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GI 60

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V.

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

NO. 11.

A DREAM.

BY SALLIE V. DUBOIS.

"Whatsoever a man soweth
That shall he also reap;"
Read I o'er and o'er and pondered,
And while pondering fell asleep.

Then a vision came most wondrous;
I had traversed all the road,
And with wayfaring brothers,
Stood about the throne of God.

Many hastened to the Master
With the sheaves that they had won,
Laying at His feet the harvest
Of the work that they had done.

Some there were with sheaves so heavy
With the golden grain they bore,
"Well done good and faithful servant,"
Said the master o'er and o'er.

Others trembled by the wayside,
For so scanty was their store,
That they feared to face His presence,
Knowing harvest time was o'er.

Came I at the Master's bidding,
And was latest at the gate;
Slowly, sadly, did I follow,
Knowing He must seal my fate.

Then I knelt before His presence,
Weeping at the mercy seat,
Showing as my scanty harvest
But a blighted head of wheat.

I had lingered by the wayside,
I had watched my neighbor's field,
I had spent my time in wondering
What would be his final yield.

So the day had passed unnoticed,
And when all were summoned home,
I with hitter tears and weeping,
With a blighted wheat head came.

Then I woke, but still the vision
Dwelt within my heart all night;
And at length this lesson slowly
Came clear with the dawn of light:

Never mind the fields of others,
Watch thine own allotted task,
From thy fields must come thy harvest,
Others' sheaves He will not ask.

If some faint and falter near thee,
And let weeds o'er grow with might,
Watch lest tares should mar thy harvest,
Keep it comely in His sight.

Work away with zeal and prudence
Lest when thou art called to meet
Him, thou shalt falter in His presence,
With a blighted head of wheat.

SHOULD THE INDIANS BE FARMERS OR STOCK-RAISERS?

The discussion of the above question was entered into with spirit by a class of eight Indian boys, before a large audience assembled to witness our recent Annual Examination exercises. The speeches are purely original, and we give them in full;

THOMAS WISTAR, (Ottawa): "Well, boys, I expect to go home this summer, and have been thinking what is best for me to do, also what would be best for all Indians. Stock-raising and farming would be best suited to them. Now, which of these shall it be? Give me your opinions."

HENRY KENDALL, (Pueblo): "For my part I would be a stock-raiser rather than a farmer, because from it I would get more of what every man is after—money. Suppose we were to enter the business with five thousand dollars, now the cost of a farm would be a great deal. The seed, the farm implements, the horses or oxen, the building of the house and barn, at

the same time the cost for the work by others. You know the first year you cannot get much from the farm, because every thing is new, and you have to soften the hard, grassy crust of the earth before you can do anything with it. Well, by this time you would not have much left on your bank-book. But in stock-raising with the said amount you could get the pastureland very cheap.

Suppose we were to buy \$1,000 worth of pasture land at one dollar an acre, that would give pasture enough for all the cattle we can buy with the \$4,000, but we will just buy \$3,000. Three year old heifers we would buy at \$6 each. That would give us 500 of them. Four horses would be enough for the cow-boy. You could build a little house for three or four men, and yet you would have money left on your bank-book. At the end of five years there would be perhaps three times as many cattle, and the five hundred we started with would be old enough for sale; just think at \$40 a head that would bring \$20,000 and perhaps 1,000 head left, while from the farm you would only get enough for yourself and a few bushels of grain left for sale, and perhaps just at one dollar, or ninety or eighty cents a bushel. At the end of ten years the 1,000 head would be ready for sale, and more young ones and might be at a high price. That would bring money enough to buy three or four farms and to hire farmers for each. With half the money you get from the cattle you can buy all the farmer can sell."

JOSEPH WISECOBY, (Menomonee): "There are farmers everywhere but how about stock-raisers in Wisconsin where I came from? It gets very cold out there and the stock would all die because we could not find shelter enough for such a large number of which you speak."

HENRY KENDALL: "Dakota is as far north as Wisconsin. Look, now, at the man who started the Steelton steel-works, his money did not come by being a Dakota farmer, but by being a Dakota stock-raiser."

RICHARD DAVIS, (Cheyenne): "The stock-raising that is now going on largely on the reservations did not save the wild Indians from starving during this past winter. Think of them at present. Many of them are stock-raisers. But why do they get the rations from the government of the United States? Why is it the civilized tribes don't have any? Because they went to work for their living on the farm and did not starve. A stock-raiser is not the only one who raises many animals, but the farmer comes above him. He is a raiser of the stock as well as many other things that he has to do for himself and others. When the Indian shall receive land in severalty, 160 to 200 acres of land will not be the place for 200 or 500 stock, not even 100. If a man goes out to be a stock-raiser and gets his wealth and leaves it, this shows that their business is one they do not care to follow always. The Indian cannot live without rations now for the game he used to have is scarce. Farming will keep the rations off and will help the Indian to become a citizen of the United States. It may take many months of hard labor, but an industrious Indian will not be discouraged and leave, but become as one of the honest agriculturists."

HARVEY WHITESHIELD, (Cheyenne): "I think the Indians ought to be stock-raisers, because they know how to take care of live-stock better than to take care of a farm unfamiliar to their savage lives. Suppose we should take two Indian men, start one in stock-raising the other in farming. The stock-raiser will go to the very best pasture he could find and there raise his cattle and valuable horses and mules which will soon bring thousands of dollars within three or four years time.

The other goes to till the soil. He does not know how to grow and cultivate his vegetables, he becomes discouraged and thinks he ought also to become a stock-raiser. This is so according to those wild Indians out on the plains of Indian Territory. I know it is impossible for the murderous savage Indians to be success-

ful farmers just now, but it is not impossible for them to become stock-raisers. A stock-raiser where I came from is more prosperous than a farmer who has no hope for good crops because of hot and dry weather.

I once heard of a boy away out in Texas starting in this occupation. He asked a man to loan him a hundred dollars for a certain number of years. He bought sheep, raised and sold them for money. That young man to-day is worth \$270,000. If he has money he has everything he needs, such as clothing, food and a comfortable home."

LUKE PHILLIPS, (Nez Perce): "That poor farmer who was discouraged would always have enough, if he would only make the proper effort in that direction, and not get tired. Farming is not the business where you can get a great plenty of silver dollars, but it is happy, healthy, and profitable. It is here the nature of things can be seen, as in the spring, when everything begins to open.

The Indians will not advance, until some important change takes place, such as breaking up the present reservation system, and allowing the Indians to take their lands in severalty."

EDGAR MCKASSEY, (Kaw): "Bringing into consideration what we might call blanketed Indians, my opinion is that stock raising is of more importance to them than farming is, at the present time and in their present condition. I have seen their farms; many of them are not much more ground than this house is built on, and we have representatives here whose people will sell their land for from fifty cents to one dollar an acre, whilst they could get from fifty dollars to one hundred an acre if they were only not so ignorant.

They do not know enough of the English language to become successful farmers. Suppose an Indian fresh from camp life be put on a farm with all its equipments, what would be the result? I say a pure failure, and shame on the man who undertakes to bring about such rash changes of life.

Many of the tribes of Indian Territory are stock-raisers to-day civilized and uncivilized. It is probably the only thing which an Indian can do with but little aid. White men are to-day trying to get into their lands knowing that it pays better. There are men, great men in the East who were poor boys working on farms, pulling weeds and doing low jobs of the kind who went west, and some by the same reason of this very employment came back with sums of money which enabled them to be men among men.

CLEAVER WARDEN, (Arapahoe): "For my part no matter how hard and vile the work may be on the farm I will take it for the occupation of the Indians because there is nothing else in the world that will keep them from starvation. Just think of the millions of dollars that has been expended by the government in caring for the Indians simply because they do not care to work for themselves. I know they can work if they want to, but it is because of laziness why they are so ignorant and in unhealthy conditions; so it is better for them to be farmers in order to be self-supporting and from that occupation they can educate their hands to labor skillfully and their eyes to observe the beauty and uses of this wide world. Where do the people in these great cities get their food they eat every day? Well, some of them have little gardens of their own and on those patches they can raise only a few vegetables for themselves, but I say, they obtain it mostly from the farmers. We find if we should travel all through the states of our Union that a greater portion of the inhabitants are now engaging in farming.

What is there without which we should very soon die? You know it, just as well if I would not tell you, it is food. No body can live without having something to nourish his body. We need some food to keep us alive, hence it is said to be one of the utmost necessities of mankind in the world. Any person who is en-

gaged in farming business and gets enough money just so to satisfy himself and his family is a great deal happier than a stock-raiser who has over thousands of dollars to worry about after he is in bed, while a farmer is taking a good nap."

HENRY KENDALL: "Well who wants you around with your tobacco? Every good person is disgusted with a man who uses tobacco, especially ladies to whom every man likes to talk. You talk about cow boys using tobacco. If the farmer did not raise it the cow boy would be free of it. You know many good men have been ruined, just by using tobacco; and that led them to use intoxicating drinks. Must the Indians become tobacco raisers and helpers to destroy their nation?"

THOMAS WISTAR: "Well, Townsend, are you a stock-raiser?"

SAMUEL TOWNSEND, (Pawnee): "No, sir! I am a farmer. In all the civilized nations of the world there is no other occupation more carried on than the farming.

It teaches a man to be industrious, and it gives a permanent home, while on the contrary, cattle business is a wild life, and never civilizes a man in the proper way. Unless a man is already civilized and is not afraid of turning into a savage condition, he can be a stock-raiser, but it is not best for the Indians.

Do two pistols at your sides make you civilized? No sir. It rather makes a good man bad. It sometimes leads man to commit murder or to rob. Cattle life does not teach anybody to work. Look at the cow boy; he does not know as much about work as the farmer boy does. If the Indians are ignorant so much the better for them to be farmers and learn something.

We have heard of no stock-raiser, as becoming President, but we have heard and have read in books, that the very best Presidents the United States ever had were the farmers. George Washington was a farmer. Abraham Lincoln was a farmer and so was James A. Garfield.

Grazing has a profit in it so has a farm. It is only because of indolence that some people do not like farming. The Indians had better be farmers and learn to earn an honest living. Let the Indians be farmers and live."

HARVEY WHITESHIELD: "I don't believe James A. Garfield became President of the United States by being a farmer. It was because he was a faithful and honest General in the army. People thought a faithful and honest General will make a faithful and honest President. [Applause.] If he had been a farmer, he would have remained so to this day."

SAMUEL TOWNSEND: "My friend, James A. Garfield was trained on a farm by his mother to be faithful and honest, and if he had been a cow-boy he never would have become President of the United States." [Applause.]

THOMAS WISTAR: "Well, to look over the matter carefully, I'll take farming for my occupation, and these are my reasons why the Indians should become farmers instead of stock-raisers.

First, as has already been said by Mr. Davis, that if the Indians should follow stock-raising, there would not be enough room for all of them to raise stock. My second reason is, that we have seen too much of cow-boys in the different Territories to want to be like them.

They are the worst set of men around, and likely will shoot at a person any moment for no cause whatever. We do not like to think of the Indians becoming a rough set going around buying cattle with two pistols hanging on each side. The great trouble with the Indians is, they do not as a rule take kindly to hard work, and a failure of expected results often discourages them too early. People are looking forward to the time when they shall be honest, industrious and educated, so that they can have equal rights in citizenship just as other people of this country."

God takes men's hearty desires and will, instead of the deed, when they have not power to fulfil it; but He never took the bare deed instead of the will.

Two new school buildings, one erected by the Baptists the other by the Methodists at Muscogee, Indian Territory, are about completed, but will not be occupied before fall. Muscogee is proud of her schools and school buildings.

EXTRACT FROM THE ANNUAL REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

EDUCATION AND INDUSTRY.

The year 1884 has been for all the Indians a year of peace and quiet. No outbreaks have called for the intervention of military force; no disturbance has required the services of a "Peace Commission." But though the year has been marked by no special excitement, it has been one of steady progress in industry and education. More Indians are now engaged in cultivating the soil and in various mechanical pursuits than at any former period; and more Indian children are attending industrial boarding and day schools than ever before. The progress in a single year is not very great, but looking back over the whole period since the "peace policy" was inaugurated, we can see evidence of growth in intelligence, and of progress in the pursuits and habits of civilized life.

* * * * *

The policy of education and industrial training may now be regarded as adopted by Government, and indorsed by public opinion. A good beginning has been made. What is needed is continuance in well doing and rapid enlargement of means to secure greater and better results. In our treaties with the Sioux, Kiowas and Comanches, Cheyennes, Arapahoes, and others of the wilder tribes, provision is made for the education of all children between the ages of six and sixteen years. In the sixteen years of the existence of these treaties we have failed to furnish the necessary means to carry them out, and no earnest effort has been made to secure the compliance of the Indians with their part of the agreement. If the Government had provided school facilities and then insisted upon a strict observance of the treaty stipulations, the young men and women of these wild tribes would now have the benefits of a common school education, and be fitted for civilized life without further Government aid. All these years the treaty debt has been accumulating till it now amounts to more than \$4,000,000. The exact sum as given by the Secretary of the Interior is \$4,033,700. No good reason can be given for delaying the payment of this debt. We have urged it again and again. The Secretary of the Interior and the Commissioner of Indian affairs have urged it more than once. It is of sufficient importance to be repeated, and kept before the public until the people shall instruct their representatives not only to redeem the national honor in this matter, but to do more, to devise and establish a comprehensive system of education for all Indians.

The time has come for a forward movement along the whole line. We have experimented enough to satisfy everybody that Indian children can learn as well as others. We have money enough and have well trained teachers enough. All we want is courage to do what is obviously the right and the wise thing to do.

HOMES AND LAW.

We have continued our efforts to secure wise legislation to give to Indians the same rights that all other races enjoy in our country. And we begin to see more advance in that direction.

The tradition that Indians must be kept apart, shut up on reservations, and treated as distinct nationalities, is beginning to yield, and public sentiment in favor of treating them as men, with the same rights and duties as other men, is rapidly growing.

The measures of legislation in which we have taken greatest interest are the "Act for the allotment of lands in severalty to Indians on the various reservations and to extend the protection of the laws of the States and Territories over the Indians," introduced by Senator Coke, and

the "Act to divide a portion of the reservation of the Sioux nation of Indians, in Dakota, into separate reservations, and to secure the relinquishment of the Indian title to the remainder," introduced by Senator Dawes. Abstracts of these acts will be found in the appendix to this report. Both bills were passed in the Senate last winter, and have been favorably reported by the Indian Committee of the House. If not crowded out by the pressure of other bills, we are confident that they will be passed by the present Congress. We do not expect an immediate and general change of the condition of the Indians as the result of these measures. Many are not yet ready, and will not be ready for some years, to avail themselves of the advantages offered. But some tribes, several in Oregon and Washington, in Dakota, Minnesota, and Wisconsin, and the smaller tribes in the Indian Territory, are waiting and have for years been asking for patents to their homesteads. The example of the Omahas, who through the noble and untiring efforts of Miss A. C. Fletcher, have received allotments in severalty and patents under the act of Congress approved August 7, 1882, is instructive and encouraging. The agent for these Indians, Maj. George W. Wilkinson reports in regard to the matter as follows:

The principal event of importance of the past year has been the completion of the work of allotting to the Indians their lands in severalty, in accordance with the act of Congress approved August 7, 1882; 75,931 acres were allotted in 954 separate allotments to 1,194 persons. This number includes the wives, they receiving their lands with their respective husbands. About 55,450 acres remain to be patented to the tribe according to the act for the benefit of the children born during the period of the trust patents.

In the four townships nearest the railroad 326 allotments were taken, showing the practical appreciation by the people of a new market for their produce. In township 24, range 7 east of the sixth principal meridian, 105 allotments were made. The portion of this township lying west of the railroad and unallotted to Indians was opened last April to white settlement, and was immediately occupied. The unallotted portion of this township east of the railroad will next year be in the market, and the Indians located there will be surrounded by white neighbors, and thus be brought in close contact with civilized people. All the land lying near the white settlements which skirt the southern portion of the reservation is allotted; and the Indians, particularly those who are inclined to be progressive, are seeking rather than avoiding associations with the white people. This is a good indication. Progress cannot be made in isolation.

The increasing crops of the Omahas to be marketed make them an important factor in the prosperity of the growing villages in their vicinity, and the tradesmen in the villages encourage their efforts. The people seem more and more in earnest to advance their farmer's mode of life. The security of their tenure of their land has had an excellent influence.

The very thorough manner in which the work of allotting these lands was done, and the practical instructions given them at the same time, have given those people an impetus which will never be lost. The thanks of every one of these people, and mine with them, are heartily given to Miss A. C. Fletcher for her noble work. Henceforth the land follows descent according to the laws of the State, and the registry kept by Miss Fletcher will facilitate in securing the proper inheritance. This registry, giving as it does the exact status of the families as they will be recognized by the Government in the patents, will also render valuable assistance in maintaining the integrity of the family, a most important matter in the welfare of this people.

We look for good results from this work completed. Our only fear is that funds accruing from the sale of unallotted lands may be made a permanent annuity fund, and be a temptation to idleness, as annuities have been in so many cases. If this money can be soon expended for the support of schools and other good improvements, and the Omahas made depend-

ent upon their own industry, they will soon be like their white neighbors, good citizens of the State of Nebraska.

The influence of this allotment of the Omaha lands has already been felt far beyond that reservation. Messages and delegations from tribes in Dakota and the Indian Territory have been sent to Miss Fletcher, asking her to come and give them "papers" so that they may know what lands they own.

The need of law both to protect Indians from depredations and to punish criminals among themselves has long been felt. It has been proposed to enact a separate code of law for Indians, with all the machinery of courts and judges and juries, upon the several reservations. But, aside from the great expense of such a system, it is open to the objection that it would perpetuate the evil that has grown out of our treaty and reservation policy of keeping the Indians apart from all others, and of maintaining a hundred petty sovereignties within our borders. We believe that the laws which are good enough for all other kindreds and peoples and tribes and nations are good enough for Indians. And they are as capable of understanding the proceedings of justice as millions of others who are now subject to the laws of the land.

CITIZENSHIP.

The solution of the Indian problem is citizenship, and we believe that the time has come to declare by an act of Congress that every Indian born within the territorial limits of the United States is a citizen of the United States and subject to the jurisdiction thereof. Many Indians have already adopted the habits of civilized life, are self-supporting, and manage their business with success. A large number are tax-payers. Many are well educated, some are graduates of our northern colleges. Some are lawyers, doctors, and preachers; and yet, under our laws as interpreted by the courts, there is no way by which even these educated, self-supporting Indians can gain a title to the rights, privileges, and immunities of citizens. The recent decision of the Supreme Court of the United States in regard to the question of Indian citizenship is of great interest and importance. The decision was rendered November 3, 1884, in the case of *Elk v. Wilkins*. The plaintiff was an Indian who brought action in the circuit court of the United States for the district of Nebraska against the registrar of one of the wards of the city of Omaha for refusing to register him as a qualified voter therein. The full text of the decision is as follows:

An Indian, born a member of one of the Indian tribes within the United States which still exists and is recognized as a tribe by the Government of the United States, who has voluntarily separated himself from his tribe, and taken up his residence among the white citizens of the State, but who has not been naturalized or taxed or recognized as a citizen either by the United States or by the State, is not a citizen of the United States within the meaning of the first section of the fourteenth article of amendments of the Constitution.

A petition alleging that the plaintiff is an Indian, and was born within the United States, and has severed his tribal relation to the Indian tribes, and fully and completely surrendered himself to the jurisdiction of the United States, and still so continues subject to the jurisdiction of the United States, and is a *bona fide* resident of the State of Nebraska, and city of Omaha, does not show that he is a citizen of the United States under the fourteenth article of amendments of the Constitution.

This decision is sustained by the citation of numerous authorities to the intent and purport that, "Indians, though not, strictly speaking, foreign states, were alien nations, distinct political communities, with whom the United States might and did habitually deal as they thought fit, either through treaties by the President and Senate or through acts of Con-

gress;" that they "owed allegiance to their several tribes, and were not a part of the people of the United States." "They were never deemed citizens of the United States except upon explicit provision of treaty or statute to that effect." "An Indian cannot make himself a citizen of the United States without the consent or co-operation of the Government."

A dissenting opinion was rendered by Mr. Justice Harlan, with whom concurred Mr. Justice Wood, in which it is argued that the "avertment that the plaintiff is a citizen and *bona fide* resident of Nebraska implies in law that he is subject to taxation and is taxed in that State." In the civil rights act of April 9, 1866, it was provided that "all persons born in the United States and not subject to any foreign power, excluding Indians not taxed, are hereby declared to be citizens of the United States. This is the first general enactment making persons of the Indian race citizens of the United States. Exclusion of Indians not taxed evinced a purpose to include those subject to taxation in the State of their residence." The debate in Congress when this act was under consideration and the veto message of President Johnson are cited to sustain this view, making it "manifest that one purpose of the act of 1866 was to confer national citizenship upon a part of the Indian race in this country, such as resided in one of the States or Territories, and were subject to taxation and other public burdens." The language of Judge Cooley is also quoted, from his edition of Story's Constitution: "When, however, the tribal relations are dissolved, when the headship of the chief or the authority of the tribe is no longer recognized, and the individual Indian, turning his back upon his former mode of life, makes himself a member of the civilized community, the case is wholly altered. He then no longer acknowledges a divided allegiance; he joins himself to the body politic; he gives proof of his purpose to adopt the habits and customs of civilized life, and as his case is then within the terms of this amendment, it would seem that his right to protection in person, property, and privileges must be as complete as the allegiance to the government to which he must then be held; as complete, in short, as that of any other native-born inhabitant."

However cogent the dissenting opinion, the decision of the court must be accepted as settling the question of law; and it furnishes the strongest reason for new and explicit legislation on this subject.

On this point we quote from a recent letter of General George Crook, U. S. A., whose long experience among the Indians of the Southwest entitles his opinion to great weight:

"The proposition I make on behalf of the Indian is that he is at this moment capable, with very little instruction, of exercising every manly right; he doesn't need to have so much *guardianship* as many people would have us believe; what he does need is protection under the law; the privilege of suing in the courts, which privilege must be founded upon the franchise to be of the slightest value. If with the new prerogatives, individual Indians continue to use alcoholic stimulants, we must expect to see them rise or fall socially as do white men under similar circumstances. For my own part, I question very much whether we should not find the Indians who would then be drunkards, to be the very same ones who under present surroundings experience no difficulty whatever in gratifying this cursed appetite. The great majority of the Indians are wise enough to recognize the fact that liquor is the worst foe to their advancement. Complaints have frequently been made by them to me that well-known parties have maintained this illicit traffic with members of their tribe, but no check could be imposed, or punishment secured, for the very good reason that Indian testimony carries no weight whatever with a white jury. Now by arming the red man with the franchise we remove this impediment and provide a cure for the very evil which seems to excite so much apprehension; besides this, we would open a greater field of industrial development. The majority of the Indians whom I have met are perfectly willing to work for their white neighbors to whom they can make themselves serviceable in many offices, such as

teaming, herding, chopping wood, cutting hay, and harvesting; and for such labor there is at nearly all times a corresponding demand at reasonable wages. Unfortunately, there are many unscrupulous characters to be found near all reservations who don't hesitate, after employing Indians, to defraud them of the full amount agreed upon. Several such instances have been brought to my notice during the present year, but there was no help for the Indians who could not bring suit in the courts.

Every such swindle is a discouragement both to the Indian most directly concerned and to a large circle of interested friends, who naturally prefer the relations of idleness to work which brings no remuneration.

Our object should be to get as much voluntary labor from the Indian as possible. Every dollar honestly gained by hard work is so much subtracted from the hostile element and added to that which is laboring for peace and civilization.

In conclusion, I wish to say most emphatically that the American Indian is the intellectual peer of most, if not all, the various nationalities we have assimilated to our laws, customs, and language. He is fully able to protect himself if the ballot be given and the courts of law not closed against him."

If our aim be to remove the aborigine from a state of servile dependence, we cannot begin in a better or more practical way than by making him think well of himself, to force upon him the knowledge that he is a part and parcel of the nation, clothed with all its political privileges, entitled to share in all its benefits. Our present treatment degrades him in his own eyes, by making evident the difference between his own condition and that of those about him. To sum up, my panacea for the Indian trouble is to make the Indian self-supporting, a condition which can never, in my opinion, be attained so long as the privileges which have made labor honorable, respectable, and able to defend itself be withheld from him.

THE INDIAN TERRITORY.

We are glad that earnest attention is at last turned to the Indian Territory. Ten years ago we recommended that a government be established over the Territory, not inconsistent with existing treaties, the legislative body to be elected by the people; that United States courts with civil and criminal jurisdiction be organized within said Territory, as provided by the treaties of 1866; and that the people have a right to be represented in Congress by a delegate. And two years ago we called attention to the growing evil of leasing large tracts of grazing land, and to the danger that in a short time the whole Territory, except the small part actually occupied by Indians will be in the possession of great monopolies. We hope that the investigation now going on and the propositions now before Congress will lead to some good result. If negotiations are conducted in a fair and wise and kindly spirit, we believe that an agreement may be made for the organization of a government extending over the whole Territory in place of the several national councils now maintained, each too weak to enforce its laws, and having no common bond of union. This would lead ultimately to the admission of the Territory into the Union as a State. Its unoccupied lands would be sold to hardy, enterprising settlers, who would develop the resources of the country and give it prosperity. It is evident that something must be done, for the Indian Territory cannot always remain in seclusion. The annual trouble in Oklahoma has already grown to serious magnitude, and is attracting the attention of the whole country to the necessity of prompt and wise measures to settle the questions in dispute.

We recommend then—

1. The organization of a government in the Indian Territory.
2. The declaration by Congress that Indians are citizens of the United States.
3. The prompt passage of the general allotment bill and the Sioux reservation bill.
4. A large increase of the facilities for education—especially industrial education.

CLINTON B. FISK, *Chairman*.
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ALBERT K. SMILEY.
WILLIAM McMICHAEL.
JOHN K. BOIES.
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—OR—

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CARLISLE, PA., JUNE, 1885.

THE following Resolution offered by the Hon. William S. Morgan, was unanimously adopted by the State Legislature of Pennsylvania, on Monday, June 8th:

"The Legislature of Pennsylvania hereby expresses its approval of the present broad and humane efforts of the General Government to educate and elevate the Indian race, especially through the means which we have witnessed, of Industrial schools removed from Reservation influences, and the system of placing Indian youth in suitable industrious families, and into the public schools of the country, as by such means the young Indians are transferred from the pauper to the producing class, and in no other way can they become so speedily incorporated and intelligent and useful citizens.

We further declare our belief that these efforts, coupled with wise legislation granting equal rights of person and property, will prove effectual in raising the remnant of the race from their degraded condition, and, to some extent, relieve us as a nation, from the charge of injustice and cruelty."

THE historical connections between Carlisle school and Florida makes the following of peculiar interest: In 1638 the Apalache tribe attacked the Spaniards who were living in Florida. The Indians were defeated, and the prisoners were put to work upon the fort and public buildings which were in process of erection. The missionary priests thus gained access to the Indians and finally succeeded in reaching the tribes to which the captives belonged. The continued warfare of the next century between the Spanish and English for territory, involved the Indian and made progress in Christian ideas or civilization well nigh hopeless.

It is interesting to recall the fact that captivity once before served as the opportunity of Indian civilization, in Florida, and it is instructive to reflect on the condition which made failure 250 years ago a foregone conclusion, and on the changes which have rendered the present effort, started upon the same soil, hopeful of success. A. C. F.

THE Rev. John B. Pomejoy says: "The world moves. Fifty years ago Rev. Thomas T. Williamson began to work among the Dakota Indians. To-day we meet with representatives of eleven Indian churches and are able to talk with the pastors of these churches in our own tongue. The Presbytery of Dakota covers a wide territory, there are 30,000 Indians in the field. The work of the Presbyterian church began among this people in 1835. The field is open to-day for a great advance in every department of this work. Men and women are needed as never before."

OUR SIXTH ANNUAL EXAMINATION.

The exercises of our Sixth Annual Examination took place on May 6th in the new dining hall, and were attended by friends of the school from a distance besides a large local representation.

The morning hours were occupied in an inspection of the shops and schools, and at noon an opportunity given to witness dress parade. After this the general exercises were held in the new dining-hall.

Among the salient points of the program which brought out individual thought and opinion, were an original discussion by ten boys of the question, "Shall the Indians be farmers or stock-raisers?" and the speech of a young Pawnee on "The Future of the Indian." These will be found in full on the first and eighth pages of this issue.

Recitations, class work, music and free hand drawing also found place upon the program, at the conclusion of which, in response to a call, General Armstrong, of Hampton Normal Institute, Va., made the following remarks: "I can not express my satisfaction at the growing I see here, the go which characterized these exercises. I have before me what some would call the hopeful and hopeless races, but I recognize no such difference. Though you are the heirs of the ages these Indians will not fall one whit further behind their opportunities than you. Though down trodden, they have a great rallying power and should have the privilege you enjoy of electing their own future. They will measure up to their privileges as well as you do to yourself. If we but give the opportunities to them, there need be no fear of a renegade among them. Some have been overpowered by home associations, but none are active against reform. It is for you to create such a public sentiment that the gates of manhood and womanhood shall be swung open to them."

Mr. Albert K. Smiley, of Lake Mohonk, followed, saying:

"When I hear these young people sing 'America,' I am aroused and indignant at the thought that they are without citizenship or legal protection. We should institute a crusade that would not stop short of putting these people on their feet.

There is no better way of doing it than by multiplying Industrial schools. One hundred schools such as this would educate the children of the entire Indian race. I have seen the Carlisle school in its work-day as well as holiday dress and I feel that it and Hampton are great object lessons that are doing much to create a public sentiment in behalf of the Indian." Young-man-afraid-of-his-horses, a Sioux chief from Pine Ridge Agency, spoke freely through an interpreter, as also did Captain Sword of the Indian police.

An Indian Postmaster Resigns.

WASHINGTON, June 4.—H. C. Fisher, postmaster at Fishertown, Indian Territory, has resigned his office and asked to be relieved from duty at the end of the present quarter. Mr. Fisher explains that he tenders his resignation because "the Attorney General has decided that Indians are ineligible to the position of postmaster, and I happen to be one of those individuals that have the blood of the aborigines of America coursing through their veins." He concludes his letter as follows: "I am afraid that this decision will greatly injure the service in this country, since it is quite difficult to find any white person competent to perform the duties in a satisfactory manner.—[Phila. Press.

A FIRE broke out at the Indian Industrial school, on Friday night of last week, in the dry house at the brick yards. This building contained besides the implements and appliances used in making brick, a twine binder, a mower, cultivators, plow, and various other agricultural tools which were new last year all of which were entirely consumed. The origin of the fire is unknown. Loss about \$2,000. No insurance.—Genoa [Nebraska] Enterprise.

Inquiry.

Can the MORNING STAR tell us how many Indian Industrial Schools the Government has established, either wholly or in part, and when they were established? SUBSCRIBER.

Outside of schools under the immediate care of Indian Agents the Government has established as follows:

Carlisle, 1879; Forest Grove, Oregon, 1880; Albuquerque, New Mexico, 1881; Chilocco, Indian Territory, 1883; Genoa, Nebraska, 1884; Lawrence, Kansas, 1884.

In addition to the above, there are Indian students supported by the Government being educated at Hampton Normal Institute, Virginia; Lincoln Institution, Philadelphia; Whites Manual Labor School, Indiana; Whites Manual Labor School, Iowa; and Martinsburg, Pennsylvania, besides several hundred in Catholic institutions.

Total Indian school population of the United States, 40,000; Total number who can be accommodated in schools of all sorts, 12,178. These figures are exclusive of the five so-called civilized tribes.

From a critic who is ashamed to give his name.

PHILADELPHIA, PA.

"EDITOR MORNING STAR: Your caption, that 'God helps those who help themselves' is not true from a religious standpoint, since the wicked help themselves as much as the righteous, and God can't be said to help both in the same sense. The misquotation is from the Latin proverb and reads, 'The gods help those who help themselves.' Don't allow this error to bear your endorsement any longer."

An Encouraging Letter.

ENGLEWOOD, N. J.

MASTER W. B. (Printer boy.)

"MY DEAR FRIEND: Your Postal card and THE MORNING STAR came to hand this morning. I am pleased with your paper and specially so with its motto 'GOD HELPS THOSE WHO HELP THEMSELVES.' Enclosed find a dollar for two copies. One sentence in your postal fastens my attention, viz. 'That sometimes we feel almost discouraged.' No my boy don't be discouraged, but be faithful to duty, and patient for the reward; beware of idleness, and do not look for results too soon.

About forty years ago I came to America, then eighteen years of age, and I was here alone without money nor trade, nor able to speak a word of English, and had to do and say all by signs or through an interpreter, and had no instruction only that I received in the Sabbath School. Things appeared dark enough; but I had good health and sinews, full average of will force, and I went to work to learn a trade, and devoted my evenings to learn books.

When at work I was determined to do everything as well as I could, and on that account was often rewarded for my effort. Trade never ought to be a drudgery to any one.

If a boy will learn to love his trade, he soon will find that there is enough in it to draw out his best qualities, and to satisfy many of his longings. No, my boy, don't be discouraged. God helps those who help themselves. I did all in my power to please, and acted faithfully and honestly in all things, and the results have been very satisfactory. I would be more than glad to be able to call and see you all at Carlisle.

Very truly yours in sympathy,
NEW SUBSCRIBER.

Dan Tucker is probably the most remarkable of the Indians educated and returned to the Territory from Carlisle and thrown upon their own resources. Dan is an Arapahoe, he spending a term of years at Carlisle training school and while there learned blacksmithing. Until a few weeks since he was employed for three years in the agency shop, during which time he proved himself to be self-reliant and an industrious workman. To afford him a better showing Dan has been placed in charge of a shop at Cantonment to do work at that point, his salary being paid by the Agent and Mennonite mission. As a great many of the Indians live near there, it was necessary to establish a shop with a mechanic to do the repairing of their wagons, plows, etc. Dan has moved to that point with his family. He is well fitted for the responsibilities of his position and will undoubtedly do well.—Cheyenne Transporter.

SCHOOL ITEMS.

School closes the end of June.

Townsend and Davis, printer boys, were favored with a visit to Washington, recently.

Our farmer reports that the strawberry patch will yield a plentiful supply for the whole school—three to four bushels daily for a fortnight or more.

The plastering of the new dining room is finished, and carpenters and painters are now at work upon the interior.

We are getting a good supply of milk from our farm, but not nearly the quantity necessary to give each pupil a pint daily.

On the 3rd inst., our school was visited by a large delegation of Ministers constituting the Lutheran Synod, then in session at Harrisburg.

Preparations are making for a large number of our boys to leave at the close of school for a two months' camp in the mountains, ten miles distant.

Major Ridpath, of Quapaw Agency, I. T., accompanied by Mrs. Ridpath, arrived at the school on the 30th ult., bringing with them six boys and six girls from that Agency.

The work of painting the roofs of all the school buildings covered with tin, ten in number, has been commenced. They were painted five years ago, and are badly needing the new coat now being given by our painter apprentices.

The large cistern to supply our new laundry with rain water is nearly completed. It has been an object of great interest to our boys to watch the progress of the excavation in solid rock. They, too, have helped in the work of drilling and blasting.

A three days furlough, after the press of examination duties, enabled a number of the teachers to visit the Hampton school, which with its kindred work and interests proved a most instructive study. The lessons learned were such as to stimulate and strengthen, and the courtesies received will be pleasant memories. Beautiful for situation, complete in its appointments, fortunate in an earnest and efficient corps of workers, Hampton is doing a great work which but gains a fresh impetus from each year's increased success. A few more such schools and the education question will gain a momentum that will level the difficulties of race problems.

All the boys detailed for out-door work, not connected with the farm, have had much to do lately, improving the paths and drive-way, grading uneven portions of the school grounds, getting out rock, breaking stones, putting floors in cellars, repairing the old cisterns and laying new pipes leading to them, mowing the lawn, digging out exposed roots of trees, making flower-beds, white-washing fences, and doing many other things not worthy of mention. We look upon these different occupations as an important part of the school training. Although no actual trade is acquired the experience is valuable, and mental and physical powers are developed.

Our Annual Picnic.

On the morning of the 10th in response to the bugle call, our pupils, four hundred strong, might have been seen moving down in solid columns to take the special train in waiting for Pine Grove Park. The occasion was our picnic and to the Indian there is as much magic in the word *picnic* as there is to the average child in the "Presto change" of the magician. It means mountains, streams, freedom, and a good time in general, all of which were enjoyed to the fullest extent. The day was perfect, and without an accident or unpleasant thing occurring, the party returned in the evening tired but happy.

Visit of Miss Fletcher—Speech of Mr. LaFlesche.

Miss Alice C. Fletcher, of the Educational Bureau, Washington, D. C., and whose great work in securing lands in severalty for the Omahas has identified her with the cause of Indian elevation, recently paid us a visit, in company with Mr. Frank LaFlesche, an educated Omaha, who has been employed as clerk in the Indian office at Washington, for several years past. Both Miss Fletcher and Mr. LaFlesche made impressive addresses to our students. In the course of his remarks Mr. LaFlesche made use of the following illustration:

"When a man has worn a garment until it is full of holes, and is very much soiled, it is of no further use to him so he throws it away. My friends, the Indians are to the white people as a worn out garment. An Indian as an Indian is of no use to the white man, and he has thrown him away, but here Capt. Pratt has gathered you up, some of the best pieces, and wants to make of you useful men and women."

After commending our 400 pupils for their excellent report of having spoken only English during the week, he said:

"There are many different opinions about the Indians. Some white people think we should be taken care of. They make much ado about our wrongs, and say 'Poor Indians!' but when I hear such people talking I am suspicious. Another class of people says let the Indian take care of himself. Let him work and earn his own living. Capt. Pratt is one of this kind, and here he is giving you a chance to learn to do so.

I have travelled all over this country, over miles and miles of railroad. I have seen great bridges, and high and beautifully constructed buildings. Now, boys and girls, what do all these things represent? They are the results of labor. They represent the brain-work and hand-work of an industrious people.

The Indians never built any great bridges, nor railroads, nor have our people ever done anything to help build up this country, and I want to say here to-night that it is important for you to think of these things, and let it be a stimulus to urge you to work hard while you are in this school and show that we are not entirely worthless.

It is good to be able to read from books and get hold of the knowledge that is in them, but we must learn to work with our hands. Some of you think that two or three years of schooling such as you are receiving here, is enough to change you into useful people. I think that is a great mistake. If you could have twenty years' experience among good, industrious people it would be well. You can't learn much in three years. You might learn to read 'The dog runs,' (laughter) but what will that amount to? You need experience. The experience the Carlisle Indian boys and girls are receiving on farms in Pennsylvania will be valuable to them. It will make men and women of them. Each boy must make a man of himself. It will take time. A great bridge or building can not be built in a day. First it requires the work of the brain to plan the structure; this takes time. Then the material must be gathered together; this takes time, and it takes time to put the material the way it was planned by the brain in the first place.

When the men were building the Washington monument, which stands to-day higher than any structure of man in the world, they worked at it day after day, and at night the work did not stop. It took 30 years to build it. If you want any thing large you have to give time to it. If you want an education, you have to give time to it, and to make of yourself a good worker, a good citizen, a person that the world needs you will have to give time to it."

Do they Scare?

The oft-recurring inquiry, "Do the Indians ever scare?" finds its answer in the following circumstance:

A Sioux and Omaha were on a recent night on guard, when, while making the mid-night circuit of the grounds they came suddenly upon what they supposed to be a man lying close to the fence in the rear of the girls' quarters. Now this fact was not remarkable, for men had been found before and even under fences and had met with summary treatment, but this man was enveloped by a dim, mysterious light,

the glow of which struck terror to the hearts of the guard, and lent fleetness to their feet as they sought out the Disciplinarian to report the wonder.

Disciplinarian from an upper window: "What is the matter?"

Guard, in panic-stricken tones: "Ghost!"

Dis: "Ghost, where?"

Guard: "Under the fence."

Dis: "Take him up."

Guard, as one man: "Never!"

Though plied by ridicule and command the guard remained firmly rooted to the spot and only moved when they found themselves well to the leeward of the Disciplinarian who charged upon this "thing of evil" only to find it a *phosphorescent stump*. The Disciplinarian dropped the dark slide of his lantern that he might not see the dejection upon the faces of the guard, for who would not rather *meet* a ghost than be routed with such slaughter by a *stump*.

A New Industry.

Recently, as the matron of the little boys' quarters after the cares of the day, was about to adjust herself to the enjoyment of a calm evening, she heard an unusual commotion in a distant part of the quarters. With prompt vigilance she bore down upon the disturbers of the peace and surprised them in a small room with but one means of exit in which she herself stood.

Sweeping her gaze around she found a dozen youngsters in varying stages of intense delight which they punctuated with yelps and shrill screams of merriment.

"Yamie," said the matron severely to the ring-master who stood in the centre of the room holding a string, the end of which was lost to sight under a neighboring bed, "Yamie, give me that string." A silent transfer of string occurred, a violent jerk at the same by the matron, when out rushed three rats harnessed tandem.

In such a crisis a woman's "line of action" is well understood. Our matron established no new precedent, but mounted the nearest chair and begged the boys on any terms to retreat with booty. Entreaty failing, a forcible ejection took place, leaving her in possession of the field. Miss P. began to breathe easily, only too content to be a prisoner under the circumstances, but now her attention was attracted to the chimney hole overhead. There, slowly descending, one by one, were the rats, somewhat limp now, and protesting less vigorously against their treatment, but all there, while through the opening came smothered howls of delight. The matron in the full expectation of sympathy related the above facts to the Captain when he somewhat chilled and surprised her by saying, "Splendid industry! Push it, Miss P.—! Push it! I will give a reward of five cents for every rat-scalp presented at the office which shows up two ears."

Encouraging Words from Different Parts of the Country.

WASHINGTON D. C.

"I am much interested in your publication, and wish it every success."

PEEKSKILL, N. Y.

"It is a great pleasure to me to renew my subscription for your good, readable little paper."

OMAHA AGENCY, NEB.

"The STAR has many friends, who are glad to see it worthy of its name, and hope it will continue to enlighten those who know so little about the Indians, until the time comes that all will be *one* people."

GREENFIELD, MASS.

To J. B. W. (Printer boy.)

"I take great pleasure in reading the MORN-ING STAR. I enjoy it especially because it is a proof of what I have always believed, namely, that the American Indians are the descendants of an ancient and advanced Eastern civilization, and thus return readily and easily to the highest Christian civilization. Do all you can, my boy, to encourage your people to give up their tribal relations. Urge them to become American citizens, and to hold lands in severalty. Your people have the elements in them to become the best of Americans, and I hope to live to see you all voters. And when you vote, I hope you will all vote on the Democratic side, as that is my party. Enclosed find a postal note for 50 cents, the yearly subscription for your very excellent paper."

INDIAN EDUCATION AND CIVILIZATION AT THE NEW ORLEANS EXPOSITION.

Report of Alice C. Fletcher to the Honorable Commissioner of Indian Affairs.

WASHINGTON, MAY 6, 1885.

HON. J. D. C. ATKINS,

COMMISSIONER OF INDIAN AFFAIRS:

SIR:—I have the honor to report concerning the exhibit showing forth Indian civilization and education, which at the request of the Bureau of Indian Affairs was prepared by me and committed to my charge, at the World's Industrial and Cotton Centennial Exposition held at New Orleans, Louisiana.

Last October the Hon. Commissioner of Education, Gen. John Eaton, suggested to me that it would be well to have an exhibit, at the coming exposition, setting forth the progress and present status reached by the Indians, by showing their past life and their present condition, and requested me to draw up a plan to that effect, and present it to the Honorable Commissioner of Indian Affairs, Mr. Hiram Price. This I did within a few days. For the sake of clearness one tribe was to be used to exemplify the general feature of primitive Indian life and the present industrial progress. As the Omaha tribe had recently reached the stage of self-support upon their land in severalty, and as their history presented no scenes calculated to arouse unpleasant memories, they were chosen to serve as the exemplification. This tribe also possessed a native social organization which would be classed as intermediate, between the less strictly defined social lines of the nomadic tribes, and the more elaborate, social structure of the Pueblo Indians. Their story could be told briefly and with scientific accuracy, and it also contained elements calculated to awaken a popular interest in Indian advancement.

The original plan contemplated a model of the primitive Indian sod-dwelling, complete in its exterior and interior arrangements, also the tribal circle, with its sacred tents, all in miniature, the tent life to be shown in more detail by a small skin tent, furnished according to Indian custom and social usage. Omaha weapons and implements of stone, bone and wood, also ancient style of clothing, ornaments and articles of manufacture to portray former customs and industries. For a number of these articles I expected to be under the obligation of a loan from Prof. F. W. Putman, Curator of the Peabody Museum, of Cambridge, Massachusetts, under whose auspices my scientific work has been conducted, and where my ethnological collections have been placed. For the articles not furnished by the museum, I proposed to ask my Indian friends to make them for me. The present condition of the Indians was to be shown by a model of the modern Indian house and its appointments, photographs of the agency buildings, the Government and Missionary schools, with full exhibits of the school work, specimens of handicraft from the shops of Indian mechanics, together with maps, one of the reservation twenty-years ago, and one of the present time with the land surveyed and allotted in severalty. I also proposed to write a short sketch of the tribe for limited distribution. As a link between this exhibit and other tribes it was proposed to show as many photographs as possible of Government schools scattered over the various reservations in order to indicate the extent of Government work in this direction.

This plan met with the favor of the Honorable Commissioner of Indian Affairs, but owing to the absence from the city of the Honorable Benjamin Butterworth, Representative of the Interior Department for the Exposition, no decision at the moment was possible.

Meanwhile I left Washington for Hot Springs, Arkansas. While there I received a letter from the Department asking if the plan could be reduced and still cover the ground at a less expense and responsibility, as many of the articles proposed to be borrowed from the Peabody Museum were *sui generis* and could not be replaced if lost or injured. Accordingly a series of photographs, diagrams and maps which would convey an outline of the story was proposed.

Upon the adoption of this plan I arranged with Mr. Hamilton, a photographer, of Sioux City, Iowa, to visit the Omaha Reservation in Nebraska, and there take a series of views. For each view to be taken I sent minute directions to the photographer, covering every detail to be shown in the picture. I wrote to the Agent, Dr. G. W. Wilkinson, soliciting his co-operation, which he gave most generously. To many of my personal friends among the Indians I made direct appeal for their help, asking them

to dress in their old time costumes, and to be photographed in acts indicative of their past customs. I explained to the Indians the reason of my request and the use to be made of the pictures. They acceded to my request and rendered every assistance to the photographer.

A pencil sketch in my possession made by an Indian, from memory, of the village built by the Indians who were the first to break away from the tribal village and set up as farmers, I had copied in pen and ink, by the artist, Mr. Miller, of Washington, who also made a like sketch giving a bird's-eye view of the tribal circle. I prepared a tracing of a plan of the Reservation as it appeared in 1862, which was found in the Department, and this formed a striking contrast to the large map prepared by the Bureau of the Reservation as allotted in 1884. An historical sketch of the tribe was written and submitted, and approved by the Honorable Commissioner of Indian Affairs, and ordered to be printed and illustrated by twelve plates in photo-lithography taken from the photographs and charts of the exhibit.

The exhibit was finally arranged as follows:

No. 1. Photograph of ancient sod-dwelling. The chief in full dress approaching the lodge, followed by his wife, showing the manner in which man and wife walk together according to Indian custom.

No. 2. Photograph of sod-dwelling giving a view of the long projecting entrance. The chief lying down smoking, while his wife stands at the door talking with him.

No. 3. Photograph of sod-dwelling and of the rack on which the braided ears of corn are hung up to dry, preparatory to storage for winter use. Two women seated in the foreground, one braiding the corn husks so that the corn can be hung up, and the other pounding the corn in a large wooden mortar with a long wooden pestle.

No. 4. Photograph of poles fastened to a pony showing how tents and house-hold goods were transported when the tribe moved out on the hunt.

No. 5. Photograph showing the setting of the tent, stretching of the tent-cloth, women carrying wood and the hunter returning from the chase.

No. 6. Photograph of the tent when set up, the Indian man in full regalia and the wife seated at the tent door.

No. 7. Pen and ink drawing giving a bird's-eye view of the tribal circle, showing the division and location of the gentes, and the position of the sacred tents.

No. 8. Tracing of a plan of the Reservation as it appeared in 1862, with the legend showing the villages, individual and government breakings and the one military road through the country.

No. 9. Pen and ink drawing from the sketch made by an Indian of the village of the "make believe white men," as these progressive Indians were stigmatized by the rest of the tribe.

No. 10. Photograph showing the present mode of conveying corn by the wagon load to the grist-mill, marking a great change since the day of braiding the corn husks, and pounding the maize in the mortar.

No. 11. Photograph setting forth the story of one man's labor and accomplishment in ten years, showing his home, out buildings and part of his farm.

No. 12. Photograph of a group of Omaha Indians with the Agent and his assistants, as they appear to-day, one Indian in ancient costumes to mark the contrast with the past.

No. 13. Photograph of the Agent's house.

No. 14. Map showing the Reservation as now held in severalty.

No. 15. Photograph of the Mission building erected in 1858 by the Presbyterian Board of Foreign Missions.

No. 16. Photograph of Omaha girls at the Mission school, with the missionary corps.

No. 17. Photograph of the Government school with the scholars and the teachers.

No. 18. Photograph of an Indian carpenter at work in his own shop.

No. 19. Photograph of 31 Omaha boys and girls placed at Carlisle School, Pennsylvania, in 1882.

No. 20. Photograph; First of the two cottages built at Hampton Institute, Va., by two ladies interested in the experiment, suggested by my experience among the Omahas, for the combined home and school training of young married couples:

Second, One of the cottages with the mother seated at the window and her little child standing at the door:

Third, Interior of the cottage showing the table with lamp and books and the general as-

pect of neatness and refinement.

My Commission as Special Indian Agent for this exhibit was dated the 3rd of February and covered three months. I left Washington for New Orleans, February 23rd, and reported February 26th, at the Department of Education, Gallery of the Government Building, New Orleans, La., as it was at this place where the space was to be found for the installation of the exhibit.

On February 27, I gave a paper before the International Education Association, entitled, "An Historical sketch of Indian Civilization and Education."

Pending the arrival of my exhibit, I reported daily at the Exposition and devoted my time to explaining to visitors the exhibit of the Government Industrial Training School, at Carlisle, Pa., Capt. R. H. Pratt, Superintendent. Very many persons were taken through this exhibit, and the admirable work of the school elicited much praise and interest. On account of my familiarity with the school I was able to add items, regarding the management and methods pursued there, and to speak of its influence, not only upon the pupils, but upon the Indian tribes, and to tell of the struggle against odds encountered by the returned pupils, in their efforts to maintain the new standards among their people on the reservations, and also to recount something of the work done by Carlisle School in enlightening the white community upon the Indian problem.

During this period, through my social relations, particularly through the friendliness of Dr. and Mrs. T. G. Richardson, I was able to sow seeds of knowledge concerning Indian life which shortly bore fruit. The clergy of the city became interested, and meetings were appointed and their congregations urged from the pulpit to attend. Two such gatherings were held in the Sunday School rooms of St. Paul's Church, (Episcopal). Several of the clergy were present, as well as good audiences. I requested that questions be asked me that I might tell of that which those present most wished to hear about. The ancient tribal social organization was explained, and its bearing indicated upon the progress of the Indians in civilized habits, in industry, in education and in Christianity. Accounts were given of personal observation of missionary labor, of missionary schools receiving Government aid, and of Government schools, of Agency plans for the elevation of the Indian, and of the difficulties to be encountered in all such work. Descriptions of Carlisle school were given and photographs of the buildings and scholars shown and also views of the Indian Department at Hampton Institute, Va.

As an outcome of these meetings the ladies of the Episcopal Churches, under the sympathetic leadership of the Rev. Dr. Drysdale of Christ's Church, determined to enter upon active Indian work, and to that end they decided to build a cottage at Hampton Institute, Va., for the home and school training of a young couple, to pay two annual scholarships and at the end of three school years to loan the couple money to erect a cottage on their land on the reservation. More than half of the money needed to carry out this plan is already pledged.

Two similar meetings were held in the vestry of the First Presbyterian Church. Rev. Dr. Palmer and the ladies of the Presbyterian Churches are organizing into an Indian Educational Association for the purpose of a like helpful work.

On the arrival of the exhibit, every care was bestowed and assistance rendered by Mr. Lyndon A. Smith, Representative for the Bureau of Education. He had the pictures and charts tastefully arranged upon two screens and these soon became a point of interest. Frequently many persons would gather at a time and listen to the story, and ask various questions concerning the hopefulness of Indian civilization. A large number of the pamphlets—An Historical Sketch of the Omaha Tribe—were distributed, but only to those who expressed an interest in Indian advancement. Many more of the pamphlets have been taken by church and other societies, and others sent by mail to the various Indian Associations and individuals interested in Indian matters.

While the story of the Omaha tribe awakened interest because of its incidents and the completeness of the picture which made Indian life comprehensible, it would hardly have been sufficient to convince persons unfamiliar with Indian affairs, of the capacity of all Indians for civilization and education. This lack, however, was supplied by the admirable exhibit of the Carlisle Industrial School. The history of the Omahas prepared the way for a

better appreciation of the far reaching importance and value of the work of Capt. R. H. Pratt. As I conducted parties of visitors from the screens bearing the Omaha pictures through the Carlisle alcove containing the cases filled with the results of the training of the eye and hand, of the brain and heart, of Indian children drawn from forty different tribes, a conviction entered the minds of the observers that the Indians were not mere savages, but were possessed of no mean capacity for intelligent labor and civilized pursuits. The remark was frequently heard, "I never understood about the Indians before. I shall henceforth think differently of the Red-man."

A Committee of United States Commissioners had in charge the arrangements for "Noon Talks," to be given by experts at the "Headquarters" of the different States in the Government building. By invitation of this Committee, on April 11, I gave a "noon talk" in the south-east corner of the Gallery Government building, on the "Indian at Home in the Past and in the Present." A large audience was present, many persons coming up from the city on purpose to attend. The *Times-Democrat* of the next day devoted nearly two columns to a report of the talk. By a similar invitation I spoke at "Dakota Headquarters" April 15th, on "Indian Customs," and again by request from the Committee, at the same place, on April 24th, on the "Dark and Bright side of Indian Social and Religious Life." This last "talk" was an occasion of much interest, the audience would have doubled had the space permitted. At the close ex-Governor Hoyt, of Wyoming made a stirring speech, referring to his own wide experience among Indians, he added, that light had been thrown upon that experience by the exposition which had been given of Indian interior life and ideals, and he strongly commended these endeavors of what he was pleased to call "a mediatory work" between the two races.

The occasion of my departure from New Orleans, caused by the expiration of the time of my appointment, was attended by expressions of regret from many of the prominent citizens, among them, Major Burke, Director General of the Exposition, who expressed the wish that I might remain longer to put the public and the press more fully in possession of the facts of Indian life, not only in their scientific aspect, but also that I might have the opportunity to tell of the struggle now being made by the Indians themselves, as well as by the Government to enable civilization to take root among the aborigines of our country. I greatly regretted my inability to remain and also to accept the urgent invitations to present the claims of the Indians to education and civilization, which came to me from persons of position, political, as well as social, residing in Louisiana, Texas, Mississippi, Alabama, Tennessee and Kentucky, realizing as I do that the efforts of the Government and of the educators, in behalf of Indian advancement, depend for their success upon the sustaining power of an enlightened public opinion.

I enclose a copy of the pamphlet which formed a part of the exhibit, which was left at the Exposition in charge of the Representative of the Bureau of Education.

Respectfully,

ALICE C. FLETCHER.

HAMPTON INSTITUTE, VA.

The seventeenth annual report of Gen. S. C. Armstrong, principal of the Hampton Normal and Agricultural Institute, has been submitted to the trustees. It presents a very interesting summary of the condition of that institution, and particularly of its operations during the past year. After referring to some special matters, discussing the school finances and Race question, with regard to the Indians the report says:

"The earnestness of the present administration in doing justice to the red man gives reason for the hope that during the next four years rapid progress will be made in providing measures and means for his improvement, to which the Indian will, I believe, respond in a satisfactory way.

"There are to-day twenty tribes or parts of tribes ready to take up lands in severalty, waiting for necessary legislation, herded meanwhile on reservations, without hope. Probably not three thousand out of the eleven thousand seven hundred Indian youth now enrolled in boarding and day schools are getting a thorough

practical training; fifteen thousand would take it if they could; thirty thousand need it. Weak, half-equipped schools will never do the work. Payment of the treaty debt of over four millions of dollars, urged again and again, by the Interior Department, would, wisely used, without costing the country a dollar of its own, push forward the whole line of Indian life.

"The Indian question has become the Indian crisis. Game, the bases of life, has gone, replaced in part by the false and mischievous one of government rations. With scarcely diminished numbers this people has been pushed across the continent, brought at last to bay on lands which they cannot long hold in a tribal way—for the reservation must go—pressed on all sides by our strong, selfish civilization, they need a strong, wise care. Their salvation is in citizenship, in the right to vote, in land, law and education. The practical difficulty is not in the Indian; it is in Congress. The remedy is public sentiment.

"The best training we can give an Indian is three years at school, dividing the time equally between study and work; then from six to eighteen months at home, where he proves himself, he is apt to feel his imperfection and apply to return, which is allowed on condition that he shall fit himself specially for a teacher, farmer or mechanic. His education then covers practically six or seven years, and with fair conditions there is very little failure about it, bad as reservation life is.

"The test of the trained Indian is not his record at school, but at home, and that depends more on the kind of agent in charge than on surrounding barbaric conditions. An efficient Indian agent, such as Major Gasmann, at Crow Creek, or Major McLaughlin, at Standing Rock, Dakota, and others, has more or less trouble with returned school boys and girls, but by looking after them finds the results far from discouraging. There is little hope for Indian youth who go back to the care of weak agents, and weak agents will be the rule so long as they are so poorly paid.

Of the 145 Indians who have been returned to the reservations, 18 are at school again after finishing a three years' course; 25 have died and 12 are known to be not doing well. The record of two-thirds is fair or good; not one has become a renegade. "By providing last year 25 assistant farmers," says the report, "our government recognized the need and wisdom of helping the present generation of Indians with practical teaching for their daily life; ten times that number should be employed." The following is the record in detail of the 145 Indians returned to the reservations:

Boys.—Teaching in government schools, 7; assisting in government schools, 2; clerks at agency, 3; interpreters at agency, 2; working at trades at agency, 10; employes at agency, 9; attending school at agency, 6; working on their own or parents farms, 13; cutting cordwood, 2; boys at home behaving well, 14; unemployed or not doing well, 8; returned to Hampton for more education, 12. Girls.—Assisting in girls school, 3; attending girls school, 3; at home doing well, 13; married well, 3; unemployed or not doing well, 4; returned to Hampton for more education, 6; died since return, both sexes 20. Total, 145.

This does not include 32, poor and sickly material, who were at the school only a short time, some a year, some only through the summer; nor the 17 Cheyennes and Arapahoes who, in 1878, came under Capt Pratt's care from St. Augustine, Fla. most of whom have turned out well.

As to the practical results observed; at school, the report states that the Indian pupils get a fair English vocabulary in three years, but are slow to use it. "They quickly learn how to work, but not always to stick to it.

Physically, they are not, as a rule, strong; not that the race is dying out, but recent change in all the conditions of their life have weakened them. Getting their food by act of Congress rather than by the sweat of their brows does not promote robustness. The death rate here has been very serious this year among pupils from Lower Brule and Crow Creek Agencies; not unusual or serious among the rest."

The experiment of educating the families in household duties, etc., by the cottage plan has been attended with good results. "They learn in detail the lessons of actual life; mutual support on their return is assured and is the best guarantee of their future steadfastness. It is proposed to loan funds to some of these couples from the Omaha reservations who shall erect good houses and be paid as they can. This is the seed of civilization. It should be sown

broadcast and is worthy of attention from government."

"The mingling of the black and red races in the past seven years," says the report, "has worked well. With many different characteristics, a never subdued and reticent, and a race of ex-slaves, demonstrative and yielding, need the same lessons; of the dignity of labor because the one has never had it to do and the other did it under compulsion; of manual skill, because they must either work or starve; from books, because both need modicum of education to do their duty as citizens, and the most capable of either should be taught to become teachers and leaders of their people. Each race has learned much from and been helpful to the other. There is no friction and no nonsense about race superiority. This is a school for civilization rather than for any one class, illustrated by the fact that several youths of nationalities, especially Asiatics, who have drifted to this country, have applied for admission during the past year."

Indian Customs.

The ways and customs of the Indian are indeed very crude, and furnish an interesting study for the curious. While the Indians are conceded as being an indolent people, the same should not be applied to Indian women, for they are anything but that. By dropping in at a camp one invariably finds the female portion of the family engaged at some kind of work—preparing food, caring for the ponies, doing bead work making moccasins, dressing skins or work of this kind. To say that the men are indolent puts it very lightly, as all the work about a camp is performed by squaws.

The greater portion of a squaw's time is occupied in making moccasins, which are made of skin and beads, preparing the skin being the most difficult part of the task. The skin is put through a peculiar process—first the squaw soaks it in a strong solution over night. The next day she takes it out and hangs it over a large stick, one end of which is planted firmly on the ground, the other she leans hard against, and scrapes the skin from her, so as to let the hair fall away from her. The skin is moved along the stick and the scraping is kept up until all the hairs are removed. The skin is then stretched over a frame made of sticks. The squaw fastens the skin to the frame by making holes in it at intervals, puts strings through and thatches it to the frame. She then takes a sort of knife, similar to a chopping knife, and scrapes all the water she can from the skin. Then she takes it from the frame and takes the two corners diagonally opposite, fastens one lightly to a strong stake, and twists the other around a short stick, so as to get a firm hold, and then she twists the skin until it is all in a knot, and thus freed as much as possible from water. She then stretches it again in the frame, and rubs it dilligently with a rough stone. When this is done the skin is soft and velvet like and of a cream white color. If they wish it yellow, they smoke it. The smoking is accomplished by making a hole in the ground, putting in small bits of bark, but no blaze. The skin is folded together like a bag, and then two corners of one end of the bag are fastened to stakes, the other end hangs over the hole in such a manner as to admit the smoke. The lower end of the bag gets a darker tint than the upper, which is no disadvantage, as some articles are in better taste made of a particular portion of the skin. After seeing the Indian woman do this kind of tedious work, it cannot be said that she is lazy.—(*Cheyenne Transporter*.)

At a council held recently at the Great Nemaha Agency, Kansas, the Iowas, Sacs and Foxes determined to emigrate to the Indian Territory, and upon a reservation already occupied by a portion of the tribe, who have drifted there during the last twenty-five years. The headmen were so evenly divided in the contest as to whether they should move or not that Special Agent Robb was called upon to decide the question. At his suggestion a council of all the young men over twenty-one years of age was called and the matter settled by vote. Those in favor of removal were three in the majority, and preparations are now being made for the exodus.

THE FUTURE OF THE INDIANS.

The following original speech was delivered by Samuel Townsend, Pawnee pupil, at the close of the Carlisle school examination, held May 6th:

"Those who have had anything to do with the civilization of the Indians are frequently asked: 'What will be their future condition? Will they remain as Indians twenty years from now? Will they live on reservations as a separate people and be held as prisoners, or will they be enjoying the privileges, freedom and responsibilities of citizenship?'"

The best thing is to give us the rights of citizenship now. You say, perhaps, how can this be accomplished in our present condition, when we have no knowledge of the laws of the land? How do the Irish, Germans and others become citizens? We learn to walk by walking.

Break up the tribal relation; break up the reservation system; give us our lands in severalty; send our young children to school, and put the old ones to work; and within twenty years, there will be no more Indians, but men, free from bondage, free from ignorance and pauperism, and having the same rights of citizenship as the President of the United States.

The future requires that the Indians shall be something. The future says that we must come out of our degraded position and stand on the same ground with our white brethren. The future is our hope and if we could look ahead and see what is to become of us we would strive more to be something.

Separation is an obstacle to the Indians. We will not advance if set apart by ourselves, as we would in civilized communities. To every Indian boy I would say, "Get yourself a home and become apart of this great people." It has often been said to us that after acquiring sufficient knowledge, we should start from here and fight our way to New York City, Philadelphia, England, or even around the world and see and learn of places outside of reservations.

The Indians should always look ahead and never behind. There is nothing behind that we ought to feel proud of. The day when we can say that this man shall be my Congressman, or that man shall be my President, I hope is not far distant. It is not distant. It is within reach of every one who wants it.

Mixing the Indians with the whites would soon have the effect of changing our condition, entirely. Mix our people with the whites. We are not as oil and water. It can easily be done. The Government expects a result from us, but first let it educate us. Education is what we most need. The work will not be in vain and will not be regretted when accomplished.

We Indians, have brains the same as other people. Our future will be prosperous if the Government will carry out its promises, and its expectations will be fulfilled. President Cleveland understood this when he said, educate the Indians and give them the rights of citizenship.

Some men say that the Indians have long been under this Government, and yet show no sign of civilization. How is this? Because the Government has not kept its solemn promises to educate them. It has failed. It does not want to do it. It tries to forget, but there are friends of the Indians, who insist upon carrying out the promises.

There are others who say that it is a waste of money to the Government. Which is better, to give money to the soldiers to go and fight the Indians, or to give it to education that we may fight our way out of darkness? I would prefer the latter and so would every body, who is a friend of the Indians. The money the Government gives to the Indian education is not enough. We need more teachers and more school-houses.

Did not the Government send General Sherman and others out West to make a treaty with the Indians, promising a teacher and a school house for every thirty children? Did not the Government make a solemn promise? I think it did. Gen. Sherman knows it. He went to the Pawnees and made such a treaty with them. They have always kept their promise, have always been a peaceful tribe and have helped this Government in war, but it has not treated them justly. They have only one school-house for that whole tribe and there are many children running in ignorance when they should be in school. One school-house cannot educate the whole tribe. Give us more and let the Government fulfil its promises. But in spite of this they are ad-

vancing toward civilization and a result may be expected for them in the future.

I don't know how others may feel for their people, but I feel for the Pawnees. I look a head for them. I am away from them, but I speak for them. I am anxious that they should have equal rights with other people in this land.

Let the Government give us that which it promised. If it wants us to be citizens, let it do its part first."

A Returned Pupil Writes.

PINE RIDGE AGENCY, D. T.

DEAR SIR: Our school is getting along nicely. My uncle takes quite an interest in these Indians and is doing all he can for them. He translates their lessons for them, so that they know what they are reading about. He does not try to have them talk English all the time for they do not know enough of it yet. The boys have their hair long, he has coaxed a good many of the old Indians to cut their hair. They are coming pretty fast to get their hair cut. He does not allow the boys to come to school with their blankets on.

Rev. Mr. Robinson told me that he thought of making me a missionary, too. I should like that very much. We have planted our flower-seeds and have seen the wild geese flying north. This is a strange country to me and I am anxious to find out what kind of flowers grow. There are two kinds in bloom now, and I see some leaves in our yard that look like dandelions. We have some cactus in our yard, too, which they say has a pretty flower.

I received a letter from N—. She seems to be enjoying herself with her sister and cousins at the boarding school there. I don't ever hear from Sarah Crowell, or Jenny Waupoose Alice Neopet, Elizabeth, Emily Ross and Julia Pryor. I am feeling very much better. All my Carlisle dresses are too short for me. I did not go to the boarding school at this Agency. It was best for me to stay at home any-way this winter. I will close now, my uncle and aunt send their best regards to you.

From your school-girl.

The Brain Work of an Indian Girl.

The following report of one of our pupils, who is earning her own way on a Pennsylvania farm, speaks for itself:

I send the following report of the brain work of ——— for the past winter.

She has attended school regularly each afternoon. Her studies have been reading, spelling, arithmetic, Grammar, Physical Geography and United States History. I have carefully overseen the preparation of her lessons in the evening. She has had access to Encyclopaedias and Dictionaries and been encouraged to find the meaning of every unknown word or character. In connection with her Physical Geography, she has studied with me books on Geology which go more fully into Earthquakes, Volcanoes, Minerals &c. With United States History we have read many things which had reference to the different periods, as each was studied. I regret she has had no writing lessons but we could not crowd every thing into the afternoons.

I enclose a list which she has prepared of the books she has read which were not connected with her lessons. This does not include Sabbath school books. She is a rapid reader and I have required a brief abstract to be written, that each book may be impressed on the memory. Very truly,

The following original notes on books read were sent with above report:

NINETEEN BEAUTIFUL YEARS.

The life of a lovely young Christian who died at the age of nineteen. An excellent example for us to follow.

REMINISCENCES OF LEVI COFFIN.

Levi Coffin is a man who did a great deal towards helping the colored people during slavery times.

ELSIE DINSMORE.

A little girl who tried very hard to be a Christian, although she had many temptations as all of us have.

THE EIGHT COUSINS, by Louisa Alcott.

The early life of an orphan girl who was adopted by her relations. Is taken care of by an uncle. Has seven boy cousins.

ROSE IN BLOOM.—Louisa Alcott.

The eight cousins when grown up, each try to help the other in all of their trials and are a very merry party.

LITTLE WOMEN.—Louisa Alcott.

The life of four girls, who have a kind and loving mother that helps them through all their difficulties, their duties and pleasures.

LITTLE MEN.—Louisa Alcott.

The every day life at Plumfield school. It shows how much more can be done by love than by harshness.

THIS DAY MONTH.—Oil feather series.

The story of a young girl who is just going out to service. How the advice her mother gave her started her on the wrong path but she finds her mistake when it is almost too late.

RICHARD MARKHAM IN RUSSIA.

An account of two boys who travelled through Russia with their cousin, who had them study the manners and customs of the people.

LIFE AMONG THE INDIANS.

The life among the Indians written by Thomas Battey who lived out in the camp with them. How the Holy Spirit can change the hearts of some of the wildest Indians. Their habits and dress described.

THE MISSIONARY'S DAUGHTER.

The life of a lovely Christian girl who was raised among the heathen on the Sandwich Islands. Her sudden death two weeks after she landed in New York.

CAPT. JOHN SMITH.

The life of the founder of Virginia. How his life was so many times threatened. How he was once saved by Pocahontas. His return to England and his death at the age of fifty-two years.

LIFE OF QUEEN VICTORIA.—Grace Greenwood.

Her early life which was very plain for a queen. Her presentation at court. Her marriage and her family. Death of Prince Albert.

BRICKS WITHOUT STRAWS.—Toussie.

A book giving an idea of how the colored people enjoyed their freedom and how they and the people who taught them were treated by the white people.

THE SCHONBERG COTTA FAMILY.

The belief of the Germans in the Sixteenth Century. How the Monks and Nuns made themselves suffer believing that it would save their souls. How Martin Luther was persecuted for teaching the Christian religion.

STORIES FROM ENGLISH HISTORY.—Agnis Strickland.

THE LADY OF THE LAKE.—Sir Walter Scott.

SUMMER DRIFTWOOD FOR WINTER FIRES.

THE EYE DOCTOR.—Oil feather Series.

WE GIRLS.—Mrs. A. D. T. Whitney.

The Lady of the Lake was read aloud to Miss ———.

"Chips of the old block" was brought vividly to our mind when visiting the Indian School one day last week, as we observed some of the "young braves" with bow and arrow on a grand hunting expedition. The hunters had seen some "six or seven snows;" their bows were pieces of wire about seven inches long with a stout thread for a bow string; their arrows were stout straws five or six inches long that had been gleaned from and adjacent grain stubble; their game was grasshoppers. Everything in due proportion, but the exhibition of the enjoyment shown in following the occupation of their fathers far exceeded anything of the kind that might have been expected from the big braves.—*Genoa (Nebraska) Enterprise.*

The managers of the Lincoln Institution, Philadelphia are making preparations already to move to their summer quarters, at Wayne Station, thirty miles from the city, on the Pennsylvania Rail-road. Although the accommodations at their country home are somewhat crowded, and the conveniences for school work limited still 'tis thought best by those in charge to leave the city during the summer months, for the sake of the health of their pupils.

In a letter from William Shirley, of Kiowa and Comanche Agency, Indian Territory, we note the following:

"Things are quiet at this Agency, although there have been no rations but beef issued to the Indians for some time, as their ponies are too poor to haul freight. The severe winter has killed a great many of their horses."

As the Dead sea drinks in the river of Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so are we apt to receive daily mercies from God, and still remain insensible of them, unthankful for them.