

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. V.

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

NO. 12

"SHALL I?"

Shall I do this, sir, and shall I do that, sir?
Shall I go in, sir, or shall I go out?
Shall it be bonnet, or shall it be hat, sir?
State your opinion; I'm sadly in doubt.
Shall I go riding, or shall I go walking?
Shall I accept it, or shall I refuse?
Shall I be silent, or shall I keep talking?
Give your advice, pray; I can not well choose.
Thus do we pander to others' opinions,
Wearing the garb of Society's slaves.
Fashion's a tyrant, and we are her minions,
Robbing our life of the freedom it craves.

Ought I to visit her, ought I to cut her!
Shall I be friendly, or shall I be cold?
Shall I look boldly, or peep through the shutter?
Shall I give silver, or shall I give gold?
What will be said if I stay from the dinner?
What will be said if I'm seen at the ball?
Will they proclaim me a saint or a sinner?
If not the former, I go not at all.
Thus do we pander to others' opinions,
Wearing the garb of Society's slaves;
Fashion's a tyrant, and we are her minions,
Robbing our life of the freedom it craves.

Why not go forward, undaunting, unfearing;
Doing the thing that is lawful and right?
Caring not who may be seeing or hearing,
Shunning the darkness, and courting the light.
Surely, if conscience forbear to upbraid us,
Well may we laugh at the verdict of fools;
God is our guide—for His service He made us—
Not to be ruled by the makers of rules.
Pander no longer to others' opinions;
Wear not the garb of Society's slaves;
Be not of Fashion the pitiful minions;
Rob not your life of the freedom it craves.

WHAT NEXT FOR THE INDIAN ?

BY GEN. C. H. HOWARD.

It is well to organize Indian Rights Associations; but what shall they do? When Congress is in session it might not be amiss to ply the members with petitions for the long desired legislation. When the President and the new Secretary of the Interior have indicated their policy, it might be helpful to signify approval or to offer advice. But, meanwhile, there are missionaries and teachers in the field, who need their meager salaries. They ask for funds, for school-houses, for books, for pay of native helpers, for food and clothing for pupils, for material for industrial branches, sewing, carpentering, tin-shops, and black-smithing, wagon and harness-making—and to meet all the expenses of missionary homes. Visit these self-denying missionaries in their log cabins, and you will not find them enveloped in luxury. One has just failed in health and after struggling almost alone against disease for six weeks, too weak to walk, was conveyed to the hospitable home of a Christian physician in Chicago, and there waits, as patiently as she can, the slow progress of healing and recuperation. This is a single instance where needed assistance was too long delayed for want of both funds and the volunteering of the right persons for re-enforcement. At another frontier station, one who has been steadily at his post for more than twelve years, superintending schools and churches, selecting and training native helpers, establishing a large industrial school for boys and girls, planning and overseeing the construction of several buildings adapted to dormitory and boarding uses, and to the various other wants of such an institution, editing and publishing a paper to keep the work and its needs before the public, seeking and obtaining

the co-operation of the government, often serving as interpreter in important conferences where treaties were involved, in remote places in the Territories and at Washington—such a man, with mind, energy and ability for the largest responsibilities, and with sympathies, keen and broad enough to recognize God's image in the poorest (morally) Indian child, has simply been over-worked and over-burdened and needs rest. The American Missionary Association desires that he should have a vacation, but as yet find no one to take his place, and it is with consternation and distress that they face the question of providing the necessary funds to replace him by another—if one can be found—and send him to some suitable health resort. It seems cruelty to delay, and yet their empty treasury forbids their doing as they would.

I see that an anonymous contributor sends to Joseph Cook twenty dollars for Indian Rights. If one thousand such persons, touched with sympathy for the Indian and the devoted and really suffering missionaries who are pouring out their very lives upon the altar of sacrifice on the Indian's behalf, would send in each twenty dollars, the sum would barely meet present imperative demands for expenses incurred and noble work already undertaken.

Further reflect upon the fact that the two largest of the Dakota tribes, numbering some sixteen thousand or more, have not been reached; that there is not a single missionary for the three thousand mountain Crow Indians; not one for the fifteen hundred Assinnoines of Montana, who speak a kindred language to the Dakotas, none for the Piegiens, Bloods and Blackfeet; only Roman Catholics for the Flatheads, Kootenais, (Court Nez) and Pend d'Oreilles, and for the Spokanes, Colvilles and Cœur d'Alenes who speak the Flathead language; and, at my last visit, none for the 17,000 Navajos, 2,000 Moquis, 1,500 Mohaves, 700 Hualpais of Northern Arizona; only one missionary for the 4,000 Pimas and Maricopas, and none, except Roman Catholics, for the 6,000 Papagos of Southern Arizona; absolutely no missionary for the 4,000 Apaches and other tribes located on the San Carlos Reservation, and none for the 2,000 or more Jicarillas and Mescaleros of New Mexico. I am aware that this is a dry array of names and figures. But to one who has seen these people in their rude homes, most of them making good progress toward an honest self-support—all desirous that their children may go to school and come nearer to a civilized life than they themselves have done—all willing to listen to instruction about a better life, higher purposes, holier motives and the hopes of the Gospel, there is eloquence even in their unpronounceable names. They represent living, perishing souls, for whom the Christian people of America are peculiarly responsible. If our present Missionary Boards or Societies lack faith or practical wisdom or economy, let the churches say so, and select other servants to dispense their benevolent offerings. But, on the other hand, if it be true, as it would seem, that our chosen instrumentalities for the grand work are merely crippled because we do not sustain them in their practical plans, and must, in consequence, not only fail to extend their efforts to the destitute regions beyond, but must starve out and stint the few noble men and women they have sent into the wilderness field, we are forced to conclude that criticism of the government and Congress would better give place to simply doing what lies at our own door to do.—[The Advance.

(For the Morning Star.)

How an Organized War Party of Cheyennes was Created and Disbanded.

In reading of the present disturbance of the Cheyenne and Arapahoe Indians we are reminded of an incident which occurred in the summer of 1871:

These tribes being recently settled on their reservation on the North Canadian, Indian Territory, it was deemed expedient by the Indian Department that certain of their principal chiefs should visit Washington, with the double purpose of definitely arranging some unsettled matters, and of securing by the absence of the chiefs during a large part of the summer, an insurance of the good behavior of the turbulent spirits left behind.

The occasion of the departure of these chiefs for Washington, to them *Terra Incognita*, was one of no little interest.

It was a beautiful morning in July. Some thousands of Indians had congregated on the broad prairie. All were dressed in their best, were brilliant with scarlet cloth, paint and feathers and mounted on their ponies, many holding sun-umbrellas made of cloth containing all the colors of the rainbow, presenting a scene of savage parade not often witnessed.

The departing chiefs, dressed in best suits of deer-skin, with party-colored blankets, peacock plumes waving from their heads, and a string of silver brooches reaching from their scalp-locks to the ground, all stood motionless as statues to receive the parting salutes of their friends and adherents.

Silently each brave came up and shook hands, many embracing. The women hung on the necks of their lords and kissed them; and turning away with tearful eyes, all joined in a most plaintive wail of mourning.

Before agreeing to go to Washington, the chiefs had stipulated with their agent that fifty young men of the tribe might go to the country of the Utes to look for a small party of their comrades, who had now been absent for some months without tidings of their whereabouts. Fearing all were killed, they wished to send a company to investigate, and, said the head chief: "As we are at war with the Utes, and might meet them, it will be necessary for our young men to go armed. They will not hunt Utes, but if the Utes meet our braves they will have to fight them."

To this the Agent gave permission, but did not realize that he was authorizing a war party. The knowledge came to him later in the day, however, when twice fifty young Indian warriors, mounted on their fleetest ponies, adorned with war-bonnets of eagle feathers, painted and equipped for fighting, circled the Agency, firing their carbines and yelling the war whoop, not now with hostile intent, but merely to parade before starting out, which they did immediately after.

The Agent now fully realizing what his permission involved, sent a message requesting the chief in command of the party to report at his office. This was done in course of a few hours, and the Indian asked to give up the pass, as such an expedition as was organized was not contemplated by the permission to go to the Ute country to search for missing comrades. "What!" asked the chief in some surprise, "Does not this paper give me permission to fight the Utes?"

On being informed that it did not, he said, "Then I do not want it," and by a few quiet words to one of his followers the order was given which at once disbanded an organized war party eager for a fight, under the impression they had the sanction of the United States authority for making war on the Utes. 8.

The Morning Star.

—OR—

EADLE KEATAH TOH.

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SAMUEL TOWNSEND, Pawnee,
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WITH Indians as with all others, the intelligence and ability gained by education and training is the main track upon which must be carried all the loads of life picked up on the side tracks of law, citizenship and property. If the main track is substantially built, the loads may be heavy, and service far-reaching, prompt and satisfactory.

It has been amply proved that the Indian is susceptible of civilization. There may be some exceptions, but the exceptions will have to behave or go to the wall.—*Burlington Hawkeye.*

THE new building for the Indian University located near Muskogee, was formally dedicated June 3. Interesting addresses were delivered by Capt. J. W. Grayson, Chief Bushyhead, Prof. Bacon, and others. Mr. Rockerfellow, of New York, contributed \$10,000 to erect this beautiful edifice.

PHILIP C. GARRETT member of the State Board of Charities, says:

"Ignorance, indolence, intemperance, uncontrolled anger and licentiousness, originate alike a large part of the crime, insanity, idiocy, physical defects and pauperism, with which society is afflicted, if not directly, indirectly, if not in the first generation, the second."

THE reporters who send the Indian war news from the west are adept in the judicious use of terms, while their nice sense of justice is shown in the proper value they place upon the meaning of words. They are never guilty of making a distinction without a difference. For instance, look at the despatches in the public prints. United States soldiers succeed in killing 20 Indians—the fact is sent over the wires as "a glorious victory for the government troops." Then the other side. The red-skins kill five soldiers, and the wires flash over, "A Horrible Massacre by the Murderous Apaches."—*Exchange.*

MISS A. C. FLETCHER, whose work at the Bureau of Education, Washington D. C., enables her to get at the past history of all Indian Reservations in more or less detail, says, in a private letter:

"I am struck with the similarity of the Indian crisis of the present day and that of fifty or sixty years ago, and the changed circumstances mainly growing out of a better knowledge of Indians and the factor of the educated Indian himself. No one would now dare talk as did Monroe, Cass, and Jackson about the permanent separation of the races.

What a wonderful work has been done! How it towers in the history of human progress! For the whites have been pushed into broader paths of thinking, and the Indian raised to see his manly possibilities."

Delegates From Seven Yearly Meetings of Friends in Convention.

From the *Friends' Intelligencer* we take the following extracts from the minutes of the Convention of Delegates on Indian Affairs, representing the seven Yearly Meetings of the Society of Friends, held at Race Street Meeting-house, Philadelphia, May 12th 1885:

There were in attendance representatives from Philadelphia, New York and Baltimore.

Interesting letters from John J. Cornell, of Genesee Yearly Meeting, Samuel S. Tomlinson, of Ohio, William C. Starr, of Indiana, Joshua L. Mills and Sidney Averill, of Illinois, members of the Indian Committees of their respective Yearly Meetings, expressive of their continued interest in behalf of the Indian, were received, read and directed to be filed with other documents relative thereto.

Baltimore Friends members of the Executive Committee submitted a report of their labors at Washington since the last meeting of the Convention, which was read and approved.

The report states that:

"Isaiah Lightner, Agent of the combined Santee, Flandreau and Ponca Agency, tendered his resignation as Agent, but the Government failed to appoint any one to succeed him; as winter approached, Lightner, not wishing to move during the cold weather, requested that he be allowed to remain until spring, and his resignation was revoked.

"In the second month last the President of the United States issued a proclamation opening up the Santee Indian reservation to white settlers on and after the fifteenth day of May, 1885. This involved the necessity of the Indians having their lands allotted to them previous to that time.

"The Commissioner of Indian Affairs decided that the Santee Indians should not only have allotted to each male member of the tribe over 18 years of age 160 acres of land, as provided for treaty, but that of Congress passed at the same time the treaty was ratified.

"This ruling was a part of the instructions of the Commissioner to Agent Lightner and gave great satisfaction to the Indians.

"The white settlers of the neighborhood were very much opposed to the Indians getting so much land, and made a great effort to have the ruling of the Commissioner changed, but we have exerted our influence to prevent the change being made and we now think the Secretary's ruling will prevail.

"The President's proclamation directed that the allotment of the lands to the Indians be completed by Third month 15th, one month previous to the opening up of the reservation to white settlers, and this required a vast amount of work to be done by the Agent and his employes in a short time, but we rejoiced to know it was all accomplished and the papers forwarded to Washington in due time.

"Isaiah Lightner has again sent in his resignation, to take effect when his successor is appointed. * * * * * The Santee and Ponca Indians have made wonderful progress toward civilization under the indefatigable labor and Christian care of Agent Lightner, yet they are measurably in a state of transition, and to have an Agent inexperienced and indifferent to their interests placed over them at this time would be productive of deplorable results. * * * * *

"The Executive Committee were requested to examine the act of Congress providing for a sale of the lands of the Sacs and Fox and Iowa tribes of Indians in Nebraska, and, if need be, render such assistance as will secure these Indians their just rights.

"They were also instructed, when opportunity offers, to convey to President Cleveland and the Secretary of the Interior and Indian Commissioner Atkins the high appreciation we entertain for the liberal policy inaugurated by the present Administration toward the Indians.

"Some Friends continue to cherish an interest in the establishment of a school by the Society for the education of Indian children. The subject being introduced by the reading of the minutes of our last meeting in Baltimore, on consideration the desire was expressed that the concern might remain lively with Friends, and, if sufficient encouragement was afforded, they might hold themselves in readiness to render assistance in that direction or in any other way that may open for the action of Friends, thus sustaining our ancient reputation as true friends of the Indian race.

"Baltimore Friends informed the Convention that they have been furnishing Agent Lightner with funds each year to enable him to procure delicacies for the sick and infirm Indians and some comforts for the school children in addition to what the Government furnishes, and as several of the Yearly Meetings have not had any special charge of Agencies for some time past, it was suggested that the Convention appropriate fifty dollars (\$50) for the above named purposes, which was united with and our treasurer was directed to forward that amount to Isaiah Lightner.

"Then adjourned to meet at the call of the Secretary.

LEVI K. BROWN, *Secretary.*"

Chillico Indian School.

From the *Arkansas City Traveler* we learn that the school at Chillico held their closing exhibition on the 30th ult., which was well attended by visitors from Arkansas City and Indians from Ponca, Kiowa and Arapahoe Agencies. The exercises consisted of recitations, dialogues, songs and amusing tableaux which were performed with a great deal of proficiency and heartily enjoyed by all present. We are sorry to learn through the same source that Dr. Minthorn, Superintendent, is having trouble with the Indians.

Some time ago, Big Tree, a Kiowa chief, who has served a term in the Texas penitentiary for murder, made trouble at the school by demanding some of the children of his tribe; but the doctor finally got rid of him with the promise that when the school closed at midsummer the pupils would be allowed to go home on two months' vacation. Supposing the discretion had been left with himself, the doctor, a week or two since, wrote to the Commissioner informing him of the arrangements he had made. This brought a reply instructing him to hold the children during the holidays.

This causes the present trouble. There is now at the Chillico school a party of Kiowas, numbering a dozen or more, with Sunboy, the principal chief of the tribe, who demand the fulfillment of the promise made to Big Tree five or six weeks ago. The doctor explains his embarrassing situation, but it is lost upon his hearers. He stands to them for "Washington," they suppose he has plenipotentiary powers, and they are in no humor to stand any fooling. A successor to the superintendency of the school has been appointed, a Methodist missionary, named Walter R. Brennan, and Dr. Minthorn, with his stern sense of duty, seeks to hold the scholars until this new official takes charge. The Kiowas, on the contrary, will pay no heed to the complication that has risen, and express their determination to take the children—to the number of twenty—back with them. This causes a dead lock.

LEAVENWORTH, Kansas, July 6.—A brief interview has been obtained with Roman Nose, the renegade Sioux, who has cast his lot with the Cheyennes and has apparently devoted all his energies to making trouble. He possesses a considerable following among the Cheyennes and has led several raids on the cattle of the companies which have leased grazing land from the Cheyennes and Arapahoes. His complaints are chiefly against the cattle companies, which, he asserts, have fenced in much of the best hunting land and forced the Indians to tramp over sterile plains in search of game.

He claims that the payments made by the cattle companies to the Cheyennes and Arapahoes are not fairly divided, and that the cattle turned over to the Indians and branded to denote their ownership are "gobbled" by the bigger chiefs to the exclusion of the lesser ones. He believes that before long there will be a general Indian war, and that the Indians might as well die fighting as to be driven about and hemmed in and starved by whites. "The war," said he, "will begin with the Cheyennes and Arapahoes, and then the Comanches, Apaches, Kiowas and other tribes will join them and fight even to extermination."

"Do the cowboys trouble you much?" he was asked.

"Yes," he answered; "they have rifles and revolvers and whisky, and shoot Indians when they are drunk; but Agent Dyer tells us that the Great Father at Washington wants us to give up our guns and plow and plant and raise cattle. When we do that the cowboys and other bad white men will kill us and take our property; for we will have no way to defend ourselves, and the soldiers will not help us."

Phila. Bulletin.

SCHOOL ITEMS.

The school lawn is sadly in need of drink from the clouds.

There are between four and five hundred young chicks at the farm.

During the week ending July 11th, Carl Matches made eight pairs of shoes.

Several of our teachers are absent from the school spending vacation among friends.

Some new apprentices in the tailor shop are progressing rapidly. All the boys in this department are doing satisfactory work.

The harness shop which has been closed for about ten days for want of material, started up on the 9th with Kias Williams in charge.

Miss Lydia Dittes, for three years a teacher at the Sisseton Agency, Dakota, Government Indian School has joined our corps of employes.

Potatoes, corn and garden vegetables, on the farm are suffering for want of rain. The pasture fields are almost burnt out with drought.

A supply of coal for the year is now being received and stored in different houses and cellars as delivered. This keeps ten or twelve boys busy all the time.

To give our printer boys a chance at camping out in the mountains for health and rest, we print but four pages of the MORNING STAR during July and August.

The work of cementing the large cellar under the dining-room has been completed, the boys working with Mr. Jordan doing all the labor under his supervision.

The painter apprentices having completed the painting of the roofs, are now making the chimneys of the Barracks look much better by a coat of red and fresh lines of white.

Miss A. M. Morton, who has been a worker with us for three years and more, left our school on the 10th, inst., and during the coming winter will enter a new field of labor as teacher at Longwood, Florida.

The carpenters are still busy working on the new dining-room and jobbing. John Dixon, Pueblo, makes a good bench hand. Joel Tyn-dall, Omaha and Ben Damon, Navajo, have been at work shaping up the new flag-staff which is sixty feet high, and now ready for paint.

The work of harvesting the hay and wheat crop was completed on the 11th inst. Although all the hay was cut with scythe, and all the grain with cradle, never before has the harvest been gathered with as little trouble. The Indian boys, year by year, become more expert in the use of tools, and better able to endure a hard day's work.

On the 6th inst., forty-one of our pupils, most of whom having finished their school period with us, returned to their homes in different parts of the west. The party consisting of 15 Osages, 1 Comanche, 1 Wichita, 4 Omahas, 1 Chip-pewa, 10 Sioux, 1 Ponca and 8 Pueblos, were in charge of Mr. Wm. P. Campbell, disciplinarian, and Miss C. M. Semple, lady principal. Mr. Campbell will go to New Mexico, and Miss Semple will visit friends in Texas before her return.

Base ball and croquet are the vacation games of both boys and girls. While it must be admitted that the handling of the bat by the girls is by no means graceful and frequently dangerous, the exercise is good for them. The boys are becoming quite expert, entering into the game with spirit and zeal.

The thirteen laundry girls with the aid of laundress average 6,000 pieces a week during the greater part of the year. While the boys are at camp, where each one is required to do his own washing, the number of pieces average 2,500, done by seven girls. In answer to the question are they slow workers, the laundress replies. "We have girls who iron ten to eighteen white shirts in a half day and from 40 to 60 collars, and do their work well."

Said a lady living at the Barracks, to an Indian girl detailed to help about the house-work, "Jennie, you may bring the cooler, now, and get the ice ready."

The girl in amazement stood glaring at the woman who had spoken as Jennie thought, a word in her native tongue.

"Why! what is the matter, Jennie?" asked the astonished lady.

She answered not a word, but gradually regaining her natural expression, thinking no doubt it must be all right for Mrs.— to speak Indian, if Indian girls were *not* allowed to, suddenly turned on her heel and disappeared down the cellar stairs. Not more than a minute had elapsed, however, when it was Mrs.— turned to be amazed, for from the cellar door emerged the girl, lugging a great ham in her arms. Explanation: The word cooler sounds something like meat in the Sioux tongue.

J. S. Grimes, Superintendent of Public Instruction, of Columbia County, this state, accompanied by William Johnston, recently visited our school. In the report of Supt. Grimes, for 1882 we find the following:

"Sometime during the latter part of June, 1881, about fifteen Indian boys and two girls ranging in age from fourteen to twenty years, came from the Carlisle Indian Training School to this county, principally in Greenwood township, to live with the farmers during vacation, to learn to farm and to be profited generally from the association of the whites. At the close of the vacation all but one or two preferred to stay at their new homes, work and attend the free school during its session. At first some of the patrons objected, thinking that their presence might be detrimental to their children. Their suspicions, however, were soon allayed. The Indians, by their good conduct and studious habits, soon won the approbation of all. Their progress in all the branches was good, especially so in writing."

Our Sewing Room.

The girls both little and big in the sewing room work cheerfully and pleasantly.

The older girls are happy over the bright red flannel they are working up into shirts, and indulge in girlish gossip as to the probable wearer of the garment each is making.

The little girls get through with the stocking-darning and have time for rag-dolls and gay patches.

While vacation with its privileges and relaxation from study cannot fail to make itself felt in the busy and generally quiet sewing-room, still the year's work is creditably shown on the ample shelves of the store room, filled with shirts, both check and flannel, drawers for summer and winter, sheets, pillow-cases, towels, etc., for use when required.

WHERE THE BOYS OF THE CARLISLE INDIAN SCHOOL ARE CAMPING.

How they Sleep, Cook and Eat.

The following, from the *Lancaster Intelligencer*, by Mr. J. M. Johnston recently with us, is such a good description that we print it in full:

TAGG'S RUN, CUMBERLAND COUNTY, PA.,
July 8, 1885.

EDS. INTELLIGENCER.—Tagg's Run is a way station on the Gettysburg & Harrisburg railroad, in Cumberland County, between Hunter's Run and Pine Grove, not far from the Adams County line. It is a wild, romantic place with few habitations in the vicinity, and those that are to be seen are mere huts occupied by mountaineers and miners. The mountains tower on either side of the railroad, the valley through which it runs being covered with a growth of scrub oak and other small trees and shrubs.

On a slight eminence not far from the railway is the camp of the Indian school, of Carlisle. The camp was established a year ago and occupied by the Indian boys for several weeks. This year it has been enlarged and improved. Two acres or more of the undergrowth has been cleared away and the tents pitched in the most eligible part of it, in regular military fashion. The company street is quite wide, with the "big boys'" tents, about twenty in number, on either side of it. They are regular army wall tents, provided with bunks raised on stakes driven in the ground and covered with green boughs, cut from the forest. The dining booth and the "small boys'" sleeping quarters occupy the center of the space between the two lines of tents occupied by the big boys. These booths are covered with heavy canvas raised on tent poles, the sides of the booth being made weather-proof by woven boughs fastened to the side-poles. There is a line of raised bunks running, along either side of the little boys' quarters, covered with boughs, and over the boughs, at night, are placed comfortable mattresses and heavy blankets, making very commodious beds for the little redskins. Running through the center of the dining booth, from end to end, is a long table, made by driving stakes in the ground and placing thereon a sufficient number of boards on which to lay covers for a hundred or more hungry Indians. The tin cups and plates and the steel knives and forks are kept as they were when they first came from the hardware store.

THE COOKING AND BAKING.

The cooking and baking are done by the Indians in a very primitive way. Crotched stakes, placed a few feet apart, are driven into the ground and iron rods or wooden poles rest in the crotches. The camp kettles are suspended from the rods by means of hooks; a wood fire is built under the kettles, the meats and vegetables are placed therein, with a sufficient quantity of seasoning and water, and in due time boiled meats and vegetable soups, as good as can be found at any hotel, are served up to the Aborigines.

The officers of the camp occupy tents at the head of the line and running at right angles with the company quarters. They are quite comfortably furnished, and in front of them is a capacious awning, made by placing two rows of posts in the ground and covering them with canvas.

Adjoining the camp is a very creditable vegetable garden, made by the Indian boys by cutting down the shrub-oak and other underbrush, digging out the roots and rocks, and sowing the seeds and setting out the plants and cultivating them with their own hands. They have long rows of peas, beans, potatoes, beets, radishes, tomatoes, onions, salad and other vegetables as well kept as the fenced in gardens and truck patches about Lancaster. Those who say the Indian can't be civilized don't know.

A SPRING OF PURE WATER.

Near the camp is a spring of pure water, and several small streams and runs coursing through the wilderness in which trout and other fish are occasionally taken, and wild duck and pheasants sometimes are captured and add luxury to the menu. Wagon roads and trails wind their way through the forest and up the sides of the mountains, and those who choose to follow them will be rewarded by gathering as many huckleberries as they can eat.

The camp, which was laid out by W. P. Campbell, the disciplinarian of the school, who is now on his way to New Mexico, is temporarily in charge of Dr. O. G. Given, to whom I am indebted for many courtesies.

Our Pupils on Farms Write.

"I like to live here. Miss Lizzie teaches us how to do all kinds of work. We get done our work in mornings, and sew and read in the afternoons."

"I am very much obliged to you for sending me here to stay so long. I never thought I could understand the English language so well. I wish to be a good farmer and I intend to stick to it. I like it here ever so much."

"I was plowing buckwheat ground to-day. I finished about four o'clock, then I harrowed corn till quitting time. I think I will make a farmer yet if I keep at it. Hay crop will be short if it doesn't rain more. Wheat, oats, and corn look pretty good."

"That other Indian boy I glad here. He like work and I like too. He don't like to talk Indian, and I don't like to talk Indian, too, and he don't like swear, and I don't like swear, too. He don't like mad, and I don't like mad, too, and he don't like lazy and I don't like lazy too. He good boy."

"I have a very nice new home, and I should like to stay here. I go to Newtown to Sunday School same as I do at Carlisle. Please can you let me stay all winter, because I want to learn how to work, so I can work my own living. I am very happy and glad."

"I will tell you what we had for supper this evening. We had meat, bread and butter, apple-butter, blackberries and as big straw-berries I ever tasted in my life. Big as peach some of, and some near big as peach. I only eat 18 strawberries and two piece of cakes but I got full. We have a good barn and a good hay house, good wagon house and a good wood house and a nice ice house and spring house, and a very good house to live in. We always have plenty things to use and plenty to eat."

"Oh how glad I am to stay here in the east. The reason I didn't go west this summer, well let me tell you the reason I stay again here, because I have not learn every thing yet, that is, I mean to learn how to work on farm, but some of our Indian boys at Carlisle school, they thought they knew everything now. I should call them have big head. I should say them are dude."

Original story by a Recent Arrival.

Eight years ago, when I was at home, I used goats raise. When I was only eleven or twelve years of age, I went out to watch them far away from home between there the mountains valley, then about the time in Spring when my goats get little kids, Oh! my! how beautiful they are to look at little kid. I like them very much.

When sun goes down in the evening, then I went back to my ranch for supper, and I take my old blanket, and string tied around my body, put little kids upon my back, and I take home with me. The little kids they began to cry as loud voice like this way, "Maui, Maui." "Oh, dear me! Don't cry!" but the kids does not remind themselves.

(For the MORNING STAR.)

The Laugh was Against Mr. Cow.

Some years ago I was in charge of a school at an Indian Agency, in Dakota, where the pupils, being of a very intelligent and tractable nature had become thoroughly enlisted in their school work, and teachers and students were making united and earnest efforts for progress. One of the so-called chiefs of the tribe, however, lodged a complaint with the agent, that "the bread fed to the children was too light, and did not agree with them; it made them sick, etc. It was good bread for the whites but the Indians lived better on soda biscuits."

Hearing of this complaint I took an early opportunity of inviting this chief to dine with us. The bread was good as usual. He ate freely and enjoyed his dinner. When all were through I asked him if he had not had a good dinner. He said "Yes." I then told the pupils in his presence all about the complaint made, and that now White Cow had eaten of the same bread he had complained about, and we must expect to see him get sick and perhaps die. The laugh was against Mr. Cow. No more complaints about bread were heard, and another of the thousand and one obstacles contrived by a superstitious old Indian to thwart progress was overcome. J.

An Indian girl returns from her country home and brings a letter from which we take the following:

"I hope thou art satisfied with our care of ——. We think she has developed very much. At first there seemed nothing in her to bring out, but a constant effort to awaken her dormant faculties was at last successful and she is now full of intelligent interest in whatever she sees."

ITEMS FROM INDIAN BOYS' CAMP IN THE MOUNTAINS.

By one of our Boys.

—We are fixed now in good shape and are free to go anywhere in the woods.

—Dr. Given is our chief beside being a medicine man.

—We are all getting fat.

—Henry Ward Beecher likes this way of living. He says, "Good, like Osage." His weight on our first arrival was 171½ pounds, more than any of us, and we think he has gained more.

—Mr. Johnston of the Lancaster *Intelligencer* made us a flying trip the other day and took some notes for that paper.

—Vivian, one of the small boys carried off the feather by picking 9½ pints of berries the other day. He thinks he can do still better.

—Mrs. Given has offered a prize of \$1.00 to the best berry picker. All are trying to win it.

—A party of ladies from the school picniced with us a day recently. They were much pleased with our camp.

—There was no Fourth of July celebration here but we remembered Independence day.

—A number from the camp attended the Presbyterian Sunday School picnic held on the 16th inst at Pine Grove, about 4 miles from us. We had a fine time.

—When the order was given to pick huckleberries, it seemed very hard at first for the boys to find many, but when the Dr. said the berries were to be sent down to the school for the girls to eat, there was no difficulty in finding plenty, and we have no doubt the girls enjoyed them.

—Nearly every boy has made himself a bow and arrows.

—On being asked by a stranger if there were plenty of game in the mountains, one of the Indian boys replied, "Yes, sir, there is plenty of game but not the right kind,—too many rattle-snakes."

—Samuel Townsend killed the first rattle-snake. He is very proud of his game. It had five rattles.

—Percy Zadoka killed the first wild duck.

—George Sumner is our chief cook, Wamyoso, Clearance Powder Face, Kent Blackbear and Herman Young are helpers.

—The other day while trying to build a bath house the Docter fell in the water and we all had a good laugh.

THE MORNING STAR APPRECIATED.

PORTLAND, ME.

Find enclosed \$1.00 to continue the paper. I enjoy reading it and circulate it among my friends."

CLEVELAND, O.

"I consider the MORNING STAR a bright little paper, ably conducted and I am glad to renew my subscription."

CLEVELAND, OHIO.

"You will please find 50 cents enclosed in a post office order to renew my subscription to the MORNING STAR. I like its appearance and contents, and feel that you boys are showing you can be men, that you can rise and will rise. The printer boy's card came to hand. You show that an Indian boy can learn to

write, and what you have done can be done by others. You did well. Now do what you can to rise higher, and God will help you to rise, and you will find that God work will come to you. Be brave, not in killing others as you may once have been made to think, but brave in doing good."

NEW YORK CITY.

"We like your paper very much and are very interested in all that concerns you all. I enclose a dollar and shall be glad if you will send us two copies of the MORNING STAR."

PHILADELPHIA, PA.

"By all means let us have your good paper, the MORNING STAR, continued. We are greatly interested in the progress of the Indian boys and would be glad to awaken more general interest in their prosperity than is even yet felt."

BROOKLYN, N. Y.

"I very willingly subscribe for your paper another year. I am very much interested in you all, and am willing to aid you whenever I can. The postal card I see, was copied by Benajah Miles. It is done very nicely and he deserves a good deal of credit."

BROOKLYN, N. Y.

"I am glad to renew my subscription, to your very interesting and instructive paper, The MORNING STAR. I will also send a copy to my son in Colorado."

BROOKLYN, N. Y.

"It is with great pleasure, I would still continue my subscription for your most interesting paper."

XENIA, OHIO.

"I like your paper very much and I think your school is doing wonders. I hope for a great enlargement of the work, and for a wide extended interest among the American people in civilizing and Christianizing the Indians."

WOOSTER, O.

To E. McK. (Printer boy.)

"Enclosed please find subscription to MORNING STAR, for one year, a very excellent paper, and an excellent cause."

CHAMBERSBURG, PA.

"Enclosed please find 50 cents in stamps to pay the renewal of my subscription to your interesting paper. I hope the MORNING STAR may long live to herald the coming of a day of brightness and prosperity for the whole Indian race of our country."

BROOKLYN, N. Y.

PRINTER BOY.

"I gladly enclose the subscription for next year to your interesting little paper MORNING STAR, and hope it will prove the harbinger of a great day of prosperity to you and your race."

NEW YORK.

PRINTER BOY. "Your card reminding me of the subscription due for the MORNING STAR, came this morning. It pleases me very much to have so nice a piece of work from a press run by Indian boys, and I enclose \$1.00 for subscription."

RICHBORO, PA.

"Please find enclosed fifty (50) cents for one year's subscription to your excellent paper. I am very much pleased with your June number, especially the original speeches on Stock raising and farming. The criticism of the Philadelphian is as erroneous as it is ridiculous. "God helps those who help themselves," is as true from a religious, as any other standpoint. We cannot consider a wicked man as one who helps himself, but, rather as one who does himself eternal injury. Though every person lives only by God's help, yet God does not help a man to be sinful and wicked. But if a man helps himself in the true sense of the word, God will surely assist him."

ASHTABULA, OHIO.

Boys:—Enclosed find 50 cents to renew subscription to your paper. I first met your boys at Cleveland, Ohio about one year ago at the time one of the Nez Perces, delivered a lecture on "Why the Nez Perces should be removed to Idaho," (their former home). I am glad to know this request has been granted. I think much of the indifference shown by Eastern whites is because of their ignorance of the situation and condition of the Indians. May success crown your efforts."