

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VI. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., SEPTEMBER, 1885. NO. 2

FOR THE MORNING STAR.

YIELDING FRUIT AFTER HIS KIND.

The little seeds, that side by side
From the same soil may spring,
In their own germs the potency hide,
Poison and thorns to bring,
Or, gathering blessings as they grow,
Food, fragrance, beauty, health, bestow.

So to each heart is given the choice,
In joy, or grief, to find
Love, that makes earth and heaven rejoice,
Or wrath, the soul to bind,
Be thine, where'er thy steps may tread,
Blessing and love to win, and shed.

S. A. H.

JOHN ELIOT.

"The Apostle to the Indians."

John Eliot is known in history as "The Apostle to the Indians," because of his indefatigable labors for their spiritual and temporal welfare. He was one of the wisest, most sagacious and most efficient missionaries of Christianity, since Peter and Paul spread the gospel among the pagans. He was born in England in 1604; was educated at one of the universities, and became usher at a grammar school, established by Rev. Thomas Hooker, afterwards a prominent New England divine, who had recently been silenced as a preacher because of his non-conformity. Touched by the pious zeal of Mr. Hooker, young Eliot resolved to enter the Christian ministry; but there was then no open field for a Puritan clergyman in England. Even the good Hooker, notwithstanding the interference of 47 conforming clergymen in his favor, could escape the persecutions of Archbishop Laud only by fleeing to Holland.

Eliot, yearning for freedom in worship and teaching, and possessed of a burning desire to carry a converting gospel among the dusky children of the American forests, who were ignorantly worshipping an "Unknown God," voyaged to our virgin land in the ship "Lyon" in 1631, in company with the wife and children of John Winthrop, and landed at Boston. The pastor of the church there was then in England, and young Eliot, 27 years of age, was called to its service. He performed the duties so acceptably that the congregation desired to retain him. He had pledged himself to loving brethren in England that, if they would follow him across the Atlantic he would become their pastor. They came in 1633, settled at Roxbury, near Boston, and he assumed the position of shepherd of the flock. A more loving follower had joined him the year before. When he departed from England he left his heart and the pledge of his hand with a beautiful maiden there, who came to Boston in 1632. Their nuptials were celebrated immediately after her arrival.

Eliot was honest, fearless, and outspoken. The Pequot Indians of Connecticut were at war with the Narragansetts of Rhode Island and the Dutch of Manhattan in 1634, and sought alliance with the English in Massachusetts. The authorities made a treaty with them which seemed unwise to Eliot, and he boldly denounced it from his Roxbury pulpit, especially because the contract had been made without the consent of the people being first obtained. His democratic protest aroused the indig-

nation of the magnates in church and state. Eliot was "dealt with," that is, expostulated with by the governor and ministers. He modified his opposition, and peace was restored; but he was ever afterward regarded as a leading champion of democratic principles and "soul liberty." Yet in the famous theological controversy between Mrs. Hutchinson and the authorities, spiritual and secular, Eliot was one of her chief opposers as a condemning witness of her free utterances of opinions. He was the most potential instrument in securing the condemnation and banishment of this famous feminine heresiarch.

Eliot became deeply interested in the temporal and spiritual welfare of the half-naked heathen who swarmed around the feeble English settlements on the shores of Massachusetts bay; and soon after completing the translation of the Psalms, he entered vigorously upon his most important work in the field of evangelism—the conversion of the Indians to civilization and Christianity. He studied and mastered, in a degree, their language, with the help of a "pregnant witted" young barbarian who had learned the English and been taken into Eliot's family. Eliot was soon enabled to translate into the Indian tongue the Lord's prayer, the commandments, several passages of scripture and a few prayers; and he began to speak the language intelligently after conversing with his dusky companion a few months.

Mr. Eliot began his work with great wisdom. He sought to civilize the Indians as well as to Christianize them. The first step was to establish social order. In 1646 he induced them to form a political community or town within the borders of the present Newton, not far from Boston. They adopted for themselves laws for the promotion of decency, cleanliness, industry and good order. He and his helpful wife had visited them in their wigwams, and instructed the women and children. He furnished the men with tools—spades, shovels, mattocks, etc.—instructing them how to cultivate the soil and providing them with seeds. They were taught to ditch the land, and fence it with stone-walls.

Mrs. Eliot taught the women how to spin, and her husband procured flax wheels for them. They were taught how to build better wigwams, make better clothing for themselves, and provide many creature comforts before unknown to them. In a word, they were taught the arts of Christian civilization and its advantages, with sound spiritual instruction at the same time.

The Indians soon experienced the stimulating and salutary influences of traffic, and built up commerce with the English people. In winter they made and sold to them brooms, baskets, eel-pots and game; in the summer they sold them berries, grapes and fish, and in the autumn cranberries and venison. They sometimes worked for wages for the English. It was not long before the "common people" of this Indian town were better housed, better clothed, better fed, and more decent in every respect than were sachems or princes elsewhere. They became so zealous in their enterprise that the demand for implements of labor exceeded the possible supply. Thus made

happy by the arts of civilization, they more greatly and earnestly received spiritual teaching from their benefactor, and he was invited to establish communities—towns—in various places. Very soon there were many communities of praying Indians, as they were called in the forest savannas around Massachusetts bay.

When Eliot had laid the foundation of civilization for the Indians, he zealously sought to increase the means for their spiritual enlightenment, and to secure a firm support of their faith, by undertaking the heavy task of translating the holy scriptures into the Indian tongue for their edification. He had already prepared an Indian grammar, and established schools for the intellectual cultivation of his barbarian brethren, so that they were qualified to use such a translation. He had promoted the qualifications of natives as teachers and preachers, and he proceeded to prepare for them a powerful aid in their good work. His translation of the New Testament was published in 1661, and in 1663 the whole Bible was translated and published. Both were printed at Cambridge, England, under the title, in the Indian language, of "Mamusse Wunneetupawatamwe Up-Bibulum God Naneesene Nukkone Testament kah konk Wusku Testament."

It has been asserted that only one living person is able to read this version of the Bible namely, J. Hammond Trumbull of Hartford, Conn. The remark of Horne, more than 60 years ago, may now be reiterated with more emphasis: "This version has now become a literary curiosity, there being scarcely any person living who can read or understand a single verse in it.

The longest word used in the Bible is in St. Mark 1: 40.—

"Weetappesittukgussunnookwehtunkquoh," "kneeling down to him."

John Eliot was, in all respects, a most remarkable man. Possessed of rare literary attainments and a personal bearing which fitted him to "stand before kings," he, nevertheless, performed a most lofty service for his Master and his lowly fellow-men in the most humble way, busying himself with the minute details of methods for the improvement of the social and spiritual condition of the wild children of the forest. He was modest to the last degree. Never were the reports of a missionary so sparsely sprinkled with the pronoun "I" as were his. He attributed every success to his master, working through him. His contemporaries revered him. "I think," said one who knew him well, "we can never love and honor this man of God enough." "The name of the apostle to the Indians," says one of his biographers (Convers Francis), "must always stand in the distinguished brightness on that roll of the servants of the Most High whom New England delights and ever will delight to honor in the annals of her moral history." "He is called the Apostle to the Indians," said Edward Everett in an oration at Dorchester, July 4, 1855. "An Apostle! Truly, I know not who, since Peter and Paul, better deserves that name."—[BENSON J. LOSSING in *New York Independent*.

THE CHILOCCO INDIAN SCHOOL.

The Wichita (Kan.) *Beacon*, of August 5th. gives an account of a very enjoyable entertainment given at the Presbyterian church of that city, by the eighty-two pupils from the Chilocco school, six miles south of Arkansas City, in the Indian Territory.

Perhaps the largest audience ever in the Presbyterian church gathered there to see the Indian children and hear them recite.

The party here was composed of fifty-six boys and twenty-six girls. The boys all wore the regulation blue uniform, and looked like a company of cadet soldiers. The boys were full Indians, being quite dark in color. The Cherokee boys could be told at a glance, being lighter than the rest of their companions.

On the other hand the girls were much lighter than the boys. In fact, some were so white that it would take the keenest scrutiny to detect the faintest trace of Indian blood in their veins and they seemed to be proud of it. And why shouldn't they be?

Sixteen tribes were represented, as follows: Caddoes, Wichitas, Cheyennes, Kiowas, Potawatomies, Shawnees, Apaches, Comanches, Iowas, Arapahoes, Pawnees, Sacs, Ottawas, Cherokees, Choctaws, and one Mexican.

Superintendent Minthorn who was in charge of the party, in his introductory, said that most of the children who would appear had only been at school six months, and that nothing great must be expected of them. But from the opening song to the closing chorus every person present was delighted, and the pupils received hearty applause after each recitation.

The program consisted of songs, choruses, solos and recitations, and we doubt if an equal number of white children could do better with the same amount of training. It must be remembered, too, that these pupils barely speak English so as to be understood, which makes the task all the more difficult. The oldest of the girls was not over 12. A few of the boys were 16 or 17—half a dozen perhaps. But they surprised as well as delighted the audience with their proficiency and apt scholarship.

At the conclusion, Rev. Fleming, of the Arkansas City Presbyterian church, appeared on the platform and said a few words in behalf of the Indian school, its teachers and its pupils. He remarked that the Indian question had been a puzzle to the nation, from its inception, but he believed that he saw the solution of it in the performance given last night. Education, he thought, would do what all the Indian wars and all other methods had failed to accomplish. He would have schools all over the territory, and would use the humane methods of Christianity and education rather than the policy which has forced the Indians to become embittered against their white brethren. "If the whole people of the country," said Mr. Fleming, "could see these children here to-night, the majority of them would change their minds about the Indian policy of the government.

There are some Cheyennes here to-night, and you were in just as much danger from the Cheyennes a few weeks ago, when the sensational reports of a Cheyenne war were being circulated, as you are now. There never was a more causeless, uncalled for sensation trumped up against the Indians than the one lately exploded.

The performance of these boys and girls, lately taken from ignorance, so far as education and habits of the whites are concerned, shows that they are capable of greater things, and that teachers, instead of soldiers, should be sent among them."

Mr. Fleming closed with an appeal to the whites to look closely into the Indian question, and to throw aside prejudice and treat these,

the wards of the nation, as human beings, with hearts and souls, and feelings the same as white people.

His remarks were attentively listened to, and then came the closing chorus, "Nothing but the blood of Jesus," which was sung with a great deal of enthusiasm by the sixty pupils on the platform.

The children slept in the church and took their supper and breakfast there, being generously provided for by members of the church.

The entire company left this morning for their homes, well pleased with Wichita and the generous treatment received here.

Superintendent Minthorn, has been superseded by a Mr. Brannan, of Georgia. Mr. Minthorn has been popular at the school, but wanted a change of climate and so sent in his resignation. He will go to Oregon. His successor arrived at Arkansas City yesterday from the south.

Good News from the Indian School, at Salem, Oregon.

TRAINING SCHOOL FOR INDIAN YOUTH, SALEM, OREGON.

DEAR FRIEND: I have been here two weeks, and am very much interested in the work of educating Indians, which is being carried on here, and in a manner much more successful than my most sanguine expectations had led me to look for.

I attended the organization and election of officers of one of the literary societies, which was conducted by the Indian children themselves, and was agreeably surprised to see how nearly they approached to parliamentary rules and usages.

I have been present at school recitations in the different apartments, in all of which the work is a success, notwithstanding the very discouraging circumstances under which the teachers are placed, such as the want of suitable buildings, and of nearly all facilities for educational work. The buildings have been constructed by the Indian boys out of pine poles and "shakes" or clap boards, but it is expected that better ones will be supplied by the Government in the near future.

I next attended their Bible-school and found the work much more efficient than I would have expected to find it among white people with no better accommodations, for I think the children try harder to improve their opportunities than white children would do. They do greatly need Bible-school supplies, such as Bibles, Testaments, Quarterlies, Lesson Leaves, &c., &c. They appreciate such things very highly.

Nearly all the employes take a part in the exercises.

I went out of the building to where an Indian girl was teaching an infant class, and after listening to her instruction and explanations of the Scriptures, found her teaching to be very well adapted to the little ones: few could have done better.

In the evening I attended the prayer-meeting and was instructed and edified by the earnest and pathetic appeals of many of them, to all present, to give themselves wholly to the Lord Jesus, assuring them that, without this, life would be a failure; and knowing that a few months since many of them could not speak a word of English, I thought if many of our Eastern people could only see and know how much good could be accomplished by a small amount of means judiciously used among this people, they would become much more interested in the work.

The officers of the school are very anxious to get a printing press and fixtures, which would be very profitable to them, for they highly value the poor one they have.

The work of the institution is pretty thorough-

ly systematized in all its branches, and when suitable buildings and school supplies are furnished, Forest Grove will undoubtedly tell largely for good to the Indian children of the Northwest. I had not been sanguine about the rapid development of the Indian mind and character before I came here, but am thoroughly convinced that the training of Indian children in the habits of white civilization is practicable.

SAMUEL D. COFFIN, in *Friends Review*.

The Indian Industrial School at Genoa Nebraska.

"Will they work? is a question often asked by our visitors.

"Why not if they have sufficient inducements?" is our answer, "if we could see nothing gained by labor, who of us would work?" The lazy Indian is the buck Indian, the working Indian is the real Indian who finds he is to be the gainer in some way by labor. Our boys work as industriously as the average white boy, they make beds, sweep, scrub, plant, reap, do anything we ask and do it well and cheerfully.

During the recent ten trying harvest days there was no flinching among our corps of workers, they rose early to go to the field and the reaper was kept moving till late at night, as the moon was full. One detail came to their meals and were excused to go out and relieve those at work, so there need be no hindrance in the field or dining-room.

"Are they like white children?" is another question. We often feel like answering, "Oh! yes, they laugh and play in English. In further answering the question, our matron says:

"We have no ministers or deacons here to imitate, but we have teachers, and their methods enter into the plays of our girls and boys just as often as though the pigment under the cuticle of their bodies were not so dark." A small recitation room opens from her apartments, known as the "thinking room," because the disobedient are often sent there to think on their evil ways. Not long since her attention was attracted by having a very carefully uttered recitation in concert by many voices of little ones from the gospel of St. John. After this came a song unusually melodious, and softly opening the door a beautiful picture was revealed. The little teacher stood by her table wearing a very grave face; seated in a circle around her were the singers holding imaginary gospel hymns in the form of advertisements which had been thrown them from the cars, while one of the company sat by a chair on which lay a satchel for an organ. Is not this like white children?—[*Genoa Enterprise*].

Experience of a Reservation Teacher.

Mr. W. T. Calmes, who for five years was superintendent of the Wichita Indian Industrial school, addressed recently the Uvalde, Texas, Summer Normal Institute, upon his observations while living among the Indians, and his experience in the management of Indian schools. From the address published in the *West Texan*, we make the following extracts:

The Kiowa, Comanche and Wichita agency is situated in Indian Territory and bounded north by the Canadian river, south by Red River and east and west by the ninety-eighth and one hundredth meridian of west longitude. The Indians comprising it are the Kiowas, Comanches, Wichitas, Caddoes and other small tribes—all of whom except the Kiowas have roamed over the prairies and mountains of Texas. All of them are called blanket Indians, because the blanket has been the most conspicuous article of their dress and is worn in various ways—sometimes wrapped around the waist, again enveloping the whole person, or as the Romans of old wore the toga.

We had in our school representatives from all these tribes except the Kiowas.

At length the day for commencing the school came and many were our misgivings as we looked upon the motely group of thirty-nine children brought in by Zodiarko, chief of the Wichitas. Some of them had previously been to school, but two months vacation in their camp homes had apparently rubbed out all school marks. The long matted locks of the most of them showed that they were strangers to the comb and the clothing in some instances was more remarkable for its scarcity than any

other peculiarity. But the scissors, the bath-room and more and different clothing wrought a wonderful transformation in their appearance.

Among the many peculiarities of the Indian is the superstitious attachment with which they cling to their hair. I have seen boys who would not wince nor move a muscle under the correction of the rod however vigorously applied, shed bitter tears as their raven locks fell under the scissors' clash.

Owing to the natural diffidence of the Indian youth and their repugnance, and in some instances, silent refusal to tell their names we had more difficulty in enrolling them than was apprehended. But at length the name of Quastaquasty, Wahpuitzuma, etc., were enrolled on a sheet of foolscap subject to correction, as we became better acquainted with Indian orthography.

Receiving no assistance from the children themselves, we had to grade, or rather separate them for the various school-rooms more in accordance with their age or size than in reference to their advancement. A better acquaintance with them soon brought about a better graded system. We learned the full value of object teaching, and I may say, the almost absolute necessity of it in an Indian school. Concert recitation, owing to the same diffidence, was necessarily resorted to at first, but was soon discovered not to be relied on, as the lazy and indifferent would learn nothing, and were detected simply moving their lips without uttering a word. The branches taught were simply elementary—only a few attaining a knowledge of fractions. But the rapidity with which they learned to read and write is almost incredible.

The girls evidently took the lead—especially in their willingness to work and their efficiency. But the general progress of the children in school and the Indians in camp during my stay with them was very marked and sufficient to satisfy me and others more capable of judging, that the Indian is susceptible of civilization.

I am well aware that the majority of the white people have neither love nor admiration for the Indian. To the most of us he is a ruthless murderer, a superfluous monster, nothing needed in the economy of nature. The romance and glamour with which Cooper and Longfellow would enshroud the red man are to many of us disgusting fables and willful misrepresentations, and the efforts of the government to civilize him are regarded as a wasteful expenditure of the public money. While I am no special apologist for the Indian, I will in conclusion say, that in considering the Indian it is well to consider him a savage by nature, just as our ancestors were before christianity shed its civilizing influences around them—it is well to consider that the Indian youth for centuries have been taught to regard the white man as the hereditary foe of his race, the despoiler of his country, the destroyer of his home. And who of us can say that this instruction has not been eminently proper and in full accord with the facts as proven by history. This Indian question like most others has two sides to it. They have been sinned against, at least, as much as they have sinned. All the savages of our country do not possess tawny skins—all in the vice and crimes are not concentrated in the Indian tribes, and I believe it is utterly impossible for a white person who recognizes and fully appreciates the value of his own immortal soul to live and mingle with them without recognizing that they too are human beings, the handiwork of a common Creator, possessing immortal spirits, and he would take them by the hand and help them to a higher and holier life.

The new Agent of the Cheyennes and Arapahoes.

Capt. J. M. Lee, the new Agent, has been kept extremely busy for the past two weeks in receiving the government property from Agent Dyer and becoming familiar with the workings and workers of his new field. The Captain has already won a considerable record at other Agencies of which he has been in charge, and indications point to his further success in dealing with these Indians, if properly sustained. Two minor questions of discipline have already been settled by him in a firm and determined manner, and the Indians acknowledge that he is "strong medicine." The Captain has the Agency well in hand, and the work in all its various departments is progressing smoothly. —*Cheyenne Transporter.*

EDUCATION AMONG THE CHEROKEES.

English is the accepted language of the Cherokees and the only language taught in their schools. They have given much attention to their schools and support them liberally, providing their scholars with all needful books, stationery, etc., from the public funds. They have about 120 primary schools scattered through the different districts, with a total attendance of nearly 4,000 children.

At Tahlequah is located the female seminary with an attendance of 150 young ladies; the male seminary with 158 students and the orphan asylum with an attendance of 160. All these institutions occupy fine substantial brick buildings, are admirably well located, and are presided over by able and intelligent faculties. Most of the teachers in the nation are Americans. There has never yet been a normal school established, although that is talked of as among the early possibilities, and then a good supply of native teachers will be prepared for the work in the primary schools. The universal testimony is that the Cherokee children make bright, industrious scholars. A manual training school is also talked of as an institution for the near future.—[*Cherokee Advocate.*]

An Apache Indian Writes to his son who is a Pupil at Carlisle.

FT. APACHE, ARIZONA.

MY DEAR SON:—As to myself I am very happy, and have only one thing on my mind, and that is that I have lost through Geronmo most of my family, and won't be satisfied until Geronmo is taken and killed. I am happy and so are my family. I have every thing I wish for and I expect to remain happy and contented. I feel very happy to see the progress you are making, and feel glad that General Crook has been so kind as to send you to school. I hope that I will still live to see you come back home. I am getting old but hope to have that pleasure. Not only myself but your little sister send best regards. Also the sister who has just returned from captivity in Mexico. When she was taken at Arisbe there were fourteen of her little friends taken also; but they were sent away, and she has never heard from them again.

She felt very sorry on the way there, so many of her friends dying on the road while being sent into captivity. On the journey she came to a large river which she expected to cross but all at once the river made a bend and she did not cross. Of those that were with her taken into the interior of Mexico six died of fever and other diseases. They were well treated by the Mexicans and the only work done there was washing. They had liberty to go where they pleased. There are many more captives in Mexico of whom they know nothing, but five of my own band are missing. Thirty three of Chatto's band, with four others still remain in Chihuahua. As soon as the news came they were all set free and treated well all the way home lodged at night and fed by day. At first they did not know the direction, but by and by they came to land they knew, and were happy to see their home again. As soon as they came home, after their first joy, they thanked God that they were permitted to see their friends and relatives again. They had a good time in captivity and were sorry to leave, but they preferred their native land and were glad to come home. They had all they wanted on their way and did not feel in want of anything.

Your affectionate father,

IN the COUNCIL FIRE for June we announced the fact, that two Indian boys from Carlisle Training School, Samuel Townsend of the Pawnees and Richard Davis of the Cheyennes, had been engaged by Mr. R. H. Darby, proprietor of the large printing establishment in which the COUNCIL FIRE is printed, to go to work in his office as compositors, on the 15th of August. Under the advice of the superintendent of the Carlisle School, Captain Pratt, Richard Davis will remain in the school printing office for some time yet, but Samuel Townsend arrived here on the 15th and is at work. He assisted in setting up the type for this issue of the COUNCIL FIRE and did it rapidly and well. This young man is a full blood Indian, twenty years of age, who has achieved a good English education and acquired a knowledge of the printing business so perfectly that he is able to and does make a full hand, at the case.—[*The Council Fire*]

IF I TRUST TO THE WHITE MAN'S GOD HOW WILL IT BE WITH ME?

Rev. C. L. Hall, in a letter to the "Word Carrier," descriptive of the work at Berthold Dak. says:

"Suddenly this spring half the village seemed to have started out to build new homes on their own patches of land, all over the prairies, leaving the filthy huddle of huts behind, soon to become a thing of the past. At the same time two hundred more acres have been sown to small grain, in addition to what was in last season.

Like a blooming flower, or a fish with a new shell, or a snake with a new skin. These things come all at once.

These facts are only indications of the moral renovation going on; the way seems triumphant just now, all the more joyful because of the former difficulties. Even the upper Gros Ventre who went away angry twelve years ago, because their agent proposed to break a little land, saying that it spoiled their country and would make them low potato eaters, even these are beginning to farm.

A young man who was sad because of the loss of his newly born babe said a few days ago. I tell you the truth. I have sought after the gods according to the way of my people, which are different from the way of the whites, but I have seen nothing; my relatives also sought after mysterious things but they died having seen nothing. I only am left. I have made sacrifices to the gods. I have scars on my breast where the flesh was torn from me in my self torture, yet I saw nothing. I have cut off half the fingers of my hand expressing my grief, a death to the gods, yet I have seen nothing. My friend, now if I trust to your God, how will it be with me? Here you have the thought of the heart of many from the lips of one. It is the answer to this burning question that we have been intrusted with by him who knows the human heart because he made it. These changes will make our boarding-school work on a larger scale a necessity, we are glad to have well begun in time.

The foundations are laid, the out-of sight work is done, and now the house will be seen."

NEW ORLEANS, Sept. 1.—A Little Rock (Ark.) special to the *Times-Democrat* says: "An Indian Territory despatch says the removal of the cattle men from the Cheyenne and Arapahoe reservation is progressing as rapidly as the conditions will permit. Several of the largest cattle owners have removed their entire herds, excepting such stock as escaped the recent round up.

"Within the past two weeks more than 75,000 head of cattle have been driven off the reservation, which number, added to those already removed, make a total of over 100,000. It is estimated that the number remaining is between 60,000 and 75,000 head. These will be taken out as speedily as possible. Only a few days beyond the date fixed by President Cleveland's proclamation will be required to clear the entire reservation of all the cattle which do not rightfully belong there.

"The cattlemen accept the situation cheerfully. There is concerted action among them to comply with the executive mandate. The removal will cause a loss estimated at all the way from \$10,000 to \$75,000. The bulk of the cattle are being driven or shipped to Western ranges."

Our excellent contemporary the MORNING STAR comes to us every month laden with that which is encouraging to the Indian children and all enjoy its coming.—[*Indian Citizen.*]

The Morning Star,

—OR—

EADLE KEATAH TOH.

Published Monthly in the Interest of Indian Education and Civilization.

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RICHARD DAVIS, Cheyenne,
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INDIANS VERSUS CIVILIZATION.

"It is an open question whether a wild Indian of pure blood has ever been thoroughly and permanently civilized. Father Shoemaker of the Osage Mission said it took him fifteen years to get the blanket off Joseph Paw-neo-pas-she and it took Joseph just fifteen minutes to get it on again."

We quote this paragraph from an article entitled "The Indian Country" in the August number of *The Century*. The connection seems to show that the author uses the term "wild" instead of wild tribes in distinction from the civilized tribes, so-called. If not, our reasoning from his premises would be as follows: "Wild" means, according to Worcester, uncivilized, savage, barbarous. All Indians were at one time uncivilized—hence wild. Therefore "it is an open question" whether any Indian of pure blood has ever been "thoroughly and permanently civilized."

The force of the paragraph may turn upon the meaning in this connection of "thoroughly" and "permanently." However that may be it occurs to us that the ground of discussion is a very doubtful one. Civilization is a term difficult to define. We civilized people agree, approximately, as to what it is to be civilized, but neither Guizot nor Mill nor any one else has been able to tell us when a people is "thoroughly" civilized.

When a Cherokee Chief was urged by Wesley to embrace Christianity 150 years ago, he replied, "Why these are Christians at Savannah! Those are Christians at Frederica! Christians get drunk! Christians beat men! Christians tell lies! Me no Christian."

Tried by this standard "the improvement of man both socially and in his individual capacity" which Guizot includes in civilization can hardly be claimed by even our own race as an evidence of our having attained to that condition.

If in the accounts of the cold-blooded massacre of Chinese laborers which appeared in our dailies recently 'whites' had been substituted for Chinamen, and Indians for whites, a howl of "Exterminate the savages!" would have sounded through the length and breadth of the land; and yet the brutal ruffians who used knives and hatchets and applied fire brands in this second Wyoming massacre, claim to be civilized Americans!

Mill in his dissertations tells us that "Whenever we find human beings acting together for common purposes in large bodies and enjoying the pleasures of social intercourse we term them civilized." According to this broad definition, we may safely claim for a large number of In-

dian communities a fair degree of civilization. Our author of the *Century* says of the Cherokees:

"The Cherokees are regarded as the most apt and advanced of all the Indians, and they are certainly the most adroit and ambitious. They may be said to be the governing tribe. Their leading men are exceptionally capable, and the people in general are remarkable for their vigor and alertness of intellect. They maintain admirable public schools, two seminaries, and an orphan asylum; and they have a well-conducted weekly newspaper, printed mainly in their own language, after an alphabet invented by a Cherokee genius named Sequoyah."

That the native characteristics of this tribe were not more favorable to civilization than those of others now denominated wild there is abundant evidence in the journals of the early settlers. Fortunately it was not so with the outward conditions. The humane Oglethorpe and the Wesleyan missionaries avowed that "one of their great ends was the civilization of the savages"—ends which they secured by apostolic zeal and a devotion so constant and untiring, that the confidence of these trusting, simple hearted people was fully won, and never withdrawn. The history of this tribe as detailed by H. H. in the "Century of Dishonor" must convince any unprejudiced mind that not only one Indian of pure blood, but a tribe numbering its thousands has made good its claim to—we will not say "thorough and permanent"—but a remarkable degree of civilization.

Persistent wrong, gross injustice, forcible removals, the plough share of civil-war, they have endured, and yet to-day their condition is thus described in an official report of the Indian Bureau.

"They are an intelligent, temperate, and industrious people, who live by the honest fruits of their labor, and seem ambitious to advance both as to the development of their lands and the conveniences of their homes. In their council may be found men of learning and ability; and it is doubtful if their rapid progress from a state of wild barbarism to that of civilization and enlightenment has any parallel in the history of the world. What required five hundred years for the Britons to accomplish in this direction they have accomplished in one hundred years."

Were they civilized?

Not within the memory of this generation has there been so brutal a butchery, with such sacrifice of fleeing victims as on the occasion of that Caucasian massacre of helpless Chinese at Rock Springs, Wyoming Territory; and it is questionable whether this century has witnessed the like in our country, for no one can tell yet whether the slaughter stops at fifty or runs to double that number. What dead have been consumed in the fires, or covered up in the ruins of the burned huts, or are hid away in the recesses of the hills in which they sought shelter, have not yet been reckoned up. The nearest approach to an estimate will be got at when the fugitives, who succeeded in their flight to Evanston and elsewhere, have been mustered and their aggregate deducted from the two or three hundred who were employed about the mines. Then we shall be able to make a rough estimate of the total "killed and missing," with a probability that nearly all the missing, beyond the count of remains of dead bodies found, may be ultimately reckoned as among the killed, for such was the ferocity of these murderers that none of the pursued who fell within range or reach of pistol, gun or knife seem to have been spared. We have had some murderous American mobs within the last forty or fifty years, and have had some massacres, but in no such mob that we can recall have there been so many persons slaughtered; and the massacres have been perpetrated by Indian savages, such as the "Modocs," or the Sioux as Sitting Bull's band, who butchered General Custer and his men. The wretches who committed this second massacre of Wyoming rank themselves among civilized men, but

nothing more cowardly, brutal and wanton could have been done by a barbarous tribe. Such atrocities are hostile to the advance humanity of the age. They are un-American and unmanly, because they are cowardly persecutions of the weak and helpless—those who are so overwhelmed by adverse numbers as to be unable to defend themselves.—*Phila. Ledger*.

The Indian school at Genoa, Nebraska, has a large new bell.

A new school house is building at the Wichita Agency, Indian Territory.

Mr. Geo. P. Gregory is at Cheyenne and Arapahoe Agency, I. T., to secure pupils for the Chillico School.

There is considerable sickness of malarial nature among the Indians in the south and west part of the Indian Territory.

The Women's Home Missionary Society have recently sent to the Pawnee Indians in Indian Territory their first missionary.

"Opposite every Indian in this country stand 200 white men; the 200 white men speak English and the Indian must speak it too."

Seventy five tons of wheat, oats, millet and hay were stacked by the Cheyenne school farm at the Cheyenne Agency during July.

BISHOP WILSON of Connecticut is responsible for the following, bonmot:

"Our Puritan fathers first fell upon their knees and then upon the aborigines."

We are glad to hear through a private letter that Nancy Renville, former pupil from Sisseton Agency, has married a Christian man and a good farmer, and that she keeps her house very neat and clean. The gentleman's name is Horace Greely.

The *Phila. Bulletin*, in discussing the question whether the rights of honest labor in free America shall be refused a native of Hungary or Poland, gives the following in regard to the American theory, which is true of all people except the Indian:

"The American theory is that this is a great Free Republic whose open arms welcome the labor of the world. In theory it is the world's asylum, free to the oppressed and despairing of all nations. In theory it is a country large enough in territory, diversified enough in its industrial interests, beneficent enough in its laws, free enough in its institutions, to take in all who choose to come and share the blessings of its citizenship. And acting upon these theories of freedom, every country of the known world has poured its surplus population upon these American shores, to spread out over its almost boundless territory and to merge its mixed elements into a new and common nationality."

Bishop Whipple, of Minnesota, has issued an appeal in behalf of the Chippewa Indians of that state. It seems that congress has authorized the building of a number of dams on the Upper Mississippi River. These dams will overflow more than fifty square miles in the Leech River Reservation. This overflow will destroy the rice fields of the Indians, from which they gather over 2,000 bushels of rice annually. It will also destroy a large part of their sugar orchards, and will cut off their main supply of fish. "For four years," says Bishop Whipple, "these Indians have sent appeal after appeal for redress. The Department of the Interior asked their agent to report the facts, and his statements were received with incredulity. Captain Blakely and the Rev. J. A. Gilfillan were appointed a commission to assess the damages and their report shared the same fate. The Government has offered the Indians less compensation than the value of the millions of feet of their land used in the construction of the dams."—[*N. Y. Tribune*].

SCHOOL ITEMS.

Vacation is over.

The MORNING STAR again prints eight pages.

The grass plots in front of the new dining hall are being enclosed by a neat post and chain fence.

Miss L. E. Dittes has left the work in the government school at Sisseton Agency and is to be a teacher at Carlisle. She will be missed here.—[*Word Carrier.*]

A paper printed by our Indian boys expressly for children is the INDIAN HELPER, and will be sent weekly for a year on receipt of ten cents.

Mr. E. B. Strait, formerly instructor in our carpenter shop and at present an employe of the Pennsylvania Railroad Co. at Tyrone, paid us a brief visit.

Joshua Given returned on the 10th inst, to Lincoln University, Chester Co., where he is pursuing a theological course of study with a view to the ministry.

September 1st opened our sixth school year. The eagerness with which the students take up the work is a gratifying contrast to the reservation schools where it is necessary to send out the police to compel the attendance of the camp children.

Captain and Mrs. Pratt accompanied by the Artist J. Wells Champney and his wife Mrs. Lizzie Champney are visiting the Pueblos of New Mexico and Navajoes of Arizona, with the expectation of securing children for the school.

The merry little scavenger brigade, to be seen twice a day on hands and knees creeping over the parade, is intent upon keeping the grass free from such things as should not there have "a local habitation." The refuse wheelbarrow moves before them with the double purpose of catching their "finds" and keeping these restless little jokers in a straight line.

We acknowledge the receipt of the substantial favor of five bundles of printing paper the gift of the Wellington, Smith Co. of Lee, Mass., who have before held us in kind remembrance.

We are also again debtors to the Southworth Manufacturing Co. of Mittineaque, Mass. for a gift of 500 pounds of choice variety of paper for school and printing purposes.

Shop Talk.

The harness shop, in the absence of the regular instructor, is in charge of Kise, a Cheyenne, who, with but three years apprenticeship, is proving himself equal to the emergency.

The tin shop is about completing and will shortly ship to various Indian agencies in the west the heaviest order for miscellaneous tinware ever filled at this school. An item of this contract is ten tons of stove-piping which represents the work of three boys in three weeks time.

The shoe shop claims an embryo shoemaker that can cut, stitch, sole, peg and complete an honest pair of shoes in seven hours work.

Carpenter shop looked "slack," but inquiry developed that the working force was engaged in placing drying-racks in position in the new laundry.

The whirl of industry from the tailor-shop betokened a pressure of work and a disinclination to interruption.

In the blacksmith shop we found the usual number of wagons in process of building and had hints thrown out to the effect that there was an apprentice coming on who would "distance" anything yet, this was designed to make good the absence of anything astonishing at present.

The Girls.

The matron of the sewing department reports the work "away on ahead for the winter" and in attestation thereof shows us piles of neatly finished garments in readiness for the fall issue of clothing. During this temporary lull the little girls are crowding in a variety of tasteful bead work. Among other trinkets are balls covered with a mosaic in beads not unlike the designs made by the bits of glass in a kaleidoscope. The sewing room is not without an occasional incident. During our brief visit a party of ladies entered and were shown some specimen work. Two of them gazed vaguely at a piece of blue cloth, then one said impatiently to the other "Why must we look at this?" "It is a sample of their uniforms" was the reply. "No madam," we interrupted with swellings of pride, "it is a ten year old girls attempt at darning." Recourse to eye-glasses and a free use of adjectives followed, and we stepped over into the laundry. Here we found the improved facilities for work of great moment when three thousand pieces must be put through the wash and under the iron in a week.

From ten to fifteen shirts and from forty to fifty collars is a girl's average half days work, although in flashes of swiftness they have been known to run the shirts up to twenty and the collars to fifty.

The New Band.

The cast for the new band is as follows: Silas Childers, E-flat cornet; Luke Phillips, solo B-flat cornet; Conway Twoout, first B-flat cornet; Frank Engler, second B-flat cornet; Edgar McCassey, Baritone; Geo. F. Thunder, first alto horn; Thomas Wistar, second alto horn; Noah Lovejoy, first tenor B-flat; Levi Levering, second tenor B-flat; Conrad Roubideaux, bass horn; Frank Yates, bass drum; Paul Boynton, tenor drum; Kise Siouxman, cymbals; Phillips Bobtail, bugler; Kent Black Bear bugler. The Second Tenor, when having served but two weeks in that capacity, explained his reluctance to go on a farm by saying "The brass horn sticks in my mind all the time." In spite of this encouragement the musical director has the haggard air of a man with too large a contract on hand.

The School System a Delusion and a Snare.

"It is feared that the problem of Indian civilization is not receiving much advancement by the Indian school system. What is needed most of all is to teach the young Indians to work. Their A B Cs are well enough and their mental development a desirable adjunct of the civilizing process, but the one thing more desirable than anything else is the teaching of them habits of industry. They should be taught to work, and, if need be, forced to work, if it has to be done by starving them into it. The costly school system over which our excellent friend Mr. Oberly so gracefully presides is, we fear a delusion and a snare."

The above extract is the conclusion of an editorial in the Chicago *Sunday Herald*, Aug. 23, 1885. The writer previously reviews and criticises some statements in the report of the Superintendent of Indian Schools relative to certain specified schools, and classes them with the two named exceptions of Carlisle and Hampton as expensive humbugs. He echoes the hackneyed form of the itinerant reporter who makes a chance visit to the Indian country, and endowed with the versatile genius for which the race of reporters are famous indulges in a few casual interviews, and propounds to the world the formula, "The educated Indian is as a rule more worthless than his brother of breechclout and blanket;" "His natural disinclination to work is heightened by his knowledge of A B C;" "The idea that he has been educated in the elementary principles of farming, that he may go back to his tribe and impart his knowledge to others never enters his head, etc."

It is not my purpose to enter into an argument to attest the correctness of a government report, and will freely admit that if its statements are as wide of the truth as some made

in this editorial, its vindication would be impossible.

Neither do I intend to defend the present Indian School system as a system, for it has grievous faults and imperfections; but the statement that an educated Indian is of less utility than an uneducated and wholly savage one has been made so often and passed without contradiction that possibly many unthinking readers, as well as the writers themselves begin to think it is true, without realizing the absurdity of the proposition that education is a retrograde and not a progressive movement, or that the educated of any race on the globe could be classed lower or of any less force than the ignorant.

If such a thing be possible then the long accepted aphorism that "Knowledge is power" will need revising; but if this saying is true, and no valid reason appears as yet for doubting it, the reasonable conclusion is that the power is in proportion to the knowledge—a little knowledge little power, more knowledge more power; but it is totally inadmissible that increase of knowledge much or little means a falling to the rear of ignorance in the qualities necessary for civilized life. It only means in the case of the Indian that the education given does not satisfy the expectation of the so-called practical observer, by causing that Indian, probably of immature years and judgment, to at once push clearly ahead of his associates, proclaim his absolute independence of Government ratifications and break wholly away from the traditions and debasing influences surrounding him from infancy to manhood, except for the few years he may have spent at school ignoring the fact that unless he has been so fortunate as to get to one of the schools located in a civilized community, his whole education, literary, industrial and moral has been received in the little world of an Indian reservation, the boundaries of which he is not supposed to cross without special permission.

In the majority of the treaties made with the Indian tribes within the last 25 years, framed and entered into on behalf of the United States by the best talent found in military or civil life, there has been contemplated a change on the part of the Indian from a wild nomadic life to one of peaceful, industry and more civilized pursuits than buffalo hunts and predatory raids, on their neighbors; and always considered as an indispensable means to this end has been the school and its accompaniments.

If these men were mistaken, and education with the Indian works exactly the reverse of what it does with every other race on the globe it is certainly time it was known, the useless expenditure for education stopped and more blankets purchased. But that they were mistaken I for one will not admit, neither will I admit that Indian education is a failure or useless expense, nor that the educated Indian is as a rule more worthless than his brother with the breech-clout, nor that his natural disinclination to work is heightened by his knowledge of A B C.

It was my experience to be amongst some of the wildest Indians of the west, when buffalo without number roamed the country coming close to their camps, and existence Indian fashion required but little exertion. Then came a time when within the space of two or three years the buffalo wholly disappeared and the Indians realized that the old method of life was gone and they would have to start on a new line. This was evidenced by their increased support of schools which had hitherto only the most meagre encouragement on the part of the Indians notwithstanding their assent to that part of their treaties pledging themselves to send their children to school.

These schools have not been simply for the purpose of teaching A B C, but education in its

wider sphere of how to live and how to get a living has been aimed at, and while it is perfectly true that it took years of hard labor before these schools could win for themselves adequate support and equipment, and to this day are managed in a manner that in a measure invites failure—yet it is equally true that their *work stands*, and largely to their influence is due the fact that to-day the Indian WORKS, and by the schools thousands have been taught how to work.

I well know the time when \$40.00 per month and board would not tempt an Indian to work. A school was started, boys were trained to obedience and work on the school farm and garden, good crops were gathered, and soon the spirit of labor spread from the school-boy to those who were older. The boys grew up and in five years there were no white employes on the agency but clerk and mechanics.

I do not call this failure, although very likely there are many who have passed through these schools and getting only the thinnest veneer of education drop back into very much their previous condition, perhaps from inclination, perhaps the pressure against them was too strong, for every workman likes to enjoy the fruit of his labor. The case of the young Indian receiving only a pittance and compelled to divide that with uncles and cousins innumerable is a little discouraging no matter with how good a will he may have started out. No wonder courage fails and the fight is abandoned till times shall be more propitious; but when that day comes you will see as I have already seen in many instances the educated one to the front taking hold of the chances that come and making money and position.

I affirm that no education is lost, that even though it lies dormant in an individual for a while it will bear fruit, and aid in making public sentiment in favor of civilization, which will increase as the years go by until as the majority it rules, and then an end to savage Indian life in America.

My remarks hitherto have been intended only for the Agency schools where the work is the least advancing of any, but which nevertheless fill an important place and where it has been abundantly demonstrated that an Indian can learn and of whose work there are to-day many satisfactory examples.

Indeed I fondly imagine that if the matter were closely looked into the successes would equal the so-called failures, and I cannot dismiss this class of school and their work without crediting them with a vast reflex influence on parents. The teaching of the school, reaching them in a measure through their children, comes not as an injunction from the Agent. Their will is left free, but the lesson is learned, and many an Indian home has been built, and many a field fenced in consequence of their children having been to school. I have in mind many visits made to the schoolhouse to inspect beds and furniture so that the same could be copied as closely as possible, and in the words of the Indian himself "his children sleep as well when at home as at school."

Indian parents with ever so little education themselves are as anxious as any white parent for the education of their children, and if absolute failure has been avoided when parental influence was against education, what may not be expected when that training and influence second our efforts.

Speaking now of the latest and best phase of Indian education, viz: schools on the Carlisle model, (whose honorable exception from the charges condemning others is acknowledged) of which only three, Carlisle, the Indian Department at Hampton, and Forest Grove, Oregon, have existed long enough to be at all judged by results, for to speak of the failure of a Lawrence

or Chillico or Genoa student none of which schools have been in operation two years is too trivial for controversy. I feel that I am approaching the important question so far as the future of the Indian is concerned, but do not propose to evade the issue or postpone a verdict till a future day, claiming that the work of these schools in the past and as they exist to-day, abundantly vindicates their right to existence and support.

The educational process commences in the journey east, itself a revelation and education, the influence of which will remain with the Indian as long as he lives.

Then said Indian boy or girl enters on a course of study and labor which speedily illumines the face with intelligence, gives strength to the muscle and skill to the hand, produces a close acquaintance with civilized home life, a part of the school course at Carlisle consisting of one or two years in a farmer's family, where the whole atmosphere is push and energy, and during which time he buys his own clothes, pays his own car-fare, travels on his own resources and returning to school starts a bank account with his savings.

During his whole stay he is with English speaking people, for no Indian is spoken at Carlisle. The necessity of labor and independent action is continually placed before him, and so far from the idea that he is entitled to look to the government for employment or subsistence being held out, he is told to face life for himself, seek work anywhere, but above all do not lead the life of a pauper on the reservation.

None leave the school after their full term, in good health and mature age who have not the ability to labor and make their own way in the world under reasonably favorable circumstances. How they really do conduct themselves is the point in question. Some there are of no character and worthless except under the spur of necessity, others are clerks in stores, assistant teachers at schools, seamstresses and helpers, others are employed as mechanics, laborers and police, herders, &c.

But if those who have been educated at Carlisle or any other school fail in demonstrating their capacity for self support, there is neither sense nor reason in attributing that failure to their education, but rather that the education is as yet too imperfect to produce its legitimate results in the face of the adverse influence of the ignorant majority at home. There is no failure yet! Half a decade without any considerable number of graduates who have yet attained their majority is too soon to talk about failure. Present results give abundant hope for the future.

If in the future we can remedy the defects of the past, viz., get the child young enough, in all cases combine manual industry with literary training, and above all avoid the fatal mistake of educating one sex only, my opinion is that the next five years will see the Indians more changed than the last twenty-five.

A. J. STANDING.

The great mass of men work from the imperative necessity of self-support and from the knowledge that the law will protect them in the possession of their rightful earnings. We have so alienated the Indian from all natural and general conditions, we have so placed him in such an artificial and unjust position that he has neither the necessity for self-support nor any proper protection in the result of his labor. It is a matter of surprise to all who fairly consider all the elements in the case, not that the result is no better, but that it is not far worse."

HERBERT WELSH.

The *Indian Citizen* printed at the Indian Industrial School, Chemwa, near Salem, Oregon is to have a new printing office, and they would like aid in securing a new and larger press and more type and fixtures.

A TALK ABOUT THE WOMEN.

It is a fact I think that needs no argument to show that at the present time the women of Santee Indians, as a tribe, are not as far advanced in civilized pursuits as the men, and this, not on account of their incapacity to improve, as very little effort comparatively speaking has been made to improve them. Ten to fifteen years ago when the Indians were located near the agency buildings the houses were frequently visited by some of the white women of the agency, particularly by Mrs. Pond and Miss Julia La Framboise of the A. B. C. F. M., the two daughters of the late ex-agent Janney, and afterwards by ladies employed as village matrons whose efforts were quite noticeable in the advancement made by the Indian women. Since that time the Indians have been moving out and occupying farms in the different parts of the agency while this work has been dropped. The Government and representatives have as a rule confined their work to assisting the men, employing them in the trades and encouraging farm work, and have so far succeeded that they are competent to earn a good living and keep themselves in comfortable circumstances without further aid than intelligent direction, wise counsel and wholesome restraint until they become somewhat fixed in their newly developed character, and each able to paddle his own canoe over the uncertain sea of civilized life. The women are about in the same stage of development that they were ten years ago, and, mated with the men, are somewhat like a team unequally yoked.

It reveals rather a sad state of affairs when one of these men who has learned to work and has been rewarded by perhaps two or three good crops, beginning to feel his independence in the world, comes and appeals to the father (the agent) to make his wife stay at home and cook for him, while he does his work. I do not know that any arbitrary orders issued in such cases would be of any use in working a reformation of habits or character.

It may be said that the Industrial schools, which are well represented here will solve the problem of how to make these homes orderly, economical and thrifty households. The schools here and in the east will help in a large degree, but it is not well to make the comparison of equality in results as sometimes shown among more favored and intelligent people, where the graduates are accustomed on returning to the parental roof to assume the authority and direction of parents by reason of superior education.

The more unenlightened a people are the more opposed are they to new ideas, and jealous of those of their own race who having received superior advantages rise above them, so that the graduates of Indian schools have greater obstacles to overcome, and we generally observe in the case of the girls, more particularly, that they find at home, parents, who like our "fathers that came out of Egypt," do not obey, neither are they mindful, but prefer rather to enforce Paul's precept in the literal interpretation "Children obey your parents in all things," thus we can see how a great amount of the care and expense bestowed upon the school children is made of none effect. There should be some system of superintendency inaugurated for the benefit of the Santee women by which they could be visited in their own homes by some competent person in sympathy with them who would be able to show them where to economize, suggest a suitable time for house cleaning, washing etc; give instructions in the care of their infants and encourage them to make their own houses their homes, and add to their neatness and attractiveness.—[WM. J. PHILLIPS, in the *Word Carrier*.

Robert Burns, the bright Cheyenne boy who has been home from Ft. Wayne College on a vacation, returned last week, taking with him some twelve pupils for the Lawrence Indian school. Robert has been three years in college, and this was his first visit to his people during that time. He remains two more years, in college to complete his course of studies.—[*Cheyenne Transporter*.

Robert was for nine months a pupil of Carlisle.

We are sorry to learn that Col. S. F. Tappan has been suspended from the Indian Industrial School service. All we wish is that a man as competent of doing justice to the position has been appointed to fill his place.—[*Genoa. Enterprise*.

THE APACHE RAID.

BY GEN. C. H. HOWARD.

A private letter before me from a ranchman says: "Great excitement prevails all over this part of Arizona from the breaking out of the Chiricahua Apaches. We expected them here, as this is one of their old trails and watering-places. We kept guard night and day, but they crossed into New Mexico, to the north of us."

The old roaming ground of the Chiricahuas was Southern Arizona. For many years they defied all attempts to subdue them. Their famous chief, Cochise, refused to make any treaty or even to parley with the representatives of the Government.

In 1873, under Grant's "peace policy," General O. O. Howard was sent to Arizona and New Mexico to make treaties with such of the Indians as could be reached. After he had visited many other tribes, including several of the Apache family, and located them peaceably, he determined to make one earnest effort to meet Cochise. The experience of twenty years proved that it would be vain to try to capture him. One white man was found, a scout and interpreter, known as Captain Jefferds, who spoke Apache and who was regarded by Cochise, as a friend. He consented to try and bring about a parley with Cochise, but declared no troops must be near. General Howard took one aide-de-camp, and with Jefferds and two friendly Apaches, rode for two days until they came near the stronghold. Jefferds then sent forward the two Indians with a message. They went cautiously, kindling fires from point to point, and receiving answering signals. The next day one of them returned, bringing word that Cochise would see the General and his party, and that the messenger was to guide them to a designated place of meeting. Cochise was not there on the arrival of the party, but some of his head men appeared soon after, had a talk with Jefferds and were introduced to the General, all showing signs of a marked impression, from the fact that the General had lost his right arm and carried no weapons. His Apache name was ever afterwards the "The One-Armed Chief." Some of the Chiricahuas then mounted and rode away, and not long after a body of Indians came galloping up. A powerfully-built man, fully armed with rifle, revolvers and knife, dismounted and first took Jefferds by the hand, and then turned and frankly greeted the General. The details of that interview, of the stay of the treaty-party in the stronghold as Cochise's guests for two days, their experience the first night, when they were awakened in the middle of the night and the entire camp was moved to a still more inaccessible natural fortification, far up in the mountains, owing to an apprehended attack from a militia company which had pursued some marauding Chiricahuas the day before—all would form an interesting and romantic chapter of Indian history.

The treaty stipulated that all raiding and marauding should cease; that the Chiricahuas should confine themselves to a certain defined tract of country; that Captain Jefferds, whom Cochise always called his brother, would be their agent, and that necessary food would be allowed them. A definite time was granted in which Cochise was to communicate the terms of the treaty to his absent chiefs, some of whom were in old Mexico or other distant places.

The treaty was kept by Cochise and the Chiricahuas for nine years, as long as he lived.

They were greatly incensed and felt that they were wronged when Capt. Jefferds was displaced, the reservation marked out in the treaty was taken away, and they were removed from their

traditional home and herded upon the San Carlos reservation with other tribes, some of whom they greatly despised. This, however, they still bore patiently or without manifest resentment until October, 1881. At that time there was trouble with other San Carlos tribes. The army marched upon the reservation. The next night the Chiricahuas left. They started in the direction of their old haunts, met freighting teams, murdered the drivers and took the horses, killed cattle and stole other horses from ranchmen, had one or two slight skirmishes with the United States cavalry and escaped into Mexico.

Gen. Crook's campaign into Mexico in pursuit of them is familiar to all. He captured their women and children and old people, and in order, doubtless, to induce the leaders, who were hidden in the fastness of the Sierra Madre mountains, to surrender, promised terms that have been severely criticised. Those leaders, like Geronimo, whose hands were stained with murder, were allowed to come back unmolested upon the reservation, to retain their arms, and to feel that, instead of conquered foes of the government, and criminals justly and duly punished, they had outwitted their white enemy and dictated their own terms of a peace to be broken at will.

Should not these Chiricahua leaders, having deliberately broken their treaty, and known to be incorrigibly criminal, have been at least confined where they could neither incite nor lead more murderous raids? It was neither a dictate of humanity nor of true statesmanship to set them loose with arms in their hands. One of the essential steps in the civilization of any tribe is to demonstrate that crimes are to be promptly and adequately punished.

But the utter neglect of the government, and of all missionary bodies, to send to these Chiricahuas any teachers or to make any earnest attempt to civilize them, during the entire nine years of their peaceable stay on the reservation, should, no doubt, be duly weighed when considering the question of ultimate responsibility for this outbreak.—*The Chicago Standard.*

Maj. Rainwater, of St. Louis, who was one of the delegation of cattlemen who interviewed President Cleveland on the Cheyenne lease question says the "President talked freely and was apparently thoroughly posted in all the details of the matter in hand. He had evidently given the subject a great deal of thought. He listened carefully to our memorial, which was as strong, of course, as it could be made, and took up every point made and discussed it like a lawyer, skillfully and most intelligently. I was satisfied that he was influenced by no one but had reached logical conclusions, after having examined carefully the question at issue."—*Indian Journal.*

We acknowledge the receipt of a copy of the MORNING STAR. It is certainly a very neatly gotten up and well edited little Journal. We will at once enroll the STAR on our list of exchanges and take pleasure in so doing.—*Cherokee Advocate.*

Thank you, sir.—Ed.

"On every other subject people are eloquent but somehow the word "Indian" seems to paralyze people, their lips and pockets. Would to God that those who feel the injustice and dishonor that characterize the attitude of the Government towards this race, could testify their sympathy by generous and adequate financial aid."

"I wish I had the means at command to scatter your bright little sheet broad east over this country that it's contents might reach the heads and hearts of every lover of humanity and prompt them according to their God given ability to lend a helping hand to your people who are longing for a better life."

SUBSCRIBER.

GRANT AND THE INDIANS.

A Tribute from the Society of Friends—The Institution of the New Policy in Dealing with the Aborigines, and Its Beneficent Results.

The current number of *The Friends Review*, of Philadelphia makes public for the first time the following correspondence:—

GERMANTOWN, PHILADELPHIA, Seventh mo. 2d. 1885.—To GEN. ULYSSES S. GRANT.—HONORED FRIEND:—At the fifteenth annual meeting of the Associated Executive Committee of Friends on Indian Affairs, recently held, the undersigned were appointed to convey to thee the deep sentiment of respect and regard cherished towards thee by Friends generally, and to inform thee of some of the results of the method of dealing with the Indians devised by thyself, and carried into effect during thy administration as President of the United States. The condition of the Central Superintendency then assigned to us, with its population of 16,000 Indians, has greatly improved.

These Indians are now all at peace with each other and with the United States.

The schools have greatly multiplied in number, and have equally increased in efficiency. The children are trained in industry, and to some extent a generation of farmers, stock-raisers, and artisans is coming forward to take the place of wild hunters of buffalo.

The supplies are now of good quality, are promptly delivered, and are hauled from the railway termini to the Agencies by the Indians themselves. Some tribes have had rations wholly or partially withdrawn, and in the case of the Osages the latter was done at their own request.

The Indians of this Superintendency now own thousands of cattle, and their stock is increasing. Many of each tribe have become tillers of the soil. A large proportion of them now wear citizens' clothing.

During these fifteen years many hundreds have become Christians, and have either died in the faith or are living as members of Churches.

The whole administration of Indian Affairs during this period has gained largely in honesty and intelligent direction towards the permanent welfare of the Indians.

The Christian Churches have been stirred as never before to make substantial missionary and education efforts, and year before last they gave \$250,000 to educational work among the Indians, besides the sums expended by them directly in missionary work.

The admirable training schools at Hampton, Carlisle, Forest Grove, Genoa, Lawrence, Chillico, and Albuquerque, have grown up, and are effecting great changes both among the Indians themselves and in the public sentiment towards them. Moreover, a large number of citizens in various parts of the country have associated together to defend the rights of the Indians, to secure for them proper legislation on the subjects of education, law, and lands, and to aid the Government in doing all that may be possible to merge the Indians in our population.

We reverently believe that under God these favorable results have chiefly grown out of the humane, wise, and Christian plans for the civilization of the Indians adopted during thy administration, which have done much to remove the reproach from our country and Churches of failure to achieve their moral and intellectual regeneration.

Hereafter, in the minds of the Indians and of our own nation, the names of William Penn and Ulysses S. Grant will ever be associated as representatives of a policy of peace and justice towards them.

With sympathy for all that is involved in thy declining health, we remain, with great respect,

JAMES E. RHOADS,
MURRAY SHIPLEY.

To this the following reply was sent:—
MR. MCGREGOR, N. Y.—JAMES E. RHOADS, MURRAY SHIPLEY:—General Grant directs me to acknowledge your letter and thank you for it. His policy was meant for the good of the Indians, and he is glad to hear that they are becoming good Christians.

Respectfully,
July 4. 1885. F. D. Grant.

A LETTER FROM AN EARNEST KIOWA
YOUNG MAN WHO LIVED SEVERAL
YEARS IN AN EASTERN FAMILY.

To his Christian Caretaker whom he calls
Mother.

HE DOES NOT FORGET HIS TEACHINGS—SEN-
SIBLE OF HIS OWN WEAKNESS—GREAT
MANY BAD TEMPTATIONS ABOUT ME—
OH! HOW GOOD BOOK BIBLE IS—
A CALL FOR MISSIONARIES.

ANADARKO, INDIAN TERRITORY.

MY DEAR FRIEND:—I am very sorry to hear that you have been sick and not able to walk much about, but I hope you are better now and strong enough to do anything, as you used to be. I am anxious about you yet. I wish I could see you, all of you. I always very happy whenever I get your letters, because it comforts me a great deal every time and makes me strong. I think you are a great helper and a great good comforter, not like as a good old Job's "Comforters."

I tell you about my experience here, it is a great many bad temptations around me, sometimes I getting pretty weak and almost gone my courage, but when I read the Bible book then it makes me strong. Oh, how good book it is! how useful bible it is, it can give a good comfortables!

How good it will be and how happy I will be if I have a little church as you had said to me, I wish extremely we do so as you wished to do, good and earnest you was! but don't trouble yourself much about a church because you are alone, unless our brethren or Christians to help us, then we can do better. I wish do help us, then I will preach them very faithfully.

I hope they will help us Christians and establish for us a church, then my work will start on to the Heavenly way, then I will want some missionary to help me, if we do this.

Here, Wichita Indians had their own church and they seemed pretty smart people, they preaching themselves in every Sundays. Therefore I do want so, as they does these people.

Kiowas, Comanche and Apaches have no missionaries nobody teach them about God's ways, except the school boys and girls having teachers.

I desire teach them old ones not only young ones. It seems to me white people do not care for their souls the old ones, therefore I am sorry for them these ignorants who are oppress by their own darkness, that is what reason I have to tell them about Jesus, although I unfit enough to do so, because I am weak and not faithful enough.

Now my dear friends and Christian brethren for we know very well that the great God and dear Son Jesus our Lord do not want us train them only young ones, but old ones too, let us instruct them. Come my brethren, where are you. Indeed here is a good work for us, here it is plenty room to do for the Christians, for we know that Apostle Paul he did not want save them *only* young people and helpless ones but also the hoary age ones and he wants teach the whole cities and the whole surface of the earth.

I am afraid you might misunderstand me, what I mean, because here I see white people only teaching them a young one's, so I felt as if they don't work hard and not do anything much good. Excuse me because I write a long letter, but I felt aroused suddenly and so I want to say what I have been thinking about.

I think, inform you what think of myself. I ought be ashamed to be call by your name, I unfit to name so; by that good Christian name, because I don't do much good, but now I am try very hard to do right if you help me my

friends. For I know Indians are willing to hear of God's words and about the Saviour's words, though some of them seems want laugh at and some of seems very earnest about it and want more to hear about Jesus, many Indians are "hungry and thirsty" to hearing about Jesus because they ask me often to inform them.

Therefore now let us preach them and give light to them, let them see clearly because they are poor blind creatures and not walking right but because they know not which way to go.

Myself I getting pretty careless, I am afraid very much because some times I get tempted some ways, I almost astray from the good ways. Therefore I call you to help me and hold up me my Christian friends."

Your affectionate boy.

P. C. T.

A CHEROKEE INDIAN THINKS HIS NATION
HAD BETTER LOOK INTO THEIR LAND
SYSTEM MORE CLOSELY.

The Cherokee editor of the *Ft. Smith Elevator* says: "Let us come together as heirs of a great estate ready for settlement and consult as to the best method to settle by. Our lands belong to us in common, and have been held by our nation of people in that way time immemorial, and our chiefs and councils from time to time from the first treaty to the present day, have sold and traded away our lands until we have about twelve millions acres left to our nation and over one-half of it is leased out for a trifle. We have now (leaving out the lands west of 96 degrees, known as the strip) about 250 acres to the head, leaving out the disputed citizens. Now, at the rate of increase in population by intermarriage with whites and negroes, we will in twenty more years not have 100 acres to the head. The negroes will have increased more in proportion than the whites and Indians combined. We will take this problem and it is working now faster than it ever did since the Indians came in contact with the white people. I am an Indian boy and marry a Cherokee lady after arriving to years of maturity, and by that marriage I raise six children, who are entitled to 100 acres of land fairly per capita. Now reverse, and I will marry a white lady and we raise six children; the Cherokee lady marries a white man and they raise six children. Now we have by the last problem twelve heirs instead of six, and only fifty acres per capita. Most all of the Cherokees to-day have white renters and their sons and daughters are bound to inter-marry with Cherokees, and in less than twenty more years our lands—the good portions of it—will have been opened up and only about one-half of the Cherokees owning them, the remainder belonging to an idle and lazy set amongst us who will then want a divide in our valuable improvements, after sitting with their hands folded for years.

Fellow citizens you had better look into this land system of ours a little more closely. We are not the same people we were fifty years ago with our prairies and woods full of game and our cattle roaming at will over the rich grassy plains we then had. God has given the talent in good rich soil and we must use it, and use it all, and keep none of it buried and hidden away, or else some one more worthy may take and use it. It is ours, every foot of it, and the United States will protect it. And in the course of human events it becomes the duty of nations themselves to change their laws, constitutions and manner of living to keep pace with other great nations around them, and to meet the views of a more enlightened people. Is it so with us to-day? Do we need a change in our way of holding lands? Would it not be better to divide our lands per capita now and let it be inherited here-after by families instead of nations, and let it be entailed to the Cherokees from generation to generation, until Providence ordains it otherwise?"

Is it any Wonder that they Retrograde?

The following story of White Shield, was in a Missionary's account of his journey among the Indians in Indian Territory printed in the *Friendly Word*, of recent date:

"We were glad enough a little past noon to come in sight of the two lodges which constituted the place of the Cheyenne chief, White Shield. There was but little to be said in favor of the spot which this chief called his home. It was simply a broad field on the second bottom of the river, and where his lodges stood were a few trees, and near by two or three small ponds of half stagnant water. It furnished good grazing for his herd of ponies, however, though the location, in part, had been compulsory with him.

White Shield had shown considerable enterprise, and perhaps a history of his experience is a good illustration of some of the difficulties which hedge up an Indian's way under the present Agency system.

He had gone out two or three years before and settled on the Washita river, in the extreme northern part of the reservation. Here he gathered quite a little herd of cattle and ponies, and cultivated a small field. His prosperity made him some friends, and eventually coming to the knowledge of his superior chief, unwittingly became the cause of adversity. He was informed by his superior that his home and possessions were a sort of common property in the tribe, and that the edict of authority was that a distribution should be made wherein the greater chief would take the lion's share. He objected, but without avail. His home and possessions were taken from him, and he was staying temporarily in the place where we found his camp.

I proposed to him to see the Agent and have the matter righted, but his reply showed that he had already decided that his case was hopeless. "If I see the Agent," he remarked, "he will restore the property to me, but then I shall have the enmity of my superior chief and his band, so that I could not be safe out there for a moment. As it is, I can start again some where else; still it is pretty hard."

And it is hard. What progress can be made under such a condition of things? No title to property, no protection of law, no incentive to toil. Is it any wonder that they stand still? Is it any wonder that they retrograde?"

"Well, how many days has the Indian war been on?"

"About twenty-two."

"Any dead Indians yet?"

"No."

"Any dead white men?"

"No."

"Any dead men of any kind?"

"No."

"Any signs of anybody likely to be dead about the reservations for the next twenty years?"

"No."

"What then is an Indian war?"

"It is a combination between post traders and cattlemen to scare settlers to death, start newspapers to crying out "Wolf!" "Wolf!" Concentrate a large number of troops at certain given or specified points, and then feed them at figures whereon there are profits of 200 per cent. This is what an Indian war means, and it doesn't mean anything else.—*Sedalia Democrat.*

From a Lady of Seventy.

SANDY SPRINGS, Md.

"I have been very much interested in the paper, as coming from Indian boys and girls, for whom my husband and self have worked during the latter part of his life, he as one of the Board of Indian Commissioners, also of the Friends' Society of which we were a part of the Indian Committee, and visited Agencies in Nebraska and the Indian Territory.

I wish to give you a motto that helped me when a little girl, and is useful now when I am more than seventy: "Never do or say anything on which you cannot ask the blessing of your Heavenly Father, and on which you cannot return thanks for the strength to have performed the act."

This motto will strengthen you to do right, and turn your thoughts to the Christ within you that guides you in all good, and leads you from evil. Do not be discouraged at a small failure, but try again, determined in all things to do right, and your peace and reward will be sure."