

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., FEBRUARY, 1885.

NO. 7.

THE FATHERS OF THE REPUBLIC AND THE INDIANS.

WASHINGTON, in his third Annual Message, recommended the continuance of overtures of peace to the wayward tribes in order that in our future relations there might be no need of coercion, and that an intimate intercourse might succeed calculated to advance the happiness of the Indians and to attach them firmly to the United States.

In order to this, it became necessary "That they should experience the benefits of an impartial dispensation of justice;

That the mode of alienating the lands, the main source of discontent and war, should be so defined and regulated as to obviate impositions, and, as far as may be practicable, controversy concerning the reality and extent of the alienations which are made;

That commerce with them should be promoted under regulations tending to secure an equitable deportment towards them, and that such rational experiments should be made for imparting to them the blessings of civilization as may from time to time suit their condition.

That the Executive of the United States should be enabled to employ the means to which the Indians have been long accustomed for uniting their immediate interest with the preservation of peace;

And that efficacious provision should be made for inflicting adequate penalties upon all those who, by violating their rights, shall infringe the treaties, and endanger the peace of the Union.

A system corresponding with the mild principles of religion and philanthropy towards an unenlightened race of men, whose happiness materially depends on the conduct of the United States, would be as honorable to the national character as conformable to the dictates of a sound policy."

Again, in his fourth Annual Message:

"I cannot dismiss the subject of Indian affairs without again recommending to your consideration the expediency of more adequate provisions for restraining the commission of outrages upon the Indians, without which all pacific plans must prove nugatory.

To enable, by competent rewards, the employment of qualified and trusty persons to reside among them as Agents, would also contribute to the preservation of peace and good neighborhood.

If, in addition to these expedients, an eligible plan could be devised for promoting civilization among the friendly tribes, and for carrying on trade with them, upon a scale equal to their wants, and under regulations calculated to protect them from imposition and extortion, its influence in cementing their interests with ours could not but be considerable."

Later he urges Congress "to give their most serious labors to render tranquility with the savages permanent by creating ties of interest. Next to a rigorous execution of justice on the violators of the peace, the establishment of commerce with the Indian nations, in behalf of the United States, is most likely to conciliate their attachment. But it should be conducted without fraud, without extortion, with constant and plentiful supplies; with a ready

market for the commodities of the Indians, and a *stated price* for what they give in payment and receive in exchange.

Individuals will not pursue such traffic unless they be allured by the hope of profit; but it will be enough for the United States to be reimbursed.

Should this recommendation accord with the opinion of Congress, they will recollect that it cannot be accomplished by any means yet in the hands of the Executive.

While we indulge the satisfaction which the actual condition of our western borders so well authorizes, it is necessary that we should not lose sight of an important truth which continually receives new confirmations, namely, that the provisions heretofore made with a view to the protection of the Indians from the violence of the lawless part of our frontier inhabitants are insufficient.

To enforce upon the Indians the observance of justice, it is indispensable that there shall be competent means of rendering justice to them. If these means can be devised by the wisdom of Congress, and especially if there can be added an adequate provision for supplying the necessities of the Indians on reasonable terms, I should not hesitate to entertain a strong hope of rendering our tranquility permanent.

I add, with pleasure, that the probability even of their civilization is not diminished by the experiments which have been thus far made under the auspices of Government.

The accomplishment of this work, if practicable, will reflect undecaying lustre on our national character, and administer the most grateful consolations that virtuous minds can know."

JEFFERSON.

In his first message, December 15th, 1802, President Jefferson announced a spirit of peace and friendship among the Indians and an evident sense of, and desire to secure the advantages of civilized life, remarking, "That the continued efforts to introduce among them the implements and practices of husbandry and of the household arts have not been without success; they are becoming more and more sensible of the superiority of this dependence for clothing and subsistence, over the precarious resources of hunting and fishing. In order to remove every ground of difference possible with our Indian neighbors, I have proceeded in the work of settling with them and marking the boundaries between us."

The settling spoken of has reference to the consideration due them for lands, their title to which had been extinguished by purchase.

October 17th, 1803:—The establishment of trading houses for the purpose of furnishing the Indians with necessities in exchange for their commodities is pronounced successful and as "that which will best secure their peace and good will."

December 3rd, 1805.—The President says of the Indians, "They are becoming sensible that the earth yields subsistence with less labor and more certainty than the forest and find it to their interest from time to time to dispose of parts of their surplus and waste lands for the means of improving those they occupy."

It was at this time that the Government received from the Delawares the cession of all the land between the Wabash and Ohio Rivers, which with that heretofore made by the Kas-

kaskias almost consolidated the national possessions from Lake Erie to the Mississippi. It is a noticeable fact that the annuities which the Indians desired and received for this land were "animals and implements for agriculture and other necessities," the things likely to extinguish in them the love of hunting and furnish them with the means of improving such lands as they retained.

It now became evident that commerce with this people required more stringent regulations. In order to do this the President opened conferences with them for this purpose.

In his message of this date he says: "Instead therefore, of an augmentation of military force proportioned to an extension of our frontier I propose a moderate enlargement of the capital employed in commerce with the Indians as a more effectual, economical and humane instrument for preserving peace and good neighborhood with them."

In a confidential letter, written in 1803, to Governor Claiborne, Mr. Jefferson says: "As a means of increasing the security, and providing a protection for our lower possessions on the Mississippi, it is all important to press on the Indians as steadily and strenuously as they can bear, the extension of our purchases on the Mississippi from the Yazoo upwards, and to encourage a settlement along the whole length of that river, that it may possess on its own banks the means of defending itself, and presenting as strong a frontier on our western as we have on our eastern borders."

Should any tribe be fool-hardy enough to take up the hatchet at any time, the seizing the whole country of that tribe, and driving them across the Mississippi, as the only condition of peace, would be an example to others, and a furtherance of our final consolidation.

It would, indeed, be good policy in us to take by the hand those of them who have emigrated from ours to the other side of the Mississippi, and furnish them generously with arms, ammunition and other essentials, with a view to render a situation there desirable to those they have left behind, and toll them across the Mississippi, and thus prepare an eligible retreat for the whole.

When we shall be full on this side we may lay off a range of states on the western bank from the head to the mouth, and so, range after range, advancing compactly as we multiply. I believe this course will redound to the best good of the Indian and ourselves."

In a confidential letter of later date, Mr. Jefferson says:

"While the Indians are learning to do better on less land, our increasing numbers will be calling for more land, and thus a co-incidence of interests will be produced between those who have lands to spare and want necessities and those who have such necessities to spare and want lands. The wisdom of the animal which amputates and abandons to the hunter the parts for which he is pursued should be the Indians with this difference that the former sacrifices what is useful and the latter what is not.

In truth the ultimate point of rest and happiness for them is to let our settlements and theirs meet and blend together, to intermix, and become one people. Incorporating themselves with us as citizens of the United States is what the natural progress of things will bring

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on, it is better to promote than retard it. It is better for them to be identified with us and preserved in the occupation of their lands than to be exposed to the dangers of being a separate people."

During Jefferson's administration peace was maintained "the attachment of the Indian tribes" says the President, is gaining strength daily, is extending from the nearer to the more remote bands, and will repay us for the justice and friendship practiced toward them."

MADISON.

The policy toward the Indian pursued during the Jefferson administration was continued by that of Madison with the happiest results.

December 5th, 1810, Mr. Madison, says:

"The peace and friendship of the Indian tribes of the United States are found to be so desirable that the general disposition to pursue both continues to gain strength."

Of their disposition toward us Mr. Madison says in his message of Dec., 1816: "The Indian tribes within our limits appear disposed to remain at peace. From several of them purchases of land have been made particularly favorable to the wishes and security of our frontier settlements as well as to the general interests of the nation. In some instances the titles, though not supported by due proof, and clashing those of one tribe with the claims of another, have been extinguished by double purchases; the benevolent policy of the United States preferring the augmented expense to the hazard of doing injustice, or to the enforcement of justice against a feeble and untutored people, by means involving or threatening the effusion of blood."

I am happy to state that the facility is increasing for extending that divided and individual ownership, which exists now in movable property only, to the soil itself; and of thus establishing in the culture and improvement of it, a true foundation for a transit from the habits of the savage to the arts and comforts of social life."

MONROE.

In his message of Dec., 1817, Mr. Monroe states that "Many of the Indian tribes have already made great progress in the arts of civilized life. This desirable result has been brought about by the humane and persevering policy of the Government, and particularly by the appropriation for the civilization of the Indians. There have been established under the provisions of this act 32 schools containing 916 children, who are well instructed in several branches of literature and likewise in agriculture and the ordinary arts of life. In accordance with a policy before recommended, an arrangement has been made with the Indians, by which in exchange for lands beyond the Mississippi, a great part of their lands to the eastward of that river shall become ours."

In this progress, which the rights of nature demand and nothing can prevent, marking a growth rapid and gigantic, it is our duty to make new efforts for the preservation, improvement and civilization of the native inhabitants. The hunter state can exist only in the vast uncultivated desert. It yields to the more dense and compact form and greater force of civilized population; and of right it ought to yield for the earth was given to mankind to support the greatest number of which it is capable, and no tribe or people have a right to withhold from the wants of others more than is necessary for their own support and comfort."

In his message of Dec., 1818, Mr. Monroe recommends the establishment and maintenance of military posts in the rear of the Indians on the principle that if retreat is cut off an attack on our settlers would be unlikely. He presents for the consideration of congress the subject of their civilization in these words:

"Experience has clearly demonstrated, that independent savage communities cannot long

exist within the limits of a civilized population. The progress of the latter has almost invariably terminated in the extinction of the former, especially, of the tribes belonging to our portion of the hemisphere, among whom, loftiness of sentiment and gallantry of act have been conspicuous."

To civilize them, and even to prevent their extinction, it seems to be indispensable, that their independence as communities, should cease, and that the control of the United States over them should be complete and undisputed. The hunter state will then be more easily abandoned, and recourse will be had to the acquisition and culture of land, and to other pursuits tending to dissolve the ties which connect them together as a savage community, and to give a new character to every individual."

Mr. Monroe in his message of Dec., 1824 says: "It is evident that by the regular augmentation of our population and the extension of our settlements the situation of the Indian is becoming deplorable and his extinction menaced. Some well digested plan which will rescue them from such a calamity, is due to their rights, to the rights of humanity and to the honor of the nation."

Their civilization is indispensable to their safety, and this can be accomplished only by degrees. The process must commence with the infant state, through whom some effect may be wrought on the parental. Difficulties of the most serious character present themselves to the attainment of this very desirable result on the territory on which they now reside. To remove them from it by force, even with a view to their own security and happiness, would be revolting to humanity, and utterly unjustifiable. Between the limits of our present states and territories, and the Rocky Mountains and Mexico, there is a vast territory, to which they might be invited with inducements which might be successful. It is thought that if that territory should be divided into districts, by previous agreement with the tribes now residing there, and civil governments be established in each, with schools for every branch of instruction in literature, and the arts of civilized life, that all the tribes now within our limits might gradually be drawn there."

JOHN QUINCY ADAMS.

Mr. Adams in taking a retrospect of the Indian question in his Fourth Annual Message, uses the following pangent language:

"As independent powers, we negotiated with them by treaties; as proprietors we purchased of them all the lands which we could prevail upon them to sell; as brethren of the human race, rude and ignorant, we endeavored to bring them to the knowledge of religion and letters. The ultimate design was to incorporate in our own institutions, that portion of them which could be converted to the state of civilization."

In the practice of European states, before our revolution, they had been considered as children to be governed; as tenants at discretion, to be dispossessed as occasion may require; as hunters, to be indemnified by trifling concessions for removal from the grounds upon which their game was extirpated. In changing the system, it would seem as if a full contemplation of the consequences of the change had not been taken."

We have been far more successful in the acquisition of their lands than in imparting to them the principles, or inspiring them with the spirit of civilization. But in appropriating to ourselves their hunting-grounds, we have brought upon ourselves the obligation of providing them with subsistence, and when we have had the rare good fortune of teaching them the arts of civilization, and the doctrines of Christianity, we have unexpectedly found them forming in the midst of ourselves communities claiming to be independent of ours, and rivals of sovereignty within the territories of the members of our Union."

This state of things requires that a remedy should be provided, a remedy which while it shall do justice to those unfortunate children of nature, may secure to the members of our confederation their rights of sovereignty and of soil."

As the outline of a project to that effect, the views presented in the report of the Secretary of War are recommended to the consideration of Congress."

ANDREW JACKSON.

Mr. Jackson in his first Annual Message declares that "WHILE PROFESSING A DESIRE TO CIVILIZE AND SETTLE THE INDIAN, WE HAVE AT THE SAME TIME LOST NO OPPORTUNITY TO PURCHASE THEIR LANDS AND THRUST THEM FURTHER INTO THE WILDERNESS. TWO POLICIES WHOLLY INCOMPATIBLE. BY THIS TREATMENT THEY HAVE NOT ONLY BEEN KEPT IN A WANDERING STATE, BUT BEEN LED TO LOOK UPON US AS UNJUST AND INDIFFERENT TO THEIR FATE. THUS, THOUGH LAVISH IN EXPENDITURES UPON THE SUBJECT, GOVERNMENT HAS CONSTANTLY DEFEATED ITS OWN POLICY; AND THE INDIANS, RECEDING FARTHER AND FARTHER HAVE RETAINED THEIR SAVAGE HABITS."

On the other hand, while in our midst, we were confronted by the perplexing problem of a state within a state as instanced by the independent government attempted by certain tribes within the limits of Georgia and Alabama. These states claiming to be the only sovereigns within their Territories, extended their laws over the Indians; which induced the latter to call upon the United States for protection. Under these circumstances, the question presented was, whether the general government had a right to sustain those people in their pretensions."

The constitution declares, that "no state shall be formed or erected within the jurisdiction of any other state." If the general government is not permitted to tolerate the erection of a confederate state within the Territory of one of the members of this Union, against her consent, much less could it allow a foreign and independent government to establish itself there. Should this thing be permitted, the objects of the government are reversed, and it becomes its duty to destroy the states which it was established to protect."

Actuated by this view of the subject, I informed the Indians that their attempts to establish an independent government would not be countenanced by the executive of the United States."

As a remedy for these growing evils I suggest for your consideration the propriety of setting apart an ample district west of the Mississippi, and without the limits of any states or territory now formed, to be guaranteed to the Indian tribes as long as they will occupy it:

There they may be secured in the enjoyment of governments of their own choice, subject to no other control from the United States than such as may be necessary to preserve peace on the frontier."

The emigration should be voluntary but if they refuse to go, they must distinctly understand that to remain within our states is to be subject to our laws."

It is visionary to suppose that their claims can be allowed on large tracts of land on which they have neither dwelt nor made improvements merely because they have seen them from the mountains or passed them in the chase. If they submit to the laws of our states, receiving, like other citizens, protection in their persons and property, they will ere long become merged in the mass of our population. If they refuse to assimilate, they are doomed to weakness and decay and the fate of the Mohican, Narragansett and Delaware will fast overtake the Choctaw, Cherokee and Creek."

In his message of 1832, Mr. Jackson informed Congress that "The wise and humane policy, steadily pursued for thirty-nine years of transferring the Indian tribes from the eastern to the western side of the Mississippi has been consummated by the conclusion of the late treaty with the Cherokees. It is pleasant to state that this removal has been with their own consent."

In the discharge of this duty, an extensive region in the west has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, others are preparing to go. With the exception of two small bands, living in Ohio not exceeding 1500 persons, all the tribes on the east side of the Mississippi, extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation."

The pledge of the United States has been given by Congress that the country destined for the residence of this people shall be forever secured and guaranteed to them."

FROM THE REPORT OF THE SECRETARY OF WAR OF 1828.

[Referred to by JOHN QUINCY ADAMS on the preceding page.]

"It is believed that a minute and well digested code of regulations, analogous to those which govern the other bureaus of the Department, and founded on the policy and views of the Government, so far as they can be collected from existing laws, and treaties with the Indians, would not only afford great facility in transacting this branch of business, but materially reduce its expenses, and at the same time, better fulfil the benevolent purposes of the Government in regard to these unfortunate people.

At the commencement of our present Government, these tribes, with few inconsiderable exceptions, occupied a country in the interior far beyond the range of our population, and our relations with them were the simple ones which exist between remote and independent nations; or they were rather the relations of war; and most of our intercourse with them was carried on through the officers of the army, stationed along our frontier posts: and it was, probably, to the posture in which we then stood in regard to them, that the War Department was first indebted for the superintendency of Indian Affairs. Since that period, our white population, in its rapid and irresistible progress to the West has been sweeping past and around them; until now, a large proportion of these tribes are actually embosomed within the organized and settled parts of our States and Territories. In the mean time we have been entering into treaties with them, not of peace, merely, but of property, of intercourse, and trade; and have actually contracted between them and ourselves most of the complicated relations which appertain to the municipal state, without however, having fixed the boundaries of the authority by which these relations shall be controlled.

Nothing can be more clear, to one who has marked the progress of population and improvement, and is conversant with the principles of human action, than that these Indians will not be permitted to hold the reservations on which they live within the states, by their present tenure, for any considerable period. If, indeed, they were not disturbed in their possessions by us, it would be impossible for them long to subsist, as they have heretofore done, by the chase, as their game is already so much diminished as to render it frequently necessary to furnish them with provisions in order to save them from starvation. In their present destitute and deplorable condition, and which is constantly growing more helpless, it would seem to be not only the right, but the duty of the Government to take them under its paternal care; and to exercise, over their persons and property, the salutary rights and duties of guardianship.

The prominent feature in the present policy of the Government, as connected with these people, is to be found in the efforts that are making to remove them beyond the limits of the states and organized Territories.

A very extensive tract of country, lying to the west and north of the Arkansas Territory, remarkable for salubrity of climate, fertility of soil, and profusion of game, has lately been set apart for the colonization of the Indians. Liberal pecuniary inducements have been offered by Congress to emigrants, and many have already embraced the offer. But the ultimate success of this project has been greatly endangered, and may yet be defeated, by the operation of another prominent measure of Government, which, although suggested by the most humane motives, comes in direct conflict with the plan of colonization.

The annual appropriation of ten thousand dollars to the purposes of educating Indian children, and teaching them the mechanic arts, has had the effect to draw to almost every Indian reservation, in addition to the agents and interpreters, a considerable number of missionaries and teachers, with their families, who, having acquired, principally by aid of this fund very comfortable establishments, are unwilling to be deprived of them by the removal of the Indians; and thus, we have found that, while the agents, specially employed by the Government for this purpose, are engaged in

persuading, by profuse distributions of money and presents, the Indians to emigrate, another set of Government agents are operating, more secretly, to be sure, but not with less zeal and effect, to prevent such emigration.

If the project of colonization be a wise one, and of this, I believe, no one entertains a doubt, why not shape all our laws and treaties to the attainment of that object, and impart to them an efficiency that will be sure to effect it?

Let such of the emigrating Indians as choose it, continue, as heretofore, to devote themselves to the chase, in a country where their toils will be amply rewarded. Let those who are willing to cultivate the arts of civilization be formed into a colony, consisting of distinct tribes or communities, but placed contiguous to each other, and connected by general laws which shall reach the whole. Let the lands be apportioned among families and individuals in severalty, to be held by the same tenures by which we hold ours, with, perhaps, some temporary and wholesome restraints on the power of alienation. Assist them in forming and administering a code of laws adapted to a state of civilization. Let the ten thousand dollars appropriation be applied, within the new colony exclusively, to the same objects for which it is now expended, and add to it, from time to time, so much of our other annual contributions as can be thus applied without a violation of public faith.

In regard to such Indians as shall still remain within the States, and refuse to emigrate, let an arrangement be made with the proper authorities of the respective States in which they are situated, for partitioning out to them, in severalty, as much of their respective reservations as shall be amply sufficient for agricultural purposes. Set apart a tract, proportioned in size to the number of Indians, to remain in common, as a refuge and provision for such as may, by improvidence, waste their private property, and subject them all to the municipal laws of the State in which they reside. Let the remainder of the reservation be paid for by those who hold the paramount right, at such prices as shall be deemed, in reference to the uses which Indians are accustomed to make of lands, reasonable; and the proceeds to be applied for the benefit of those of the tribe who emigrate, after their establishment in the colony, or to be divided between those who emigrate and those who remain, as justice may require.

It may, perhaps, be fairly doubted whether the ten thousand dollars appropriation (independently of its tendency to prevent emigration) produces, under the circumstances in which it is now expended, any useful results.

These schools, it is true, impart to a certain number of Indian youths so much information and so far change their habits, as to inspire them with all the passions and desires, and particularly the passion for accumulating individual wealth, peculiar to a state of civilization: and then these half educated men are turned loose among their respective tribes, without any honorable means of satisfying the desires and wants which have been thus artificially created. The lands of the tribe being common and unalienable, they have no motive to cultivate and improve them. There is no floating wealth to attract their ambition, and the only and usual means of gratifying their cupidity for money is, by employing the advantages acquired by their education to appropriate to themselves more than their just share of the large contributions annually made by the Government, and in this way, they, with some few honorable exceptions, render, not only themselves, but the very arts they have acquired, obnoxious to the nation at large.

If, however, it should be deemed most expedient to continue to expend a portion of the ten thousand dollars fund on the Indians remaining within the States, the missionaries and teachers should be located on the tracts proposed to be set apart for the common use of each tribe, from whence the information they supply, and the arts they teach, might be advantageously applied, by adjoining Indians to the improvement of their separate property; and where they might also take charge of those Indians who may, by improvidence, have expended their private estates.

It is, in my opinion, worse than useless to impart education and the arts to the Indians, without furnishing them, at the same time, with appropriate subjects on which to employ them.

I have the honor to be, with great respect, your obedient servant,
P. B. PORTER.
To the PRESIDENT OF THE UNITED STATES."

FROM THE SPEECH OF HON. THOMAS RYAN, OF KANSAS, IN THE HOUSE OF REPRESENTATIVES.

Tuesday, January 20th, 1885.

The House being in Committee of the Whole on the state of the Union, and having under consideration the bill (H. R. 7970) making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with various Indian tribes, for the year ending June 30th, 1886, and for other purposes:

"MR. CHAIRMAN: There are in connection with this Indian question problems very difficult of solution. The question of educating the Indian and successfully solving the Indian problem by that method, while the tribal relation is maintained, is one that is seriously doubtful. No one can doubt the success of the efforts that have been made to educate the Indians outside of the tribal influences. It has been found that educating the Indian in the midst of civilization advances him much more rapidly than any effort that has ever been made to educate him in his tribe, and hence schools have been established in several of the States where the Indian is taught the several industries as well as mere book education. But the difficulty has been to some extent that when we educate children at Carlisle, in Pennsylvania; at Hampton, in Virginia; at Chillicothe, near the northern boundary of the Indian Territory; at Lawrence, Kan.; at Genoa, Neb., and the other industrial schools in the several States, when we have taught them there for three or four years, have fitted them for the duties of civilization to a very large extent, prepared them so that they could go out into civilized life and obtain a livelihood, we are constrained to turn them loose and turn them back into the influences of that barbarism from which we took them when we put them in the schools. It is not long before they succumb to those influences and become exactly what their surroundings are, and lapse back into that barbarism from which they were taken.

These are some of the difficulties that we are encountering in our efforts to civilize the Indian by the educational method which we have adopted; but they are not sufficient to discourage the country from pursuing that method. The evil lies very largely in permitting those tribal influences to obtain. The influence of the tribal relation ought not to be permitted, in my judgment, to exist except in cases of absolute necessity. I believe that in conjunction with the system of education which has been adopted and which ought to be extended we ought as far as practicable and as fast as practicable to destroy the tribal relation. I believe that we ought to extend the laws of the white man over the Indian as far and as rapidly as it is practicable to do so. I believe that what he needs of the lands which he holds now in common, ought to be set apart to him in severalty and the surplus opened to settlement.

I concur in some of the remarks made by my friend from Montana [Mr. MAGINNIS]. I do not believe it is for the interests of the Indian, and I believe it to be contrary to public policy, to allow him to hold a large portion of the public domain, or, if you please, of his own domain, for no other purpose under heaven than to roam over it. In the Indian Territory, a section of country capable of sustaining a population of four or five millions of people, we have now—what? Eighty-two thousand Indians occupying the whole of that Territory. For what purpose? What good purpose does it subserve to the Indian? It rather detracts from his civilization. It encourages that roaming disposition which is the characteristic of the savage. He does not cultivate the soil. It lies there useless to him and useless to mankind. I would not take one rod of it from him without affording him the fullest compensation for it. I would treat with him fairly for all that he does not need for his own purposes, and the balance I would open up to settlement in a way that would place him side by side with the white man engaged in the cultivation of the soil, that his children at least might find employment in the industries surrounding him, and that he might thereby be in the very midst of the active forces and influences of our white, industrious civilization without power to alienate his land, except possibly to rent a portion of it for brief periods for a share of the soil products."

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—OR—

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THE Secretary of the Interior has recommended to Congress that about 7,000,000 acres of land, included in the Black Foot, Ft. Peck and Fort Belknap Indian Agencies, Mont., be restored to the public domain and opened to settlement; and that the Indians be paid \$75,000 annually at each agency for a period of fifteen years.

THE Indian is not a citizen by birth, nor can he leave his tribe and become one by naturalization. He has no individual ownership in the land allotted for his support, nor can he acquire any. In addition to his predisposition for a nomadic life he is hedged about by laws that discourage any attempt on his part to leave it. Without opportunity to acquire property of his own he has no stimulus to labor, and easily acquires habits of dependence.—*Phila. Inquirer.*

"THOSE who have much to do with alms-giving and plans of human improvement soon see how superficial and comparatively useless all assistance or organization is, which does not touch habits of life and the inner forces which form character.

The poor helped each year become poorer in force and independence.

Education is a better preventive of pauperism than charity.

The best police and the most complete form of government are nothing if the individual morality be not there. But Christianity is the highest education of character. Give the poor that, and only seldom will either alms or punishment be necessary." C. L. BRACE,

In "The Dangerous Classes of New York."

INDIAN DEFICIENCY ESTIMATES.

[By Telegraph to the N. Y. Tribune.]

WASHINGTON, D. C.—In the "estimates for deficiencies in appropriations" recently transmitted to the House of Representatives, are several large items the presentation of which is regarded a "piece of impertinence" by some members of the Appropriation Committee. The total amount of the deficiency estimates is \$7,003,151, of which \$4,285,000 is on account of the Indians. The particular items which have caused indignation are to meet obligations under treaties. In 1867 and 1868 the United States Government concluded treaties with the Apaches, Kiowas, Comanches, Cheyennes, Arapahoes, Crows, Navajos, Shoshones, Bannocks, Sioux and Utes, in which treaties the Government, among other things, and for a valuable consideration, agreed to furnish a school building and teacher for every thirty children for a period of thirty years. No schools have been provided nor has Congress appropriated money therefor, although other money stipulations in the same treaties for the benefit of the Indians have been executed.

Commissioner Price is evidently of the opinion that there ought to be no further delay, and

accordingly he has submitted estimates of the amounts that will be required to carry out the educational provisions of the treaties from the beginning. These estimates are as follows: Apaches, Kiowas and Comanches, \$295,400; Cheyennes and Arapahoes, \$306,800; Crows, \$277,600; Navajos, \$883,100; Northern Cheyennes and Arapahoes, \$173,400; Shoshones and Bannocks, \$194,300; Sioux, \$1,595,200; Utes, \$307,900. At the time the treaties were made and for some years thereafter, most of the tribes and bands were in no condition to desire schools or appreciate the benefits of schools. Within the last few years, however, most of them have made perceptible progress toward civilization and for several years they have been appealing to the Indian Bureau to redeem the promises made to them by the Government seventeen or eighteen years ago. Some of the members of the Appropriations Committee are disposed to hold that inasmuch as the Indians did not desire a fulfilment and were not in a condition to enjoy the benefits of the treaties when they were negotiated, the Government is absolved from its obligations under them.

The Comanches.

From Mr. H. P. Jones, the veteran interpreter of the Comanches for thirty years, we have learned much of interest about that people.

Mr. Jones was born in Jefferson City, Missouri, and entered the Government Indian service as Agency farmer in 1857, from which time he has followed the fortunes of the Comanches.

About this date the Legislature of the State of Texas set apart a reservation of four leagues of land on the Brazos River for the occupation of the friendly Comanches. This band was known by the name of the Pe-na-teh-kas or Honey Eaters, as that was the delicacy they set forth for the entertainment of their guests, and one of the chief articles of their own diet.

The prescribed limits for the hostile Comanches were those parts of Texas known as the "Staked Plains," but frequently when on raids they would crowd down upon the reservation line of the Pe-na-teh-kas. This often laid the friendly band under the imputation of being the raiding party. The result was a distrust which ultimated in their removal to Washita River, Indian Territory, in August 1859.

By appointment of the Agent, Mr. Jones was continued as agricultural instructor. In performing these duties a familiarity with the Comanche tongue became imperative. But Mr. Jones found that the difficulties in the way of its mastery were of no ordinary kind. The greatest of these is the constant change in the names of objects. For instance, a man who is named Tall Woman dies; such is their reverence for the dead and the power of superstition that a bar is henceforth laid upon the utterance of his name. This necessitates Tall Woman's nearest male relative going from village to village on the double errand of announcing his kinsman's death, and indicating the name by which woman shall be designated in the future.

Mr. Jones had in memory a man who bore the name of the Musquit tree, abundant in that country. After a short absence from the Agency, he returned to hear the use of an unfamiliar word.

"What is that?" inquired Mr. Jones.

"Oh!" was the reply in a hushed voice, "Musquit is dead and that is the new name by which we are to know that tree."

As the Indian custom is to designate men by the names of objects in nature it becomes evident that the longevity of name and namesake is one and the same.

It can be easily seen that if the bands of this tribe should become separated they must in the course of time speak distinct tongues.

The same desire which prompts the Comanche to wipe out the name by which a dead man

was known leads him to conceal the place of his burial. Mr. Jones says that in thirty years he never but once came upon a grave, and then it was in a remote part of the reservation which he covered during a long hunt.

Heaped upon this grave he found three dead horses and a broken wagon, which represented the earthly possessions of him who had gone the way of all flesh. The speed with which a man's property is destroyed after death, by his nearest of kin, is the test of the esteem in which he was held.

Ka-cad-a-wa, a thoughtful old chief, several lengths ahead of his people, attempted to make his own death the entering wedge for a new order of things.

Calling Mr. Jones to him he said "The old bow has almost shot its last arrow, promise that you will lay me down where the cross roads meet and there raise my name. Tell the people they need not be afraid to say *Ka-cad-a-wa*. Divide, but do not destroy my property, and tell the women not to weep."

The "Great Unknown" has no terrors for the Comanche. The most depraved among them, on dying, will say *ap-a-mean*, (I go to my Father's country.) This comfortable state of things arises from the fact that their creed does not call upon them to endorse the existence of a place where retribution is worked out.

Again, we learn that they treasure the fancy that the red clouds of the sunset are made from the dust raised by the merry dancing of departed friends.

This is perhaps an additional reason why they "stand upon the order of their going" with such cheerful readiness.

The custom, common to most of the tribes, of buying a wife, is not in practice among the Comanches. The more civilized method of winning the bride is in favor, and that done, the elder brother is the one who is empowered to "give her away." This means of securing a wife is doubtless the explanation of that domestic harmony which is rather the rule than the exception.

Mr. Jones recalled the instance of the flight of a Comanche on horse back with his wife before him. A party of mounted men in hot pursuit were gaining upon him. It became evident that the horse could no longer carry the double burden, so the Comanche sprang to the ground lashed the horse into a mad run, and gave himself up to his pursuers, which in this case meant giving himself up to death.

Mr. Jones was glad to add his testimony in support of the honesty and reliability of the Comanche. No greater encomium can perhaps be paid than to state that a frontier tradesman accepts their word unquestioningly.

Further, the Comanche is credited with a clear cut idea of how to 'size up' a debt—and pay it. In this, he is said to differ from many of the other tribes who have rather obscure notions on this subject, if they are the debtors. It has been attested that when they are the creditors, their minds receive an illumination as to the dimensions of a debt.

Hospitality is one of the most pleasing characteristics of this people. You scarcely reach a lodge when the women run out, take the bride from your horse, set food before you, and evince the greatest interest in your general comfort. There is no token of curiosity as to why you have come, or how long you will stay, but the whole atmosphere invites you to be at home.

The Comanche feels that the underpinnings of the old life are giving way, and he stands ready to surrender to the New.

The wild Indian's description of his first sight of a steam boat used to be much quoted—how Hobommok (the devil) came swimming up the river with whirl-pool fins, and coughed and blew his nose, and yelled with a war-whoop that sent every red man flying to the woods.

SCHOOL ITEMS.

Washehe, an Arapahoe, after a long illness, died of consumption, Jan. 29th.

In the absence of the editor we have been compelled to fill the fourth page with matter not editorial.

Dr. Vance, of the first Presbyterian church, is in charge of the Sunday afternoon chapel services for the month of February.

Our last monthly chapel exercises, consisting of songs, recitations and speeches, were of unusual excellence.

We are indebted to the Presbyterian Board of Publication and to unknown friends for a generous supply of reading matter both instructive and entertaining.

Repeated falls having taught our children the treachery of ice and sleet, one of them remarked on reaching the ash strewn walk, "This is civilized ground."

To Messers Blaylock and Blynn, Philadelphia, we return thanks on the part of our girls for the assortment of hats and caps which look to their adornment and comfort in the early spring.

By invitation of the Busy Bee Missionary Band of the Falling Spring Presbyterian church, Chambersburg, thirty of our children visited that place and gave an entertainment for the benefit of that society.

One of the teachers "borrowing some thunder" from the Philadelphia Press predicted an earthquake for the 3rd. The day dawned, one small boy watched its flight and then remarked dejectedly, "It did not quake."

Miss Stetson, professional roller skater of Boston, gave an exhibition of her art for the benefit of our girls. Whereas there were no outbursts of applause, there was evidently deep wonder at the ease and grace with which she performed some very difficult feats.

The suit of the South Penna., Railroad to force a way through our limited grounds and divide our home, under a state grant and without authority of Congress has been abandoned by that corporation. The constitutional right of Congress alone to legislate over properties belonging to the general government was admitted in this abandonment.

Clarence Wolf Face, Cheyenne, left Feb. 1st for Haskell Institute, Lawrence, Kan., where he will find employment as a baker. Others, of our returned students are continuing their trades at that Institution. On the same date Albert Wilson, Chippewa, and Louie Cornelius, Oneida left, by reason of impaired health, for their respective homes at White Earth Agency, Minn., and Green Bay Agency, Wis.

It was monthly letter day; writing to "the old folks at home" had palled upon him, so he petitioned to send his letter to Johnnie Cook. No objection being offered that worthy was duly addressed and the letter brought us for direction. With bold confidence Johnnie's name was thrown upon the envelope when we were made to understand that we were in error, gross error, to judge by the remonstrance made. Persistent inquiry finally developed that the error lay in the use of Johnnie Cook's name for that of General Crook.

Mr. J. Wells Champney, of New York, who is known to all lovers of art, recently gave our children an exhibition of free hand drawing in charcoal. With a few strokes of the crayon he drew the winged cherub of which Dickens said, "It sings by ear for it has no lungs." Again, from a hasty touch or two, grew mountains and valleys. "After all," said Mr. Champney, "pictures are only dirty pieces of paper, but you must be careful where you put the dirt."

Quanah, Descendant From a Prominent Texas Family.

Jack Purmatah, Quanah, Sada-tehka, Comanches, Loud Talker, Kiowa, accompanied by H.P. Jones interpreter are at present our guests. Quanah is the son of a Texas white woman, whose surname, Parker, is that by which one of the counties of that state is to-day recognized.

This woman, when a child, was captured by a raiding band of Comanches. Alienation from home soon bred forgetfulness, and by the time maturity was reached she had become so inoculated with the habits and practices of her captors as not to be distinguished from the women of that tribe. Her identity was almost entirely lost by a union with Put-tark, a Comanche, by whom she had three children. A few years later the hostile Comanches raided the Texas border, Put-tark's wife followed in his wake, when, by a strange chance of fortune she was recaptured by the whites.

It was not long until the fact of this capture reached the ears of the surviving brother of the woman's father.

Impelled by the thought that the captive and his lost niece might be one and the same, Mr. Parker hastened to Fort Worth in the hope of proving this identity.

After an interview in which fruitless efforts were made on the part of the interpreter to call up some forgotten memory of the past, Mr. Parker turned away disheartened and disappointed.

Stopping and looking back he said, "I will make one last throw, we called the little one Cynthia Ann." Before the interpreter could speak, the woman bounded upon her feet and striking her breast cried in Comanche:

"Me! Me!"

That we "love our chains" was perhaps never better illustrated than in this case. Back to those of her own blood she was carried but, she yearned for the people of her adoption.

Gladly would she have sacrificed the ease and comfort of her life for some word of her boys. This longing wore her life away before she learned that one had been killed in the raid in which she was taken, while Quanah lives to advocate progressive measures for the uplifting of his people.

Quanah's maternal inheritance consists of two leagues of land granted by the Texas Legislature in recognition of the curious facts of his history, and also a portrait of his mother which is at present among the features of the exhibit of the state of Texas at the New Orleans Exposition.

The Rev. J. W. Bain, in attendance upon the sessions of the Temperance Alliance in convention at Carlisle, lately addressed our school in these words:

"If a General was about to battle with an enemy he would keep cool, steady, and call his senses around him. His men would be under his control so that he could say to one 'Here!' to another 'There!' or to all, 'March together!' You have a battle to fight and the trials of life to meet, don't put an enemy in your mouth that will steal away your brain and break your will power. You say, 'But a drop cannot do that.' A drop makes you drunk just that much; a teaspoonful makes you drunk a teaspoonful, and a little more will make you drunk clear through. Drink will never help you to think, it will never help you to be master of yourself. But it will rob you of a steady hand and a clear head; it will petrify your heart, and at last unman you."

Agent Laban J. Miles, accompanied by Gov. Black Dog, En-ches-tah-wah-ti-an-kah, Nek-ah-washetunkah, Peter C. Big Heart, Paul Aken and E. M. Mathews from Osage Agency, I. T., paid the school a recent visit. There are at present 61 children of that tribe on our school roll.

Roller Skating.

The "wave" has reached us with the following results:

"I can very well on roller skates, I can first stand straight up but when I go to move the first thing I know my feet fly up in the air. I hope that is not the way to skate."

"I know very well the roller skates."

"Roller skates cost \$2.10 I cannot reach."

"I have one skate."

"I like roller skates but I hard fall and get hurts."

Our Hennyery.

Mrs. Whitall, of Germantown, gave us the money for a hennyery, in November, 1883. During '84 it produced as follows:

Dressed chickens sent to kitchen.....	623 lbs.
" " " " hospital.....	158 "
Eggs to kitchen and hospital.....	820 doz.
Chickens on hand.....	175
In all over \$300.00 in value.	

A Class of Indian Pupils Visit the Great Steel Works.

The impression made upon our children by a recent visit to Steelton can be gathered from the following notes from their letters:

"Our visit to Steelton was one of our greatest delights this month. It is a small place, but is noted for its steel works, its steel being of the very best made in the country. It being about twenty-one miles from here to that place it took but a short time in the steam-cars. The Cumberland Valley having beautiful scenery all along the road, we took in all its beauty.

We passed the Susquehanna River and it was full of floating ice.

Ere we reached Steelton, we could see huge, black smoke rising from the work-shops, where three or four thousand men are constantly at work. On arriving at the place, we were anxious to see the man, who superintends the works. He was a short man with his head on one side, because he had so much to carry in it about the works. The men kindly showed us around the place. Having only one chance and wishing to see everything, we were soon masters of the place and going through the different working shops of the establishment.

What opened our eyes wide was, when we were in the converting room where the ore is melted. Our party declared it was a grand appearance to see the flame and the sparks rushing out from the furnace, but when the sparks were turned on them they forgot the grand sight and ran to get away from the burning sparks. It was fun to see them running.

What immense steel bars! Then to see them made into common size rails is wonderful. Could an Indian have thought out such work as that? I doubt it. We were told that forty car loads of steel rails each car, weighing fifteen or sixteen tons, were sent to different places every day. As we went from shop to shop we could see plainly that the men were intelligent and understood their business. That is not the case with some other places."

"Steelton is not a lazy village but a busy one."

"You could think that they must have some steel to make at that place because part of the name of it is steel."

"We saw a great furnace where the steel is melted and then runs down in a canal like water and then enters into another thing."

"First the iron is made 14 inches square which is called ingots; next they make it 46 inches long and that is called blooms. At last they make a rail 30 feet long."

Major Bent, superintendent of the works at Steelton, returned our visit on the 17th, accompanied by a party of friends.

The stirring hymn, "Awaked by Sinai's awful sound" was written by a full blood Mohican Indian.

It will perhaps be a matter of surprise to our readers to learn that the annual interest of a fund granted in the reign of George II, for civilizing and christianizing the Indians in New England, amounted to two hundred thousand dollars. For want of proper information as to the needs and condition of the people, the Trustees of this large sum failed to appropriate it to the end designed.

FROM SPEECHES ON THE INDIAN APPROPRIATION BILL IN CONGRESS.

HON. E. J. ELLIS.

"The estimates for this branch of the public service for the fiscal year amounts to \$7,328,049.64; the recommendations of this bill are for \$5,664,135.80. The recommendations are therefore \$1,663,914 under the estimates. The law of the current year provided \$5,859,402.91; the recommendations of this year are \$5,664,135.80; so that the recommendations of this bill are \$195,267.11 below the law of the current year.

I would say the reductions are in the estimates for the support of the Indians. It has been the policy of the committee for several years to endeavor to make the Indian more self-sustaining, and for that purpose there has been a gradual decrease of the support given him by the Government, letting him know in this way that there was coming a time when he would be totally dependent on his own exertions, and therefore that it would behoove him by industry, by improving all the advantages about him, to become self-sustaining."

"The Commissioner of Indian Affairs complains that the penalty attached to selling intoxicating liquors to the Indians is so low that men do not mind conviction, and that it does not result in breaking up the traffic. He reports that they are frequently arrested, frequently tried and convicted and sentenced to a day's imprisonment and \$1 fine; that they stand the imprisonment, pay the fine, and then go on with their traffic; and we have been earnestly urged by him, and indeed by the voice of humanity in our own hearts, to increase the penalty so as to make it a terror to these people and endeavor to stop the liquor traffic among the Indians. It is necessary to do this, Mr. Chairman, for vain are all educational appliances and efforts, vain are all industrial schools, vain are all the soft and civilizing influences which may be brought upon him, and with which we endeavor to civilize the savage heart, if you permit men to go in their midst and infrenzy the devil in the savage nature, and pull him back to make a double savage of him."

HON. G. E. ADAMS.

"There is a certain advantage in educating the Indian child a good way off from the reservation. I remember when this bill was under discussion last year that the gentleman from Montana [Mr. MAGINNIS] told us that day schools on the reservations were comparatively valueless as compared with the boarding schools, because the Indian went to the school for a few hours and returned right back to his savage associates and so lost the benefit of that association which he had while in school. And it occurs to me that that argument would apply with greater force to placing Indians in schools a thousand miles away from the reservations, for although the child cannot receive better instructions, he does get a certain advantage which he can not have on the reservation."

HON. MARTIN MAGINNIS.

"The Indians should be given all the lands they want for agricultural and grazing purposes and no more, and the remainder of these vast reservations, which are entirely useless to them and which are the homes of lawlessness, should be cut off, should be segregated, taken from them, and returned to the public lands of the Government, and let the Government put out the money at interest as a trust fund for the benefit of the Indians. That is the policy that should commend itself to all as a wise one for the benefit of the Indians."

HON. J. H. ROGERS.

"Mr. Chairman, our whole Indian policy has degenerated into a single proposition, namely, to appropriate the people's money to feed, educate, and clothe them, while they eke out a life of laziness and indolence. I do not allude now to the Indian Territory so much, but more particularly to the other tribes of Indians in other parts of the country. Sir, there is a philosophical truth underlying this question of dealing with our Indian population which I want to enforce to-day upon the attention of this body. That truth is that no people on earth were ever civilized by simply educating them. Sir, the very soul of civilization is rooted deep down in labor. Education and labor must go hand in hand in order to produce good results. I will give you this idea in a form that I could not give it myself, and in the words of a distinguished Christian and philanthropist who has

published a book upon the question of the education of the negroes at the South. It applies with equal force to the Indian. It deserves our candid consideration and earnest thought. The author says:

"Doing things for and giving things to people does not lift them up, if the doing and the giving do not spring a new hope, a new aspiration, a new purpose in them, or in some way vivify into fruitful life some dormant good already in their souls. The test of our usefulness to others is to be found in their character. Do we make them wiser, stronger, braver, truer? Then we have lifted them up by helping them to grow out of their weakness and evil into their strength and goodness. Why is it better to give a poor man a day's work than a day's rations without work? The one gift lifts him up, the other pauperizes him. In all our plans and efforts to lift up the negro, let us remember that our best help to him is whatever most effectually enables him to help himself."

Sir, this race must be taught to lay aside the hunting rifle and take up the hoe and the chopping ax. The Indian will never learn this lesson in schools and colleges. If the few we educate did learn it, when they return to their own people they must go back to their habits and customs, advocate the measures that are popular among the dominant element, right or wrong; doff the spike-tail coat and stove pipe hat, and don the hunting shirt and the navy-six, or they are practically ostracised by their own people. To teach these people to work it must be made honorable among them. The way to make it honorable is to bring them in contact with whites who do work, who desire to improve their condition, who want churches, schools, farms; and homes, and laws that are respected because humanely enforced.

There is a solution of this Indian problem in the Indian Territory. We are upholding these rotten governments there under the pretence of civilizing the Indians. We justify our conduct by clinging to treaties that have served their purpose, and were never intended as anything but temporary expedients. We expected the time would come when the logic of events would enforce a different condition for them. We knew by past history that in the march of civilization these Indian governments must give way.

They are giving way year by year. Everybody seems to realize this except the Indian delegates, the Indian agents, and perhaps the Indian Office. Why, sir, we are treated in this last report of the Commissioner of Indian Affairs, to a recitation of what the Cherokee delegates have done touching certain acts of this Congress granting charters to railroads through that country, and reminding us that this legislation overturns the theory of that office touching the construction of the treaties with the Indians. He does not seem to have learned yet that Congress, several years since, settled, after mature debate, that the right of eminent domain obtained there, notwithstanding the Indian treaties; that the Government, being sovereign, could not cede that right if it would.

He does not seem to realize that Congress years ago, overriding the treaties, extended the internal-revenue laws over that country, and the courts upheld the act of Congress. I grow impatient under this Bourbon-Indian policy of ours, sir; the better, the intelligent, and progressive Indians are tired of it. I have talked with many of them; I know their sentiments—sentiments they dare not express among their own people.

They understand that the time will soon come when their numbers will so multiply, by intermarriage with whites and by natural increase, that their distributive shares of their land will amount to but little. They therefore begin to want homes of their own; moved by natural instincts they want to provide for themselves and their offspring.

Sir, I believe the Indian people would consent, if a fair expression could be had, to an equal division of their lands among them and to the establishment of a Territorial government.

They do not, as I believe, approve of the suggestion of setting apart to each Indian a limited amount of land and turning the balance over to the Government for sale and investment of the proceeds for them. They, as I believe, prefer to control their own lands; they prefer an equal division of it all, and Congress can by proper legislation make their lands inalienable as long as it chooses. They may prevent its being encumbered. Then they may lease it to those who will cultivate it, and the very contact with the better laboring element of the whites

will do more to promote their civilization than all the surplus in the treasury can do.

Going hand in hand with this is citizenship, courts, and laws. It is coming to this. We know it. They know it. It is their interest to accept the situation. It is our duty to protect them by humane laws. Sir, it is the favorite theme of sentimentalists that we must hold sacred the treaties; that good morals demand it. Sir, good morals demand, wise state-manship dictates, and sound public policy requires that we should establish a humane and an honest government in that country, that life and property should be made safe, that peace and order should be maintained. Sir, I would do these people no injustice; I would lift them up by the adoption of a wiser, a more humane, a more honest policy to a higher plane of Christian civilization. Sooner or later it will be done, and the sooner the better for them and for us."

Indian Bills Acted upon and Pending Action.

Bill to extend payments of purchasers of Omaha and Otoe Indian lands. (S. B. 2544.)

Bill to amend law relative to grazing live stock on Indian Reservations. (S. B. 2491.)

Bill to throw open to occupancy mineral lands situated on Indian Reservations. (H. R. 7815.)

Bill to amend act granting Saint Louis and San Francisco Railroad right of way through lands of Choctaw and Chickasaw Nations of Indians. Reported back. (H. R. 2260.)

Report of Secretary of Interior on leasing lands in Indian Territory. (S. Ex. Doc. 17.)

Bill to provide for 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 them. Referred to House Com. on Indian Affairs. Reported back. (H. R. Rep. 2247.)

Report of Secretary of Interior relative to price paid for Cherokee lands. (S. Ex. Doc. 19.)

Letter of Secretary of Interior relative to condition of Cheyennes and Arapahoes. (S. Ex. Doc. 16.)

Report of Secretary of Interior relative to leasing lands on Crow reservation. (S. Ex. Doc. 22.)

Secretary of Interior directed to furnish Senate with copy of report on Kiowa Agency.

Joint resolution making appropriation for destitute Indians in Montana. (H. Res. 308.)

Estimate of appropriation for the removal of the Nez Percés. (H. R. Ex. Doc. 88.)

Bill to grant Pierre and South-eastern Railroad right of way across Winnebago reservation. (S. B. 2534.)

Estimate of appropriation for school at Forest Grove, Oreg. (H. R. Ex. Doc. 127.)

Resolution of inquiry in House relative to Oklahoma lands in Indian Territory. Referred. Message of President relative to Oklahoma lands. (S. Ex. Doc. 50.)

Report of Secretary of Interior on making homestead settlements in Indian Territory. (H. R. Ex. Doc.)

Bill to sell part of Winnebago reservation. (S. Bill 2592.)

GENERAL CROOK, the celebrated Indian fighter in his address at the last reunion, of the Army of West Virginia, said:

"The same lesson of magnanimity to a conquered foe which we learned together in Virginia and Georgia—the same magnanimity that told the rebel he was free with no badge of tyranny or contempt to rest upon him—we wish to apply to the Cheyenne and the Apache. After proving to him that our Government is strong enough to crush, we are trying to demonstrate that it is generous enough to save and instruct; that after having stricken the shackles from the limbs of millions of the black men, we do not intend to enslave the remnant of the red men. Our object is not to destroy, but to build up; to teach our weaker brother the dignity of labor, and the wisdom of law and order; to instruct his children in the rudiments of our knowledge, and prepare the race for the dignity of citizenship, and rescue it from the thralldom of vice and vagabondage."

Since the reference to four of our pupils, by Agent McGillycuddy, of Pine Ridge, printed on eighth page, we have the following from Rev. John Robinson, of the same Agency:

"I am happy to say that all of your school children here are doing nicely at present."

For the STAR.
How Indians are Named.

It is often regretted that while we perpetuate the names of ancient Africa, Europe and Asia, and so have Memphis, Cairo, Corinth, Athens, Rome, Salem, etc., located with surroundings and associations strangely at variance with their originals, we yet comparatively neglect names from our Indian dialects, both euphonious and suggestive.

All Indian names are not by any means worthy or suitable to be perpetuated; but some are, and in future years it would be a pleasant feature of our geography if in naming new settlements and post-offices, such names as Hat-ton, Athens, Slabtown, Back Creek, Corners, Cross-Roads, etc., were passed over and some search made among the Indian dialects, to see if there are not some names appropriate and worthy of being perpetuated. The names given by Indians to persons or places generally express some peculiar or prominent feature. For instance, the Arkansas River is known as the Flint or Arrow Head River, "Tuch-a-hono" because long ago, from the bluffs and rocks of the upper Arkansas was drawn the Indians' supply of this article.

Names of persons often come from some incident, as follows.

A young couple just married, the bride is occupied in getting up the family out-fit, making the lodge of buffalo skin, and beds of woven twigs. Having completed all to the best of her ability, the work was subjected to the inspection of her senior associates, some of whom were not pleased with the quality of work done, and intimated that the bed, in rough arrangement of twigs resembled the work of a turtle dove, hence the name of Turtle Dove, "Onoshuah," was that by which her husband was commonly known among his people.

Another instance, a young man on one of the delightful moonlight nights common to the clear air of the Indian Territory and Colorado, found it was useless trying to sleep and thought he would walk awhile.

He had not gone far before he encountered a young woman of his tribe and asked her what she was doing out.

"Oh!" she said, "I could not sleep and thought I would walk a little."

"Why!" said he, "That is just the case with me."

"Well!" said she, "That is strange!"

In fact, it seemed to strike them as an occurrence so romantic and pointed that it must mean something for their future. A comparison of note developing the fact that all was satisfactory, the usual denouement followed. That the marriage was a happy one, no one could doubt who was acquainted with the ever good natured, laughing faces of Ka-havey-wite, (Can-find-no-sleep) and wife.

A Very Obliging Indian.

Dr. C. A. White, Professor of Paleontology in the Smithsonian Institution, relates this pleasing incident. Being in the Ute country a year or so ago, in pursuit of scientific facts, he found himself on one occasion encamped some fifty miles from Uintah Agency. Being desirous of sending a letter to his wife in Washington, he entrusted it to an Indian who, he learned by signs, was on his way to the agency. He was not sure that the Indian understood what he desired him to do with the letter, but took the risk of that. His wife received the letter and was surprised at finding it postmarked Salt Lake City. The Doctor afterward learned that the Indian arrived at the agency just after the mail had gone, and knowing that it would be a month before another mail would be sent out he actually carried the letter to Salt Lake City,

a distance of 225 miles, for this white man whom he had never met before, and whose name he did not know. Doubtless the Indian thought the letter of great importance, but where is the white man who would have done as much for his best friend, without the hope of reward or even thanks?—*Council Fire.*

Our Boys and Girls tell their Parents

"I was surprised to read your comely letter last week."

"We are all racing to the mark of knowledge if we want to be something we must go ahead and do something for ourselves without any trouble."

"We are anxious to become useful women. I hope we all feel so and will remember that we are here to do something. Our government is anxious for us to become citizen children."

"I thought of asking Capt. to let me return home, but since I heard that J—— was not doing right, I concluded I won't go because Capt. might think that he tried to persuade me into that kind of habit he has been performing."

"Captain Pratt told us one morning that he read an account of the children in the city of New York how they are suffering for want of food and comfort, but here we are comfortable and plenty of food to nourish our bodies and clothes to wear."

"We all went to Chambersburg last Friday, we went to one house on a little hill. When I went in I heard some body say to me "Hello!" I thought it was a lady and looked around but it was a bird or a parrot talking, I was scared and ran but it talked and sang, "Over the garden wall, "Kiss me quick," whistled to the Kitten, and then we had cake."

Learning to Cook.

"We learn how to cook on every Tuesday, Wednesday and Thursday but next month some other girls take our places and we are sorry because we want to cook longer. We can make corn-bread, soup, pies and biscuits. I wish you would send my step-brother to this school; his name is On The Roof."

Lose Everything.

"I am studying history of the white people, who first came to this country, how they came, who were their leaders and what they did. It is very interesting. I wish there was a History of the Indians, telling how they came, when, where from, who were their leaders and what they did. I think it would be more interesting than a history of the whites. We know stories about the early Indians but there has been a great deal lost and perhaps the most important parts of the stories. We Indians will lose everything if we keep on in our ignorance but the government is giving us a chance. Though some of us do not make the best of it: Send all the children to school."

Persons reading the above notes from home letters may have the impression that all letters written by our pupils are carefully examined before they are allowed to go in the mail. This is not the case. All are free to write wherever they please and as often as they please. No letters are opened and none examined before mailing except those written at the close of each month as a school exercise.

My Idaho!

"I am well except something matter in my throat, I suppose its the cold that chokes me. It makes me think of the poor Indians out west how they must suffer from the cold."

Out in Idaho it is somewhat temperate; sometimes though it is very cold so that herds of cattle will sink and die or fall into a pit down from steep hills. Other times you will hear the birds singing, horses jumping, rivers and rivulets running down the mountains. It is a pleasant country and the Indians are happy,

that is why those Nez Perces in the Indian Territory are begging the government to send them back. I say it is not possible to keep those Indians in unhealthy places where they will only die and die.

The white men abused and pushed these Indians from the birth-place of their fathers.

Before those wars they were self supporting, and did not draw coffee or clothes from the government. They raised thousands of cattle and horses and had friendship with the white settlers.

But they were driven out from their country, feeling that they would never see their verdant hills or winding rivers again. It was a crime to lie to them for the sake of getting their cattle and horses. The whites put these Indians in low condition and triumphed over them as though they had been no better than a dog.

It is not for me to go and talk to the government about these things, but it would not be any trouble to send them back where they could say once more "My Idaho."

LUKE PHILLIPS, Nez Perce.

A Little Pueblo's Report of Herself and Her Bucks County Home.

A Happy New Year to the folks at Carlisle. Dear Sir, I will report something of myself to you from Christmas.

We had a very nice time on Christmas. We had a great big turkey for dinner. A little boy said "Oh! look at the pig for dinner!" we had to laugh.

I had gold ear-rings, silver thimble, two pretty handkerchiefs and a silk handkerchief, these presents were given to me by Miss L. Mrs W. Mrs F. H. W. and Mrs M——.

I got a box of candy and a very pretty book also, from Sunday School of all Saints Church across the road here. They have built a pretty cottage long side of the church.

I am getting along all right, but I am ashamed to tell you I could not get up early enough in the morning, until Miss L. got the the breakfast half ready, then I come down she excused me that, but if I lie in bed till after breakfast I have no breakfast, but through the days I do my work and what ever I am told to do.

I break myself in saying words when I am told to do anything. After all the works are done what I have to do, I use to get mad, and I said to Mrs W. it was not my work to do, so I have to get scold, but I am trying to do every thing the best I can and trying to get up early in the morning, without calling.

I promised Miss W—— I was going to get the breakfast, dinner and supper all through the summer, but now, I guess, I try to get breakfast now a days. I get dinner and supper most times this winter. I am sitting here kitchen writing and watching my cooking mush.

I made molasses candy last week. It did not last long at all. If Carlisle folks wish to know how to make it, I tell you how:

MOLASSES CANDY

2 cups of molasses, 1 cup of sugar, 1 table spoon full vinegar, butter the size of a walnut, boil 20 minutes, stir all the time, put it to cold, then eat it.

I have a few words for the MORNING STAR. A very nice one what I have thought of and I was helped to write it by a young friend of mine here, as the following:

To conduce to my own and parents good,

Was why I left my home.

To make their cares and burdens less

And try to help them some.

'Twas my own choice to earn them cash,

And get them free from debt

Before I am twenty-one,

It shall be done I bet,

My parents they have done for me

What I for them can never do,

So if I serve them all I may be

Sure God will help me through,

My chief delight therefore shall be

To earn them all I can

Not only now but when I at last,

Am my own woman.

I starch the clothes to-day, The days are long. Tell Miss H—— I have a new dress it is a plaid one, very pretty. How is my dear sister? I had a very nice letter from my folks. They are getting along all right,

An Indian's Impression of Things.

The following by Almarine McKellop, a Creek and former pupil of Carlisle speaks for itself:

"After some months of mental work at Lincoln University, Chester Co., Penna., school closed on the evening of the 23rd of December, 1884. Then we were at liberty to spend the vacation of two weeks to ourselves.

Many of the students left for their respective homes the same evening. The next day they departed by dozens and when our time of departure was at hand (for there are three of us here who were formerly students at Carlisle,) the students were pretty well thinned out and the grounds about the University commenced to assume a desolate appearance. Wednesday morning, before Christmas we took the six A. M. train for Carlisle via Philadelphia, Lancaster Harrisburg, and thence to Carlisle, where we met all our old friends and schoolmates. We who have been at Carlisle are always happy to visit the school when there is an opportunity, for we know we have friends at Carlisle who are friends indeed; friends whose sole aim is to civilize and educate the Indians, and to do for them what justice demands, that they may be enabled to withstand the dangers of the future.

My visit at Carlisle was one of great pleasure to me. I was highly pleased to see the rapid progress made during my short absence. I saw many new students who came there within the previous year and who have since learned to speak the English language well enough to use it instead of their own language.

I was also very glad to see what our kind friends are doing for us. It is to be hoped that in the near future, with the aid of our kind and benevolent friends, Carlisle will yet be one of the most flourishing educational institutions in the East.

The erection of a new dining hall which was so much needed, seemed to be the principal work of the carpenter boys; the dining hall is not completed yet but is being pushed forward at a rapid rate. Of course all the work shops and other departments are in active operation as usual. It seems to me there cannot be too many schools like Carlisle. I know of hundreds even in my own neighborhood who are looking forward anxiously to the time when they may be called to fill our places here in the east.

The work Carlisle is doing for my race seems to me to be the only proper theory of educating the Indian. I have experienced that the proper way to get an education is to go among educated people. I know from these years experience that an Indian is better adapted for learning in Pennsylvania than he is in the Indian Territory or the other reservations, simply because he is removed from the influence of superstition and ignorance.

An Indian boy or girl, in the east, becomes civilized and adopts the ways of educated people. The influence of educated people with whom he is compelled to associate will educate him in spite of himself, if he remains long enough. This is my belief.

After a visit of more than a week at Carlisle we left our friends behind and started for Lincoln by way of Philadelphia, reaching the city about 7 P. M. The next day we visited the educational home and the Lincoln Institution.

At the Educational Home there are about two hundred and fourteen pupils, and of these ninety nine are Indian boys.

We were kindly treated and shown around the different departments. We had the pleasure of seeing the boys at the breakfast table. About forty of the largest Indian boys were in a dining hall to themselves, while the little In-

dian boys were seated with the white boys. I was very much pleased to see how well they seem to get along together. The Indian boys were just as happy as those at Carlisle.

About half past eight we took the cars at forty-ninth street and were landed at Broad street depot. From there we walked out to the Lincoln Institution where we had a very nice visit.

The Lincoln Institution is for girls only, while the Educational Home is for boys. The girls at Lincoln Institution numbered about one hundred and three.

We went through the school rooms and saw the girls in the school rooms and heard them recite. They have every reason to be happy, and they seemed to be very happy. What more noble work can we engage in than preparing ourselves with a good education while we are young and the opportunity at our command? I entreat you as students of the same race as myself and enjoying similar privileges, to remove from your minds every thing that tends to lead you away from school, and decide once for all to complete your education before returning home.

HOW SUMNER RIGGS, CHEYENNE, VIEWS THE SITUATION AT HOME.

His Report of some of our Returned Pupils.

CHEYENNE AND ARAPAHOE AGENCY,
DARLINGTON, I. T., Jan. 11th, 1885.

DEAR SIR:—Your kind and excellent letter came to hand after weeks ago. I am glad to hear from you, asking about your pupils how they are getting on. I have made observation among them since I came back to the Territory.

Very few of the Carlisle boys met me in the agency.

A number of them are camped with their friends in their respective homes, at Turkey and King Fisher creeks not very far from this agency. Jock and Neatha are at the agency. I don't know what to say about them. Leonard, Richard, Stanton, Minerva Burgess, Miss One Horn, daughter of One Horn, Little Bear and Van Horn are at Haskell Institute. Sam is the only Carlisle boy at Chillico school. Tom Carlisle and Morton are starting for Cantonment Ind. Ter., to work there this week. Alfred Brown came to see me from Turkey Creek. He looks as well as usual. He asks about the folks he used to live with on a farm, Heacocks.

Several of the Carlisle boys stayed with me, telling me that they were in unfortunate manner.

There is not plenty of employment for them to do during this year. A great many of them are very anxious to go back to school at Lawrence and at Chillico next summer.

I am glad to say that my poor people are anxious to send their children to school. They stick to what the Secretary of the Interior said to them.

Big Jake, Red Wolf and other headmen come to me and say, "We want to know if the white man wants us to send our children to school. We want to have as many educated children as possible." I say, "Well, I will ask about it."

Left Hand, an Arapahoe chief, came and talk to me. He said: "When you go back to Carlisle I want go back with you my boy. If you go back I want you to tell me." I told him "All right, sir."

Now I can see what is go on among these Indians. The Indian is anxious to work but there is no favorable opportunity for him to get work.

I had a talk with the agent the other day to which he paid me good attention, and said that he would get a start for my farm near

the Agency, but I say I might go back to school as I promised to go to Pennsylvania.

The Agent says "Have you got money to pay your way?"

I said "Yes Sir."

I can do the very best I can for myself. If I stay here I will farm here. I know how to cultivate corn, but I want to learn more and get strong more and get a knowledge of the world and judgment of work. So the white man will not say that the Indian is ignorant and don't know anything.

I will have a good thorough education equal to whiteman's education.

What the Mouth is for.

As a school exercise, at different times, certain classes are asked to write what they see in a picture set before them. An Omaha girl does not get her English exactly right, but she sees some funny things:

"I see a picture of three little boys and two little girls. They are playing school like we do sometimes. Lucy is the biggest girl, so she teaches. The other four are little children.

Lucy sits right near the table. She has a book in her hand. She is going to teach them a new lesson.

The children have two little round, bright eyes, just like we have, one head and a nice curl of hair, a little short nose, and a mouth to let the bad air to come out of, and nice sharp teeth to bite with, one chin and one big body, and two hands to work with it and two feet to walk with it.

They wear shoes, got little heel to it, not like we have a big heel. I see a pussy cat under the table. It has two long ears, four feet and body with long tail to it.

The clock on the wall has no hands and it tick all day long."

A Farm Boy's Good Report.

"In speaking of the disobedience of some of your Indian boys and their punishment, it is not so with——. He is obedient and dutiful.

He is very attentive at Sunday School and he seems to be recognized amongst our people very favorably.

He commenced on the first day of the present month for a four months term of public school, is very attentive, very much pleased with his teacher and the school, and seems to progress as rapidly as any one could possibly expect. I hope to continue as heretofore to give you favorable and satisfactory reports."

Why we talk English.

In a boy's letter to his father we find:

"Some of the boys are talking Indian, but most of us are trying to succeed in the English language. We are interested in the language because of this sentence: There is no language on this earth, that is greatest of all but this English language. Just think of the land all over the earth that belongs to English. Suppose any white man goes to your place and tries to drive you away, could you stay if you don't understand him or unless you can talk as well as he can?"

Another says: "I am working hard by myself. I am one boy in one whole tribe. I am ashamed for this, but I am trying to stand up by myself. I do not want to lean on the Government."

From a School Exercise.

"What is a ravine?"

"A ravine is like a great gate in the mountains without any door."

A boy of fifteen at the northern Arapahoe Agency, after his return home from Carlisle, writes in a letter to his teacher:

"I am well and doing work. I am in the school building to do their work, but I would like to be in the east. There are many reasons for me to stay there and learn more."

In a letter from Agent McGillycuddy, of the Pine Ridge Dakota Sioux, we observe the following in reference to four of our pupils, who recently returned to their homes:

"Maggie and Clarence are employed in our school, Edgar in the blacksmith shop and Newton Big Road as office boy. They are all doing well."