

The Morning Star.

GI 59

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V.

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

NO. 10.

ARBOR DAY.

THURSDAY, APRIL 16.

We have come with joyful greeting,
Songs of gladness, voices gay,
Teachers, friends and happy children,
All to welcome Arbor day.

Here we plant the tree, whose branches,
Warmed by breath of summer days,
Nourished by soft dews and showers,
Soon shall wave in leafy sprays.

Gentle winds will murmur softly,
Zephyrs float on noiseless wing;
Mid its boughs shall thrush and robin
Build their nests and sweetly sing.

'Neath its sheltering arms shall childhood,
Weary of the noontide heat,
In its cool, inviting shadow,
Find a pleasant, safe retreat.

Plant we then throughout our borders,
O'er our lands so fair and wide,
Treasures from the leafy forest,
Vale and hill and mountain-side.

Rooted deep—oh, let them flourish!
Sturdy giants may they be!
Emblems of the cause we cherish—
Education, broad and free!

And as year by year we gather,
Glad to put our tasks away,
May the spring-time ever shower
Blessings on each Arbor day.

CARLISLE, APRIL 15.

S. J. PETTINOS, IN SENTINEL.

The Mutual Helpfulness of the Races as an Element in Missionary Work.

[BY HORACE BUMSTEAD, D. D., PROFESSOR IN ATLANTA UNIVERSITY.]

How can we best help the races to help one another? I ask this question with special reference to two opposite policies of missionary work which are being advocated.

One policy is that of separation. The members of each race are herded by themselves, and educated and evangelized in separate schools and churches. The institutions and agencies employed are labeled with corresponding designations, which recognize, not the humanity of the persons reached but some accidental circumstances of their birth or condition. Thus we have so-called "colored" work, and "poor white" work; "Indian" schools, "Negro" churches, "Chinese" missions, "German," "Scandinavian," and "Bohemian" Sunday schools. Against the use of such designations I would not utter any sweeping censure, nor against the facts for which they stand. The barriers of language may justify a temporary separatism in our efforts to reach the Chinese, the Indians, and immigrants from the Continent of Europe. The composition of the population in certain localities, as in the mountains of Kentucky and Tennessee, where the class known as "poor whites" largely predominates, may justify some designation of the work among them which will make the subjects of the work more clearly understood. So, too, when a school or a church is established in a mixed community and thrown open to all comers, the existence of a race prejudice, which prevents all but those of one race from attending it, may excuse the occasional description of such a school or church as being "colored" or "white." But when these terms crystallized into permanent designations, and when the unfortunate facts which they represent are made the basis of a permanent missionary

policy, it is time for us to stop and take our bearings. Such a policy must submit to comparison with the opposite policy and abide the test of wisdom in the light of gospel teaching.

The opposite policy is that of association. It seeks to mingle, so far as possible, the members of different races in the same schools and churches. It shrinks from applying to those institutions any names which shall convey the idea that one race was more welcome in them than another. It would refuse to plant a new school or church to accommodate any class of people whose whims or prejudices prevented them from using similar accommodations already existing and open to them in the same community. It seeks everywhere to magnify the idea of human brotherhood and to minimize race and class distinctions.

Which of these policies will best help the races to help one another? I choose this test because it is one that lies very near the heart of our religion. Christianity is a religion of helpfulness. Jesus came as the great helper of men. He found mankind split up into a thousand factions, separated by lines of race, nationality, social rank, religion, wealth, intelligence. Roman and barbarian, Jew and Gentile, master and slave, learned and ignorant, rich and poor, were severally arrayed against one another by motives of pride, selfishness, and superstition. It was one grand purpose of our Master to break down the walls of separation, and bring all these classes into relation of mutual helpfulness.

Let us learn a lesson from our experience with the Indians. What intelligent Christian man does not recognize the mistake we have made these long years, in separating our Indian tribes from all civilizing influences and supporting them in idleness upon uncultivated reservations? What the Indians need is contact with the civilization of the land they live in. * * * *

A thousand foreigners a day land upon our shores, bringing with them all the possibilities of evil that are involved in a social, political, and religious training far different from ours. Do we take the children of these immigrants and educate them in separate race schools? No; we treat them at once as Americans, put them into the public schools with our own children, by association with whom they soon learn the English language and acquire American habits of life and thought. Is there any reason why this policy of association should not prove as useful in our Southern missionary schools as in our Northern public schools; as useful in the association of white and colored pupils as in the association of colored and Indian pupils, or of American-born and foreign-born pupils? Is there any reason why the same association should not everywhere prove useful in those schools of the Great Teacher which we call Christian churches? *

In answer to these questions several objections are commonly urged. It is said that the needs of different races are so unlike that they can be best reached by separate schools and churches. * * * *

In regard to the religious needs of different races, I call upon you, my friends, to answer. Is not the evangelization of a colored man, or an Indian, or a Chinaman, the evangelization

of a human being? When either of them is taught that it is wrong to lie and to steal, does he not learn just what a white man learns when he is taught the same thing? Or when he is taught that Jesus Christ came into the world to save sinners, what does he learn different from that which a white man learns from the same teaching? My own observation of the needy people of both races in the South has been that the devil has been no respecter of persons there, any more than in the North or West or East. With very impartial hand he has wrought the same vices and sins into the upper classes of both races and into the lower classes of both races. Pride, selfishness, envy, lust, dishonesty, hypocrisy are the same in all human nature. Sin is a tremendous leveler. The idea that African-American sinners and Saxon-American sinners need a different application of the Gospel to save them is a delusion and a snare.

But the rejoinder comes: "The races prefer to be educated and evangelized separately. Oil and water will not mix. Social affinities ought to be recognized. Stubbs and Coleridge are wretched in each other's company. All people are happier and more useful in schools and churches with people of their own kind. You must wait until the millennium before all races and classes will come together. Don't agitate these questions now. Give all classes the gospel and let the providence of God bring them together in His own time." * * *

My friends, the physiologist teaches us that nature produces certain liquids called emulsions in which oil and water are so perfectly mixed that you cannot distinguish one from the other. Common milk is a familiar illustration of such an emulsion, out of which we can evaporate water or churn the oily butter. Now, may we not say that the milk of human kindness which the gospel produces is an emulsion in which the oil and water of different races will mix? But when you give people full of prejudices a skim-milk gospel, from which the rich cream of brotherly love has been carefully extracted, lest it should not be easily digested, you may, indeed, wait for the millennium before they will come together, for you have weakened or destroyed the divine emulsion.

Yes, people do prefer to be with their own kind. When Stubbs goes to church he wants to meet another Stubbs, and Coleridge another Coleridge, and Sambo another Sambo. That is just the trouble. Each thinks more of meeting his double and admiring him than of meeting his Lord and worshipping him. Coleridge forgets his privilege and duty of lifting Stubbs and Sambo up to the level where they can appreciate and profit by his richer gospel feast, and Stubbs and Sambo, left to themselves, do not aspire to anything better than religious slops. * * *

My friends, the whole spirit of the New Testament is against that conception of a local Christian church which makes it a social club, where a particular clique of people may enjoy the companionship of their cronies; or which makes it a lyceum, where divine truth shall be dispensed with that particular literary and philosophic flavor which will please a particular class of religious dilettanti; or which makes it a parlor car, where, by the payment of an extra sum, fastidious souls may journey to heaven secluded from uncongenial heavenly travelers; or which makes it a private hospital, where aristocratic sinners may have their spiritual gout tenderly nursed. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbors, * * * but call the poor, the maimed, the lame, the blind." But, would you force these people into uncongenial association with those so much above them? Do what the gospel says: "Go out into the highways and hedges and compel them to come in." * * * —The American Missionary.

CANADA AND HER INDIANS.

The Canadian papers are full of Reil's rebellion in the Battleford district of Canada, and inform us that thousands of armed men—Cavalry, artillery, and infantry; regulars, militia and mounted police; battle scarred warriors and fiery young students, all seeking blood and fame, in a struggle to compel their Indians to starve peaceably. The *Toronto Daily Mail* says:

The rebellion still forms the topic of the hour. All other subjects are tabooed in conversation. The most startling news from foreign lands creates not the least interest, and any body endeavoring to engage the attention of his friends on matters unconnected with the North-West receives but scant attention. The Champion oarsman of the world, the darling athlete of a hemisphere, loses the result of all his achievements in an hour; Ministers are deposed and Cabinets fall; two vast empires face each other with the concentrated hate of years ready to spend itself in unspeakable carnage; a great warrior lies in the presence-chamber of death while the nation which he saved stands by with bowed head watching his sands of life run out, but all these history-making events pass unheeded by and are drowned in the voices of the multitude asking, "What is the latest news from the North-West!"

From the same paper we take the following article from the pen of a veteran missionary:

CREES, STONEYS, BLACKFEET.

Something About the Tribes Likely to cut a Figure in the Campaign.

Special Correspondence of *The Mail*.

There are five great Indian families in the North-West, viz: the Algonquins, the Assiniboines or Siouxs, the Blackfeet, the Chippeways, and the Esquimaux. Each of these is divided into tribes, and each tribe into bands. All these speak different tongues or rather different dialects.

The Chippeway (Otchipewe, Ojibway), is probably the parent language of these dialects; at all events it is easy to trace it in all or nearly all of them. Chippeway is also the mother of many Indian tongues spoken in Eastern Canada. The Chippeways, of course, speak it in its purest form, and it is the root of the dialects of your Odawabs, Pottawatomies, Delawares, and Munsees. Indeed it is safe to go further and say that Chippeway runs through the Mohawk, Cayuga, Onondaga, Seneca, Oneida, and Tuscarora tongues; that originally there was one great Chippeway-speaking family, which was split up into tribes, each tribe degrading or perverting its mother tongue in all probability one or two Kalmuck or Mongolian tribes crossed Behring's straits into America.

The conditions of existence, as the scientist would say, compelled them to divide up into smaller families, which scattered far and wide, first, to hunt; and then, when quarrels and war arose among them, to seek security from attack in the remoter regions. I cannot attempt to prove this original oneness of language at length; but if we look at those natural words which the first wanderers from the shores of Siberia must have brought with them, such as *man, earth, sun, the Spirit, water, fire*, we find a family likeness, *i. e.*, a single root, throughout, though in some of the Eastern Canada dialects it may be exceedingly faint and dim.

THE CREE INDIANS.

The Algonquin family or confederacy embraces three tribes, viz., the Crees, the Saulteux, and the Maskegons. As you will probably hear a good deal about the Crees before Reil is overcome, I will speak of them first. They are subdivided into two minor families, the Crees of the Plains and the Crees of the Woods, or, as they are commonly called, the Wood and the Plain Crees. They call themselves *Inuwoh*,

men. The Chippeway for man is *inini*, the Mongolic *ini*, the Chinese *in*.

The Plain Crees speak a purer dialect, that is, a dialect more nearly approaching Chippeway than their brethren, the Wood Crees. This no doubt arises from the fact that the Wood Crees, isolated in the northern country and traveling in small hunting bands among the fastnesses of the Arctic circle and far into the bowels of the great northern forest, have been compelled, by the conditions of their mode of life, to invent words, if I may say so. Strange to say, we find the Wood Crees using the letter R for the Y in the language of the Plain Crees. Thus:

	<i>Me</i>	<i>Thee</i>	<i>Him</i>
Plain Crees.....	Niya	Kiya	Wiya
Wood (Athabasca) Crees ..	Nira	Kira	Wira
Crees at Isle a la Crosse...	Nila	Kila	Wila
Other Crees.....	Nitha	Kitha	Wit
Saulteux	Nin	Kin	Win
Maskegon	Nina	Kina	Wina

The Crees have always been friendly to the white man. They are an intelligent people who long ago perceived the irresistible nature of the forces of civilization, and who have made up their minds to the cruel fate that confronts them. Their traditional enemies are, or rather were, the Blackfeet.

Until lately the white traveller on the plains found it difficult to persuade his Cree guide to go near a Blackfeet reserve, and *vice versa*.

But their common sufferings have led them to forget and forgive; and for two years past friendly messages have been passing between the Wood Crees and Crowfoot, the Blackfeet leader.

I am told that marriages have taken place between members of the two tribes, but have no personal knowledge of it. This new-fangled alliance between inveterate foes bodes no good.

POUND-MAKER AND HIS FRIENDS.

The Crees, Saulteux, Maskegons, Stoneys, and Chippeways of treaties 1, 2, 3, 4, 5, and 6—covering almost the whole region lying north of the Canadian Pacific railway, and the plains to the south—number not less than 24,000; and there are probably 15,000 more not under treaty in the vast regions of the Peace, the Mackenzie and the Athabasca rivers.

The Government should endeavour at any cost to keep the Crees quite. They were far from satisfied even before the half-breeds took the field; and it is well to bear in mind that the half-breeds of the northern country are their kinsmen, the French-Canadian servants of the great trading companies having intermarried with the Cree women.

Game of all kinds, even to the muskrat and the rabbit is fast disappearing, and to complete their misfortunes the white-fish in the rivers and lakes have of recent years died by the million, their bodies rotting in the water.

I have travelled among these northern tribes far and wide, and have heard everywhere the same agonizing cry—Give us food!

The officials of the Indian Department are charged to practise economy to the last degree, and as the Government dole at best is inadequate, the pinching and scraping that takes place with the view of reducing it still further, could not fail to create disaffection, even in a Christian community.

The Crees have sold most of their property, their ponies, robes, and what not, in order to procure food; and as they have nothing more to sell, I confess there is modern logic in their argument that they had better fight and be killed than be loyal and starve.

The Government farms have helped to relieve them to some extent, but the Indian cannot farm. You might as well bid Sir John Macdonald or Mr. Blake go live by hunting. Moreover it is not easy even for white settlers to farm in this northern country, the late and

early frosts and the droughts striking the crops about three years in five.

Pound-Maker is perhaps the best Indian farmer in the North-West. Mr. Jefferson, his instructor, found him a quick and docile pupil, and I verily believe the chief made a conscientious effort to learn. He raises a little wheat, oats, and roots on his reserve near Battleford, but as the cereals seldom come to anything, he is perpetually dunning the officials for seed-wheat, and this usually ends in a quarrel. Pound-Maker is a well disposed Indian, but his necessities and sufferings have soured him, and it is more than probable that he will be a central figure, on the wrong side, in these troubles.

The Chippeways in the northern country are and always have been discontented. They lead a wandering life, refusing to remain on their reserves. The same may be said of the Saulteux. The Saulteux are "bad Indians." Most of them retain their paganism; all are proud, hot-tempered, and fierce when in anger. In a word they are magnificent savages. They will sacrifice their dearest possessions for a trinket, and adorn themselves with all sorts of finery.

The early missionaries named them Saulteux because they first found them at Sault Ste. Marie. The Chippeways call them Big Ears, the lobes of their ears being distended by the use of iron or brass ear-rings but they call themselves *anishinabewok*, men.

THE STONEYS.

Should the disaffection spread, the Stoneys in the Battleford district will no doubt play a prominent part; and here again I am afraid that the parsimonious policy of the Indian Department has turned our friends into foes. The Stoneys are Assiniboines, the second of the great Indian families which I mentioned above. The name "Assiniboine" has a curious derivation.

The Saulteux, who use to wage war against the Sioux, from whom the Assiniboines branched off, called them *Pwan*, roasted flesh, and the Crees improved on this by calling them *Assinipwannah*, *assini* being a rock, stone, or mountain.

The Sioux were connected with *assini* either from using hot stones in cooking, or from frequenting a broken country. Why they were called *Pwan* by their warlike and man-eating enemies the Saulteux is patent.

The Assiniboines, or Sioux, or, as the English call them, the Stoneys, are, like the Crees, divided into the Plain Stoneys and the Wood Stoneys. The latter, dwelling in the northern region, are without doubt disaffected. The Stoneys out west, at Morley, are almost self-supporting or nearly so, their traps in the foot-hills of the Rocky mountains yielding them a comfortable subsistence. But the northern Stoneys, as I have said, are poor and dissatisfied.

Mosquito, Grisly Bear, Red Pheasant, and Lean Man, their chiefs, have been trying to farm for a couple of years, but their attempt is an utter failure. Last season their little crops promised well, but frost came in August and killed everything. Payne, Applegarth, Clink, Andrew Suffering, Craig and Ballendine, the instructors who have had more or less to do with these Stoneys, must admit that it would puzzle the most expert of white farmers to raise wheat profitably in the Battleford district. This year it perishes from drought: next year from early or late frosts.

There must be a limit to the wheat belt and to profitable wheat raising, and I should say that a line drawn due east and west from the Elbow of the Saskatchewan, or from the north end of the Touchwood hills lower down, would mark the limit. It is useless for the Government to ask Indians to make a living

out of the soil in regions where nature cannot be subdued by any artifice of man.

THE BLACKFEET.

I now come to the third great family, the Blackfeet, and stop with them, the Chippeways having already been referred to, and the Esquimaux not coming within the province of this letter. The Blackfeet inhabit the plains west of the Cree plains and south of the Saskatchewan. At one time they must have been a powerful nation, but war and disease have decimated their number. Yet even to-day they could turn out at least 1,600 men of arms. They are the noblest of savages. An English traveller recently said: "The Blackfeet are as much superior to other Indians as the English are to other peoples," so that his opinion of them is a lofty one.

For years, for centuries perhaps, they carried on war against the Crees; but, as I have already said, the hatchet has been buried between them. The Crees call them *Ayatsiniwok*, strangers, foes; the Blackfeet call themselves Men.

There are three sub-divisions of them, the Blackfeet proper, or *Sissika*, the *Pieganeu*, Piegans, and the *Kena*. The "vengeance of a Blackfeet" is a proverb among the Crees. The Blackfeet are probably the only Indians who possess a military organization. They divide their warriors into seven classes or corps, each with its chief. Among them, too, we find the sun-worship, the cultus of *Gitsé-Manitou*, of which I spoke in my last letter, almost in its primitive form—medicine men or priests, improvised altars, sacred fire, sacrifices. *Natous*, the sun, the great star of the day, is their Supreme Cause.

Their hereafter is in the home of the setting sun. They do not bury their dead, but cover the body reverently in the finest garments and leave it in the lodge until it decays or until the scavengers of the plains devour it: and they take care to offer a sacrifice (a pony or two for a chief) to induce the lesser gods who guide the spirits of men to give it a safe and happy passage to the shadowy land.

The Blackfeet have always been loyal and good, but hunger has dulled their respect for the white man. Parliament does not appear to realize, when it is cutting and hacking the Indian appropriations, that the peace of the North-West and the lives of the people depend upon its generosity. The Indians should have insisted upon being enfranchised under their treaties. If they had had votes, the politicians would have given them not only bread, but butter.

J. B. A.

In a former article the same author says in speaking of

"The Indian as a Man.

He justly claims sovereignty over these plains. Until what we call civilization came near him he trusted in the Spirit, though shrouding his adoration under hideous practices. We missionaries of the Oblat order deemed it our duty to bring to him the word of a Higher Being, of a loftier conception of the Divine Essence than the warmth and brightness of the sun; and a purer faith than the worship of his minor deities whom he is forever placating by offerings, by fastings, incantations, and by the practice of the Medicine, which is sorcery.

I do not say that we have accomplished all we sought to effect, for he is wedded to his gods; but I do say that we have raised him up in the scale, and struck from him some of the fetters of barbarism.

When the buffalo roamed in myriads and smaller game abounded, the Indian was happy in his way. But when the waves of civilization began to wash the plains, he found himself manacled by death. His food disappeared as set-

tlement advanced, and the railroad is fast completing the awful tragedy of his extinction.

Is it wonderful that he should resist? He knows nothing of the doctrine of survival of the fittest, or of natural selection; but he does know that sentence of death has been passed upon him, and his heart is heavy with anger. Civilization, which ought to provide for him in his last hours, simply starves him. Parliament, the taxpayer, grumbles at a million a year for Indian appropriation, and the Government (I am not speaking of political parties) stints him. True, it gives him a reserve and a plough and bids him go to farming; but what would become of the politicians if they were given bows and arrows and told by the Indian to live by the chase or die?

FEED OR FIGHT.

Let it be thoroughly understood in Eastern Canada that the Indian knows he is doomed, and is not inclined to go without a struggle. In the United States the Indian question has been a problem for years. Canada hitherto has not been troubled by it, simply because the Indian has had plenty of room on the prairie and plenty to eat. But you are now driving him into nooks and corners, and compelling him to accept your miserable dole of ration or perish; and his manhood, the instinct of self-preservation, urges him to resist.

What is the universal plaint of these poor people? "I was happy," says Pound-Maker or Crowfoot, "until the white man came. He has deprived me of my means of subsistence, debauched my women, made my braves drunken, left us to die like dogs. Why should I die that he may possess my land?" We should call this patriotism in the Swiss and Irish or the English; but in the Indian's case it is pagan stupidity.

Two courses lie open to the government. It must feed the Indian or fight him, and if Eastern Canada sets any value upon the North-West, feeding will be the better and in the long run the cheaper plan. There are 40,000 treaty Indians here, and probably 12,000 non-treaty Indians, including those of the far north. As the American Indians immediately south of the line must also be taken into account, for they come and go at will, it is within the mark to say that the Dominion has 50,000 Indians on her hands in this region.

I do not say that Louis Reil will succeed in inciting a general Indian insurrection just now, but I know as well as I know of my own existence that before this race perishes from systematized starvation it will make a last effort to live; and there shall be woe and weeping on that day.

Let Parliament choose between feed or fight. At the present juncture, when all the tribes are wildly excited, peace can only be secured by a more generous treatment of them. Prudence, not to speak of the Christian virtue of charity, demands that the policy of hunger be set aside, and the Indian fed at least as well as we feed our dogs. He is a fellow-man.

I take it that the Father who cares even for one poor sparrow, must love this human being whom we are now murdering, and that He will in His own way and in His own time punish our awful crime."

L. D. Davis, Superintendent of the Industrial School at Pawnee Agency, Indian Territory, at the close of a business letter of recent date says: "Cora and Lizzie (returned Carlisle pupils) are doing very nicely at their work at our school."

A boy on the farm advises his brother at school; "If you are a philomath surely you will be successful in your work, both in schooling and work. The main object man wants is knowledge, which gives power."

COLONIAL LAWS.

Rewards for Indian Scalps.

PENNSYLVANIA, 1764.

The Governor of Pennsylvania, by proclamation of July 7, 1764, offered bounties for the scalps or capture of hostile Indians. The bounties were:

For every male above ten years, captured, - - - -	\$150 00
For every male above ten years, scalped, being killed, - -	134 00
For every female or male under ten years, captured, - -	130 00
For every female above ten years, scalped, being killed, -	50 00

[Gordon's History of Pennsylvania, 438]

SOUTH CAROLINA, 1760.

By an act of the 31st, of July, 1760, South Carolina appropriated the sum of three thousand five hundred pounds "to pay for the scalps of Cherokee Indians."—[Statutes of South Carolina, iv. 128]

PENNSYLVANIA, 1783.

Extract from records of comptroller-general's office of Pennsylvania, March 21, 1783: "There is due to Alexander Wright and William Winor, each, the sum of twelve pounds ten shillings specie, amounting to twenty-five pounds, agreeable to a proclamation of council, for two Indian scalps taken per the within Certificates."—[Pennsylvania Colonial Records, xii. 538]

VIRGINIA, 1755.

"The sum of ten pounds shall be paid by the treasurer of this colony, out of the public money in his hands, to any person or persons, party or parties, either in the pay of this colony, or other the inhabitants thereof, for every male Indian enemy, about the age of twelve years, by him or them taken prisoner, killed or destroyed, within the limits of this colony, at any time within the space of two years after the end of this session of Assembly.

This act further provides that the scalp of every Indian, so to be killed or destroyed, as aforesaid, shall be produced to the governor or commander-in-chief."—[Henings Statutes, vi. 550, 551.]

PENNSYLVANIA, 1779.

A letter from President Reed to Col. Brodhead, says: "We have sounded Congress and the General (Washington) about giving a reward for scalps, but there is so evident a reluctance on the subject, and an apprehension that it may be improved by our enemies to a national reproach, that at present we can not venture to make any authoritative offers; but as we have great confidence in your judgment and discretion, must leave it to you to act therein as they shall direct."—[Pennsylvania Archives (1779), 569.]

A letter from Col. Archibald Lochry to President Reed, of Pennsylvania, dated, "Hannastown, May 1, 1799," says: "You desire, sir, in your letter (to know) if the inhabitants on the frontier would desire a reward on Indian scalps. I have consulted with a number on this head, who all seem of opinion that a reward for scalps would be of excellent use at this time, and would give spirit and alacrity to our young men and make it to their interest to be constantly on the scout."—[Pennsylvania Archives (1779), p. 362]

NORTH CAROLINA, 1760.

"If any person or persons, inhabitant or inhabitants of this province, not in actual pay, shall kill an enemy Indian or Indians, he or they shall have and receive ten pounds for each and every Indian he or they shall kill; and any person or persons who shall be in the actual pay of this province shall have and receive five pounds for every enemy Indian or Indians he or they shall so kill, to be paid out of the treasury, any law, usage or custom to the contrary notwithstanding. Provided, always, that any person claiming the said reward, before he be allowed or paid the same, shall produce to the Assembly the scalp of every Indian so killed, and make oath or otherwise prove that he was the person who killed, or was present at the killing the Indian whose scalp shall be so produced, and that he hath not before had or received any allowance from the public for the same; and as a further encouragement, shall also have and keep to his or their own use or uses all plunder taken out of the possession of any enemy Indian or Indians, or within twenty miles of any of the Cherokee towns, or any Indian towns at war with any of his majesty's subjects."—[Martin's Laws of North Carolina, i. 135.]

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., MAY, 1885.

THE Article on our first page by Prof. Horace Bumstead, D. D., of the Atlanta University, which we reprint from the *American Missionary*, is in full accord with our sentiments for years.

PENNSYLVANIANS often say to us, "The Indian is so savage, so cruel. He not only kills people but he scalps them." We invite their attention to the school for scalping, established by Pennsylvania, in which the teachers received pretty large salaries. (See Colonial Laws, 3d page.)

As Pennsylvania was paying a reward for scalps in 1782, the presumption is that Col. David Williamson and his party who massacred the Moravian Christian Indians at Gnadenhutzen, secured quite a bonus for that horrible work. (See Hon. Sam. Clark's account, on 7th page.)

JONATHAN CHACE, the Quaker member of the U. S. Senate, from Rhode Island, claims that Roger Williams bought that state from the Indians three separate times, and that undue credit is given to William Penn, who only purchased Pennsylvania once. As Rhode Island has only 1085 square miles in area and Pennsylvania has 44,985 square miles, and it will take more than 41 Rhode Islands to make a Pennsylvania, we shall stick to William Penn.

WITHIN the last two years the 400 Indians of Rhode Island have been made citizens, and granted all the freedom and property rights that condition demands. The result is that members of Congress and other politicians pay them the same respect they do the other citizens. This example is followed by all others, and it is now a surprise to every body that the Indians were ever pushed aside and contemned, so easily and comfortably have they dropped into their new station.

Colonization of the Indians.

There are friends of the Indian who think that colonization away from the other Indians and the whites, will be best for those who are advanced in the schools. There seems to be an ineradicable idea that there is no future for the Indian except to be a person and a community entirely by himself;

That he is helplessly, and hopelessly a minor;
That unless he is under the care of some agent of the white race, either governmental, secular missionary or teacher he will go to pieces;

That he is not to assume his own moral, social and political responsibilities in the coun-

try until he is under tutelage a very, very long time.

Some who think thus seem to have a vain idea that it is practicable to build up the Indian into a higher and better average life than the Anglo-Saxon enjoys.

The haven of Indian rest is to be civilization and citizenship. Every obstacle which hinders a speedy experience and attainment of these, wrongs him. The sooner the mixing of interests begins, the better. The Indian will grow into civilization and citizenship most speedily and effectually in the soil of civilization and citizenship, omitting nothing of its height, depth, breadth and length. The plant is to grow in new soil, and it is simply easier, more effectual in every way and vastly more speedy to transfer the plant to the soil than it is to transfer the soil to the plant. Colonization of any sort, is a hindrance and a delusion. Why prolong the agony?

Canada and Her Indians.

The full account of the causes leading to the rebellion of the Indians in the North-western part of Canada, given by a correspondent of the Toronto (Can.) *Daily Mail*, which appears on our second page, will help to answer many inquiries about this matter.

Sentimentalists have belabored our Government without mercy for its management of the Indians, and have uniformly for fifty years past pointed to the administration of Indian Affairs by the Canadian authorities as an example of how it should be done; but those who have had to fight our own Indians at the behest of our aggressive frontier elements, have not been deceived.

It was plain to them that the day would come for Canadian Indian difficulties, though perhaps never to be so great as ours. The key to the situation in Canada appears to be precisely the same as in the United States; and we invite the careful thought of our readers to the closing paragraph of this article. There is no sure foundation to build upon, either to save or to elevate the Indian, except that of the recognition of his manhood and right to place and opportunity in the land. Cunningly devised schemes to mass and manage apart from the rest of us, to grow up special interests, furnish little hope and no rest. That Canada has seen fewer difficulties with her Indians, and that they came later than ours is principally due to the fact that theirs is a more inhospitable country than ours, the populating of which goes on more gradually, and the relations between the original and incoming inhabitants have more time to adjust themselves. Their Indians have been fewer in number, and more than half their country is yet unoccupied and unorganized, while in the United States, the frontier, which moved westward as our population advanced, has, within the past decade quite disappeared. Another reason for the greater quiet there, is, that their system of management is not changeable like ours. Their Indian agents and other employes in the service, remain in office throughout long periods, while our service is nothing but one eternal round of change.

They bring to bear upon their Indians the results of years of experience, while in our United States Indian service, from the beginning until now, we have been constantly trying some new plan, and making our meagre civilizing work as nomadic as the Indian himself.

BAPTISTE BAYHALE, Chief and interpreter of the Pawnees, who visited the school during the winter, in company with several other chiefs of his tribe, has been quite ill since his return to the agency. In a letter of recent date he says, "I feel all right again," and further remarks that he thinks the "Pawnees are beginning to see the advantages of education." "My principle," says he, "is to lift up my people by the hand, and lead them to education, so that they may be equal with the higher race."

AN INDIAN'S APPEAL FOR CITIZENSHIP.

Senator Edmunds' View of the Case.

In a letter of recent date, from a former Carlisle pupil, now a student at the Lincoln University, this state, the following in favor of Indians becoming American citizens at once, shows the helplessness of the Indian in his efforts to become a man in this, his native land, which denies to him but extends a welcome to all other races and nations of the earth:

"I want to be admitted into citizenship; but I would like to know what real rights will I have? What benefits may I enjoy, or under what punishment must I suffer?"

Dr. Rendall seems to think I would lose my rights as an Indian. *Lose my rights as an Indian!* What are the rights that the Indians have? Is it the drawing of rations and beef every week?

No! The Indians have no rights. Then how is it that I shall lose my INDIAN rights.

Is it not the Government policy to abandon all this? Some of the good people do not want Indians to become citizens of the United States, because they want to treat them as separate nations.

The negroes became citizens while they were just as ignorant as can be, even now. Why cannot the Indians be allowed citizenship?

Free us from the rights of support and ignorance, and give us the rights of civilized citizenship. We are bound to be citizens, and why not now?"

We referred the appeal to Senator Edmunds, of Vermont, Chairman of the Senate Judiciary Committee, for advice, and the following is his answer, which on our request he is kind enough to allow us to print stating, however, that had he intended it for publication he would have elaborated more:

SENATE CHAMBER, WASHINGTON,

April, 16, 1885.

DEAR SIR: I have yours of the 14th, with its enclosure, which I herewith return.

According to the opinion of the Supreme Court of the United States, delivered on 3d November last, in *Elk P. Wilkins* 112 U. S. p. 94—it would seem that Mr. — cannot become a citizen of the United States under any law that now exists, unless he should in some state take up his residence and have property which should be taxed.

In that case, I think consistently with the opinion above cited, he would then, having severed his relations with his tribe entirely, acquire the rights of a citizen, though it may be that the courts might in some way get around that.

I shall be glad at the next session to do any thing in my power to make a general provision that any Indian who chooses voluntarily and in some formal way to renounce his allegiance to his tribe and assert his desire to become a citizen of the United States with all its rights and responsibilities, may do so.

Mr. — has every right of civil security while off a reservation and away from his tribe that he would have if he were a citizen of the United States, except possibly that by the laws of some of the states he may not be able to acquire and hold real estate. These rights are the same exactly for the people not citizens as for those who are.

The obligations incurred by taking on citizenship are really only those of being subject to do civil or military duty under the government and liability as traitors if they levy war against it.

Sincerely Yours,
GEO. F. EDMUNDS.

From the foregoing opinion, it is evident that the greatest hindrance in the matter of citizenship for Indians is their own lack of a desire to be citizens. Educated among citizens, and associated with citizens is the supreme way to supply this lack. Seeing and experiencing the benefits of citizenship will teach them to want it, and will also teach Anglo-American sovereigns to concede it through their discovery of Indian capacity for it.

Keeping Indians ignorant of civilization and citizenship and under the influences of segregated, isolated, reservation, tribal life begets no discontent with that life.

SCHOOL ITEMS.

White-washing, straightening paths, sodding, fixing the drive-way, and numerous other spring jobs, are keeping our large boys busy.

Teacher to her class of Indian boys: "What day is this?" One of the number with a twinkle in his eye, and a roguish expression of satisfaction, answered, "Pot-pie day."

Numerous favorable notices and pleasant messages of appreciation have been received in regard to the Carlisle School exhibit at New Orleans.

Miss H. H. Wright, formerly connected with Prof. Bryan's Albuquerque, (New Mexico,) Indian School has been visiting the school, and giving us the benefit of her genial presence, all through April.

The health of our school was never better than now, and through the winter we have thankfully escaped those fatal diseases—diphtheria, pneumonia, etc., which found their way into other schools of the country.

We hope next month to get out of the rotten hovel of a dining-room, into which our pupils have been crowded at meal times, for the past five years. Our new dining-hall is 125x50 feet, and will comfortably seat 550 persons.

The board walks have been taken up in sections, and stacked away for the summer. The grounds look much better without them, but they certainly have served a good purpose in preventing coughs, colds, etc.,—the natural results of wet feet.

Mr. A. J. Standing, our assistant Superintendent, returned from New Orleans, in February last, quite ill, and has since been laid up with severe rheumatism. At this date, April 28, he is just able to leave his bed and come down stairs.

The nearest approach to a fire since our school has been in operation, occurred a few morning ago, at the paint shop, immediately after breakfast. A slight burning of the roof underneath the tin was all the damage done, owing to the prompt action of the boys who discovered the smoke.

No Indian!

A clean record on English speaking for the week ending April 25th, was reported for the whole school of 400 pupils present. The small boys about 70 in number stood alone with a clean record for seventeen weeks. Both the large boys and girls have done nearly as well for a long time.

Notes From our School Farm.

Stern winter intruding upon one of our Spring months has necessitated the pushing of farm work with unusual vigor.

We finished seeding oats on the 18th; on the 20th sowed one-tenth acre of onion seeds, planted 1000 early cabbages; 20th and 21st planted three bushels of onion sets, sowed first crop peas, beets, radishes, lettuce, beans and parsnips. Since the 21st we have been busy preparing land for potatoes, corn, etc., and have nearly four acres of early potatoes in the ground.

The hennery yields about 100 dozen eggs per month.

We have now about 150 young chicks; and there are 40 brooders coming on.

FARMER.

Married.

At the M. E. Church, on Wednesday evening April 8th, by Rev. T. F. Brewer, W. S. Miles to Rosa Ross.

The Church was filled to overflowing with the friends of the couple, of whom they have many. The bride, the daughter of Joshua Ross, looked very pretty and very happy attired in cream colored satin with lace, and is a help-mate of whom Mr. Miles can well be proud. After the ceremony, congratulations were poured in upon them, and if good wishes go for anything their life will be one long smooth and pleasant journey.

A serenading party made music on the east side Friday night. They gave the newly married couple, Mr. and Mrs. Miles a few selections and were royally entertained. [Muscogee, (Ind. Ter.) *Indian Journal*.

We take pleasure in echoing as well as emphasizing the good wishes of the friends of our former pupil Rosa Ross on the occasion of her recent marriage. Her three years association with us at this school enabled us to note the pleasing manner and bright mind which will be the ornament of the home over which she is about to preside.

SHERMAN.—GLODE.—At the Indian Industrial School, at Genoa, Nebraska, on Wednesday evening, April 7th, 1885, by Rev. Q. C. Todd, Mr. Frank Sherman to Miss Lizzie Glode, students of the school.

Mr. and Mrs. Sherman will remain at the school. Mr. Sherman is an employe upon the farm and Mrs. Sherman will continue to bake the "staff of life" for the dusky little pupils, as heretofore.—[*Genoa Enterprise*.

Lizzie was for three years a pupil of Carlisle, she having entered, with the first party of Sioux from Pine Ridge Agency, Dakota, at the opening of our school in 1879. In the summer of 1882, she spent a few months at her home, and in the fall returned to us.

In February '84, she with three of her school mates, were given positions by Col. Tappan, in the then new Government Indian Industrial school at Genoa, Nebraska.

We have never heard anything but good reports of Lizzie, since she left us, and now that she has taken upon herself the graver and more responsible duties of life may this union of hearts and hands be blessed with prosperity and peace. Mr. Sherman is a Ponca.

DIED:—At his home in Cantonment, Cheyenne and Arapahoe Agency, I. T., on the 7th ult., Frank Henderson, aged 25 years.

Frank was a pupil of Carlisle for nearly two years, and returned to his home in June 1881, on account of ill health.

Acknowledgments.

Since our last report we have received donations as follows:

Jan. 19, '85, New York City, M. S. Ch. of Str. through J. S. T., Sec.....	60 00
Feb. 5, North Adams, Mass., Cong. Ch. S. S., through G. F.....	30 00
" 11, Coatesville, Pa., A. F. H.....	100 00
" 19, Northampton, Mass., friend....	64 00
" 28, Mt. Sterling, Ill., R. M.....	20 00
Mar. 24, Herndon, Va., friend.....	4 00
" 25, Overbrook, Pa., W. M.....	500 00
" 28, N. Y. City, C. A. V.....	25 00
" 30, Phila., H. W. P.....	500 00
" 31, Phila., A. T. J.....	100 00
Apr. 1, Churchville, N. Y., H. E. B....	400 00
" 3, Boston, Mass., H. T. W.....	100 00
" 14, Phila., S. L.....	50 00
" 15, North Billerica, Mass., A. L. F	20 00
" 24, Phila., J. W.....	250 00
Total.....	\$2223 00

In addition to the above we have at times received through the MORNING STAR, small sums which have been entered in its receipts towards expense of publication.

THE MORNING STAR.
Every Month n the year,
For Fifty Cents.

Words of Cheer.

PHILADELPHIA.

"We all enjoy reading your paper."
M. S. B.

BRYN MAWR, PA.

"Herewith find one dollar for subscription to your very good paper. Wishing your paper and school success I remain, Yours very truly,
E. T.

WATERTOWN, N. Y.

"When renewing my subscription for the MORNING STAR, I did not know of the change in size and price. It is much improved and well worth the money."

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"Herewith I send you fifty cents for the coming year's subscription to your valued periodical."
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WILLIAMSPORT, PA.

"Enclosed please find one dollar, for which send copies of your paper to ———, and very much oblige your friend who is always interested in your school and paper."
S. J. N.

BOSTON, MASS.

"I feel a deep interest in every effort calculated to educate and benefit the Indian youth, and consider this medium—a newspaper in which the students themselves can make their intelligence manifest, a really important auxiliary."
L. S. H.

KLAMATH AGENCY, Org.

"We have enjoyed the "light" so much from your monthly visitations, and being greatly interested in the Indian work, enclose your subscription price for another year.

I trust it will be successful in greatly forwarding the Indian school work during the coming year.
L. M. N.

AYER, MASS.

I send my cheer and best wishes to the Indian boys, hoping they will persevere amid all difficulties and be as brave as the most illustrious chief that ever trod American soil.

God bless them and their teachers. They shall prosper and become a prominent part of American citizenship.

Make a chain of temperance and bind it around your children and youth that the Americans with all their professed pharisaical religion can not break nor even mar.

Stand to your post and let no tempest, earthquake nor whirlwind, arrest you. You are in the pioneer enterprise, and be faithful to the behests of your teachers, and press forward to the goal.
O. F. C.

SAG HARBOR, L. I.

"I am glad you are pushing the MORNING STAR. I hope you will continue to circulate it as much as you can. It will be the means of doing a great deal of good. Use every means you can to have the subject (Indian education) agitated. Public opinion is formed by agitation. Get the people roused to take an interest in this great subject. Agitate! Agitate!"
G. B. B.

BLOOMINGTON, ILLINOIS.

"Please for enclosed stamps, send me as many as you can of the old numbers of the MORNING STAR. It makes very little difference about the date, only I would like one of March '85. These I want to distribute in the Home Missionary Societies of my own Presbytery, not merely as specimens of the paper, but to try and induce the ladies to inform themselves about the work for Indian children. I send my own paper away just as soon as I look through it."
M. T. S.

Chief Joseph's band of Nez Perces, which consists of only 282 persons, has at last, received from the Commissioner of Indian affairs the order for removal from the Indian Territory to their former home in Idaho, and Dr. W. H. Faulkner has been appointed a special agent to conduct them thence.

From Bucks County.

There is a class of eight Indian boys being taught every Sunday at the Presbyterian Lecture Room by Miss Carrie Wylie,—[*Newtown Enterprise*.

What Colonel Samuel F. Tappan, says About Teaching the Indians—The Oklahoma Question.

[Special Correspondence to the N. Y. Telegram.]

GENOA, Neb., April 10.—In conversation to-day with Colonel Samuel F. Tappan, Superintendent of the Indian Industrial School at this place, the *Telegram* correspondent learned that the tribes now represented by the pupils attending the school are the Pine Ridge, Rosebud, and Yankton Sioux, Winnebagos, Omahas and Poncas, of Dakota and Nebraska. The Superintendent is expecting more pupils from tribes in Wisconsin and Wyoming. The school now numbers 140 pupils, the maximum number allowed being 150.

HOW INDIANS LEARN.

"It is now nearly one year and two months since this school was opened," said Colonel Tappan, "and all who have noticed the progress made by the pupils during that period, learning our language as the first requisite, express themselves surprised and gratified beyond measure. The singing, reading, writing, &c., of the pupils are very good. The Indian is an imitative and intuitive animal, and, entirely unbiassed by previous instruction and association, these people pick up and retain such information as is given them very easily and rapidly. The Indian acquires knowledge by association. Once removed from the surroundings, influences, passions and prejudices of an Indian camp, and placed among a civilized people, their advancement is rapid in all that makes the man and woman of culture and refinement, and become educated men and women instead of educated Indians—a great difference! In the former case they are fully armed and equipped for the great battle of life—in the other case they are almost helpless when the great struggle for existence comes. I have been in the Indian country west of the Mississippi over thirty years, extending my travels and observations into the wilds of Alaska, over Kansas, Nebraska, Dakota, Colorado, New Mexico, California, Oregon and other States, and, as a result, affirm, without hesitation, my conviction that the Industrial Schools at Hampton, Va., and Carlisle, Pa., under the superintendence of General Armstrong and Captain Pratt, can make a better showing to-day in practical and encouraging results than all the agency schools in the country. This is no fault of the agency schools or the teachers, for they are all good and the teachers are devoted to their work—it is entirely in the surroundings.

HOW LOCAL SURROUNDINGS RE-ACT.

"No Indian child can learn where the public sentiment of their kin is against it; they can not learn to work where labor is ridiculed and the laborer laughed at. Among our people the case is reversed. Only the ignorant, indolent and idle are pointed at as objects of derision. This is noticed by the children, and as a consequence they are ambitious and industrious. The old Indians in the camps are finding this out. Their children are growing to be men and women, away from the time-honored customs and traditions of their fathers, and, with few exceptions, these old people are up in arms against such a departure, and are wild with excitement and alarm. As a member of the Indian Peace Commission in 1867 and 1868, with Generals Sherman, Terry, Harney, Auger and others, I was in favor of establishing agency schools everywhere among the Indian tribes. Wherever thirty pupils can be gathered together to attend there should be a house and teacher provided. This was a part of the treaties made by this Commission. I now fully realize that this is not the best way, and if asked which should be done away with in preference to the other—agency schools or

distant industrial schools—I would decidedly say the former, for the education and civilization of the Indian race is best fostered by the establishing in favored localities of industrial schools like those at Carlisle, Hampton, Lawrence, Salem and other places."

HOW OKLAHOMA SHOULD BE OCCUPIED.

Speaking over the contest of the Oklahoma lands, Tappan said:—"This land should be held in trust by the Government for the benefit of Indians exclusively, as the treaty by which it was purchased provides, to set it apart and hold it for homestead entry by those Indians who graduate from these industrial schools, to be given them when they need the land whereon to make a start in life for homes for themselves and their children after them. If we could give our pupils the assurance that when through with their school studies there was a reservation of good land for them to go upon and possess in fee it would give them great encouragement, and aid us in our work. At present we cannot give them any assurance of such a future and are much crippled on that account. We can only say to them, 'acquire knowledge, learn a trade and then take your chances against our own mechanics.' We all know what these chances are for young Indians. There is nothing encouraging about it. Nine times out of ten their only recourse is to go back to the Indian camp and Indian life. For the girls to go to their graves would be better than to return to such a condition. Civilization and citizenship, like matrimony, are everything or nothing."

The Billow Wail of Humanity Breaking on our ears in our own Land.

By request we reprint the following article, from the pen of Mrs. E. G. Platt, which was published in the MORNING STAR of April 1883:

"Joseph Cook in one of his Boston lectures says: 'As I was pacing the deck of my ship, looking toward the Fiji Islands, I was told on indisputable authority, that in this paradise of the great deep, young girls were once fattened and sold in the public market as stall fed cattle for food; and in closing his lecture he speaks of hearing the turbulent billows of humanity as they roll from Japan, from China, from India and the Islands of the sea, speaking to him of woman's subjection, and that as he listened, he resolved to echo the wail of these billows: "till God should permit some adequate enthusiasm for the reform of woman's condition in Asia to be awakened in the occident."'

I have looked from my cabin window which stood in a garden of the desert in this great country of the occident, and seen beautiful young girls who were being reared to become the slaves of the dust of that warrior or brave or chieftain, who having already a number of wives, could offer for her the greatest value in blankets and horses, she having no voice in the matter. I have seen the mothers and elder sisters of these girls, digging the earth with their hoes, and afterward crumbling it with their hand, sifting it through their fingers that it might be made mellow for the crop they must rear, to subsist the families of which they were members; bringing water and fuel from a distance to prepare the food for the day, bearing burdens as weighty as those which an ox should carry, and when all was done, spit upon because of some little offense, and beaten with war club or tomahawk till their flesh was an unsightly mass, because they did not well please the master to whom they had been sold under the mockery of becoming wives. All this was endured from day to day in one unceasing round—no rest day once in seven—till their faces were old and worn while still they were young, and this worn wearied look was transmitted to their offspring. As I looked and listened, the billows of anguish arising from this servitude, came rolling in from Alaska, from the shores of the Pacific, from the fastnesses of the Rocky Mountains and the Sierras, from the plains of Arizona and the open glades, the hills and forests of the Indian Territory; and I longed for the day to arrive that the Christian

people of these United States should awake to the fact that ills as great as any they are trying to cure in the Orient, exist in this, our own fair land.

Thank God, the day has arrived when that longing has become in a measure a reality, and the white women of America, are seeing with heightened vision that there is a work they are to do for their Indian sisters. They see that to do this the tribe as a mass must be elevated, and thus, efforts for Indian education are becoming the popular movements of to-day.

God has permitted an enthusiasm to be awakened for the elevation of the Indian, which in those days of waiting seemed long in being aroused; but I feel assured it must continue to increase, now that so many of the earnest spirits of our day are alive to the cause.

A Note From General Crook.

The following note from General Crook to Lorenzo Bonito, the son of one of the Apache chiefs captured by him in old Mexico, two years ago we publish without his knowledge. We could not resist the desire to let our readers see something of the kindly nature of the great Indian fighter:

PRESCOTT, ARIZONA, March 30th 1885.

DEAR LORENZO: I am very glad to get your letter this morning, and to know you are getting along so well. I am proud to see the great progress you have made in the short time you have been at school, and feel satisfied that all of you Apache children will fully come up to my expectations of you, and that when you return to your homes your people will feel proud of you. You will also be of service to your people in teaching them the ways of the white man. I take great interest in you children, and often think of you and hope to hear good reports of you. I remember you on the march out of Mexico, also many other Chiricahua boys, whose Indian names I don't know. I wish more of them were with you, so they can get an education.

I saw your father last October at Fort Apache. He was well and had raised a good crop of corn, but the frost killed much of it. They all hope to raise a big crop this year.

I told your father that I had seen you. He was much pleased to hear from you and to know from me how you were doing.

Tell all of the rest of the Apache children that I visited all the Apaches last October, that they were all well and doing well, that they are getting rich.

Yours sincerely,
GEORGE CROOK.

A Good Cure for Running away.

In a letter from Lawrie Tatum, to the *Friends' Review* describing the Chilocco, (Ind. Ter.) Indian Industrial School, he says: "For a time after the school started the officers were much annoyed by children running off home. Of late this has ceased. One of the last scholars who left was a man near 30 years old. He told some of the boys that he intended to leave. The Superintendent, Dr. Minthorn, thought that he was not likely to do much good there, and that a better use might be made of him, so he called him into the office and said to him:

"You wish to go home and be a wild Indian, do you?"

"Yes," was his reply.

"Do wild Indians wear boots?"

"No."

"Do they wear socks?"

"No."

"Do they wear pants and coats and vests?"

"No."

"Where did you get the clothing that you have on?"

"I got it here."

"Then here you may leave it. Take off your boots and socks."

The man looked indignant, and showed some signs of not complying.

"Take them right off!" and off they came.

"Now, take off your coat and your vest. Now wrap this old quilt around you; it will do for a blanket. Put on these old moccasins."

"I would rather stay and not go home."

"No, you cannot remain here. Get into the wagon and the boys will take you part way home, and you can walk the rest of the way."

This example, with other training, seems to have had a very salutary effect, for the large number of scholars now at the school appear to be contented and take to work kindly.

Lawrence—John D. Miles—The Indian School

From the *Cheyenne Transporter* we copy the following:

It was our privilege recently to visit Lawrence; it is situated in the north-eastern part of Kansas, and is universally known as a city of wealth, culture and refinement. Its population is about 10,000, and the majority of her citizens are of the wealthier class, who have located there and surrounded themselves with luxuries.

It is the home of Hon. John D. Miles, who for twelve years served his country in the capacity of an Indian agent, being in charge of the Cheyennes and Arapahoes during that time at this Agency. He successfully handled these Indians in the darkest days and under the most trying circumstances, and his fidelity to that office is not questioned.

It has been one year since his retirement from the Indian service, and it is considered not out of place to here state that he has just completed his final settlement with the Department. A long list of charges was preferred against him by the treasury officials, but the grand old Quaker with receipts and vouchers in hand appeared before them and proved to them the imperativeness of certain expenditures that were doubted, and now it is naught.

John D. Miles is now allowed the privileges of a free citizen, and with his bright family enjoys the retired life which he so richly deserves.

Lawrence is noted as an educational center. The State University and a number of other schools being located there. The first place of any attraction to the Territory visitor is the Indian school, which is 2 miles south of the city proper.

This important civilizer was established by congress, mainly through the late Hon. D. C. Haskell, and was one of the many good things done by that noble worker. In his honor it has been named Haskell Institute.

The buildings consist of three very large stone structures, four stories in height, erected at a cost of \$50,000. With the buildings belongs a large tract of land, which is being improved to be used as a farm by the school boys. Industry is being taught as far as possible.

The school has an enrollment of 380 pupils, most of whom have attended school before going there, giving material for advanced classes. While some ten tribes are represented, the Cheyennes predominate, there being more children in that than any one tribe.

The buildings are furnished with all the modern improvements, heated by steam and so on, and everyone who is interested in their behalf wish that every Indian child had as comfortable a home as have those at Haskell Institute. Remote from camp influences, the location is just what every Indian school should have, for being entirely surrounded by white people, the children soon become tractable and willing to learn, while at the Agency schools many difficulties are experienced that are otherwise overcome there.

The superintendent of this institution is Dr. Marvin, late chancellor of the State University, who is assisted by a large corps of teachers and other Christian workers. Visitors from various parts of the country to the school are numerous, and the most interesting class in the whole institution is that taught under the entire care of Miss A. C. Hamilton. This class is made up of thirty select boys and girls, ranging in years from four to eight, and bright ones they are. This class of little ones is the center of attraction, and words cannot express the interest taken in them by their faithful, Christian "mother." Miss Hamilton was five years a teacher in the Cheyenne school at this Agency, and being called to that field, she chose this

class to accompany her, with whom she labors both night and day. Their bright faces and manly and womanly bearing tell their training.

Haskell Institute is the largest Indian school in the west, and as both the children and their parents are well pleased with it, it will soon be the most important one to be found anywhere.

Ponca Agency.

From an account of a visit to the Ponca Agency, I. T., published in the *Arkansas City Traveler*, we note that Agent Scott and the government employes keep busy in promoting the well being of their dusky charge. Matters are progressing there with customary quiet. The Indians number 586, and many of them are now busy preparing their farms for summer crops.

The patches of winter wheat seem to have sustained but slight injury, and present indications favor the expectation of a fair yield.

The school enrollment is sixty; 36 boys and 24 girls; their ages ranging from 5 years to 25. The adult pupils are 7 in number. There are 26 other scholars in the Lawrence school, 18 in the school at Chiliocco, and one at Carlisle, making 105 attending school in all. The young people of school age number 129; but a portion of these are engaged in farm work. Mr. and Mrs. Holmes have charge of the Ponca school as principal and matron respectively; the assistant teacher is Miss Ellis. The duty of administering this school is faithfully performed; the sanitary condition of the inmates being well looked after, and their studies diligently prosecuted.

During the brief stay of the writer at the Agency, Chief Joseph came in from the Nez Perces camp with his wife. The once haughty chief maintains his intelligent look and robust proportions, but his adoption of white men's ways is evidently a humiliation, and he still holds to the aboriginal belief that he and his people have been deprived of their former homes by pale-faced usurpation.

When questioned as to the impending removal of himself and followers to the great Northwest, he merely remarked that it would have been more reasonable in Washington to have first consulted the Nez Perces in the selection of a future home.

Chief Joseph is a man of solid sense, but the rapid spread of the white race over the hereditary hunting grounds of the red man evidently confuses him, and he is unable to keep up with the march of events. The fate of poor Lo is a sad one, but like Napoleon at Marengo, when informed of the death of Disaix, we have not time to weep for him.

To one of our Pupils.

LAGUNA, N. M.

"Your father and mother and all your brothers and sisters hope you will study hard and learn English and the way to live like Americans. I will try to see that all the letters from children are read to their parents, and letters written for them to the children.

GEO. H. PRADT,
Governor of Laguna.

To his Friend.

"Last evening we had our monthly exhibition, and we had some very good speeches from some of the scholars; especially is it a wonder to hear from the Apaches. They have not been here very long, and are able to stand before others who have been longer, and are not so willing as they are. They learn fast, either at work or any place you put them. A year ago when I worked at the steam boilers I often had them detailed to me, and they did their work as I told them, but some of the other tribes did not do so well as they did."

OTTAWA PUPIL.

What Wretches We Are!

The Hon. Sam. Clark of the *Keokuk Gate City*, moralizes thus when on his way to Washington recently:

The trains whirl in and out of stations without much notice being taken of them. But well to the east side of Ohio there is a small desolate cluster of houses, and your eye catches the station name at the depot—Gnadenhutten. Two or three shivering idlers come out to see the train. There are a dozen small houses in all stages of village decay. The land falls gently away to the Muskingum. The snow lies upon the fields, and gaunt, white-limbed, charred trunked trees are here and there. Farm houses grim and cold in the snow, with smoke coming lazily from the chimneys. A line there a mile or so away that you know is the river. These bottom lands that you look out upon are those that the Moravian Delaware Indians were working in March 1782, when Col. David Williamson, of Pennsylvania, with his militiamen, came suddenly upon them. The peaceful Indians ran in a fright to this village, where we are—to the shelter of their chapel and their pastor, and whatsoever hope and comfort there was for them in their new faith in the brotherly love of Christians and the reign of the Prince of Peace. Should these inoffensive Indians be taken in safety to Pittsburg or be killed where they are? Williamson put it to a vote? Seventeen or eighteen men voted on the side of mercy: the balance of the ninety men voted to kill. The Indians were told that was their last night. They gathered in their little church, and here where we sit there could have been heard all that night long the simple prayers and fervent hymns of those Indian Christians. And in the morning as they sang and prayed, and offering no resistance, they were shot with guns and brained with hatchets and tomahawks. Forty men, twenty-two women and thirty-two children lay here dead in the full light of the March day, 103 years ago. And their white murderers set fire to the church and burned them. Yes, men and brethren, that's the sort of stock we came from. That's the sort of American people we are. And we build churches and steel railroads, and put on exclusive airs, and send missionaries to the heathen, and are a damned mean lot altogether, and we wonder the Almighty puts up with a world full of such creatures when he could easily do so much better. Toot, toot, clack, clack—we are away from Gnadenhutten, and glad to be.

Every child should be taught to pay all his debts, and to fulfill all his contracts, exactly in manner, completely in value, punctually at the time. Every thing he has borrowed he should be obliged to return uninjured at the time specified, and every thing belonging to others which he has lost he should be required to replace. — *Dwight*.

He Can't Chatter,

The following money difficulty between two of our boys, was referred to the person in charge of such matters in the following way:

"DEAR ——. I can't chatter very well, but I must say with this letter that he took my roller skates, and he said he going give me fifty cents, but he did not gave me yet, and it was good while, so this time I want you know, put on my bank book, because I waited for him long while."

WICHITA AGENCY, I. T.

"I am working for the school. I am washing this week, I think its better at the school than to be out camp. I been working for the school ever since I came from Carlisle."

RETURNED WICHITA GIRL.

CORRESPONDENCE BETWEEN INDIAN PARENTS OF THE VARIOUS TRIBES AND THEIR CHILDREN AT CARLISLE.

What the Parents say, written with the aid of Interpreters.

By permission we have made a few brief extracts from letters recently received by our pupils from their homes, that the reader of the STAR may see the true spirit now prevalent among those Indians who have children at Carlisle:

ROSEBUD, D. T.

"MY DEAR SON; Your sister and brother and cousin and father and mother and aunts and grandmother and grandfather all saw your letter and we were glad. You wrote to us with your own hand. I write to you by Mr. Cleveland's hand. He writes for me. He is my friend because you have gone to school.

My corn grows very well where I planted. I raised many potatoes and many pumpkins and large good turnips and also large fine beets and a great many beans and many melons. I sold melons and got money for them. I made a good fence around the field and we all have plenty to eat this winter and that makes me glad because we are rich.

We eat plenty every morning. I think I am a man on that account. I tell you this because you are at school and I am proud of it. I am glad to tell you this. That is all.

LITTLE EAGLE, Sioux.

DARLINGTON, INDIAN TERRITORY,

MY DEAR SON: Your letters (2) were gladly received, and I am very much pleased with them. I am also glad you are improving in your English and in writing. The weather here has been very cold this winter, and I have been busy cutting and hauling wood to the Agency. It has been so cold that it takes a great deal of wood to keep your mother and sister warm. In the spring I intend to plant a crop and farm on Salt Creek. Wolf Face will farm with me. A number of Cheyennes are going to farm in the spring. I think it is good for us Indians to learn to do this work, while the government furnishes white men to teach us to farm. In after years the government will give us nothing; so if we learn now to be farmers, we can then make our own living. You will be sorry when I have told you that two of your ponies are gone. I think some one stole them while I was at Arkansas City after flour. You now have only 3 ponies. Your mother and little sister are in good health and they send their love to you. I want you to be a good boy. Accept my love and please write soon.

From your father,

SPOTTED HAWK, Cheyenne.

Interpreted by M.

ROSEBUD AGENCY, D. T.

"We are all glad to hear that you are getting along so well. This has been a very hard winter here. When you get back we will try and give you a good home."

Sioux.

OMAHA AGENCY, NEB.

"I do not know any thing, but I want you to know. I do not want you to use tobacco or whiskey. If you see them do not touch it, or play cards. It is all bad and will do you harm, and you will make your mother's heart glad if you never touch them.

Your mother,

S. T.

CHEYENNE AGENCY, I. T.

"I have concluded to go out to my farm and will start ploughing in the morning. You will probably be surprised to hear that. We were very glad to receive an image of you in form of a picture."

CHEYENNE CHIEF, Arapahoe.

CHEYENNE AGENCY, IND. TER.

"MY DEAR NIECE:—I was pleased to hear from you, and to see for myself what you had written, and what advice you wrote about white's road being best than the Indians. You know I cannot write when I want to, because I do not know how, or, I should have answered your letter sooner, but keep thinking that way all the time. You belong to that party that will live on the white's road. You learn all you can while you have a chance. Try to forget what we learn you about Indian

ways. Learn to be saving and be greedy like the white man. Tell Cheyenne boys and girls to learn all they can, not to think about coming home, until they learn all about white's way, as you say it is the way for us to live.

I try hard to work like white man, but I can not get along very well, as I have never been taught how to manage work. Sometimes my work do me no good, because I do not know how to do it right way. I see your record for last month has been good. I hope you will continue to be good all the time.

RED EYE, Cheyenne.

CHEYENNE AGENCY I. T.

"I am expecting to start a farm about this Agency, where it is good watered and good grazing for the stocks, and then I will improve it for you so that you can raise corn crop when you come back."

BIG NOSE, Arapahoe.

PINE RIDGE AGENCY, D. T.

"You wish me to send one of my boys to the school here, so I shall, just as soon as they can take him in."

LONG WOLF, Sioux.

WHITE EARTH AGENCY, MINN.

"Fred would like to go to school. I will send him there (Carlisle) in the spring if there is a chance for him."

A. T. N.

CHEYENNE AGENCY, I. T.

"The agent lay out farm for me this spring and I am going to try to improving it so that you can have it when you come back from Carlisle."

Your father,

BLACK WOMAN, Arapahoe.

OSAGE AGENCY, I. T.

"Julia Prior, (returned pupil) is well and doing well. Also she has got on her (civilized) clothes yet. She has a great deal of work to do every day in the week."

CHEYENNE AGENCY, I. T.,

"I am glad to hear that you like where you are as well as you do, and I am also glad to hear that you want to learn and be a good boy. I work hard every day, make money get things to eat and wear."

RETURNED PUPIL TO HIS BROTHER.

OSAGE AGENCY, I. T.,

"I am so please to hear that you children are going to take that pleasure trip. I wish that I was a school boy myself. My little man do try to stay as long as you can; just make up your mind and be contented"

M. D.

CHEYENNE AGENCY, I. T.

"You can come after your sister, if you can. She thinks a great deal of you and she wants to go to school with you to Carlisle. It makes me happy to write to you to think I have a boy away off to school. I just beginning to see the light of good chance you are having to learn the English education. I want you to stay with my friend as long as you can, and push ahead my boy."

HAWK, Cheyenne.

PINE RIDGE AGENCY, D. T.

"MY DEAR GRANDSON:—My boys who are policemen are white men now. Their hair has been cut. I am going to try to make a big field and grow lots of corn and vegetables. Four of your younger brothers are in school. I hope to hear that you are studying hard and that I shall see you looking like white men when you come home."

SLOW BULL, Sioux.

FT. DEFIANCE, ARIZ.

"Your Uncle wants to know where you want to live when you come back. He wants to build a house for you. He wants you to learn English"

CHEYENNE AGENCY, I. T.

"I am so anxious to have my farm plowed, but you know that I don't know how."

MEDICINE WATER, Cheyenne.

PINE RIDGE AGENCY D. T.

"All the policemen have hair cut lately and my hair cut too."

LONG BEAR, Sioux.

PAWNEE AGENCY, I. T.

"MY DEAR SON:—I was glad to hear that you was anxious about our children going to

school. I have been doing all I can to get them to attend. Your brother, Long Hair, has gone to Lawrence school. I have found out that education is a good thing, and I am glad to know that you are doing well.

AH-HAH-RUUH-SAH-RUUH,
Policeman.

ROSEBUD AGENCY, D. T.

"We talk well to the whites and hear what they say; and I write this letter to you and Captain Pratt. I hear what you say and I want you to listen what I say. Tell him I want you to come home, I want you to help me raise corn."

LITTLE BULL, Sioux.

What our Pupils say.

"MEDICINE WATER: I am glad to hear you are trying to farm this time. Hope that the dog soldiers will not make you go to the medicine dance this time. Once to work, at it.

I was reading about Agent's report about the Cheyennes and Arapahoes. He say the Indians call a farm one or two acres in size; and he says too, three women do all the work, and the men lay around the tepees. I think that is a very bad way to treat the women, so I don't think you do that, do you?

You must not make the women work. You must do all the outside and let the women do the inside.

You must hunt a good place where you can stay, not where you can move from place to place; but where you can raise some vegetables and grain. I know farming is the best thing for Indians. The farming is not hard to learn. But the trouble is we cannot start at once, after you start farming, if your crops do not grow up good you must not get discouraged and leave it because it is not good, but work away at it.

CHEYENNE PUPIL.

"ARAPAHOE CHIEF: DEAR FATHER:—I am not so anxious to come home. If I should go home this summer as you wanted me to do, I feel very much afraid that I do not know much. What are you going to do with me when I go home? Are you going to let me put on the old Indian clothes again? and not go to school any more, like you did to me when I was with you?"

CHEYENNE PUPIL.

"DEAR FATHER:—I have been wondering whether you have begun to plow your farm yet or not. Here the ground is covered with snow.

There is a difference between the weather here than in the Indian Territory. * * *

There have been no Indian words spoken among the girls for three weeks. The small boys have had a clean report for several weeks. The large boys are near the mark but they have not hit it yet, but we hope they will soon be up with us and help to pull forward.

CREEK PUPIL.

"ROAMING BEAR; DEAR UNCLE:—Now the Democrats have a president and they have the control of this great republic once more. It will not bring on war. Mr. Cleveland, in his speech, assured the people that the country shall have peace. He urges that the Indians be educated, and that the rights of citizenship be given to them. It is a great thing for our people that the President with so many things to think about should have thought of us.

PAWNEE PUPIL.

HAWK: MY DEAR FATHER; I was very glad to hear that my sister is willing to learn the English language. I know she had a very good character when I was with her and I hope she will always try to maintain one.

Dear father, I wish you would try to get as many acres of land as you can. Sometimes I feel discouraged when I hear that my tribe is way behind in civilization. I would like to have my brother, and sister sent to school, and let them learn the English language, from your son.

CHEYENNE PUPIL.

BULL BEAR: DEAR FATHER;—In regard to your late letter, it is hard to say no to you. It would be very well for your good if I should come, but for my good I rather stay and go out on the farm where I can learn and get something to carry me high above the lazy ones, if I should return after that.

I tell you this, that some day the Cheyennes will have to work for their living. From your son.

CHEYENNE PUPIL.