

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V.

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

NO. 8.

VIEWS OF INDIAN AGENTS.

Extracts from their Annual Reports for 1884, to the Commissioner of Indian Affairs.

Compulsory Education—Take the Brood out of the Nest.

"Compulsory and industrial education among the Indians is what is needed to improve the poor condition they lie in after having traversed three distinct governments. So long as absolute discretion is given to indolent parents to abandon the education of their children, so long as the law in this particular respect is not compulsory, just so long will the Government and the people be unguaranteed in the noble end they have proposed to themselves, i. e., the civilization and education of the Indian. The boys and girls that return from the Carlisle school, as well as those who attend the Albuquerque school, are the pride of every man that appreciates education and desires the welfare of these Indians; but when they return home they have to join hands with the Agent and thus deal with the gross ignorance so deeply rooted in their people.

Experience teaches that the best way is to take the brood out of the nest and send it to a place where, while they learn letters, they are also taught better habits and a thoroughly different way of living. This I believe to be the shortest and surest way to educate these Indians and to save them from the fatality of their former connections." PEDRO SANCHEZ, Pueblo Agency, New Mexico.

Send the Children to Eastern Schools.

"I do not expect to make scholars out of these children, but I do hope to teach them habits of industry and carefulness. They possess bright minds, but the new pupils are not able to speak a word of English and being constantly thrown in contact with their home associates, they acquire it slowly. Great results can be reached only by sending the Indian youth to Eastern industrial schools, where they will be entirely free from tribal relations.

If lands were allotted to the Indians with the assurance that they would be the rightful owners after a period of years, they would be stimulated to make improvements, build houses and barns, fences and ditches. I do not say that the majority of the Indians are far enough advanced to receive land in severalty, but some of them are." ELISHA W. DAVIS, Uintah Valley Agency, Utah.

Reservation not the place for an Educated Indian to earn a living.

"Last May seven young men returned from school at Hampton, Va. Four of these have been employed in the Agency in the different shops, and I have had applications from others for work, but the funds allowed by the Department being limited, it has not been within my power to employ any more.

Those who have been taught trades find it very difficult to obtain work among the Indians, certainly not enough to furnish them any support, and the consequence is, with the exception of those finding employment, they finally drift back to their old ways." E. GREGORY, Lower Brule Agency, Dakota.

School at the Agency of Questionable Utility.

Every day's experiences confirm's the view that above all other kinds of instruction these Indians need most to be taught our language and such useful occupations as will enable them to provide for themselves.

I consider the continuation of a school at the agency of questionable utility. I believe the money and material assistance now devoted to its support would be more profitably devoted to the maintenance of an industrial school some where within the circle of civilization, where Indian children, separated from their families and tribes, would be thoroughly instructed in useful industries suitable to their own condition of life; where they would be surrounded by examples of industry and shown its advantages;

and where above all they would be taught to work and make their own living. At agency schools where the pupils return every day to their Indian homes and are subjected to the demoralizing tribal and family influences, the teacher has to contend not only against the sluggishness and indifference of the pupils, but also against the baneful examples of tribe and family.

CHARLES PORTER,
Hoopa Valley Agency, Cal.
Compel him.

"Much need exists for a farmer to help these Indians, and encouragement is of much account to the Indian. Give the Indian his land in severalty, extend the United States laws over him, compel him to send his children to school, and we shall be far on the road toward solving this Indian problem." SIDNEY D. WATERS, Colville Indian Agency, Wash. Ter.

Schools and Agriculture Absolutely Necessary.

"These Indians look forward to the day when their children will have an education and have a sufficient knowledge of our laws and customs to become citizens: for they regard our people as being great and wise in all things and could they only attain to that degree of intelligence and civilization that we have reached, they regard it as all that they would need to complete their happiness and prosperity, which is natural, there being a wide difference in our modes and success in life and their own. And they are firm believers in education as the only channel through which they can reach to that degree of civilization that we as a nation have risen to. I regard it as absolutely necessary that almost the whole energies of the Government, in so far as they relate to the Indians, should be directed towards schools and agriculture, with a degree of attention to the trades."

ALONZO GESNER,
Warm Springs, Oregon.

A White Farmer for Every 25 Indians.

"There should be allowed a good, practical, experienced white farmer to every 25 Indian farmers at least. If this could be done a reservation could be conducted as an extensive Government farm, using the superabundance of Indian muscle intelligently and with as good results as the other extensive and bonanza wheat and stock farms of Dakota.

The actual causes that have produced the improvident Indian have ceased to exist, and circumstances render it necessary that the Indian, in order to live, shall adopt the habits and customs of civilized man."

JOHN W. CRAMSE,
Devil's Lake Agency, Dakota.

Two Hundred Young Indian men have their Hair Cut.

"These Indians are making steady progress, a majority of them have adopted the white man's dress, and in fact all of them would if they could afford it; but a blanket and "breechcloth" is less expensive and more easily obtained. During the present summer over two hundred of the leading young men came into the agency and had their hair cut, which, from an Indian standpoint, is quite a step towards civilization when they part with their long hair braids."

"The boy that has seen his father plow, mow, and gather the fruits of the field will do it without special instruction. Not so with an Indian; he must be taught to hold the plow, how to prepare, and keep in order his scythe, when to put in and when to harvest his crop, and a thousand things acquired by farmers' sons by observation must be taught specially to an Indian youth," says the Secretary of the Interior.

This applies directly to every Indian commencing an agricultural life, and to expect him to succeed without such instructions is absurd, and with the inadequate help at the disposal of the agent, and the absolute necessity for such practical and skilled instructors, is it any wonder that the work of civilization and advancement of the Indians is being prolonged?

Four girls have returned to their homes from a three years course at the Hampton Nor-

mal Institute, and their improvement was pleasing to their friends and most creditable to the school from which they graduated. They converse readily in the English language and seem to prefer using it to their mother tongue, and since returning their deportment has been all that could be desired.

The careless indifference, so peculiar to the Indian, is perpetuated by the "free ration system," and can only be remedied by compelling all able bodied Indians to render an equivalent in labor for the subsistence and clothing issued to them."

JAMES MCLAUGHLIN,
Standing Rock Agency, Dakota.
Some Enthusiastic Cranks.

The Agency boarding school is not what a boarding school should be nor in my opinion will it ever be so long as it is located at the agency, and where the children's parents and friends can visit them every day, and where you are compelled to have both males and females under the same roof day and night.

I am well aware that there are some enthusiastic "Cranks" who will say, "Oh, my! you should have watched them more closely, poor things!" And to such I want to say, "Round up 75 or 100 fleas in your beautiful homes, and after feeding them well let them out for exercise two or three times a day, and see if you can keep track of all of them." After their experience in this direction for a few months they will then have taken their first lesson and will know something about keeping track of Indian children on a reservation. My objections do not extend to such schools as those of Carlisle, Hampton, or Forest Grove, which are removed from agencies and where the buildings are so arranged that the sexes may be kept apart, for of such schools I am heartily in favor.

A. H. JACKSON,
Pima, Maricopa, and Papago Agency, Arizona.

Discontinue the Reservation System.

"The unfortunate result of cutting down our subsistence supplies before the Government had performed its duty in the matter of removing the Indians to that portion of their reservation most favorable for agriculture, was that we were compelled to slaughter a large part of the stock cattle sent to us from the states.

The Indians will be a long way off from a civilized life for many years unless the Government can be induced to discontinue the reservation system and adopt a policy that will be right and just, and will bring the Indians, all Indians, more in contact with civilization as we understand it.

H. J. ARMSTRONG,
Crow Agency, Montana.

Civilizing Mills.

"But above all let us have the enactment of a law by which an Indian can become a citizen of the United States; we have naturalization laws by which a foreigner, however ignorant, can acquire all the rights and privileges of a citizen in a few years after his arrival in the United States, but there is no law by which a full-blooded Indian, though born and raised in the United States, can acquire the full rights of a citizen."

Our Government has greatly erred in not providing ample means and power for running all Indian children through civilizing mills—Indian boarding schools."

R. H. MILROY,
Yakama Agency, Fort Simcoe, Wash. Terr.

Little Progress.

"It is our experience that but little progress can be made in the education of the Indian youth while they are allowed to run in the camp, subject to the taunts and jeers of the old and the contuminations of the younger and middle aged.

There is an increasing desire for education, but most parents are averse to sending their children away to school.

Could these Indians have their lands in severalty, they would gladly undertake to support themselves, with a little assistance in the way of stock and improvements.

They already do a large share of the work that is done for the people of this vicinity, and with the exception of skilled labor in the

trades, are capable of doing most ordinary work under supervision, and some without. Apprentices have worked at the various trades, carpentering, blacksmithing, milling, herding, and office work, and have made progress.

H. B. SHELDON,
Round Valley Agency, Cal.
A Queer Old People.

"The Navajos manifest an earnest desire to educate their children.

* * * No one ever heard of these people committing crimes or depredations since the advent of the Spaniards. They have no combativeness, not enough to maintain their rights, still they are satisfied with themselves, know nothing of the world but believe themselves to be the main part of it. It is a pleasure to deal with them, but they are a "queer old people," odd, antique, seem to belong to some age beyond the flood. Their future is hard to foretell. One thing, however, is certain; the race is doomed to extinction unless some stronger blood is injected. Communal manner of living, consequent intermarriage, has dwarfed their power and impaired their vitality. * *

The Navajos still hold slaves. They are the descendants of war captives, Utes, Apaches, Moquis, Mexicans, etc., but their condition is nearly the same as that of their masters and as they know no better they are in no way fitted to be free. Mr. Riordan, while agent here liberated some from their masters, but they immediately took the shortest trail back to the "hogans" of their owners and are there now."

JOHN H. BOWMAN,
Navajo Agency, New Mexico.

Can't Civilize an Empty Stomach.

"As the buffalo died the Indian turned his attention to deer and elk, and as the buffalo dropped from 2,400 to 500 in two years we can easily see the fate of the deer and elk. They will be killed off faster than the buffalo, for the reason that they are now being killed for food as well as hide.

Then what is to become of the poor Indian?

When they had the meat of 2,400 buffaloes the Government gave them 1,200,000 pounds of beef. When but 1,500 buffaloes their beef was reduced to 750,000 pounds, and when but 500 buffaloes was all they could kill I am reduced to 525,000 pounds of beef. I do not believe they will be able to kill 200 buffaloes this coming season. What they are to live on God only knows. * There is no use of talking religion or endeavoring to civilize an empty stomach. It can't be done!"

S. R. MARTIN,
Shoshone Agency, Wyoming Territory.
The Apaches Advancing Rapidly.

"For the first time in the history of this agency, a year of uninterrupted peace free from exciting rumors of threatened out-break has been realized.

Reservation Indians, who but a little more than a year ago were cause of serious alarm to the people of Arizona and of anxious solicitude to the Government, are now walking in the paths of peace with a steady step, and advancing rapidly to a condition of comparative civilization."

P. P. WILCOX,
San Carlos Agency, Arizona.
Industrious.

"Most of these Indians are industrious; some of them are good models for their white neighbors. Every year I can discover more of an inclination toward industrial habits."

C. G. BELKNAP,
Tule River Agency, Cal.

The Necessary Stimulant.

"Farming is fast individualizing the Indian. Some of the older men of the tribe who have been prominent chiefs yield a reluctant obedience to the results of agricultural industry. In proportion as Indians cultivate the soil, gather property, they learn to think and act for themselves, * * and like the white man, except to a greater extent work better when stimulated by the hope of a reward."

J. F. KINNEY,
Yankton Agency, Dakota.

No Intemperance.

"There is no intemperance among the Mohaves and Chimehuvas, which is a great blessing. This is owing, in a great measure, to the remote distance the Indians are located from the white settlements—being 200 miles one way, and nearly 100 in another direction—places where they only visit when they desire to make purchases or to secure labor."

JOHN W. CLARK,
Colorado River Agency, Arizona.
Indian Employes.

"The only white employes since last January ('84) have been a blacksmith, clerk

and farmer. Since June I have had no white farmer, substituting two intelligent Indians in lieu thereof. The Indians have cut, cured, and stocked for themselves about twenty ricks of hay which will aggregate from 190 to 200 tons.

JOHN S. MAYHUGH,
Western Shoshone Agency, Nev.
The Court of Indian Offenses.

"While these Indians are progressive, they are not fond of frequent or radical changes. It required a struggle for them to give up their allegiance to their chiefs in all law matters and to submit to have their cases decided by the Indian agent. This, however, was finally done, and the authority of the agent as representing the Government was fully established. Then came the police system with an employe at its head as chief, the agent being ultimate authority to whom an appeal could be made.

It was some time before they yielded cheerful obedience to police regulations and to police authority.

They could not understand how an employe could take the place of an agent and try their law cases. When the court of Indian offenses was established the change was so radical that it was hard for them to comprehend its necessity or its requirements. Having being taught that the Government was supreme and that it had a right to change old regulations and laws and to make new ones, they accepted it as a matter of necessity. Our judges are the most intelligent and the best men we have for the position, but it has taken considerable time and effort to teach them that they are not to pre-judge a case and that they are not to hunt up cases for trial. I have no doubt that each year will add to their fitness for the position which they occupy, and the disposition of the people to respect their authority and to regard them with favor."

LINUS M. NICKERSON,
Klamath Agency, Oregon.

Appropriations.

"Thousands and thousands of dollars are appropriated every year for matters of doubtful propriety, and at the same time only starvation appropriations are made where most needed, namely for the starving Indians on our northern borders; and during all the time these unhappy people have been under the fostering care of the Government, our wise Congress has appropriated lands, money, and legislation upon railroads, rivers, harbors, public buildings and monuments to the dead, and during which time thousands of the nation's wealth have been expended in charity to the starving of other lands, while within our own borders men women and children have been in a state of starvation, and all this in the interest of economy. * * * * *

I believe that a just God will exact the tribute for our treatment of the Indian race. "The mills of the gods grind slowly, but they grind exceeding fine." It is not pleasant to be importuned, day after day, by hordes of half fed women and children for something more to eat and not have it in your power to alleviate their suffering. * * * * *

A careful survey of the field indicates rapid advancement in certain directions, clearly in respect to agriculture, and I assert that in a few years with such assistance as the Government should most certainly afford them, these Indians will become self-sustaining. From a marauding and horse stealing race, six years ago they are now a quiet and orderly people. It begins to look as though there was a future for this people."

W. L. LINCOLN,
Fort Belknap, Montana.

A good Indian, good.

"It has been urged that Indians should not be punished for breaking laws they do not understand, but I would submit that all Indians, at least all of whom I have any knowledge, have codes of morals not at all dissimilar to our ten commandments. Their consciences are pretty fair guides as to what is right and as to what is wrong, and it will be found that a good Indian among Indians would be considered a pretty good man in any community."

PETER RONAN,
Flathead Agency, Montana.

In a letter from Dr. Marvin, Supt. of Haskell Institute, Lawrence, Kan., we observe the following in relation to our pupils in the Government employ at that school:

"Moore Vanhorn is doing well at the shoe-bench. Most of the Carlisle boys are doing well, Fred Smith and Frank Eagle are slow at English."

THE CARLISLE SCHOOL EXHIBIT AT THE EXPOSITION.

Extract from the New Orleans Times-Democrat,
February 12th, 1885.

"Indian Industrial Schools.

In the southern gallery of the Government Building is placed the exhibit of the Indian Industrial School of Carlisle, Pa. This institution, which was founded in 1879, represents perhaps the most important effort made by the United States for the civilization of the Indians, and to convert them into useful and self-dependent citizens. A conversation with Mr. A. J. Standing, the assistant superintendent of the school, now here in charge of the exhibit, elicited some very interesting facts in regard to the work, its difficulties and results.

The school has on its roll 500 pupils, taken from over thirty tribes, the Cheyennes and the Sioux sending the largest delegations. It is the endeavor of the school authorities to break up the tribal feeling, and to this end pupils of the same tribe are not allowed to sleep next each other, or to associate together to any great extent. The use of the Indian language is discouraged, and a report is made each night of the Indians who have employed it in conversation. Often less than thirty of the entire school have been reported as having spoken in their native tongue. The school is essentially an industrial institution, one-half of the day being devoted by the scholars to industrial pursuits.

The trades and industries taught are, for the boys, agriculture, carpentering, blacksmithing, wagon-making, painting, shoemaking, harness-making, tailoring, tin-smithing, printing and baking; for the girls, sewing, cooking and general household work. The full school period covers five years, but the last two years are generally spent by the scholars on farms. This system has proved very satisfactory in the past, the records made by the boys as farm hands being generally excellent.

The exhibit made here is intended to present as fully as possible the results of the system of education pursued, and in this aim succeeds very well. The careful inspector will first be struck by a number of photographs showing the appearance of the Indian pupils on arriving, and again at later periods in their course. The difference is striking; not the mere change of clothing and improved carriage, but the development of intelligence shown by the faces will impress itself upon the observer. Other photographs show the school buildings, interiors of class rooms, dormitories and work shops, and the appearance of the classes. The boys are subjected to military discipline, and pictures of the battalion at drill are also shown. The uniforms worn are all made by the scholars. A boy's uniform made by a boy of eighteen, and a girl's uniform dress made by one of the female scholars are included in the exhibit. Many other specimens of tailoring and dress-making are shown, also work in darning, patching and repairing done by students after periods of instruction, ranging from one to two and a half years.

Carpentering and joining work is also shown. Many of the wagons used by the United States government are made by the scholars of this school, and specimens of work of this department are on exhibition here. Harness is also manufactured by the Indian boys, and two sets, one of light and the other of heavy wagon harness show their proficiency in this art. In blacksmithing some fine specimens of work in welding and forging are shown. Tinware made by the boys is also on exhibition. In the purely scholastic section of the exhibit very gratifying evidence of the ability of the Indian pupils is offered. Specimens of penmanship executed by pupils of various grades, and letters written home show good work. Maps drawn by the pupils, examination papers in geography and arithmetic, and other articles of an educational character are shown. A well executed paper in which the typography is done by the pupils is also exhibited.

The whole exhibit is interesting as showing the ability of the Indians to acquire trades and a common school education. The exhibit is well explained by a thorough system of labels and is well worthy of examination."

INDIAN APPROPRIATION BILL.

Extracts from the Discussion on the Indian Appropriation Bill while under Consideration in the Senate, February 17th.

SENATOR VEST.

Summer before last I visited the Assinaboine tribe of Indians and held a council with them at Fort Assinaboine. At that time there were about 1,100 persons, men, women, and children, in the tribe. Fort Assinaboine is on the edge of the British possessions, and is the most northern of our line of forts. I was there in September. It is the bleakest, most inhospitable country and climate that I have ever seen. Agriculture is simply impossible. The summer season there (they call it summer; I call it very fair winter weather) lasts about one month. They raise a few potatoes, a very few stunted vegetables, and that is all.

In the council that I held with them one of the chiefs, White Calf, rose in the council and said to me through the interpreter that one of his children was then dying from starvation.

Mr. President, it was the truth. I saw that poor emaciated creature dying for the want of food in sight of the United States flag. I am no sentimentalist; I am a Western man; but this is the truth. It is a shame to this Government, to the civilization and the Christianity of this age. I went to the agent who lived thirty miles from there. He had no food. I then appealed to the military officer in command and he issued rations.

I hurried back as soon as I could get to the railroad, for that was my last council. I made my way to Washington city; I went to the Secretary of the Interior and the Commissioner of Indian Affairs, and appealed to them for relief for those Indians. That was in September. Said I, "The winter is coming on; that whole tribe will be exterminated; they will die for want of food."

The rations were doubled, and notwithstanding that, the commandant of the post informed me, for he is now here upon the Swaim court-martial, that with all he could do during the winter, taking the rations of the soldiers, who, to their honor and humanity, gave them up voluntarily to those poor Indians, from three hundred to five hundred of them died right there upon our territory in a land bursting with plenty.

It is a shame, an outrage, sir. And now I see that those creatures are given \$30,000. I wanted to move to make the amount \$50,000, and to increase the succeeding appropriation 20,000.

I do not want to exhaust the patience of the Senate by saying what ought to be done. In my judgment they ought to be taken away from that inhospitable climate and put further south, with farmers placed among them, and gradually led to become self-supporting; but it will take years and years to solve this problem. In the mean time the only thing for us to do, as a humane Christian people, to say no more of it, is to feed them, and to see that they do not starve under our flag and at our own door.

As I said to a Christian minister in this city not long ago, who came to me and asked that I should attend a meeting for the advancement of foreign missions, "My dear sir, you have at your own door hundreds of heathen who never heard of the name of Christ, who have no idea of the Deity, who have never had a missionary among them, and those people have been robbed by us and by our fathers for a whole century. We owe them something. I am not aware that we have robbed the heathen in the middle of Asia and Africa, and I prefer to attend to the heathen at our own doors." In the first place let us feed them, and then let us Christianize them, because, be it reverently said, no starving human being was ever yet brought to a realizing sense of the Christian religion.

I have not attacked the philanthropic character of the State of Kansas. God forbid that I should do that; but I am not speaking so much for the people of Missouri, because they care very little about this question; but I do assert as a fact that in the Territories where these reservations are, and where the Indians are, there is a feeling that they are a burden and a nuisance, and that they ought to be got rid of. I heard nothing else in all my tour throughout the West than "Get rid of the Indians; drive them away;" and whenever anything was said about giving them more rations, "Cut off their rations; let them work or die."

Take a blanket Indian who never had a plow

in his hands, or hoe, or a spade, and tell him to dig. You might as well tell a baby in the cradle to do it. And yet these people are anxious to know how to work. I did not find one of the chiefs who did not say to me, "Teach my people to work; give us a chance." * * *

SENATOR DAWES.

I have received to-day, since the bill came up, a letter to a friend from the agent of the Blackfeet Indians, accompanied by the death roll of the Blackfeet, a part of these Indians, kept as they keep it. I have it here before me [exhibiting], the death roll for nine months ending in January, kept as they keep it by notches upon sticks. Here are the identical sticks kept by the chiefs of the bands. Every notch indicates a death in the tribe. I have a letter of the agent in my pocket in which they are all reckoned up. I will read it. It is dated the 4th of February:

DEAR SIR: By this mail I send you a number of sticks in which are cut notches representing the number of deaths in various bands of the Indians at this agency. These sticks were prepared by the leaders of the bands, and they state that infants who had not reached the period at which children notice the objects about them are not included in the count. The period covered is from early fall, 1883, to the summer of 1884. The following is the list—

Making a total in that time of 482 out of a tribe of Indians that numbered from 1,800 to 2,200. About one-fourth of the whole tribe have fallen in that time from some cause or other, depleted partly, perhaps, by the want of food, partly by the weakness that the climate has brought upon them, and from various sources. This is the condition of things at the Blackfeet agency. It demands, it seems to me a very thorough investigation on the part of the Indian Department. * * *

The Senator from Kansas says the Indian has done nothing toward supporting himself. Sir, take the Northern Cheyennes who burst away from the bonds put upon them down in the Indian Territory, wild Indians who went up through Western Kansas committing outrages and depredations and fled thence to Tongue River, seven hundred of them, and of their own accord and in their own way and by their own impulses set themselves up and started themselves without the care of the white man, and when they were found there cultivating the land and supporting themselves without help, white men set upon them and came here and demanded that country to be taken away from them. The cowboy goes there and tries experiments seeing how near he can come to the head of an Indian with a minie-ball and not touch it; and when the Indian in retaliation goes and burns down the habitation of this cowboy, he comes here and makes complaint in the form of depredation, and the very case I have cited goes into the number of depredation claims that were here on Saturday where without the slightest provocation the cowboy, because the Tongue River Indians were in his way, taking care of themselves upon the public land shoots them in broad daylight, and when the Indian goes and retaliates upon that cowboy, the cowboy's loss goes to swell the depredation claims!

Take the Navajo Indians, wild Indians ten years ago, now rich, supporting themselves, with millions of sheep and goats and horses, and with productions of blankets and other matters that they sell in the market, rich and self-supporting as they are because the white man has let them alone. Take the wild Indians that General Crook brought in from Mexico two years ago. They have of their own accord, because the white man has been kept off from them by the Army, turned to habits of industry, and Gen. Crook reports that they are taking care of themselves. Take the Indians at the Pine Ridge agency in Dakota, five years ago among the wildest of all the Indians, now well-nigh self-supporting Indians under the wise administration of an agent who has gone there for the purpose of developing in the Indian capacity and reliance. * * *

Why, sir, let the Indian alone, cease to rob him, cease to march down upon his territory with an army strong with banners defying the President of the United States and the laws of the United States; see to it that they withdraw within your own borders and upon your own heritage, if you have any, and let the Indian have his; and if you cannot afford to educate his children in schools let him educate them himself, as he will, as the Senator from Vermont [Mr. EDMUNDS] suggests, on the land that belongs to him. Cease to steal from him, cease to rob him, cease to murder him and his children, and let him alone. If you cannot help him after you have gathered in all that is rich and valuable of his heritage to yourselves;

if you cannot afford to educate the children of only 250,000 whose possessions you have and whose revenues you have appropriated, at least cease to plunder and destroy him, and let him, if you will not help him, work out this problem himself.

Sir, the very policy sought to be pursued by the Department, and in which Congress is called upon to sustain the Department, and comes limping and halting after with a scanty and hesitating and grudging support, is the policy that tends to make him self-reliant and self-supporting. I believe that the bureau in its present disposition, if left alone and if white men now would take their hands off from the Indian and the Indian's possessions, would make the Indian to-day well-nigh self-supporting. The Department has to contend not only with the savage Indian's proclivities, habits, and tendencies, but it has more to contend with the white man upon its track and upon its back, and everywhere wherever an Indian reservation is found in which the Indian has been taught and has learned how to support himself upon the soil and to make his reservation productive, like Naboth's vineyard the white man is after it.

SENATOR PLUMB.

If that reservation is of the kind which the Senator from Missouri estimates it to be, and if the outlook there is of that hopeless character he represents, we ought not to be appropriating money simply to keep those people in that inhospitable climate and on that barren soil and in that condition where under no possible circumstances can they ever be otherwise than beggars, but instead of appropriating for emergencies and for food, which is only charity at the best, we ought to be making appropriations that would take them somewhere else and put them under conditions in which they may within some reasonable time become self-supporting.

We are doing the vain thing, the idle thing, the wicked thing, because it is wicked to collect money from the people of the United States, year after year, to pay to Indians or any body else whom we keep in a condition where they never can become self-supporting and must be always objects of charity notwithstanding the fact that they are physically able under proper circumstances to labor sufficiently to support themselves.

I think the attention of the Senate ought to be directed to this matter, not for the purpose of specially enlarging this appropriation, but of seeing in this case, upon which we have this information, if we can not do something at once to avoid the necessity of an indefinite continuation of these appropriations, and what is more, of constantly being reproached everywhere for lack of humanity which comes by reason of lack of appropriations, to keep these people in that locality where they can never be of any service to themselves. * * *

Every day we keep them there is not only an expense which is unnecessary, because it takes more to transport supplies to that locality than it does to some nearer point where they should be located, but we are losing the chance also of doing anything for them in the way of making them self-supporting. I want to say now, repeating what I have said heretofore at some length and which I thought I never would say again, that

I do not think the Chief end of an Indian ought to be to live off the Government,

and I do not think the chief end of the Government ought to be to encourage the Indian with the belief that he can always live off the Government, nor to permit him always to live off the Government. I believe that under a proper system of management nine-tenths of the Indians of the United States at least, men, women and children, could become self-supporting. Their wants are simple, or at least they were originally. We have cultivated them somewhat by giving them extravagant articles of food, &c., and we have shielded them because they have come to believe to a very large extent that the Government was rich enough and big enough, not to give them a farm but to enable them to live without a farm or without doing anything. That grows, like other vices, by what it feeds upon; and this constant giving without stint, and the understanding that always, whenever there is a lack, the Government is ready to make it up, and that therefore individual effort can be remitted or abandoned entirely, has produced, I think, largely that condition of things which we find now existing.

The Morning Star.

—OR—
EADLE KEATAH TOH.

Published Monthly in the Interest of Indian Education and Civilization.

PRINTED BY INDIAN BOYS.

SAMUEL TOWNSEND, Pawnee,
RICHARD DAVIS, Cheyenne,
JOE BIG WOLF, Osage,
BENNIE THOMAS, Pueblo,
WILLIE BUTCHER, Chippewa,
LORENZO MARTINEZ, Pueblo.

PRINTERS.

Terms of Subscription 50 Cts. a Year.

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

CARLISLE, PA., MARCH, 1885.

"THE CONSCIENCE OF THE PEOPLE DEMANDS THAT THE INDIANS, WITHIN OUR BOUNDARIES, SHALL BE FAIRLY AND HONESTLY TREATED AS WARDS OF THE GOVERNMENT, AND THEIR EDUCATION AND CIVILIZATION PROMOTED, WITH A VIEW TO THEIR ULTIMATE CITIZENSHIP."

PRESIDENT CLEVELAND.

If we do not educate Indian children to our civilized life their parents will continue to educate them to their savagery.

INDIAN tribes, languages and reservations are combinations against the first law announced to man at creation, directing him to be fruitful, multiply and replenish the earth. They are in every way inimical to the Indian because they stand as a wall separating him from the knowledge and industry which is the only sure life and health of men.

THE day of real progress for the Indians will begin when each Indian becomes an individual and an organized unit in himself to make the most of himself that he can. It does not appear from either the present or past conditions, that tribal units, organizations, languages or characteristics are calculated in any degree to forward the civilization or well being of the Individual Indian.

ONE of the greatest hindrances to the Indian, in his transit from barbarism to civilization is his entire exclusion from the experiences of practical civilized life. Unless we can make our Indian school systems build Indian children out of and away from the experiences of savagery, into the associations and experiences of civilization in all its varied forms, competitions, etc., we shall not succeed in making capable citizens. Experience and full opportunity to compete and compare is the most important school.

A GREAT General has said that "the only good Indian is a dead Indian." The friends of the Indian everywhere ought to unite in hearty thanks to the General for the remark, because it has been the text and inspiration of more help for, and speech in behalf of the Indian than any other words ever uttered on the subject, and it is becoming evident everywhere that the Indian will never be good until *his Indian is all dead*—speech, habits, customs, beliefs, and all else of his old life which clings to him to hinder the new.

MUCH less promising elements have been taken into the crucible of citizenship and fused into the general mass without detriment to the whole than the few hundred thousand Indians who sooner or later must be vested with all the rights and privileges of American citizenship. —National Republican.

The Indian Appropriation Bill.

The appropriation bill for the support of the Indians for the year ending June 30th, 1886, provoked more than the ordinary amount of discussion, in both the House and Senate.

One of the most notable features of this discussion was the growing evidence that some radical change is necessary in Indian management in order to secure the civilization of Indians and the release of the Government from the care of such a vast pauper element. The reluctance to disturb an organized system was also very apparent.

It is becoming more and more evident that instead of working on lines to consolidate and mass the Indians, with a view to building them up as separate tribes and nations in our midst, we must, if we succeed in making them self-supporting and acceptable citizens, direct all our efforts towards making them individuals.

PRESIDENT CLEVELAND was duly inaugurated March 4th. His platform for Indian management stands at the head of this page. Senator L. Q. C. Lamar, of Mississippi, becomes Secretary of the Interior, and Hon. Wm. C. Endicott, of Massachusetts, Secretary of War. To these two Departments we must look for the elaboration and consummation of the new President's policy, which if carried out with sufficient comprehensiveness and vigor may, in their four years' reign, virtually end the so-called Indian problem.

THE Indian is continually being bought and sold by his white brother. Having no education, capacity, or experience, his treaties, his privileges in the country, his whole future is determined entirely by his opponent, and if the terms and conditions of these one-sided contracts are violated as they usually are, the Indian, because of his ignorance, has no power in himself to secure redress.

"No Secretary of the Interior going in for a possible four years only of service, feels like taking a system of this kind, which has been indurated by years and years of existence, and tearing it up by the roots and substituting something in place of it. It would take a man not only with great courage but one certainly backed by the President of the United States and by Congress to do it. We must have the co-operation of all the branches of the Government in a reform of policy in order to make it effective, but some way ought to be devised whereby somebody will correct this service, and be certain of being retained in office until he has accomplished something, and not be liable to be swept out by the breath of political favor or otherwise, while only a part of his work is done." SENATOR PLUMB.

EX-GOVERNOR NEWELL, of Washington Ter., strongly advocates the plan of the Government using its utmost endeavors to break up the tribal relations between Indians, do away with the reservations and provide each head of a family with an inalienable possession of 160 acres of land of his own selection in his reservation, and each member of his immediate family 40 acres, the balance of the reservation land being sold to Americans and the proceeds given to the Indians to aid them in starting in their new departure.

The plan he presents for the advancement of the Indians is quite in harmony with those presented by the leaders in this matter at present. It is a certainty that many of the Indian tribes will make but little further advancement till things are so adjusted that they can receive the additional incentive to industry and economy, that would come from individual ownership of land and property, and the rights of citizenship.—The Indian Citizen.

A MONTANA man wants the Indians driven out because they persist in killing for their own use the deer and other game, which is the principal resource for meat food of many of the emigrants to that Territory.

An Incident.

A few months ago we were invited to be present at a judicial controversy before the Hon. Secretary of the Interior and the Assistant Attorney General for the Interior Department, between Isparheche and Checote, two of the principal men of the Creek nation. Checote had been elected chief of the 14,000 Creeks several times, and there was some controversy in regard to an election in which Isparheche was a candidate, the details of which we need not stop to give. Checote spoke English a little. Isparheche not at all. There were in the room a number of the prominent men of the Creeks, college educated men, but the cause between these two leading men was not, so far as we could see, put forward in any way by the Indians themselves. Each side had a lawyer, and the lawyers were white men. As the Creeks are called civilized, having many educated men among them, and have a government in form the same as one of the states, it seems strange that the case was brought before the Interior Department at all, and stranger still that it was not presented and argued by the Indians themselves through their own educated men. Is it not time the civilized Indian asserted himself?

John Adams, on the Origin of the Indians.

In a letter addressed to Thomas Jefferson on the 28th of June 1812, John Adams, says:

"Whether serpents' teeth were sown here and sprung up men; whether men and women dropped from the clouds upon this Atlantic island; whether the Almighty created them here, or whether they emigrated from Europe, are questions of no moment to the present or future happiness of man. Neither agriculture, commerce, manufactures, fisheries, science, literature, taste, religion, morals, nor any other good will be promoted, or any evil averted, by any discoveries that can be made in answer to these questions."—[WORKS OF JOHN ADAMS. Vol. x. p. 17.]

IN establishing peace with the Indians we have gained a vantage point, but not a victory; that will not be until we see, among the tribes, the fruits of peace—industry and prosperity.

The story is told of a vessel in southern seas, which, driven from her course into an unknown latitude, exhausted her supply of fresh water. Crazed with thirst, the sailors hailed with great joy an approaching vessel. When within sound of the trumpet they cried, "Give us water or we die!" Back came the reply, "Let down your buckets, you are at the mouth of the Amazon!"

We have brought the Indians into fresh waters but given them *no buckets to let down*.

How shall they attain the conditions of industry and prosperity if we do not give them the advantages of instruction? It is the dual instruction of head and hand which is the substratum of the Indian question. The head must be informed that it may direct the hand intelligently; the hand must be trained that it may demonstrate the things learned by the head, and there can be no divorce of the two.

With a little less caution and conservatism in our dealing with the educational phase of this question, we might within a generation see the Indian self-supporting and self-respecting.

Added to this desirable state of affairs, we would no longer hear the rattling of the bones of that skeleton which, for more than a century, has been a tenant of the Government closet. Z.

THE Indian Appropriation Bill, as passed by the Senate, sets aside \$50,000, which, at the discretion of the President, may be used for the relief of any sudden distress among the Indians.

LAND AND EDUCATION FOR THE INDIAN.

Make-shift Character of the Reservation System.

The isolation of the Indians upon reservations where the land lies as a common and scantily used field, tends to make them helpless and to keep them in ignorance and poverty. It is largely because of this isolation that they have had to be fed and clothed and well-nigh reduced to beggary and all its attendant evils. Studying the reservation system brings with it a conviction of the make-shift character of the system, and of its injurious influence upon the people most nearly concerned. By means of the reservations, the ancient social organization of the Indian tribes is kept alive, bereft of all its former beneficent power, its force being mainly felt in its restriction upon individual independence, upon the accumulation of wealth, and the establishment of the family, with its legal rights over property. Under the combined influence of the chiefs and the agency system, the Indians are kept in the irresponsibility of perpetual childhood.

The only door of release.

The only door of release opens through the breaking-up of the reservation, and giving individual ownership to tracts of land greater or less in extent, according to the nature of the soil, thereby extinguishing tribal ownership, and in a great measure, tribal authority. By such a division of the land, the individual would be set free and become the inheritor of his own labor, and the important point in social advance would be gained by having the legal family established. This relation is impossible under tribal rule; and without individual property, family rights have no anchor to hold them secure in the midst of conflicting passions. * * *

It seems clear that in any legislation upon land for the Indians, the allotment of the land in severalty should be made the rule, and the matter not left permanently optional with the Indians. This course, while seeming to be arbitrary, is not so in reality. We have inherited the guardianship of the Indians and we must therefore act for the benefit of our wards in a way that shall fit them to enter upon their majority, which cannot be far distant. We must use our wider experience to supplement the lack of knowledge on the part of the Indian, which prevents his discerning the necessities and conditions of his future.

To Leave Severalty Optional and Dependent upon a Two-Thirds vote of any Tribe, is to Rivet the Chains which bind the Indian to a Hopeless Position.

In every white community, the progressive men are in the minority, and if acts of public welfare, particularly those which involve radical changes or abstract advantages, were left to a two-thirds vote of the whole community, few if any of such acts of public welfare would be made effective.

The Indian tribe is no exception to this rule of human nature which governs the white man's town or county. Born and reared in the midst of a social system which holds the individual in the grip of his "gens," and prevents the accumulation of property and the establishment of the family upon a firm legal basis, unacquainted with any other social organism, and disposed to keep aloof from strangers, it is surely imposing too grave a task upon the Indian to bid him decide his own future condition; particularly as he is now standing facing the forward rush of civilization with its difficult ideas, laws and customs, already closing him in, with irresistible force. He has no power to choose the safe course for his future, because he has had no experience of the conditions that are coming upon him, which neither he nor any one can turn aside, and leave the Indians, untouched, unmodified. Because of this lack of vision on the part of so large a portion of the Indians, we owe it to our own honor, to the future welfare of the people, to act as faithful guardians, since act we must, that the Indian's path shall be made plain and freed from the obstacle of his past social condition.

Tribal Control must be Overturned.

Tribal control, therefore, which ignores the individual and the family, (as established in civilized society) must be overturned, and this can only be effected surely, by giving individual ownership of the land, and thus setting up the legal homestead. Until these changes are made, all labor in behalf of the elevation, education and civilization of the Indian will be but partially effective. To make land in severalty the rule and not make its execution de-

pendent on an Indian two-thirds vote; which is so large as to be almost impossible to secure, is our plain duty and a kindly act, since history and experience have taught us that the sanctity of the family, the establishing of the homestead, giving to each individual freedom and opportunity to bring all the faculties into play so that he may win success or by failure learn how in future to avoid disaster, are the only conditions favorable to growth in manly independence and social security.

No Time to Lose.

Another reason for speedy allotment is that the encroachment of settlers is continually causing loss to the Indians of their best lands, and lessening the chances of securing to the people suitable farms, or herding grounds. There is no time to lose in this regard. If we wait until all the Indians are ready, there will be little left worth allotting to them. Still another reason is to be found in the fact that under the present procrastination, the Indians who desire to advance are held back by the lazy and shiftless ones. They live off of the work of others; tribal customs, duties and conditions permit, and indeed foster it. There are those among the Indians—and what race is exempt—who will always shirk work and responsibilities.

An intelligent Tuscarora Indian said: "It is not just to us who live on tribal land to give land in severalty to Indians or to Indian tribes here and there. All the beggars come back on us. Makes us poor. If you are going to give land in severalty to any Indians, then all the Indian Reservations should be broken up at once so that there should be no place to which these lazy ones could flee."

The history of past Indian allotments testifies to the truth of this remark, and the inertia common to humanity adds its weight of evidence.

As rapidly therefore as possible, the Indians should have their lands individually; and the residue of the land be thrown open to white settlement.

The end of the Indian is at hand, and his fate is to become an American Citizen.

Nothing can stay the tide of events which is sweeping him into our very midst, where alone lies his chance for safety and advance. * *

Every year witnesses a deepening interest in Indian education, not only in our own midst but among the Indians themselves.

The necessity of Industrial schools scattered over the country for white children is being recognized, while their benefit to the Indians has been proved beyond cavil. The efficiency of an Industrial school is apt to be in proportion to the means at its command to secure first-class teachers; and these effective schools are among the most expensive to build, appoint, and maintain.

In the prairie region, from the sale of unallotted land to the white farmers, or to cattle-raisers, in the grazing country, from mines, and from the wealth of timber now going to waste upon Reserves in the Northern states, sufficient money could be realized to establish and endow many Industrial schools, and a considerable sum would remain to be divided pro rata and start the people in their homesteads.

For example, it has been estimated that upon the Menomonee Reservation there is standing timber which would bring \$1,500,000, and the land still remain untouched, and available for purchase and settlement in the course of time.

There are many Reservations with equal and greater unused riches which could be made the means of enduring good. If, however, these vast sums were realized, invested and the interest paid in annuities, the people would be debased and pauperized, as all stimulus to labor would be removed. But if a portion of this capital were employed to establish and endow first-class Industrial schools, generation after generation would be benefitted and the entire community elevated by the presence and stimulus of such institutions.

The Indians are not poor, they have still considerable riches, but their riches are of no avail and are sure to work mischief until they are transmuted into a form which shall give to the Indian his own homestead, the right to his own labor, protection for his life and property, and the knowledge how to use his head and hands.

It is right, too, on the broad scale of justice, that since the Indian has the means to procure these benefits for himself, he should do it and not be under obligations to any outsider.

We owe a debt to the Indians for past and present wrongs, but that debt cannot be paid by us in money or regrets, but it must be paid in the dearer coin of thought and unselfish,

timely action, with full acceptance of the responsibility of our guardianship.

Lest some should think these proposals herein set forth, too hasty for the Indian, it may be well to state that were the legislation needful to the initiation of the work by which these changes could be brought about during the present session of Congress, a decade of years would elapse before the day of final adjustment would be reached, so extensive is the field to be covered, and so difficult and arduous the task to be performed.

This important act only adds another argument to the need of speedy legislative action, and removes the objection in the minds of some persons that Indians now far behind, would have no time for any preparation to meet the new order of living. There is ample time for them to prepare, and the fixity of the future status would make more definite and effective the labor on the part of the Indians, the agents, the teachers, and the missionaries.—ALICE C. FLETCHER, in the *Southern Workman*.

THE Rubicon is passed, and civilization will enter the country north of the Niobrara River. The United States Government bridge across the Niobrara River, above the town of Niobrara, is being built. The spiles are now driven and the superstructure will soon go up. On account of the deepness of the shifting sand, the swiftness of the water, and the breadth of the river, it is work of no small proportions.

The Indians of the Great Sioux Reserve are much opposed to this work being done. It looks to them like breaking down one of their defenses, as indeed it is. And the lofty Brules of Spotted Tail Agency are disposed to come down on the handful of Poncas who are deputed the guardians of this part of the Sioux country, for having allowed it. The tides of fate move on, whether the Indian will or not. The bridge will make missionary work much easier in this quarter; and if the Indian will only receive the good that is offered him, civilization will only bear him up and on. If he will not, it will drown him.—*The Word Carrier*.

A Returned Rosebud Sioux writes.

Julia is getting on very well in good health. Our dear baby is all right, she is fat and she is grow up fast she is little talk now. I am still working yet at carpenter shop. You would like to know about all the Carlisle students. That Samuel is the Policeman and he is doing very well. I haven't seen Julian since two months now, but I think he is doing right. Once he was here and tried to get work at his trade but the Agent did not allow him to do it, so he went back home to Lower Brule Agency.

You want to know how Cecil is doing. I am sorry to tell you that he have done it. Sometime he fool around here, many times I asked him why don't you try to work. He answered "Oh get out, I don't want to work at all I just like to do my own wishes."

Philip, is doing very well, he is tried to help the school teacher, also he always remembered what he has learned at Carlisle, he does not want to forget it. You know he was a good boy at Carlisle so he is yet same.

I not see Geoffrey or hear anything about him. I am glad to tell you that Reuben Quick Bear is a school teacher in his band, he is doing very well too.

THE Genoa, Nebraska, Indian school celebrated the first anniversary of the opening of the school on Friday, February 20th. We take the following from the *Genoa Enterprise*:

"The entertainment consisted of tableaux, recitations, reading, and writing; In short it was simply an exhibition of the accomplishments acquired in one short year of study and attempts to forget one's own way and adapt one's self to the ways of another. The entertainment was given entirely by Indians under the supervision of teachers. Any person that was present when the train stopped one year ago, in front of the school building, and saw the Indians unloaded, dressed in blankets and moccasins, many of them with uncut and uncombed hair, and compared their condition then with the intelligent faces, tidy forms, and hopeful aspect presented upon last Friday evening could not fail to discern that our government is at last working in the right direction to make "good Indians."

THE RED MEN'S FRIENDS.

Annual Meeting of the Board of Indian Commissioners. Important Resolutions Adopted.

The Annual Conference of the Board of Indian Commissioners, the Indian Rights Association and other friends of the Indians, was held in the parlors of the Riggs House, Washington, January 8th, 1885, 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 Gen. Armstrong, Mrs. Quinton, of Philadelphia, Miss Robertson, of Indian Territory, and Miss Fletcher, who presented a series of photographs exhibiting the progress of Indians in civilization. At the afternoon session the following resolutions were discussed and adopted:

1. RESOLVED, That the conference has learned with satisfaction that the bill to give lands to Indians in severalty and to extend law over Indian reservations, commonly known as the Coke bill, has been favorably reported to the United States House of Representatives. Without regarding it as perfectly adapted to its purpose, it is the earnest desire of this conference that the provisions of the bill as it passed the Senate should be incorporated in a law, and we would respectfully urge upon Congress the enacting of such a law during the present session, a measure whose necessity has been so long and so urgently felt.

2. It is the conviction of this conference that the vast resources of certain tribes in their reservations of land should be made as far as possible to contribute at once toward their support and civilization. The conference welcomes the full investigation of the leases of Indian lands now being made by Congress. It desires that these leases, if made at all in future shall be brought under such regulations as will secure the rights of the Indians and equal opportunities for all interested parties to offer bids for such lands.

3. Whereas the solution of the Indian question is to be found in the ultimate merging of the Indians with the citizens of the country:

RESOLVED, That this conference deprecates the consolidation of bands or tribes of Indians in such manner as to bring larger numbers of Indians into association with each other, and into greater isolation from the educational influence of intercourse with citizens.

4. RESOLVED, That we reaffirm the resolution passed by this conference last year, which read as follows: "That the Indian bureau should be made an independent bureau with a single responsible head, the same as the department of agriculture."

5. RESOLVED, That a committee of this conference be named by the chair to consult with the president elect with regard to the Indian policy of the future.

At the evening session speeches were made by Senator Dawes, Representatives Stevens, James and Chase, by Mr. Dorsey, General Armstrong and others, and the following resolutions were adopted:

1. RESOLVED, This conference believes that beyond all reasonable doubt the solution of the Indian question is to be found in doing away with the tribal organization, in making the Indians self-supporting by awarding them land in severalty, and in their admission to the full rights and responsibilities of citizenship as soon as they can be in any reasonable degree fitted for these responsibilities.

2. RESOLVED, To this end it is the opinion of this conference that the Government of the United States and the friends of the Indian should turn their attention to the formation and carrying out of a general, comprehensive plan for the education of all Indians.

3. This conference expresses its gratification at the increased appropriation for education, and its conviction that the results already attained in schools for the education of Indians fully warrant far larger appropriations for this end, and since there is, on the estimate of the secretary of the Interior more than three millions of dollars by our treaties due to Indian tribes for educational purposes and still unpaid, it would be no more than a tardy act of justice, if the

Government, recognizing its solemn responsibility to educate people whom it persistently holds in the position of wards, were carefully to expend this amount within the next three years in establishing and equipping new schools like those at Hampton and Carlisle, in increasing the efficiency of schools already established, and in furnishing additional facilities for the training in practical farming and in civilized home-building of such Indians as have taken or shall soon take lands in severalty.

4. RESOLVED, That this conference warmly approves the appropriation made last year for the engagement of additional farmers to serve as instructors in practical agriculture on the reservations.

5. RESOLVED, That in the future, appropriations should be increased on all lines leading toward self-support, and diminished as rapidly as possible along all lines leading toward pauperism.

6. Since the present system, while it continues, must depend so largely for its effectiveness upon the character of the Indian agent, this conference expresses its earnest conviction that the method of appointing agents and the compensation paid them should be such as to secure for these important positions men of character, experience and unquestionable integrity.

The above resolutions were inadvertently omitted from our last month's paper.

I Wist Not the Cow Choked.

"It take a long time to get an education but I will stick to it and try with all my mind so solicitous to know it. Last November before it was cold I always took cow out in the pasture to get food some grass, then after awhile she took some old dry bone out in the field, and she choked poor, poor cow she was going to die.

A man was working in the field, he saw the cow get choked, but myself I wist not because I was working in stable, but the man who works in the field called me out and told me cow was choked, so I ran toward the house, told to my folks our cow was choked. One of the ministers sisters came out the door with a note in her hand to go for the doctor, but I did not remind myself, perhaps somebody else could Dr. for her better than Doctor.

Kitchen girl came out and told me to hold between her horn and mouth, then I stood against the cow and caught hold, kitchen girl took piece of stick and put across the cow mouth, then she put in her right hand and took out the old dry bone, cow was glad to get out."

FARM BOY.

A White Medicine Man.

Some time ago, says the *Hartford Globe*, a Philadelphia Quaker belonging to an Indian delegation was crossing a wide plain in a hostile country. The driver of the ambulance called his attention to four Indians on horse back who soon surrounded the vehicle.

A young brave in war-paint made unmistakable signs of hostility. The interpreter told them they were medicine-men and peace-men. He replied they must prove themselves medicine-men; of peace men they had too many already to steal their land and have soldiers kill them.

"Be quick," said he; "show us some wonderful medicine-work, or we will kill you," suiting the action to the words by the flourishing of their arms.

Here was a dilemma! Pointing to the oldest member of the party, a fine looking Quaker six feet in his stockings, with white hair who had been the first talker of the party, he furiously gesticulated and cried out:

"Medicine man show!"

An inspiration seized the Quaker.

He had a double set of false teeth on plates of flesh colored material. Pointing at his teeth with his finger and then tapping them with much grimace and carelessness, he motioned for the braves to come closer.

When all were intent upon him, he deliberately took out first the upper, then the lower set of teeth and made a motion with his neck as if about to separate his head from his body. The "braves" were astonished and satisfied, wheeled their horses and rode away.

False teeth probably never did so good service before.

Extracts from Letters our Pupils Write to the Folks at Home.

"We enjoy ourselves dearly."

"Don't push yourself unhappy."

"I will behave, I stick to it to behave."

"I ciose, I give you much gratification."

"I went to Sunday school yesterday, I was gay."

"I suit exactly very much sorry day down here"

"I am anxious to know about your influence out there."

"I can lift up anything because we try strong work here."

"We have large fun with snow ball, oh why great time."

"Your letter was written almost as well as my writing."

"Do you hear anything about the Chinese and French fighting?"

"Your letter came, it was very cheerful to hear you were all well."

"I have not many news to tell you, I am very well as far as I know."

"This month there will be a new President, the other President will stop and go home."

"You said that you want me to come home in the next summer but I think it is not excellent what you say."

"I am struggling to do the best I can and attempt to be obliging, I hope you are the same. I often think to give you a good lecture, but then I think you are old enough to understand what is right or else wrong. Perhaps you think generally about the sleeping or envious of other men, that is not the way to do, try to be lively as long as you live on the earth. Represent this letter to my relations."

"You have not answered my last letter yet but I will write to you again, for to-day is the time we must write our home letters. Several weeks ago you ordered me to let Captain Pratt see your letters but they are all written in the Dakota Language therefore I failed to let him see your letter. I do hope you can send me a letter made in the English so that I may be glad to let him see it. I knew it was hard for me to understand the English Language and I am very much pleased that you wrote in Dakota but now I am in an English school and I want to learn how to make good English letters, so write to me in English in your every letter.

"Just think I did not know anything when I was out in Indian Territory, now I know everything and am glad to learn little things."

"I think we must get out of the darkness which we are in. I remember the year 1879 in the month of Oct. we all pretty nearly starved to death near Texas and we had severe weather that night, if I had died may be I was like lost sheep."

"Wherever I go, or whatever I do, I do it slowly, excellently, and faithful. We nearly have a clean report for English speaking."

?

"This time always here after I will not take so much with you all the time because as far as the letter of this word cometh and hath nothing in me answer my letter from long time your son."

"I hope when I go home I will be able to work at my trade, there are a good many places where the Indians could work at, if they only wanted to. Capt. Pratt talked to us the other evening about how the steam engine was first invented. This man was not an Indian he was a white man. No Indian yet has invented any thing that will live after him. If they would go to school while they are young and get knowledge they might some day think out something that no one else has thought out. There are lots and lots of the Indian children that ought to be in school in the east, there can be none too many schools for the Indian children."

Wanted to Buy Her for Twelve Horses but She would not Sell.

Cora, is a Pawnee and left us after a four years' course, Dec. 18th 1883 to take a position as laundress in the Navajoe Agency school, but later she returned to her home, in the Indian Territory, to assist in the school there. In a letter to her eastern teacher she says:

"I came very near getting married. You have already heard how the Indians sold their daughters.

When I first came my friends thought that they would let me marry like the Indians do, so they were going to sold me for twelve horses, without let me knowing it. If it had not been for my good aunt I would, but she told me first, so I was very angry with my friends, and told them if they were going treat me that way I would leave.

You do not know how sorry I felt. I just could cry my eyes out."

In another part of her letter she says:

"You see that I am at Pawnee Agency, where my home is, and I am one of the employes here at this school where I used to go to school when I was young, yet.

It seems so strange to me when I think about me going to school here and how I used to run away from school and how I used to cry whenever they took me back.

I never thought I would be one of the employes here, but I think God was so kind and good to send me off to school, where I could learn better, and I am very thankful to him.

Lizzie is here too. She is assistant teacher and I'm assistant matron.

We both like it and we get along very well. The people here are so good and kind to us."

If more Indian school girls had Cora's pluck they need not be driven by ignorant Indians to do things they know to be wrong. No, girls! Do not allow your father, mother, grand-father, brother, uncle, cousin, nor any one else to say whom you shall marry.

When She Got Home.

When I got home I was very lonesome. I missed the noisy girls quarters and the large airy bed rooms, for you know what small houses the people live in out here.

I am getting over it now, but you do not know how glad I would be to get back there again.

I used to enjoy my experiments in cooking last summer. Nellie and I used to be left alone to get the meals sometimes, then we would have a good time trying to get up something new which they had not had.

Nellie made a minute pudding. I made waffles and sometimes would make ginger-cake and sponge cake.

When Nellie went to her fathers house she made a puff omelet.

We used to go way out on the prairies on Sunday afternoons and put on long dresses and play church. We found some big stones which served us as organs and seats and we would sing as loud as we wanted to without being heard.

Sometimes we went in the woods and picked wild flowers; we found a great many pretty red lilies and wild roses. We picked wild choke-cherries and plums. We went in bathing in the creeks in the woods.

We used to think it was fun to hear the minister trying to teach the old Indian women the catechism, they were so stupid.

In September I left Sisseton Agency, where we are now. My uncle teaches a day school.

It is not a very large school but the children all seem anxious to come to school.

A good many of the girls come to me and ask me to make their dresses for them and they always want them made like my uniform dress. I have made five dresses now and I like to do it.

What the Visiting Kiowa Chiefs had to say About the "New Road."

SUN BOY, Kiowa, spoke as follows: "I might have been an intelligent man to-day if I had had a chance at such a school as this when I was a boy. I have been looking at you and thinking over this matter. It is wonderful! I cannot tell you from white children. It is a good thing, learn to be white, listen to these good whites around you, they are trying to make you educated men. Take heed, and when you come home you can help your people

find a better road than the one they are now in."

LONE WOLF, Kiowa, followed with these words: "I do not know much of the right and wrong for I am not educated, but I do know that we are all one family and the children of God, He will do what we ask him. If we commit ourselves to the care of the whites our future will be brighter, they know the new way and can teach it to us. This school is for your benefit, so that you can learn to take care of yourselves. Do your best."

TABANANIKA, Comanche:

"My children open your ears to receive instruction, I am old and ignorant but you are young and have a chance. Take it! Be men! Press on! The one who works the hardest gets the highest up. Every morning when the sun rises think, what will be right to do this day; the Great Spirit will help you do it."

SUN WOLF, Comanche: "The children of all the tribes are like our own children, so I say to you all, elevate yourselves; many of you have good minds, cultivate them. The old Comanche road must be left behind, God has given you a new one, walk in it. Remember that Captain Pratt is your friend and he trusts you."

On the occasion of the visit of the chiefs to Washington. Joshua Given a former pupil, acted as interpreter for the Kiowas. This is the first instance in the history of that people where one of their tribe have been able to act in that capacity.

Notes From February Home Letters.

"I am anxious that you should find a good place where to live and stay and do some work. I would be happy if I could only hear of a house owned by a Cheyenne."

"Tobacco did not build up my body strong and healthy, but it was like eating up my body. It weakens the mind, makes the brain lazy and stupid when a little bit of drop runs through in the throat. We often see men thin, pale, weak, kind of humpy-back looking men. They are poisoned and their strength of body and mind is weakened."

"It is only laziness when an Indian says he don't know how to work. No matter where people live they have to work for a living. Nor it is not soil that is bad, it is only the man because he does not work it."

"Have you heard of that great exhibition at New Orleans? One building covers thirteen acres and another one covered thirty acres. Our school exhibit is placed in cases in one corner. Our writing, grammar, and geography questions compared well with other schools. But the Indian drawings would not compare. About the girls' work, we are behind in fancy works. If we should go and see all the work there it would do us good. Excepting Indian Territory and Utah every state and territory had some kind of an exhibit there."

"I will promise to answer your letter as possibly as I get it, the reason is I answer sooner because I got many things to say. My feet are so sore that I cannot walk on either one of it. I am eating jelly now."

"You want me to learn white man's ways, I have been trying to learn all I can but there are many bad people among the white men, so I am going to stop learn the white man's ways and try and learn the christian ways, that is the only way."

"DEAR BROTHER.--Congress has been talking over a good deal about giving Indians lands in severalty, that is, every one ought to have a piece of land containing acres according to their ages. So try and hunt a good place, where everything would be handy to you and stay there as long as you live on this earth. If you are going to have a farm for your own, be sure to get acres enough in order to raise all kinds of productions. I presume there is not any place in this eastern part of our country, that is not used for cultivation, except among the mountains and woods, still I remember seeing farmers in Pennsylvania, out where I used to work, pulling out the stumps, so to find a place for their buckwheat. From my experience I believe Indian Territory would be one of the most flourishing states in our Union if there were no Indians living there. A great many people are trying to take lands away from the Indians, simply because they do not used them in the right way."

Our Pupils in the Country Write.

"I like to farm. I want to stay next year; I have nice time school."

"I want to stay next summer and winter, too. I like this place better my own home."

"It will soon be spring and we will all go to work. I will be glad to go to work."

"I like very much to work on a farm."

"I am getting along very good with my new home or place, and I like to work for Mr. — very much. He is a good man."

"I like it here ever so much."

"I am so glad indeed because I can house-keeping."

"I did buy warm clothing and shoes. I did not buy any cheap thing finger-ring and ear-ring and cakes and candy."

"I am glad I was sent here and I will try hard to do what is right and good. I am very glad to go to school."

"Last week, one morning very cold, wind blow and my ear are make big sore. I like to work any things because I poor fellow."

"I know how to do in barn works now, and feeding cattles, and feed the horses, throw some hays for horses and cows. I learn about cut wheat and cut hay and loading wheat."

"I like to go to school with white children, because they help me to learn more English, and I like every school-mate; they all kind to me and I kind to them all, too."

"I am going to school every day. I am trying hard. To-day we are play with white boys. Only two Indian boys about snow-ball white boys afraid us, only two Indian boys and white boys run around the school house."

"There is a little bed snow, no sleighing. My room have large hole to cool, and mouse large after I bed jump over here mice my back and sometimes I sleepy, mouse he kiss me and I mean I catch him mouse, I throw way and he bit me my finger hurt blood come. I stay here to can English mind but A no body he talk me and I not talk because I do not know English. I am well honest work, it is I am cry most from I do not know English."

Anxious to Come Back.

The writer of the following was returned to his home in Dakota last June on account of ill health. Having been under English training only a year and a half it is with difficulty he expresses himself in our language. How much better could any of our readers express the same thought in the Indian tongue, after a year and a half of Indian training?

DEAR SIR:—I will tell you about here some Indian man he talk to us bad. He says how many boys they come home from Carlisle school them all he will not help to us. That man he is Indian soldier, I don't know any thing about it but what for he say that? I think this way, if that man he want to white man, he cut hair and he will have any thing to white man own. But he is poor man, he have no any things white man what own; he have no cows and horses and house, too; but what for want to white man? I don't know. Now, Dear sir, because that the reason I want come back to school more. I don't want to stay here with Indian. Your boy,

They are Thus Tried at Home.

"I am sorry to tell you J— is dressed like an Indian, she did not want to dress so but her father and mother want her to, so she did. My father and my uncle wanted me to dress so but I never minded them. I never will dress as I did before I went to school, I shall not throw these citizen clothes away until I am buried in the ground."

That the Anglo-Saxon suffers a confusion of ideas as well as the Red man is instanced in the following: "John who was Esau?

"Esau was a man who wrote fables and sold the copy-right for a bottle of potash."

The paper is full, and like the boys in the fight, we will now stop and "make up."