use of her minutes. So her work is always done in good time and this allows more for study."

"Has been promoted from secondary department to Grammar department of public schools. Have you a boy in your school that can excel him?"

"You will see by the report I sent you for November that Benajah is getting along very well. He is an excellent boy, and has the good will of all who know him. His teacher told me last week he would delight in having a whole school of such boys."

Our Christmas.

MY DEAR GRANDFATHER: Your letter of Dec. 7th was received, and I was so glad to hear from you, but it seems to me that it has been a very long time since I heard from you.

I must tell you that we have first rate dinner on Christmas day. I should like to tell you what we ate in our Christmas day dinner, chicken, candies, oranges, apples, potatoes, gravy and bread, and coffee.

In the evening some one fetch our provision over to our quarters; they are two kinds, cakes and apples. Was it first rate? It was first rate.

I might tell you that we will have a Christmas to-night at Carlisle that will be from our Sunday School teachers. The teachers were very kind to us so I am always glad to see them whenever I meet with them and remember them.

Dec. 31, we have splendid time down in Carlisle, we have Christmas tree there we also sang and I thought I would tell you my Christmas presents, a package, a candy bag, a prayer book and hymnal. The package of which is my Christmas present inside was a necktie and writing paper. They were very pretty therefore. My presents were from my Sunday School teacher.

What a Little Indian Girl Sees in a Picture to Write About.

"I see a many snow on the ground and I see a one fence. I see a boy he is going to sell the paper, he got some on hand and with his dog.

The dog has black hair.

The snows are coming down from the heaven. The boy has no shoes on his feet. They are very cold because it is a very many snow. The boy has pants and coat and hat.

The dog has two ears, one nose and two eyes and mouth and sharp teeth.

The boy has eight toes and eight fingers and two thumbs, he has one neck, two ears and his face is white, he has a shirt on."

GONE TO PINE RIDGE AGENCY FROM SISSETON.

From Dessie Prescott, a returned pupil.

PINE RIDGE AGENCY, D. T.
DEAR SCHOOL FATHER;—We have now reached Pine Ridge Agency. The agency is larger, but the Indians, are not as well civilized as our Indians are. They wear blankets, paint their faces, have those dances and have to draw rations. They say our Indians at Sisseton use to be just like them but there is a great difference now.

We found that the school we were to teach was only a day school and my uncle can do all the teaching alone.

I saw Miss Sickels at the Agency boarding school, where she is working and she would be very glad to have me help her there this winter or longer.

I saw Frank Twist, Robert American Horse, Guy Bert and Roger; (returned pupils) of the girls I have only seen Lucy Day. She said she was married to a man by the name of Charlie Twist. She had a little baby on her back.

I heard that Ruth Mather was in Indian clothes and was going to dances.

I caught cold and have been sick in bed for a week. I am up now and getting better. The doctor gave me iron and cod-liver oil to take.

We see a good many things here which we do not see at our home. My uncle and aunt have seen the prairie dogs. We found cactus growing wild, and two different kinds.

There is a place near here which they call the bad lands; there they say are a great many queer things. We expect to go there some time and gather things. I have not heard whether Miss — is there or not. Will you please tell me?

We are eighteen miles away from the Agency and not many or not any white people near us and so we expect to pass Christmas day quietly. We have no help to get up a Christmas tree for the scholars. I suppose they are not use to it any way, but we ourselves will miss it. I suppose this letter will reach you sometime after Christmas, so I will wish you a Merry Christmas and Happy New Year.

A New Year's Greeting.

The following written by one of our returned pupils now employed in a western Indian school, gives evidence of kindly feelings and good wishes for his many friends at Carlisle:

"DEAR FRIEND:—I wish you a Happy New Year. 1884 will leave us to-morrow so I thought it would be a nice thing to write a short letter to you before he leaves us and tell you I have not forgotten the motto you had given us through the year of 1884: "Looking unto Jesus." I hope the children of the school remember it too. I suppose the boys and girls begin their works with determination on this happy new year as we do here.

"I cannot tell what thou wilt bring to me O strange New Year!

But tho' thick darkness shroud thy days and months;

I will not fear.

Why should I fret my heart to know before What may befall?

With this one thought content I ask no more; God knows it all."

A bright prosperity and a happy New Year for all the boys and girls.

Respectfully,

Why so hard to Find a Writer?

The writer of the following is anxious to hear from home:

"I am so anxious to hear from you to know how you are getting on at this present time. Can't you find some Mexican to write. No matter if you write in Indian or Spanish I am able to understand anyway. Have you forgotten me? What is the reason it is so hard to find a writer among our own people? Tell me this. I think myself the reason is that the Indians are not willing to give their boys or girls to be taken to the school, because some of the old Indians are believing if they could only teach their children in grinding some corn wheat and make a good soft 'guagaves' they would live very well in this world.

That is not right, the best way to live in this world is to give a good education to their children. Receive my best regards to yourself and please give my best expressions to my brothers, cousins and friends and their families."