

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V.

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

NO. 9.

TOO MUCH WHEAT.

"Too much wheat!" So the dealers say.
Millions of bushels left unsold
Of last year's crop; and now, to-day,
Ripe and heavy and yellow as gold,
This summer's crop counts full and fair;
And murmurs, not thanks, are in the air.
And storehouse doors are locked, to wait,
And men are plotting, early and late.
"What shall save the farmer from loss
If wheat too plenty makes wheat a dross?"
"Too much wheat!" Good God, what a word!
A blasphemy in our borders heard.
"Too much wheat!" And our hearts were stirred
But yesterday, and our cheeks like flame.
For vengeance the Lord his loins doth gird
When a nation reads such a tale of shame.
Hundreds of men lie dying, dead,
Brothers of ours, though their skins are red;
Men we promised to teach and feed.
Oh, dastard nation! dastard deed!
They starve like beasts in pen and fold!
While we hoard wheat to sell for gold.
"Too much wheat!" Men's lives are dross!
"How shall the farmers be saved from loss?"
"Too much wheat!" Do the figures lie?
What wondrous yields! Put the ledgers by!
"Too much wheat!"
Oh, summer rain,
And sun, and sky, and wind from west,
Fall not, nor shine, nor blow again!
Let fields be deserts, famine guest
Within our gates who hoard for gold
Millions of bushels of wheat unsold,
With men and women and children dead
And daily dying for lack of bread!
"Too much wheat!" Good God, what a word!
A blasphemy in our borders heard.

HELEN JACKSON IN THE INDEPENDENT.

ODDITIES OF COLONIAL LAWS RELATING TO INDIANS.

Lands in Severalty for Indians in 1633.

A great deal is said now-a-days about Lands in Severalty for Indians, and a number of bills have been introduced into Congress for the purpose of giving Indians titles to lands, looking to the placing of them upon the same footing with the other inhabitants of the country. Several of these bills have made some progress: notably the one called the Coke bill, providing for general allotments, which has passed the Senate and is favorably reported in the House.

This is no new departure. In the year 1633, the Colony of Massachusetts entered upon its statutes the following law, which is even broader in its rights and privileges than the acts proposed at this later and more enlightened day:

INDIAN LANDS.

"For settling the Indian title to lands in this jurisdiction it is declared and ordered by this court, and authority thereof that what lands any of the Indians in this jurisdiction have possessed and improved, by subduing the same, they have a just right unto, according to that in Genesis i. 28, and chapter ix, 1, and Psalms cxv, 16. * * * And for the further encouragement of the hopeful work amongst them, for the civilizing and helping them forward to Christianity, if any of the Indians shall be brought to civility, and shall come among the English to inhabit in any of their plantations, and shall there live civilly and orderly, that such Indians shall have allotments among the English, according to the custom of the English in like case. [Laws of Massachusetts (ed. of 1672), p. 74]

For convenience of our readers we give the passages of Scripture above referred to:

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—[Gen. i. 28.]

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply and replenish the earth.—[Gen. ix, 1.]

The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.—[Psalms cxv, 16.]

CUSABOE INDIANS, CAROLINA, 1712.

The Assembly of the province of Carolina passed "An act for the settling the island called Palawanee upon the Cusaboe Indians," "and upon their posterity forever." The preamble to the act declares that "the Cusaboe Indians, of Granville county, are the native and ancient inhabitants of the sea-coasts of this province, and kindly entertained the first English who arrived in the same, and are useful to the government for watching and discovering enemies and finding shipwrecked people." [Statutes of South Carolina, ii. 599.]

In the year 1715, Carolina enacted "That no white man shall, for any consideration whatsoever, purchase or buy any tract or parcel of land claimed or actually in possession of any Indian, without special liberty for so doing from the governor and council first had and obtained, under the penalty of twenty pounds for every hundred acres of lands so bargained for and purchased, one-half to the informer and the other half to him or them that shall sue for the same, to be recovered by bill, plaint or information in any court of record within this government, wherein no essoin, protection, injunction or wager of law shall be allowed or admitted of." [Martin's Laws of N. Carolina.]

In the year 1655, Virginia entered upon her Statute books the following law:

"Whereas, we have been often put into great dangers by the invasion of our neighboring and bordering Indians which humanly have been only caused by these two particulars, our extreme pressures on them and their wanting of something to hazard and lose beside their lives; therefore, this Grand Assembly, on mature advice, doth make these three ensuing acts, which, by the blessing of God, may prevent our dangers for the future, and be a sensible benefit to the whole country for the present.

FIRST. For every eight wolves' heads brought in by the Indians, the king, or great man (as they call him), shall have a cow delivered to him at the charge of the public. This will be a step to civilizing them and to making them Christians, besides it will certainly make the commanding Indians watch over their own men that do us no injuries, knowing that by their default they may be in danger of losing their estates; therefore be it enacted as aforesaid, only with this exception, that Acomack shall pay for no more than what are killed in their own country.

SECONDLY. If the Indians shall bring in any children as gages of their good and quiet intentions to us and amity with us, then the parents of such children shall choose the persons to whom the care of such children shall be entrusted, and the country by us, their representatives, do engage that we will not use them as slaves, but do their best to bring them up in Christianity, civility and the knowledge of necessary trades; and, on the report of the commissioners of each respective county that those under whose tuition they are do really intend the bettering of the children in these particulars, then a salary shall be allowed to such men as shall deserve and require it.

What lands the Indians shall be possessed of by order of this or other ensuing Assemblies, such lands shall not be alienable by them, the Indians, to any man *de futuro*, for this will put us to a continual necessity of allotting them new lands and possessions, and they will be always in fear of what they hold, not being able to distinguish between our desires to buy or enforcement to have, in case their grants and sales be desired; therefore, be it enacted, that for the future no such alienations or bargains and sales be valid without the assent of the Assembly. This act not to prejudice any Christian who hath land already granted by patent. [Hening's Statutes i, 393.]

As opposed to these we find that by the laws of New Jersey, 1713:

"No negro, Indian or mulatto that shall hereafter be made free, shall enjoy, hold or possess any house or houses, lands, tenements or hereditaments, within this province, in his or her own right, in fee simple or fee tail, but the same shall escheat to her majesty, her heirs and successors." [Nevill's Code of New Jersey, i. 23.]

INDIAN POWAWS PROHIBITED, 1633.

"And it is ordered that no Indian shall at any time powaw or perform outward worship to their false gods, or to the Devil, in any part of our jurisdiction, whether they be such as shall dwell here or shall come hither; and if any shall transgress this law, the powawer shall pay five pounds, the procurer five pounds, and every other countenancing by his presence or otherwise (being of age of discretion), twenty shillings, and every town shall have power to restrain all Indians that shall come into their towns from profaning the Lord's Day." [Laws of Massachusetts (ed. 1672 p 77).]

VIEWS OF INDIAN AGENTS.

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

No Earthly Excuse for Non-Attendance at School.

"The education of the mind makes the training of the hand speedy and easy, and it can be readily seen that the young men who have been in school and learned to talk make much more rapid advancement in the shops, on the farm, or in other branches of work, than those who have not had such advantages. The immediate demands of these people is a practical knowledge of how to supply their wants, and the transportation of supplies, coupled with farm work, under competent instruction, is a good school for them. * * * * *

"It is desirable that every child should have the benefit of school training, and we have reached the point that fully warrants the Government in enforcing compulsory education among these people. Every means have been used to induce them to keep their children in school, without good results, and they can have no excuse other than want of appreciation. If their children were at work and their labor necessary to keep poverty from the door, the situation would be changed; but I can see no earthly excuse for their non-attendance, neither can I see why they should be abandoned when they leave school." D. B. DYER, Agt.

Cheyenne and Arapahoe Agency, I. T.

Red Cliff Indians Self-supporting.

The Red Cliff Reservation, situated in Bayfield County, Wisconsin, has an area of four sections of land, all of which is owned in fee by the Indians inhabiting it, in tracts of 80 acres for each head of a family. The members of this band are nearly all of mixed blood, are self supporting, deriving their subsistence from the products of their small clearings, from fishing, lumbering, and labor in the mills and lumber camps in the vicinity. They have been in former years recognized as citizens by the local officers, have been permitted to vote, to hold town and county offices, and should be formally admitted as citizens of the United States. There are no Government employes upon this reservation. Annuity distributions have been made in payment for labor and to the poor during the past year to 214 persons of this band. Many of its members reside permanently in Bayfield and La Pointe, where they support themselves by their own industry."

W. R. DURFEE, Agent,

La Pointe Agency, Wis.

Spasmodic Economy.

"The amount heretofore allowed for the payment of employes at this agency is too small to admit of employing other than Indians, and as they have but a limited knowledge of mech-

anism or farming the agent is compelled to supervise and assist in all the agency work, and this adds very materially to the labor and care of the agent, and he should be compensated accordingly. I am aware that the Indian Office made a vigorous effort to have the pay of agents increased to a reasonable amount, but the wisdom of the nation assembled in Congress assumed to know more of Indian affairs and the Indian service than those who have had years of experience; and being troubled with a disease that might be aptly termed spasmodic economy, they failed to see where any good would result in paying a reasonable salary for faithful service performed among the Indians, and indicated by their action that an Indian agent ought to deny himself and family all the comforts of civilized life, be clothed in a blanket, and conform to Indian habits and customs instead of trying to civilize and enlighten those placed in his charge." OLIVER WOOD, Agt., Neah Bay Agency, Wash.

Fifth move in Fifteen years.

"The fact that this last move from Amargo to this reserve is the fifth one within fifteen years rather demonstrates the truth of the sayings of these people. When individual Indians open up farms and continue their cultivation by their own labor such lands should be made secure to them in their possessory rights, even to the extent of giving them titles or patents therefor." W. H. H. LLEWELLYN, Agt., Mescalero and Jicarilla Agency, N. M.

How the Menomonees could become Independent of the Financial Support of the Government.

"It is estimated that the Menomonees have about 300,000,000 feet of standing green pine, which would sell for \$5 per thousand feet standing, netting a sum total of \$1,500,000. This pine, if sold and the funds placed at interest, would make the tribe self-sustaining financially, and render any further appropriations by Congress out of the U. S. Treasury unnecessary for the support and civilization of this tribe and the expense of all necessary schools for its children. This pine is exposed to damage and destruction by fires and other casualties, and the harvest is ripe, and I would urge upon Congress and the authorities that active measures be at once taken to save this fortune of the Menomonees and insure it against possible loss, and render this tribe independent of the financial support of our Government. At the present speed the lumbermen of this tribe are making cutting logs, it will take them fifty years to make this pine into logs and put them in, and will be a hand to mouth affair all through, and the proceeds used up as fast as received, and the whole fortune gone at last, and the operators forced to seek other fields of labor. The boarding schools now in operation upon the Menomonee Reserve are ample to accommodate all the children and are tolerably well attended."

D. P. ANDREWS, Agt., Green Bay Agency, Wis.

Money well spent.

"Money spent for the education and civilization of Indians is well spent, no matter if in the eyes of some it may appear to be extravagance. We who are toilers in the field know that it is spent in a noble cause."

SIDNEY D. WATERS, Agent, Colville Agency, Washington Ter.

Why don't the Shoalwater Bay Indians farm?

"Their reserve is worthless for agricultural purposes. It is, in fact, nothing but a sand-flat, almost destitute of vegetation."

CHARLES WILLUGHBY, Agent, Quinalt Agency, Washington.

A field for Missionaries.

"No schools have been established at this agency, or missionary work been performed during the year." J. F. GARDNER, Agent, Ouray Agency, Utah.

When he will move along side of his White Brother.

"The grain crop raised by these Indians this year is hardly a full crop, but this is on account of the unfavorable season more than the lack of industry. Yet I assure you that if this people could believe that they must make their living by honest toil, and the expectation of almost fabulous amounts of money from the Government was eradicated from their minds, many of them would do better than they are now doing; and in my humble opinion the sooner North Carolina Cherokee gets his dues from

the Government, be it much or little, and is made to know that the world owes him a living provided he will go to work and make it, then he will begin to move along side his white brother." SAM'L. B. GIBSON, Agt., North Carolina Cherokee Agency.

An Important Element.

"I feel confident that when the land embraced in this reservation is surveyed and allotted to the Indians, as contemplated by the letter of the honorable Commissioner of Indian Affairs to the honorable Secretary of the Interior, under date of 16th November, 1883, that they will by their industry improve the same, and by their frugality and economy soon become an important element in the community."

P. B. SINNOTT, Agt., Grande Ronde Agency, Oregon.

Compulsory Education, the only way.

"Compulsory attendance at school has been practiced to a limited extent during the year and I am satisfied that is the only true way. Quite a number of the children are being educated at Carlisle, Hampton, and Houghton, Iowa. This is the true way to educate the Indian youth. I think those schools should supplement the work of the agency schools, and the children taken should be selected from the brightest and healthiest in attendance here."

GEO. W. WILKINSON, Agt., Omaha and Winnebago Agency, Neb.

Hundreds Running Wild in camp.

"The facilities of educating this people are not equal to the demand; hundreds of dirty, ragged boys and girls are running wild in camp, growing up in ignorance and vice, that ought to be in school, but there is no provision made for them. If they are wards of the Government, the Government ought to provide for this great need. It is an injustice to the Indian child to permit it to grow up in ignorance."

S. E. SNIDER, Agt., Ft. Peck Agency, Mont.

Will Surely Accomplish Good.

"Beside 175 scholars at the three boarding schools and one day school on the reservations there are perhaps 50 more children who have been sent to the Indian training school at Forest Grove, Oreg. Twenty-five left here a few days ago. Efforts made in this way for the benefit of the Indians will surely accomplish much good in the hereafter if not immediately. With the Indians well settled on their homes, having good titles thereto, and their children well trained in good schools, the best results are to be expected, and the Indian problem soon to become a thing of the past."

EDWIN EELLS, Agent, Nisqually and S'Kokomish Agency, Wash.

Industrious.

"I am pleased to be able to state that there is a great improvement within the past year amongst the Indians, nearly all of whom are now and have been busily employed in fencing, and doing all kinds of farming work, and it is very seldom you will see any adult Indian doing nothing, or loafing around on this reservation. There are now under fence 13,000 acres, and about 12,000 acres under cultivation. This includes the farms of the mixed-bloods, who reside principally on Wild Horse and vicinity, and the estimated crops this season will amount to 40,000 bushels of wheat and about 23,000 bushels of corn, barley, and oats besides a large amount of cereals of all kinds, melons, squash, pumpkins, potatoes, &c. nearly three times as much as ever before. * * *

In fact, the Indians are more and more impressed every day with the necessity of working for their own living, and being independent of all assistance from the Government, except in certain cases, and if they keep on as they have been doing, they will soon be entirely independent."

E. J. SOMMERVILLE, Agt., Umatilla Agency, Oregon.

How to Help the Indians.

"It is all right for philanthropic people to assist in the Indian work; so long as they act as auxiliaries to the Department and its agents they may do much good in assisting officers and Indians, but the trouble often is that they forget who the responsible persons are, and, as irresponsible parties, wish to take the lead and have the responsible officers act as assistants to them."

I have been amused upon the receipt of letters of inquiry from persons in the East, who wish to get up a lecture on the Indian or Indian policy. They have never seen an Indian, and know nothing about the working of the Department, and ask for information. Yet

they are willing to display their ignorance among uninformed people by making unkind assertions, as taken from newspapers, against the Department and its agents about their dealing with and work among the Indians.

Then there are others who visit the agencies, many of whom are very acceptable; some of them come with words of comfort and kind advice, which brighten our pathway and help us along; others come as critics and they feel that they must

Create some great reform,

and they go to work to make the change, and in doing this they come in contact with the responsible parties whose duty it is to see that the law is properly executed, and then the contention commences, and the individual, Department, or policy is generally attacked, and time occupied that should be applied to a better purpose.

It is one of the easiest things in the world for a person to get up a disturbance at an Indian agency. The agent is honestly required to withdraw the rations and make the Indians work. This causes an unpleasant feeling in the stomach, and they will rally around any one whom they think will fill them up and bring them back to easier times.

The general condition, habits, and disposition of the Indians at this agency are good. They have come from a life of dependency to one of independence, acquiring habits of industry instead of idleness, with a disposition to try to make their own living and not depend upon the Government for all that they need; yet

They never refuse to take what they can get and have a disposition to ask for many things that they should get for themselves.

They are very regular in attending church on Sunday, generally live in peace with their neighbors, and comply with their word. True there are exceptions to this, yet not any more, and I think not as many as among white people. They need the continuation of a straightforward, honest pressure being brought to bear upon them to push them forward in civilization, the same as the enforcement of the laws of our land to restrict individuals from committing crime. * * *

I think Indian Agents are Unjustly and Unkindly Criticised.

In the first place, as soon as an appointment is made and the name comes before the public, a great many people are ready to look upon it as the name of a dishonest person; they should remember that the agent is required to give a heavy bond, and is held strictly responsible for his actions under said bond. In order to advance the Indians in civilization the agent is justly required to bring a pressure to bear that is in opposition to the general inclination of the Indian, and in this way often incurs their displeasure. The agent is expected to have great forethought, for his acts are all examined with afterthought. The Indians lay their grievances before the inspectors, and the agents are generally criticised.

The agent is expected to entertain the inspectors at his house (so I am told), and if he sleeps a little long in the morning, and the agent's business requires him to eat breakfast before the inspector rises, the agent may expect to be scolded for thus eating at his own table; and if the agent's wife does not make the coffee to suit, or the eggs are a little too soft or too hard she may expect to receive a short remark.

They can get angry and swear or scold around in general; this is all right for them, but the agent must not do this.

He must work all the week, go to church on Sunday, see that his children keep very quiet, do not go outside of the yard to play on account of the bad example. The agent must be affable and courteous at all times, no matter how much he has on his mind. In fact

The Agent must be a model man, and such men are expected to serve for the small pay allowed for Indian agents. Then there is the missionary, who feels it his duty to look after some of the agency business, and if he is not allowed to go on, no matter if it does interfere with some one else, he takes offense at the interruption, and then the agent, who has given bonds to honestly perform the duties of his office, and is responsible for the acts of his employes and the work of the agency in general, is censured, and he who would dare to go against such a would-be God-like missionary apostle must be put down.

I am glad to say the above is not true of all inspectors nor all missionaries, but it is true of a few of them, and the agents need to be protected from such."

ISAIAH LIGHTNER, Agt., Santee Agency, Neb.

The States and Territories on Indian Management and Indian Schools

On the 5th of March, the Legislature of the State of Maine, passed the following resolutions in regard to Indian management, which were laid before the United States Senate, by the Vice-President. On the 21st of March they were read and referred to the Committee on Indian Affairs:

STATE OF MAINE.

RESOLVES RELATING TO UNITED STATES APPROPRIATIONS FOR INDIANS.

Whereas believing that the education of Indians and their voluntary citizenship in the United States will most justly, quickly, and economically solve the Indian problem: therefore,

Resolved, That the Senators and Representatives in Congress be, and they hereby are, requested to aid in the passage of resolutions solemnly pledging the faith of the nation to the Indian policy embodied in the following principles:

First. That the unpaid sum pledged for educational purposes by the Government, as part payment for the cession of lands by Indians, be appropriated for the purchase of stock, farming implements, and tools for Indian manual labor schools.

Second. That so much of the net proceeds of the sale of public lands as may be necessary shall be set apart for the purpose of creating a permanent fund for the education of Indians.

Third. That lands in severalty, making their titles inalienable for twenty-five years, and United States citizenship, may be granted at once to all Indians who so desire.

Fourth. That the legal personality of all Indians may be granted, and that protection of law may be given them, as it is to all other races within these United States.

Fifth. That the civilization of Indians may be hastened by providing for and rewarding their civilized industries.

Sixth. That the salaries of Indian agents be sufficiently increased to secure good men of large capacity and business experience, and to retain them in service.

Resolved, That the governor be requested to transmit a copy of the foregoing resolutions to each of the Senators and Representatives in Congress from this State.

In House of Representatives, March 5, 1885. Read and passed finally.

CHARLES HAMLIN, Speaker.

IN SENATE, March 5, 1885. Read and passed finally. WILLIAM D. PENNELL, President.

March 5, 1885. Approved.

FREDERICK ROBIE, Governor.

A true copy. Attest: ORAMANDAL SMITH,

Secretary of State.

On the 26th of March, Mr. Fair, Senator for Nevada, introduced a Memorial and joint resolution of the Legislature of Nevada, which was read in the United States Senate and referred to the Committee on Indian Affairs:

ASSEMBLY MEMORIAL AND JOINT RESOLUTION RELATIVE TO A SCHOOL FOR THE INDIAN YOUTH OF NEVADA.

Whereas large sums of money are annually appropriated by the United States Government to give the Indian youth literary and industrial training, such as is given at the schools of Carlisle, Hampton, Genoa, Forest Grove, and Albuquerque; and

Whereas there are in the State of Nevada about seven hundred Indian youth, between the ages of 6 and 16, and without the educational advantages afforded to such children in other States: Therefore,

Be it resolved, That our Senators and Representative in Congress be requested to use every honorable effort to secure from the general Government an appropriation of \$10,000 for the erection of a school building in some suitable place in Nevada, and a further appropriation of \$17,500 annually for each one hundred children in attendance, for the necessary expenses in conducting the literary and industrial departments of said school.

Passed March 5, 1885.

STATE OF NEVADA,

Department of State, ss:

I, John N. Dormer, secretary of state of the State of Nevada, do hereby certify that the annexed is a true, full, and correct copy of the

original resolution relative to a school for the Indian youth of Nevada, as the same appears on file in my office.

In witness whereof, I have hereunto set my hand and affixed the great seal of State. Done at office in Carson City, Nev., this 10th day of March, A. D. 1885.

[SEAL]

JOHN M. DORMER,
Secretary of State.
By WELLS DENNY,
Deputy.

THE CHEROKEES ON LAND IN SEVERALTY.

The Common Domain.

It is now a settled principle of our legislation that one citizen has no more right to the use of the common domain as a natural pasture than another has; and that, whether the one has as many cattle as the other or not, or whether he has any stock at all or not. If a citizen has no cattle to-day, he may have to-morrow, and if a citizen has a good right to all of the common domain he can fence to-day, he can exclude every body else from the enclosure for all time to come. So it happens that a law has been passed giving each citizen the right to the exclusive use of fifty acres of the uncultivated common domain and no more. If he tries to fence any more of it, he will have the whole Nation against him, because he is trying to beat the whole Nation. Having fifty acres devoted to his own private use will not prevent him from enjoying what belongs to all. His cattle can graze on the unenclosed domain with those of his fellow-citizens, and he will have no cause to mourn because his share is not the largest. It will be AS LARGE, and that fact ought to satisfy any reasonable man. If it does not, he will have to go somewhere else, as the fundamental principle of Cherokee Government is that, so far as natural advantages are concerned—such as air, wood, water, and land—every man, woman and child must have an equal chance with every other.

The following instructions have been given to the Sheriffs, in consideration of certain points submitted to the Executive Department.

Instructions Given to Sheriffs.

EXECUTIVE DEPARTMENT, C. N.

November 11th, 1884.

TO THE SHERIFFS OF THE SEVERAL DISTRICTS,—GREETING:

In discharging the duty imposed upon you by the law and the Constitution as instructed thereon by this Department, for the removal of obstructions to the use, by citizens of this Nation, of the common domain that is uncultivated, you are instructed further to give (if not already given) reasonable notification to all citizens residing within your respective districts, to remove all fencing or other obstructions to the free use of such domain by the Cherokee people, except the quantity allowed by law to be enclosed by each, viz: Fifty acres.

In all cases, when it shall become necessary for you to act, you will remove such obstructions where more than fifty acres continue to remain enclosed, after such due notice shall have been given.

Should fraudulent attempts be made to enclose more than (50) fifty acres of the unimproved domain, by the cultivation of patches or fields, divided from each other by tracts of unbroken land within the same enclosure, you will give special notice, and allow reasonable and sufficient time, in your judgment, for the removal of the unlawful fencing so that it may, if practicable, include such patches or fields, together with the fifty acres of native pasture land, before you proceed to enforce the law applicable to the case. Any losses growing out of the defeat of such fraudulent attempts at monopoly, is not expected to be adjudged to be borne by the Nation. Any citizen, however, who

may consider himself aggrieved by the acts of any other citizen is given the right to appeal to the proper courts for remedy. Should any citizen consider himself injured or aggrieved by the wilful misconduct of an officer in the way of neglecting or exceeding the exercise of his authority, such citizen is authorized by law to complain to this Department: but not otherwise than in pursuance of law regulating the manner of charging officers with malfeasance. [Signed]

D. W. BUSHYHEAD,
Principal Chief.

November 11th, 1884.

[Cherokee Advocate.]

AGENT ARMSTRONG AND THE CROW RESERVATION LEASE.

We find in the Philadelphia *Daily Press* the following paragraph sent on its mission, from Montana, intended without question to work injury to Agent Armstrong, in charge of the Crow Indians:

Montana Indian Land Leases.

"BILLINGS, Mont., Jan. 3.—The committee appointed by the Billings board of trade, at the request of Senator Dawes, chairman of committee on investigation of leases of Indian lands have returned a report. They have affidavits from 140 Indians, which verify all that has been previously said concerning the attempted lease, going further, and implicating Indian Agent Armstrong openly in aiding and abetting the same. Heretofore Armstrong has only been charged with tacit assent. It is now known that he openly stated to the Indians that if the lease was not signed their rations would stop April 1st, next. The affidavits all confirm this. The first lease was to be 1 cent per acre per year. That lease was signed through fear of starvation. Agent Armstrong, Clerk Barstow and Interpreter Bruce all urged the Indians to sign the lease. Most of those who signed the lease did not know its contents, but did so because advised by Armstrong and others. Many names on the list were not put there by the Indians themselves. All want the lease now stopped. The lease was to Blake and Wilson, representing the Colorado syndicate. The hearing was under authority of the Indian department, in the presence of Agent Armstrong and Harry Ward, inspector of the Indian Agency. Armstrong's attitude was hostile to the committee throughout, insisting on cross-questioning the Indians, at first objecting to any interpreter, and wanted to do his own talking with them. The papers will be forwarded to Senator Dawes at once."

As against this public charge, Agent Armstrong has a right to be heard. We have had some correspondence with him because a number of Crow youth are pupils in this school. In a recent letter of some length in regard to the children, Agent Armstrong says to us about this matter:

"There is a strong feeling against me by the citizens of Montana, because of the attempt of parties to lease a portion of this reservation, although I had nothing to do with that matter except to permit it to go on, and that I was authorized to do.

If you have seen any reports that the agreement was obtained by fraud or any improper means, I hope you, and in fact all men whose opinions are of any value whatever, will believe me when I say that there was no dishonest thing done here in connection with that business. The only wrong done was the wrong of attempting to tie up a large extent of country that ought to be thrown open for settlement.

I am unwilling to have the people in the east believe that we have been guilty of any dishonest act since I have been agent here.

The truth is that I have never done any intentional wrong in my life, to any man or to any set of men or corporation or government, and it hurts me to be published all over the country, as I understand has been the case throughout the east, as having been engaged in an attempt to perpetrate a fraud upon these people, or in attempting by unfair means to gain their consent to any agreement which in itself might not have been a fraud or wrong upon them."

In an experience and observation of eighteen years, we have found that Indian Agents in the hands of some border communities too often stand as poor a show for justice as their Indians.

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.

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CARLISLE, PA., APRIL, 1885.

THE greatest hindrance resting upon the Indian now is the constant encouragement he receives to remain an Indian and the discouragement for every disposition to become an individual. To break up this slavery is the problem.

A GREAT General has said that the only good Indian is a dead one. From our observation and experience, and for all purposes of Indian progress, true elevation and self-help, the only good Indian *language* is a dead one.

ONE of the greatest difficulties our students meet on their return to their homes is the exaggerated expectation of their people. Often it is anticipated that the returning boy or girl will be able to perform all the work necessary to the support of a large family.

There is, too, resting in the minds of many of the old and ignorant Indians an idea, that the white man is never without money, and that as soon as the boy or girl receives a smattering of the white man's knowledge, he should be of course amply supplied with all the perquisites. When labor becomes more universal, and knowledge more generally disseminated, these errors will disappear.

If the negroes on being brought to this country had been corralled remote from the industries and language of the country, they would probably to-day still be speaking the languages, and practicing the devices of central Africa, demanding annual appropriations for rations and other support.

Had the German immigrants arriving in this country been so treated, we should have a miniature German Empire in America. Like results would have followed with the Italian, French, and other races, and a multitude of languages and interests been established; but under dispersing, individualizing systems all these have become English speaking and American, adding to the wealth and prosperity of the country.

The reason the Indian is still an Indian, is because of the corraling and remoting principles, which have been his lot.

Oklahoma.

If the settlers who are so anxious to locate in that part of the Indian Territory they have called Oklahoma, would delay a few months they might enter the promised land with full authority.

One of the last Sections of the Indian Appropriation Bill, authorizes the President to negotiate with the Creeks, Seminoles and Cherokees, for the purpose of opening to settlement under the homestead laws the lands in question.

What are the Differences in Mental Caliber and Moral Status of the tribes?

It is difficult to determine that there was any material difference in the mental caliber of the different tribes in their original condition.

Those tribes which have been brought forward in education and civilization more or less, would now stand proportionately highest for that reason alone.

In our experience with the children of about forty tribes, we would not pronounce against any, nor very greatly prefer to work for one tribe more than another. The differences we find are rather more on individual lines, but individual differences in most cases can also be traced to their past opportunity. In this, however, we are often enough mistaken and disappointed in results to bid us have courage and hope.

Moral status is also to be determined in a great measure by previous conditions. If one tribe is more immoral than another, the difference can be traced too often to contact with the so-called civilized race, of a kind to produce it.

We do not intend to say that immorality did not largely exist among the Indians prior to Anglo-Saxon advent, but we do intend to say that pressure from the immoral side of the Anglo-Saxon race has borne more heavily upon some tribes than upon others, and our judgment is clear that the immoral, degrading influence of the Anglo-Saxon race upon the whole race of Indians many times out-weighs the moral pressure from the same source.

BOTH present and prospective Indian troubles grow out of the attempt to maintain a bad and futile system. The reservation plan belongs to that system. On the one hand, there is a country rapidly filling up with white settlers who need all the fertile land for agriculture. On the other hand there is the fossilized theory upon which vast areas of land are kept for Indians who have no use for them, and whose nomadic, self-destructive habits are fostered and preserved by the isolated and idle conditions forced upon them. So long as these two systems confront one another there must be friction and probably collision. Settlement demands all the lands not absolutely utilized for tillage or stock-raising.

The way to clear away all this tangle is to settle the whole question of Indian land-ownership by making the Indians citizens of the United States, giving them reasonable allotments of land in severalty, while paying them for their surplus territory and throwing the latter open to pre-emption and homestead entry.—*N. Y. Tribune.*

I THINK the special crime we have committed against the Indians is that we have not prepared them for the inevitable, and that we have not taught them or constrained them to labor in order that they may live.

SENATOR PLUMB.

About the worst thing that can be done with a man is to put whiskey into him as a beverage. The late Dr. Guthrie, of Scotland, was right when he said: "Whiskey is good in its place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him."

Law for Indians.

In the recent case of the murder of Spotted Tail by Crow Dog, it was decided by the United States courts, that the courts had no jurisdiction over one Indian killing another, and when young Spotted Tail more recently killed White Thunder, the courts would not take hold of him. To cover such cases and other violations of peace, Congress at its last session, passed the following law:

SEC. 9. That immediately upon and after the date of the passage of this act all Indians, committing against the person or property of another Indian or other person any of the following crimes, namely, murder, manslaughter, rape, assault with intent to kill, arson, burglary, and larceny within any Territory of the United States, and either within or without an Indian reservation, shall be subject therefor to the laws of such Territory relating to said crimes, and shall be tried therefor in the same courts and in the same manner and shall be subject to the same penalties as are all other persons charged with the commission of said crimes, respectively; and the said courts are hereby given jurisdiction in all such cases; and all such Indians committing any of the above crimes against the person or property of another Indian or other person within the boundaries of any State of the United States, and within the limits of any Indian reservation, shall be subject to the same laws, tried in the same courts and in the same manner, and subject to the same penalties as are all other persons committing any of the above crimes within the exclusive jurisdiction of the United States.

Approved, March 3rd, 1885.

THE *New York World* says: "It is said that Secretary Lamar will recommend to Congress the transfer of the Pension Bureau to the War Department. It is possible that with legislation the affairs of the Indian Bureau can be wound up within the next five years, as was the Freedman's Bureau. General Miles, of the Army, believes this can be done. President Cleveland sent for General Miles the other day and had a long talk with him upon this subject. General Miles said he would take a contract to make every Indian in his department of the extreme Northwest self-sustaining within the next five years if he could have certain legislation to help him from Congress. This would simplify very much the work of the Interior Department and make it possible for a good, honest business man to clean out and properly regulate this department, which has been for years the center of more scandals than any other branch of the service."—*Army and Navy Register.*

THERE is no official under service of the Government of the United States who is more entitled to the forbearance and help of the public and of the Government than an Indian Agent. The policy of the Government in the selection of men for these positions almost uniformly places the duties in the hands of officials entirely ignorant of the Indians, their real wants and character, and equally ignorant of the complicated systems of accountability and official duty. The result is that almost immediately after assuming his duties the Agent becomes involved in difficulties connected with his disbursements, and his thought and energies, instead of being free to apply directly to the Indians and their welfare, are absorbed with anxieties about his affairs in Washington.

UPWARDS of twenty of the young men of the Tuscarora Indians, N. Y., have left their tribe, and entered the public and other whiteschools in different parts of New York and Pennsylvania, generally with the intention of working their own way to an education. This we count one of the most hopeful signs in the Indian educational work.

SCHOOL ITEMS.

One of our very little men on being asked where he lived, answered with bold confidence "At Carlisle Backaches."

Mrs. Silverthorn and her sister, Miss Babbit, of Harrisburg, gave our children a most delightful musical entertainment on the 20th ult.

The new dining hall is at last "clothed and in its right mind," the garment being a coat of dark gray, which puts it in harmony with the dress of the other buildings.

During this month sixteen of our boys have gone out on farms in Bucks County, where many of our pupils have made their first experimental efforts, and learned their first practical lessons in farming.

A Sin of Omission.

One of the teachers whose deportment is uniformly mild was chagrined to receive a letter from a pupil addressed; "MY DEAR FIEND." Economy in the use of the letters that make a word sometimes leads to disturbing results.

There are perhaps few if any students of the English language who are not confounded by our irreconcilable idions. Said one of our pupils in great perplexity: "You say 'I caught a cold.' Why can't you say 'the cold caught you'?"

Anna Jeanes, of Philadelphia, who has so often and so pleasantly remembered us, again calls forth our thanks for the number and variety of 'objects' with which teaching is made easy to the teacher and attractive to the taught. She has also supplemented our library with a gift of books on a wide range of subjects.

We are glad to correct the mistake published in our last issue of the death of Moses Livingstone, former pupil from Sisseton Agency, D. T. The fact was taken from Agent Thompson's official report to the Commissioner of Indian Affairs. A few days ago a letter was received from Moses, the sprightly tone of which leads us to think he may yet check off the three score and ten years of man's allotted time.

On the day of the recent eclipse, goggles and smoked glass were brought into requisition by our students that the wonder might be the better seen. One little fellow with feet wide asunder and the most serious expression upon his upturned face, gazed long and earnestly into a piece of looking-glass. The contemplation of his own bright little face drew from him caressing notes of approval, and in interest for him, eclipsed the eclipse of the sun.

Mr. Frank E. Hewitt, a young man from the Tuscaroras, came here asking the privilege to enter our school. We advised him to find a good family home where he could work mornings and evenings, and enter some good public school among the whites. He accepted the advice, and has gone to Clinton, New York, for that purpose. He informed us that upwards of twenty of the young men of his tribe have left their reservation this year, and have sought school privileges and business among the whites.

This sort of thing may end the Tuscarora tribe, but will make men and women out of its members.

The Tuscaroras are still receiving an annuity from the Government, of nine yards of domestic, which Mr. Hewitt says, is faithfully furnished every year to each one of the 452 members of the tribe.

Capt. Henry Romeyn, U. S. A.

Capt. Romeyn, who was wounded through the right lung, in the battle of Bear Paw Mountain, Montana, in which Nez Perce Chief Joseph was captured by Gen. Miles, visited us for a few hours on Saturday the 28th of March; and being present at our regular weekly English speaking meeting, he gave to the school a most interesting account of that battle. His remarks were the more interesting to us because we have four boys and three girls as students in the school who were among the captured at that time.

Capt. Romeyn, in his service as an officer has had a great deal to do with Indians both in the southwest and northwest. He was for three years the assistant of General Armstrong at Hampton Institute, Va.

He impressed upon our children the importance of English speaking, about which he said, in substance, as follows:

"Of the 2,000 languages spoken in the world, only three or four are spoken by a great number of people. English is used by more people than any other one language. Go in what country you will, there you may hear English. This is the language that is of the most value to you. Here before me are twenty or thirty different tribes of Indians represented, each having a separate language. To compare theirs with the use of English is something like a boy living in a house with one small window. He can see out of the window, but he sees a very little of the great outside world; whereas, if he lived in a large house with large windows he could see much more of the world. The boy who speaks only an Indian language, is like the person living in the small house, but the boy who can speak the English language is like the one who lives in the large house. The knowledge of the world is open to him, and he can, if he will read good books, get this knowledge. Read a great deal, boys and girls. Think a great deal. To learn the English thoroughly you must think in English. Get English into your heads and keep it there."

A Nez Perce Boy's Letter.

In this connection we give the uncorrected monthly letter of one of our Nez Perce boys who began his education and English at Carlisle, five years ago:

"I feel happy when I think of spring, when days are bright and warm and trees begin to blossom. Then the birds begin to build their nests, and robins chirp in the first streak of dawn. How beautiful everything is around us and how pleasant to the eyes. Why not we fill our hearts with joy and with happy thoughts. Oh I wish I knew a great deal, I would talk to the people at different places and tell about my people, how anxious they are to go back to Idaho, or if they are not willing to let them go, they might as well all die.

They are far from civilized countries, they know nothing or little, and how can they manage to get their clothing and food when they are surrounded by grave-yards and such a little reservation that it has no room for the cultivation but only to bury the dead bodies. But I am not as anxious as I used to be about my people. For the reason is that you said last Saturday night that God had likely used war to bring the Nez Perces up to acknowledge God's will and his power that he had made them to come away from their native home for thousands of miles.

And we boys and girls have a fair chance that I am determined to stick to the teaching and training which will make of us worthy men and women. I think of different ways sometimes, but it seems that it brings more clear to me, as Captain Romeyn said that Indians can't see outside the world but little, just like looking outside with one eye shut through a small hole, but as we boys and girls are learning different things it brings us to light, to understand the difficult things, and the higher we get, why we can see every thing.

The way to live, is honest, self reliance, and truth that gives a good name to a man, if he is true and honest in every thing."

"There are three kinds of people in the world: the will's, the want's and the cant's. The first accomplish everything; the second oppose everything; the third fail in everything."

Select.

The Manikin.

Dr. Marvin, Superintendent of Haskell Institute, Lawrence, Kan., a few weeks ago took his Indian pupils through the University building. All the arrangements, and curiosities—the museums and cabinets were shown to them, and were looked at with proper decorum. But what interested them most was the manikin. It was one designed to illustrate anatomy, with veins and muscles exposed to view. They stood looking at it a long time, with great solemnity. At last the boldest of them, stepped up to the president, and asked in suppressed tones, "Is it a spirit?" The president went up to it and began to take it to pieces, displaying the lungs, heart, etc. He then said: "This is all made of paper—no spirit." The solemn look left them, and they all laughed.

We met with an experience kindred to the above on the occasion of a recent visit of Prof. Groff, of Lewisburg, when he lectured to our students on Physiology, illustrating his subject by the use of the manikin.

On the following day a boy, who had been among the Professor's most attentive listeners wrote in his home letter: "Last night I saw a death in the chapel, it was made of paper."

I Wish you Were Here.

An Arapahoe boy says of Prof. Groff's lecture, in a letter to his brother at home:

CARLISLE BARRACKS, March 30th, 1885.

DEAR BROTHER: Having therefore obtained a little instruction from the man who talked to us on Human Physiology last Friday night I'll try to tell you some important points which would be best for you and also for all the Indians. It is very wonderful how all the things are made in our bodies so firmly by the wisdom and skill of him who planned it so carefully and completely so not to be easily broken whenever we fall or receive a hard blow from some one. Our bodies are made up of three things, the dust, water and air. To be in a healthy condition while we are on this earth for a short time is to take care for ourselves properly and see that we are clean and have good fresh air in our rooms. Oh: I wish you were here and could hear what that man said how we should take care of our bodies. He said that our stomachs were not very large, so take care that you do not over eat yourself or else you will stretch your stomach. Eat good food, drink good water, and daily exercise. The reason why you Indians do not increase in numbers is because they do not know how to take care of themselves. Be a farmer.

From your brother,

Indians About.

Henry Outa, an Apache Indian, who has attended the Carlisle Indian school for two or three years, was in town to-day and attracted a good deal of attention on the part of the "pale faces." Outa is now learning farming with Benjamin Snavelly, at Refton, this county, and in company with Mr. Snavelly brought to town some fine horses for shipment to New York.—*Lancaster Intelligencer.*

A Blacksmith Boy's Appeal.

CARLISLE, PA., March 29th, 1885.

MORNING STAR: I have been anxious to work in this community among white people in such trade as mine, for the reason I want to learn regularly to call the things which are in use in the shop and then my greatest lack is in a language which is a more useful language than the Indian language, and therefore I intend to ask you for help. I shall be very glad to see your answer. From one of your Indian friends.

WHEN those in charge of the Santee Indian Normal Training School were asked why they placed their shops right over against the school-house, and did not put them to the rear of the other buildings, their answer was, "They are just where we want them to stand—the Industrial department over against the Academic, as co-ordinate branches."

NEBRASKA INDIANS VISIT THE NEW ORLEANS EXPOSITION.

The visit of the Indian delegation from Nebraska to the World's exposition has been referred to heretofore. Governor Furnas, before starting the rounds with these Indians last week, said to the principal chief: "I want to show you nearly all the world. It is here within this enclosure. I want you to see the great works of the white man, and how powerful he is, and what he can teach your people, that the Indians can be better Indians."

They were then escorted by him through the whole exposition. They were then returned to the Nebraska headquarters, where a very brief reception was held. Before they left there the chief instructed the interpreter to say: "Tell the good man who represents the home of the Pawnees that I am glad he has invited us here, and shown us what we never before dreamed of. The white man is the friend of the Indian. We will hereafter be his friend. We have to-day seen and learned more than in all our life before, or we ever expect again to see or to learn."

"We have seen what the white man is doing for the Indian [referring to the Carlisle Indian exhibit]. We will be better Indians in the future, and do what the Great Father at Washington tells us. He knows better than we do what is for our good. Thank this commissioner for his kindness. We wish we could stay longer and see more. We will come again when we can see all of this big show."

Thus the Indian is learning the great lesson of the exposition.

The registers at Nebraska headquarters show that 2,405 people from Nebraska have visited the world's exposition since the exhibit of that state has been in place.

An excursion party of 300 left Lincoln, Nebraska, yesterday to be in attendance on Nebraska day.

Commissioner Furnas is leaving nothing undone to make Nebraska Day in all respects in keeping with her grand display.

As the legislature will still be in session on Nebraska Day, the legislative excursion party, headed by the Governor and his staff, will come to New Orleans later in the month, the time of which will be duly announced.

The commissioner from Nebraska, ex-Governor Furnas, feels proud of the attendance from his far off western state, as well as of the fact that not a single one of the 276 newspapers in that state has ever uttered a discouraging word in relation to this exposition—all have given hearty support.—*New Orleans Times-Democrat.*

APACHES AT WORK.

[A private letter to one of our pupils, written by Lieut. West, in the exact language of the speaker.]

SAN CARLOS AGENCY, ARIZ., March 19, 1885.

To IS-THLE-ZAY, CARLISLE, PA.

MY DEAR FRIEND:—Indians make a good ditch here now. By and by make a dam across river. Two weeks make dam down my house and farm plenty water in ditch. I make adobe house now. I got ninety nine cow. My brother keep them at Coyote Holes (To-in-kay-in-dlin-nay.) I got six horses now. I use Chequita Hay wagon. I got two plow. Sgt. John wife got a girl at school. School girl good.

Lieut. West say Sgt. John girl no dead. Write to me all time, and I'll tell every body what you say and what you do at Carlisle. San Carlos Indian say school girl no dead, me know one girl dead. Sgt. John got big farm now. He got three horses. All stay at San Carlos. Me soldier all time. Me soldier two years now

here at San Carlos. Me discharge one month more. I guess enlist again.

Every body good now. All stay San Carlos, not get in guard house. Chequita Hay get old now. Got new agent now. Him name Charley Ford. Him good man. Him help Indians lots. He give Indian ration every seven days. Also raw hide give to Indians every seven days. All white men at San Carlos Agency when you leave here one year ago now all gone. Lieut. West and Capt. Crawford pretty soon go. White soldiers all also go. All go to Texas. San Carlos got no policemen now. Indian scout stay San Carlos. Me on guard every five days. Me live down at my house two miles down the river. I work on my farm. Work every day. Indians no more gamble but work all the time. Sow lots of barley this year.

Pretty soon sow lots of corn. I plant potatoes and onions the other day.

Indians now got wire fence all around farm. Last summer Indians raise lots of water melons lots of pumpkins and lots of corn. Last summer me sell nine sacks of barley and three sacks of corn. Me got about 35 dollars for barley and corn.

Last summer Chequita Hay sell 12 sacks of barley. He got 31 dollars and a half.

Next winter Lieut. West go to Washington. He stop at Carlisle and tell Apache Indians what all Indians do at San Carlos.

You write me letter and send it to San Carlos. I tell Indians what you say.

Your sister married now. She live here San Carlos now, no go to San Pedro river. He belong to Chequita Hay's band now. Got a check row C 34. Sgt. John discharge six month ago. He no soldier now. He work for Agent for 3 months now.

When Apache girl come back to San Carlos all Indians want them show how to make good clothes. Your two sisters stay at San Carlos.

They like to see you. They all glad to see you come back.

Lieut. West tell all Indians, Apache at Carlisle say it good school. Your uncle married now. His wife Tonto Mojave.

Chequita Hay want to know how his four boys get along. He say when Apache Indian sick and when Apache Indian at Carlisle die you write letter to Agent here and tell him.

All Indians like to know. Chequita Hay and your brothers wife all sit in Lieut. West's room and tell him write this letter; your friends here all well now. None die since you go away. Your little brother he well too.

Your friend, _____

In looking over last month's letters of pupils to their parents and friends at home, we note the following:

"Well dear uncle, you don't know how powerful the white men are. They know almost everything on the earth's surface and in the heaven also."

"Father I guess you wouldn't see much improvement in my monthly card. I have been a good boy half the month, but half I don't think I did right, but next month I will do the best I can, then I guess you will see some improvement."

"I hope you may do some good "while the days are going by," and the hours of your life are passing over into the years of your life.

I think it is surprising to note how quickly the young Indians show appreciation of what is done for them, and the intelligence and affection which light their great black eyes as they return the greetings of the noble men and women who teach them."

"I am disappointed in one thing that you were with Buffalo Bill. I don't like Buffalo Bill because you fellows make him rich. You must try to farm. Buffalo Bill just travels around."

The Indians at work.

Under the steady influence of Agent Dyer and his farmers, the Indians have commenced work, and the Agency and its surroundings present a busy appearance with its host of industrious workers. The Indian employes have been located on small lots of one to two acres which have been laid off and lines established. They have fenced these in themselves, the Agent furnishing the barbed wire, and the ground has been plowed up and put in condition to receive the seed for crops. At short distances from the Agency, small farms from five to twenty acres are being plowed under contract for the Indians. These will also be fenced, the Agent furnishing the wire, the Indians the posts and labor. It is the intention to have a very large acreage under cultivation the coming season, the government furnishing the seeds and implements, and the Indians furnishing their own teams, and labor, the work being done under the supervision of the Agency farmers. Thus far the progress has been very satisfactory. The landscape being dotted with busy Indian workers, making fences, breaking prairie, putting up canvas houses, moving teepees, and making other permanent improvements. Should the work continue as it has started out, this year will see the greatest progress made by these tribes. Success to the undertaking.—*Cheyenne Transporter.*

Agent Armstrong and the Crow Pupils at Carlisle.

In the letter from Agent Armstrong referred to on 3rd page, he says of returned pupils, some of whom were here but a short time:

"I am very glad to learn that our children are doing so well. I must say I was somewhat surprised when a part of them were returned without giving me previous notice of their coming, and the reasons for sending them back, so that I might be prepared to receive them and help them, as I think an agent ought when they return to their agency.

Charlie Foster farmed a little last summer, and he says he will settle down permanently this spring.

Paul Jones is in our boarding-school. Helen Onion has gone back to her tribe and lives just as she did before she went east. Kathrina Shane is living with a very good family at Billings, Montana.

Edward Hears Fire has never worn the blanket since he returned, has brought his sister to our boarding-school and is living in a house built for him, with his assistance, since he returned. I expect to get him a place to work on a ranch with an excellent man, soon."

First Attempts at English Composition.

The following descriptions of pictures represent a year's schooling, of pupils over fifteen, one half of each day having been spent at work:

"I see picture a lady. She walk in the snow and she on her hood and she left hand her muff, and she wants I think warm, and she right hand he take out dress, and she what for he out a door is snow very cold she walks, one lady is tall lady, and she back to much trees, and is white the snow on the ground."

"I see a bird he has white blue wing and wants the bug eat. I think standing at on the tree wood and looking at the bug. Wants eat. Its head a pretty. I think hungry and wants eat Bug, and the Bird is large. I guess the Bird is very hungry he wants eat."

The Indians, as brand readers, are quite accurate, and when they see a brand they can readily tell where and to whom it belongs. Take Creeping Bear, an Arapahoe, for an example; he carries a small book pasted full of printed brands, which he clips from the stock papers. A great many other Indians do the same thing, and when a new brand is introduced, they soon learn it. The Indians are by no means dumb at learning such things, and some times we think they are just a little bit too smart.—*Cheyenne Transporter.*

THE FOREST GROVE SCHOOL.

[Extract from a private letter by SAMUEL LLOYD in FRIENDS' REVIEW.]

"The school has been in operation about six years. First it was under the superintendency of Captain Wilkinson; then of our friend Dr. John Minthorne from Iowa, and he has been succeeded by Dr. William V. Coffin, who is now in charge. About the middle of the 12th month last the girls' school building, with other buildings attached, was burned down. By this untoward event the work of the school was much discouraged, but by vigorous effort the officers have put up a cheap building, and the school is again in operation.

The greater part of the children are bright and intelligent. Their ages range from six years to twenty years, and it is surprising to see the interest they take in their studies, and how rapidly they advance in them. There are 110 boys and 86 girls at the school, 28 of whom leave this summer. The boys are half the time in the school, the other half are taught farming and mechanical work of various kinds, such as printing, &c. The girls are taught everything that belongs to housekeeping, sewing, &c. The half of each day the boys and girls are in school. The school is to be removed this summer to Salem, the capital of this State, where the citizens have given 160 acres of land for the use of this school. Where the school now is, it owns no farm, and consequently there is no opportunity to farm, except as the officers are able to rent land. Congress has appropriated \$25,000 to be used in the erection of buildings on the land at Salem, and \$41,000 have been appropriated for the use of the school. I think this is a noble work, and trust that the incoming administration will not thwart the good this institution is doing by improper appointments. Many of those who have to leave are not over 15 years of age, and as their tribes are not Christianized, they being still so young will have a hard time to keep up their civilized and religious habits of life. If they could have a good school to enter, to finish their education, or good homes provided for them among white people, it would be better for them."

Indians' First Lessons in English.

How do you go to work to teach them? The experiences of Miss Cora J. Folsom, of Hampton Normal Institute, Va., as related by herself, is very similar to those of our teachers. She says:

"The Indian's first lesson in English, though it may seem a simple thing, is in reality a subject for much study and tact, especially if the teacher has no Indian words to aid her. A class of boys and girls from eight to twenty-five years of age, ignorant of every rule of school or society, sits mute before you. The sad, homesick faces do not look encouraging. Everything is new and strange to them. The boys' heads feel bare without the long braids, and the new clothes are not easy and homelike.

They do not understand one word of your language, nor you of theirs, perhaps, but they are watching you, every look and motion. You smile and say "Good morning;" they return the smile in a hopeless kind of way, but not the "good morning." By a series of homemade signs, which they are quick to interpret, they are made to understand that they are to repeat your greeting, and you are rewarded with a gruff or timid "Good monink," and thus another gate is opened to the "white man's road."

They are soon taught to suit the action to the word, and "stand up," "sit down," "walk softly," "speak louder," or "march out."

The next step is to teach them to pronounce and write their own names, usually the interpretation of the Indian, if that is not unpronounceable. Then comes a long list of objects to be taught in or about the school-room, cottage, or dining-room, and then a list, not so long, of every day articles of food and the proper manner of asking for it at table.

When easily obtained objects, colors, and motions are exhausted, the object-teaching cards are brought into use, and are a great help

and delight to the pupil. He glories in being able to name every object with appropriate adjective, from the blue sky above to the green grass beneath. He is amused to learn that rakes have *teeth*, that fingers have *nails*, and that tables have *legs*, and not at all pleased with the English mode of spelling some very common and otherwise easy words. * * *

From the first he is required to explain pictures, write sentences, tell stories, and in every way encouraged to use the English language as much as possible.

Letter writing, too, is a thing that must claim his early attention, both for his own sake and for that of the friends at home, who are always anxious to hear from their children and interested to mark their improvement."

A GRAND INDIAN POWWOW.

The six Nations Select Ta-ho-ga-ous as a Member of the Board of Chiefs.

SYRACUSE, Mar. 18.—War Chief Ta-ho-ga-ous was accepted this afternoon at the Onondaga Indian reservation, six miles from this city, by a Grand Council of the Six Nations, as a member of the Board of Chiefs, and is now competent to participate in the most high and mighty deliberations. Tahogaous, whose name in English means "At the Parting of the Ways," succeeded to the place made vacant by the death of Chief James Reuben. His election was not brought about in a hurry, for each of the twelve totoms, or clans among the Onondagas, as with the rest of the Six Nations, had a candidate, and it took a good deal of sitting around and tobacco smoke and silent reverie, to settle on the right man. The Beavers, the Snapping Turtles, the Eels, the Little Plovers, and all the rest of the clans were represented. Before the grand cabinet of the Six Nations paid any attention to the pretensions of any candidate he had to be indorsed by his own nation. Many mighty men came from the Tuscaroras, the Tonawandas, and the Senecas. There was Lost Leaf, Holder of the Tree, Big Tree, Twenty Canoes, Drawing the Sword and Johnson Big Foot, who has written a book on the customs of the Six Nations. A great many caucuses were held among the visitors, but the chiefs did not meet with Onondaga mugwumps till just before the time of holding the Grand Council. The new chief is a Beaver.

At eight o'clock this morning the fires were lighted in the council house and large boilers were filled with chunks of beef, vegetables, &c., in preparation for the grand feast. Four hours before the sachems finally appeared after their secret session, men, squaws, and papooses began to gather at the council house. Nobody seemed in a hurry. When the room was so full that there was not apparently room for another papoose the sachems made a serious and impressive entry and took their positions in the middle of the room, smiling with pleasure as the fragrant fumes from the boilers tickled their noses. It was whispered that the name of Ta-ho-ga-ous had been brought before the secret council and that the nomination had been confirmed. Nobody dared to say this outside of a whisper, however, for it was felt to be a state secret. Chief Webster unfolded the sacred belt of wampum, that looks like a large hair surcingle and bears upon it mysterious and significant signs that give the inside points of Indian history, and which every Indian can read. After reading select passages he announced the choice of Ta-ho-ga-ous as a member of the Grand Council. At this every body said "Ugh" in a joyful manner, and Mr. Ta-ho-ga-ous received the congratulations of his friends. The covers were then taken off the boilers, and all fell to with plates and pails and saucers, and helped themselves to a remarkable and original beefstew. The delegates from abroad expressed themselves as delighted with their entertainment. The exercises were witnessed by hundreds of whites.—N. Y. Times.

Col. Sam'l. F. Tappan, Superintendent of the Genoa, (Nebr.) Indian School, in his first Annual report to the Commissioner of Indian Affairs at Washington, D. C., says:

"I have had seven Indian employes, two boys and five girls, from the Indian Training School at Carlisle, Pa. One of the boys was discharged for insubordination; the other is now employed as laborer and disciplinarian. One of the young ladies resigned, two are assistant cooks, one assistant seamstress, and one assistant laundress; all of whom are competent and faithful in their several duties."

A Dark Picture for Indian Girls.

Lieut. George Le R. Brown, U. S. A., late Commandant of Cadets, at Hampton Normal Institute, Va., during a visit among the Dakota Indians, makes the following observations, which we take from his last report to General Armstrong:

"In the crude state of society at an Indian agency in the West there is little chance for educated Indian girls to obtain remunerative employment, and the matrimonial intriguing of grandmothers, mothers, and aunts is apt to seriously interfere with the further advancement of returned Indian girls. The Indian agent, or as the Indians call him, "the father," will be found an indispensable factor in the problem of how to insure the complete development of returned Indian girls into useful womanhood. Perhaps "agency boarding schools" may be advantageously used as retreats for the girls until suitable employment or acceptable suitors can be found. Burdened with a savage and cruel husband, further development of the returned Indian girl in Christain and civilized ways, must necessarily be practically slow, if not impossible. I was deeply impressed last summer while visiting an Indian camp. On approaching the camp I noticed a young woman with a child in her arms steal swiftly away among the bushes, evidently desiring to avoid notice. I thought little of it at the time, but before leaving the camp I saw her again, and in spite of her sad appearance I knew her to be a young girl who had returned, three years before, from a school in the States. At the time of her return she was a bright and interesting girl of sixteen, could read, write and speak English well, and seemed well trained in housework. She helped in the agency school for some months after her return, but married badly.

I know an Indian agent, a sterling good man, who required young men who desired to marry Indian school girls, to have a comfortable house, five acres of land under cultivation, a yoke of cattle, a cow, and a good character for industry and sobriety, before he would consent to the girls marrying them. This may be considered somewhat arbitrary, but the result fully justified it. The Indian is accustomed to the idea of purchasing a wife, and the requirement did not seem to him unreasonable; besides, as the agent wisely aided the young couples after marriage, this method of obtaining a wife became fashionable among the better class of young men."

An Eccentric Line of March to School.

An old Report of Richard Sloan's, teacher at the Comanche Agency in 1858, recalls to mind the methods employed by that individual in his efforts to secure an attendance upon his school. Desirous that the means to produce a thirst for knowledge should be honorable and legitimate, it was his wont to patrol the village, bell in hand, as if about to "cry an auction." This eccentric announcement of the school session was further emphasized by a dejected limp which was Sloan's misfortune, and which required him to bear up the afflicted side with a staff. By the time the pedagogue was in full swing, the youthful Comanches had taken up the "line of march" having provided themselves with an assortment of limps, staves, and loud-sounding instruments.

The destination of this remarkable procession was a canvas-covered tent, where Master Sloan held his daily sances, and as a result of which he made the following solemn statements in 1858:

"The Indian students are very attentive, and spend from six to eight hours in study each day. The following table shows the number of books in our library;

McGuffey's Eclectic First Reader.....	3
The Elementary Spelling Books.....	6
Total.....	9

"No one advantage that the (Indian) schools in the States offer is greater than the scattering of these children of nature among the best class of farmers, where they learn civilization by living in it. There is no way like this."

GEN. S. C. ARMSTRONG.

GLEANINGS FROM UNCORRECTED SCHOOL COMPOSITIONS OF OUR PUPILS.

Description of the Camel.

"Its knees are padded knees. It has a long and crooked neck."

"The camel is not good to eat."

"It has big hump on his back and its long neck is always going down and up when its walk."

"It cannot run gracefully as the deer does."

"This animal always obey."

"He can carry lots, lots things on his back."

THE BEST IN SECTION 7.

The camel lives in Africa and Asia, where it is so warm. It can't live in our country because its too cold for him. The camel has a big body and long neck and small head. The camel has a large hump on its back. It is said that the camel drinks a great deal of water once a while and go without water for several days, the camel has long legs and padded knees so the camel would not hurt when he knees down, the camel's feet are wide and soft so when he walks over the sandy places his feet can't sink into sand, the camel has a brown coarse and shaggy hair. I shall call the camel is an awkward animal. I think the camel is very useful indeed because he carries a heavy load across the Desert. These are the things he carry, Silver, gold and great many other things that they wish to send in America. The Camel does not eat much as Cows does, he takes a very little food but he can get along very well. The Camel is obedient to his master he carries his master's tent. The camel walks in and up; the Arab people are very fond of rice and dates than anything else. I don't remember any more things about the camel.

Description of a duck.

"The duck is very fond of swimming in the pond."

"The duck legs are behind so its can swim easy."

"The duck can swim all the day long but never get wet his feathers."

"The duck eat worms. He dive way inside the water to pick it up his food."

"The duck is much like the geese."

"Her toses are flat."

"He can swim very fast but when he walks on ground he seem tumbling over."

"Ducks feathers are put to trim with hats and bonnets."

"And when they swim they cannot fly."

"The nose of the duck is broad and yellow."

Steam Engines.

Steam Engines are very wonderfully put up and they are not only one kind but I know of two kinds the railroad Engine and the stationary Engine. We cannot get along very well without these.

It would take nearly all the horses in the United States to do one half of the work that the engine does. They would not have so many different kind of factories if the steam-engine never was thought out; and that is not all the engines can do. There are hundreds of ships that are run by steam engines that pass backward and forth from America to Europe, and the trades could not be carried on from far countries if the steam engine never was thought out.

Newspaper.

"There is newspaper in everywhere. It describes the good news and sometimes describes the bad news. Now it is printed in every city and town.

There is Asia, Africa, and Europe perhaps they have like we have in our printing office.

In the first place they never have paper neither the newspaper, but now they have paper-mills where they make books or some other thing.

In 1704 first newspaper published in Boston. It is 181 years ago and in those 181 years had past the people had great deal to do to make the books and newspapers."

Goose He Fall Down.

"I like shoots duck and squirrel. I know how every time. Eddie he don't know nothing, just he play all day. I see one man he shoots goose, and goose he fall down, and goose he have big foot and is good to eat. He have one feather. Way off they look little."

He Has Learned to Express Himself.

One reading the following letter from a pupil in a good Bucks Co., family, can not fail to see the benefits of such a life, for an Indian boy:

BUCKS CO. PA.

March 21th. 1885.

DEAR FRIEND: I received your letter this morning. So I must answer you soon. My father he wants me to go school, and my uncle wants me to learn every things what I can. He wants me to learn farm. I told my father that I want to learn every things what I can, and I told him that I go to school winter time, and summer is hot so I work in some place and make little money.

Some boys who returned home from Carlisle, write to me and told me to go back to West, but I said I like to learn something good, and my folks wants me to learn something too. I said too soon for me to go back to my home.

This morning very cold. I was working in the barn. I clean the horses stay barns and cows stay barn. I feed the horses and cows, colts, feed the hogs, and milk the cows by myself, because ——— went to Doylestown. I chop woods this afternoon and split it.

We get all our wheats threshing done and oats but only except woods not done yet.

We dig some apple trees down in upper orchard. Some times we get at it, but sometime very cold days we not get at it.

I commence farm work now.

I go church every Sunday morning. I not go Sunday school much. Because sometimes I late to go that why.

——— he get two bushels of oats from Kansas where his wife brother live.

——— he went to market in Philadelphia every once a week. He sell 40 cents a lb of butter. He sell 78 cents a bushel of apples.

He sell 70 cents a bushel of potatoes. He sell eggs 20 cents a dozen. He started off Friday morning about 9 o'clock, he get in Philadelphia Friday night about five or six clock.

He sell his things out in Saturday about 12 clock. He started home 1 clock, he get home Saturday night seven clock. He go in wagon every times but he said he go in the cars this week.

We have six good cows to milk every evening and morning before breakfast ready. We have two good worker horses and two colts. We have eight pigs, and four big hogs, but we butcher all of them biggest, so we have eight little pigs left.

We have six big good cows, each cow gives half bucket full milk every morning and evening so we have plenty butter.

We have one bull and two heifers and six calves but we sell one of little calf in my cows stay barn last Friday morning.

We have three nice geese. I don't know how many chickens we have now.

We have little yellow dog, he steal eggs in the geese house so we put in jail in the barn.

——— he has two boys and daughters but first lady is marry. She has two children now, and other lady is teaching school, and third that is boy. He is in Philadelphia drug-gist store.

I work with him that is last boy. He is between 19 years old but he is big as me. He went to Philadelphia yesterday to visit his step brother. That is all. Your friend,

George Washington.

"George Washington is not here, he died many years ago. He was the good and brave man long time ago they used to fight between American and English people. The reason that they fight, I think the English people treat the American people very badly.

Well this man, George Washington, he was commander of the Americans. He was very brave man and at last he got free, and was president for years. That is the reason people of the United States keep his birth-day, because he was such good man, I don't know very much about him, but I tell you as far as I know some thing about it.

I did not study the History yet, I think history tell all about his life. In Washington they had put up a great big monument they are building that monument for several years.

And last month the people at Washington are dedicated the monument, and gave present to the United States. It is about 555 feet high and it is the highest building the whole world."

Indian School Boy.

Why a Hampton Indian Graduate is opposed to his Tribe Leasing their Lands to Cattle men.

(Extract from a private letter.)

"I oppose it because it is against the wishes and interests of the Government. Besides this it will keep our people back from civilization. They would only depend upon the few dollars or the few beeves the lease would bring to them, and would in consequence, fall back into camps, as they were only a few years ago."

He Expects to Start a Farm.

(Letter from a returned pupil.)

CHEYENNE AND ARAPAHOE AGENCY, I. T.
March, 14th 1885.

DEAR SIR;—This morning is Saturday and I thought I would write to you to let you know that I am well at present time. All the Cheyennes and Arapahoes are getting along very nicely this spring. They doing splendid in sending their children to school and they are willing to work on their farms and so Col. Dyer issued lots of plows to them a few days ago. Col. Dyer and I go out most every day and talk to the Indians, those who camp near the Agency, to have them make small gardens, so they are cutting posts to fence up their gardens.

I am expecting to start a farm near this Agency this spring and I want to know if ——— is coming home this summer. I send \$30.00 to him last fall and the reason I want him to come is because I want him to help me on my farm, lease also some head of cattle at this Agency. Write to me whenever you can. Very respectfully,

JESSE S. BENT, Interpreter.

How a Returned Pupil is Employing his Time.

ROSEBUD AGENCY, D. T.

DEAR FRIEND: As we closed the school I thought I would like to write you a few lines to let you know that I am here at this school as an assistant teacher. We had fifty-four (54) scholars, to teach them about the good ways. I mean that we tried to made understand what a good thing for them to learn how to read and write.

I am very much delightful to live with ——— who is teaching here. She teaches me about the Christain ways and politeness, and I am very much pleased for I want to learn more about the white men's ways. * * *

Yours truly,

The following is the school report for April, of Luther Kuhns, a Pawnee, living with a family in Bucks county. 100 stands for "very good," 75 "good", 50 "midding":

"Arithmetic, 98; Reading, 94; Neatness, 90; attendance, 100; Spelling, 95; Deportment, 100."

The above is by no means an exceptionally good report, but we do not often have them sent to us represented by figures.

Telephone Too Much for him.

One of the Indian boys at our school farm, three miles away, was called to the telephone, by a person at the school. The following from a letter written the next day explains itself:

"SPRING FARM, March, 1882.

DEAR SIR: I am sorry that I did not talk with the telephone, because I can't conversation with that. If I know how talk with like that kind I could, but I did not understand some words, that is the reason I can't conversation with if I endeavor talk with like that. I never go near this telephone, so I cannot conversation with.

One time I was listen but I did not hear very clear, so that is the reason I can't do with that. I think this is better for me to write like piece of paper.

Notes from Letters Received from Pupils in Families

"I am very well and have no sickness or another kind of disease, nothing but good condition."

"Mr. ——— is going to pay me \$10.00 a per month."

"I don't want you to tell me to come to school. I am going to school here, just same as Carlisle."