

Mrs. P. M. Wing.

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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SIXTH ANNUAL REPORT

—OF THE—

INDIAN INDUSTRIAL SCHOOL.

CARLISLE BARRACKS, August 18th 1885.

To the Honorable The Commissioner of Indian Affairs, Washington, D. C.

SIR:—I have the honor to transmit herewith my sixth annual report:
The population of the school is shown in the following table:

Tribes.	Connected with school at date of last report.		Gain.		Aggregate population dur- ing the year.	Loss.				Total.	Remaining at school.		
			New pupils received dur- ing the year.			Returned to Agencies.		Died.					
	Boys	Girls	Boys	Girls		Boys	Girls	Boys	Girls		Boys	Girls	Total.
1. Apaches	50	6			56	1		1	2	4	48	4	52
2. Arapahoes.....	18	9			27	1		1		2	16	9	25
3. Caddoes.....	1				1						1		1
4. Cheyennes	19	10	1		30	3	1		2	6	16	7	23
5. Chippewas.....	7			3	10	1				1	6	3	9
6. Comanches.....	11				11	5				5	6		6
7. Creeks	2	4	1		7	1	2			3	2	2	4
8. Crows	10	4			14	3				3	7	4	11
9. Gros Ventres.....	1		2		3						3		3
10. Iowas	3	1	1		5	2				2	2	1	3
11. Kaws.....	4				4						4		4
12. Keechies	1				1						1		1
13. Kiowas.....	2	1	1	2	6						3	3	6
14. Lipans	1	1			2						1	1	2
15. Menomonees			3		3						3		3
16. Miamis.....	2				2	2				2			2
17. Modocs.....	1				1						1		1
18. Navajos.....	6				6						6		6
19. Nez Perces.....	4	3			7						4	3	7
20. Omahas	19	4			23	1				1	18	4	22
21. Oneidas			2	4	6		1			1	2	3	5
22. Onondagas		1	1	2	4		1			1	1	2	3
23. Ottawas	1	2	1	1	5						2	3	5
24. Osages	7	4	40	10	61	2	1			3	45	13	58
25. Pawnees	16	6			22						16	6	22
26. Poncas	2		2		4	1				1	1	2	3
27. Pueblos	10	5	40	37	92	1	2			3	49	40	89
28. Quapaws.....			1	1	2						1	1	2
29. Sacs and Foxes.....	1	1			2						1	1	2
30. Seminoles		2			2							2	2
31. Senecas.....			3	1	4						3	1	4
32. Shoshones.....	2				2						2		2
33. Sioux, Rosebud.....	45	20			65	2	1	1		4	42	19	61
34. Sioux, Pine Ridge	24	7			31	2	1	1		4	21	6	27
35. Stockbridges.....			2		2		1			1		1	1
36. Wichitas.....	4				4						4		4
37. Winnebagoes.....	2	2	4	4	12	1				1	5	6	11
38. Wyandottes			1	3	4						1	3	4
Aggregates.....	276	93	102	72	543	29	11	4	4	48	344	150	494

In Families and on Farms.

Continuing the system of placing out pupils in white families and among farmers, I this year sent out 182 boys and 52 girls for longer or shorter periods. The great advantages derived by the pupils from this intimate association with our people are in every way manifest; but wishing to maintain the full average allowed by our appropriation, I held the school well together until the end of June, and refused many excellent applications for both boys and girls. The demand for our pupils is greater than we can supply, and with few exceptions, the reports from their employers show good conduct and faithful and efficient service. While there are both indifferent, and occasionally bad reports the following from a number of our best patrons of this work are a fair sample of the majority:

A Kiowa boy, aged 15 years, out 16 months: "I would like to keep him until he is 20 years

of age, if he did as well as he has done so far. He is the best boy it was ever my lot to have anything to do with. One great thing in his favor is his truthfulness. I do not think he would knowingly deceive me. He works hard, sometimes harder than he ought."

A Wichita boy, aged 16 years, out 16 months: "We are sorry to part with him. He has been a good boy."

A Sioux boy, aged 15 years, out 6 months: "We are much pleased with him."

A Sioux girl, aged 18 years, out 19 months: "She is learning to cook and bake nicely, and takes an interest in her work."

A Cheyenne girl, aged 17 years, out 8 months: "We are much pleased with her and find her very helpful, industrious and teachable."

A Pawnee boy, aged 18 years, out 4 months: "He spends his leisure moments in study.

Reads a good deal, and I think tries to get all the information he can. His health is good, and he is quite obedient in conduct. Never finds fault with what he is told to do, but works with a will to do the best he can."

A Navajo boy, aged 19 years, out 10 months: "He is the best behaved boy we have ever had since we went to housekeeping,"—about forty years.

Indian Pupils in Public Schools.

A Pueblo boy, aged 14 years, out 8 months: "Very much interested in his school, making good progress, well liked by all."

A Comanche boy, aged 15 years, out 7 months: "Teacher's monthly report very good. Different studies, deportment, and punctuality, running from 89 to 100.

A Crow boy, aged 18 years, out 10 months: "Is very fond of school and is improving rapidly in every way."

An Arapahoe boy, aged 17 years, out 9 months: "Attentive to studies and other duties."

We had an average of about eighty of our students in the different public schools of the state during the winter. The most amicable relations existed between them and the white children, and their reports from their many teachers are almost invariably commendatory both for conduct and progress. I would continue to recommend and urge this means of bringing our Indian youth into the school of experience. While one teacher in charge of forty to sixty Indian youth may accomplish much in dissipating the savage life and establishing a civilized life, the progress is necessarily very slow, especially when the influences outside of the school are savage. It is practically impossible to implant in the young Indian the courage to cope with civilization, except in the surroundings and competitions of civilization. It is fairly and fully demonstrated in our experience at Carlisle, that there is no great difficulty in making pretty good, industrious, self-supporting Pennsylvanians out of the Indian youth of any tribe provided they are brought into contact with the good, industrious and self-supporting people of Pennsylvania. In an observation and experience of eighteen years of the reverse power and influences of Indian reservations and Indian tepe life, it is equally demonstrated to me that it does not take long to educate and train good Pennsylvanians to become practically nomadic and barbarous in their habits, if they are placed continuously under the influence of nomads and barbarians.

The Burden we Bind Upon Their Backs.

The system of consolidating apart, subject to and protected by no law, without individual property rights, and supervised by a changing management, is the burden we bind upon their backs which prevents the elevation of the Indian. What the Indian boy and girl especially need is a complete knowledge of, and familiarity with the American people. This will make them feel as much at home in other parts of the United States as they do on their own reservations.

The aim of educating the young Indians should be more directed to preparing and encouraging them to enter the organized industries of the country rather than preparing them to return to their former places where there are no organized industries except those under the care of the Government. If the Government is compelled to provide paid places for all the young Indians the Government may educate, the Government increases its burden of care and expense instead of relieving itself of it.

School Industries.

A marked feature of progress is the increased rapidity with which all manual and mechanical operations are now learned, in consequence of a more perfect knowledge of the English language on the part of the students. One year of instruction with only English spoken, nearly equals two of that period when Indian more than English was the language of the school. The system of half a day of school and half a day at work continues most satisfactory. The

physical and mental faculties are quite as fully developed as they would be if occupied at one pursuit all the time. It is gratifying to notice the increased intelligence in labor—ability to receive and carry out instructions without such incessant oversight as was formerly necessary. The Industrial occupations pursued are the same as heretofore reported, viz: Blacksmithing and Wagon-making, Carpentering, Tailoring, Shoe-making, Harness-making, Baking, Painting, Printing and Farming. Incidentally also comes a knowledge of Masons' and Plasterers' work, acquired by working as helpers with mechanics on repairs to buildings, &c.

In the workshops little machinery is used, the object being to make competent workmen in each line rather than simply to turn out the largest possible amount of work. The system of outing is a constant drain on the best class of our boys and girls, and the following table by no means represents our full capacity of production. In addition to the repairs to buildings and necessary work for the school, the following articles have been made:

Coats	582
Pants, pairs	919
Vests	349
Boots, pairs	15
Shoes, " boys	128
" " girls	173
Coffee Boilers, 1 qt.	6
" " 2 "	674
" " 4 "	541
" " 6 "	48
" " 30 gal.	2
Cups, Tin, 1 pt.	1944
" " 1 qt.	516
Funnels 1 qt.	72
" 2 qt.	84
Sq. ft. of Roofing	1284
Pails, 10 qt.	1468
" 14 qt.	636
Pans, 1 qt.	377
" 4 qt.	478
" 6 qt.	246
" 10 qt.	216
" 12 qt.	216
" 18 qt.	469
Joints of Stove Pipe, 6 inch	5047
" " 7 "	541
Harness, Double, Sets	188
" " "	5
Spring wagons	12
Boots and shoes, pairs, repaired	1784
Ft. of Spouting	1248

The quality of the work elicits frequent commendation from those who are competent judges.

The products of the shoe and tailor shops are wholly utilized by the requirements of the school. The carpenter work has been such jobbing and repairs to buildings as have been needed, and the new two story dining hall 125 ft. by 50 with projections 80 ft. by 36 ft.

In the wagon and blacksmith shop several boys from different tribes are able to iron a wagon throughout, make a respectable horse-shoe and drive it on.

During the year 23 boys have worked in the blacksmith and wagon shop; 20 in the carpenter shop; 26 in the tailor shop; 28 in the shoe shop; 26 in the harness shop; 14 in the tin shop; 11 at house and coach painting; 9 at printing and 5 at baking. The average number of boys working during the several months of the year was as follows:

	Bakery	Printing Office	Carpenter shop	Blacksmith and Wagon shop	Harness shop	Shoe shop	Tailor shop	Tin shop	Paint shop	Total
July 1884	2	2	2	8	13	12	20	28	2	95
August "	2	2	2	12	6	16	12	22	10	84
September "	2	2	2	9	7	11	13	14	8	64
October "	3	2	2	9	6	11	11	13	8	64
November "	3	2	25	11	19	21	20	10	4	116
December "	3	4	17	12	20	21	19	9	4	109
January 1885	3	4	15	13	20	20	19	9	4	107
February "	3	6	16	13	20	17	19	10	4	108
March "	3	7	16	10	17	17	19	10	4	106
April "	3	7	16	9	17	17	19	10	4	102
May "	2	6	15	9	13	16	16	10	4	91
June "	2	6	16	8	11	13	15	8	10	89

During the winter we have had six boys alternating at the school farm, while during the farming season nearly all take their turns.

Girls.

Living out in families helps our girls even more than the boys. Being directly under the kindly care of the housewives their improve-

ment in English, deportment and skill in every way is very marked.

At the school they are taught sewing, cooking, laundry and household work. They are diligent and attentive and learn rapidly.

The following table shows the product of the Sewing Room for the year:

Aprons	609
Chemises	204
Coats	117
Drawers	747
Dresses	435
do night	192
Skirts	115
Sheets	307
Shirts	906
do flannel	440
" night	262
Slips, Pillow	500
Towels	938

In addition to the above the following articles were repaired:

Aprons	4436
Coats	230
Dresses	2170
Hose, pair	41177
Pants	373
Underwear	4707
Vests	51
Overcoats	41

In the laundry, under the direction of the laundress and with the assistance of two or three colored women, the girls have done the washing and ironing for the entire school. Through the winter the washing averaged about five thousand (5,000) pieces per week.

School Room Work.

In organization and methods few changes have been made since my last annual report. The pupils are classed in nine sections, each of which is under the care of a teacher.

The addition of 52 Apaches in February of last year, of 68 Pueblos in August, and of 46 Osages in September, very few of whom had any knowledge of English from previous instruction, gave us 155 new pupils for our four primary schools. The transfers and other changes made during last year to effect a better grading, have, in a great measure, proved successful. Our review papers and annual examinations show more uniform work from classes than ever before.

The difference in the progress of adults and children as beginners is decidedly in favor of children, especially in the first year. In the higher grades it is not so marked. There has been a healthful rivalry between schools. This has been effected, in part, by frequent written reviews, the papers being occasionally exchanged and compared or results noted.

The children who are more likely to be careless in penmanship have thus been led to emulate the neatness of the older pupils, while the adults have been stimulated to keep up with the children. I take extracts from the reports of teachers to give a general idea of the grading and course of study as follows:

Primary School—Section 1, Children's primary. Average number of pupils 48:

"My school opened this year with almost all new pupils. The morning class was composed entirely of beginners, six of whom could understand and talk a little English, but could not write or read. After a few weeks I divided them into two grades, and at this time the first grade has finished Appleton's Chart, besides being able to write 200 words and short sentences describing many objects. In numbers this division is thorough in the Grube method as far as 9. Several of them can write short letters without any aid; among the number two little boys between the ages of eight and nine, who did not know a word of English when they came."

SECTION 3. ADULT PRIMARY: Average number of pupils 55. "During the year I have had in my department three classes of beginners, making a total of fifty-seven under my care. The first class has used the Model Reader, and will finish the book this year. In connection with their reading, they have had written exercises in making sentences on a given word, in writing answers to questions on the lesson, and descriptions of pictures. In Arithmetic they have finished all the combinations of numbers as far as 15, and write solutions to simple practical examples in the four rules. They have accomplished more in proportion than the other classes, because of four months' schooling the previous year, in which they became accus-

tomed to school work, and thus were ready for progress."

SECTION 4. Primary Adults and Intermediate. Average enrolment, 41: "At the beginning of the school year my department was very large, comprising 57 pupils. The 29th of October, my morning class A was transferred to No. 9 and my classes re-arranged leaving me 48 pupils. Some have gone on farms since, so that my present number is 38. My Apache class with the exception of four have done very well. They knew no English and are now reading in their second First Reader, reproducing all words and making sentences from given words, also writing answers to questions. They write practise letters twice a week. Some of the sentences and letters are expressed in quite correct English. They have worked in Grube up to 20, and have learned to add numbers to hundreds. They also write simple solutions to practical questions in the four rules. They have been in school one year and four months."

SECTION 5. Primary Intermediate. Average enrolment 41. The first division includes the small Apache boys, and Crow and Apache girls, with a few from other tribes. Their work has been language lessons from objects and pictures, and answering questions given them on the black-board. Sentence making and letter writing have received due attention. With the exception of three Osage boys all can write their own home letters. They are reading from the chart, and in connection with this have taken the first half of the Model Reader."

Secondary Schools, SECTION 6. Average enrolment 42.

"In the first grade we have used Sheldon's Third Reader. The children understand English very well and read intelligently. In arithmetic the lower class is able to perform operations in addition, subtraction, and multiplication, and can do practical examples involving these three rules. The higher class has commenced division. The work in language and Geography has been similar to that carried on with the lower grade, but has been somewhat fuller. Two members of this class, boys of about 12 years of age, entered school Dec. 1882, without English. They are fully up to the work of the grade."

SECTION 7. Average enrolment 46.

"In language there is but one grade. We have used 'How to Talk' for the whole school. We took it in October and have given special drill upon composition. Have studied in the book as far as page 62. In reading, the A Class began in October, Swinton's Third Reader and finished it in March. They were then given Swinton's Fourth Reader, and are now reading the 13th lesson. The lessons are hard, but they wrestle bravely with the long words, and are gaining in articulation and expression. In Geography they have spent the year upon North America. Have used Swinton's Elementary Geography. They have a good knowledge of the United States, and have drawn a few maps. In Arithmetic we have used as a text book, Franklin's Elementary. The first division reviewed Long Division, began Fractions, and is now working in Division of Fractions."

SECTION 8. Advanced Class. Average enrolment, 42.

"The scholars of the morning section have been reading from Harper's Series of Wilson's Fourth Reader, the lessons on Physiology, Natural Philosophy and Botany. The language at first seemed difficult for them, but by familiar talks and many illustrations they were able after a while to understand, and became very much interested. The class being comparatively small, great freedom was allowed and many questions asked. In other studies the section was in two divisions. The first division, four in number, began in Franklin's Arithmetic at Percentage, taking up the different cases under this head, and also Interest and Present worth. It has been review for two of the class. The 1st half of the year Geography was reviewed, also Analysis by diagram. The last half of the year they have studied Hill's First Lessons in Geometry through plane figures. It made them think, and they have enjoyed it. In reading they enunciate clearly and read understandingly, having for their text book Sheldon's Fifth Reader. The second division began in Franklin's Written Arithmetic at Decimals; have taken up Fractional Reduction, Mensuration, and have made a beginning in Percentage. The first half of the year they studied the Political Geography of Asia and Africa. In language they studied Whitney's Elementary Lessons in English; the last half, Powell's 'How to Write,' was used in place of it. In

addition to this they have learned a little of Analysis of Sentences by using diagrams. By the end of the year, they will have finished the third period of the History of the United States. Reading of the olden times has called forth many remarks in regard to the treatment of their own people. Both divisions took part in general exercises, such as oral number work, writing by counting, with analysis of letters, and irregularly, industrial drawing from dictation."

SECTION 9. Average enrolment 42.

"My department was made up Nov. 1st, by transfers from other departments, with the exception of a class of nine Pueblo girls, who have been under my instruction since Sept. 1st. The A Class, morning division, was transferred from No. 4—young men from 17 to 20 years of age who have received all their English instruction since Dec. 1st 1882. During this time nearly all of them have been out on farms from three to four months of each year. This outing has improved their knowledge of English, but put them a little behind in class work. During the year they have read Appleton's 2nd Reader and 30 of Aesop's Fables simplified. In Long Division without a book, taking combinations in Grube, and have used Fish's Elementary Arithmetic to the 30th page. Their study of Geography has been entirely oral; comprising general questions on North America, including chief rivers, lakes, mountain ranges, and cities of the United States, and special lessons on Pennsylvania. They have also taken with the moulding board, Geographical definitions. Three of the afternoon school began their study of English at the same time. They have been reading their second 2nd reader, besides taking a few lessons in a supplementary book. They have used their first Arithmetic this year and are studying Multiplication. They work in the Grube method to 76. They have studied Geography with the more advanced division. Although young they are in advance in language of the A. M. division who came at the same time with them. The department of my section has, in the main, been very satisfactory."

SECTION 10 Adult trade boys. Average enrolment 39.

"This department comprises male adults, ages varying from 16 to 25 years, who have been east 3 or 4 years, and most of whom had learned some English before coming east. It comprises three grades; the first grade has, in Arithmetic, covered the ground from Practical Examples in Division to Division of Fraction, inclusive. Geography—a general knowledge of all the continents. Language—about two-thirds of Whitney's Elementary Lessons. Reading—Child's Book of Nature and Swinton's 4th Reader. History—early settlements and discoveries, the latter study only taken up the last part of the year."

The results of our year's work are more satisfactory than those of any previous year. The standard, both intellectual and moral is higher, the work more intelligent, the purpose more clearly defined and more elevating. In the higher grades the effort of our teachers has been to broaden the outlook of the pupils.

Little lectures, experiments, and readings, sometimes in study hour, have given a few ideas and facts of Physiology, Natural Philosophy, and Chemistry. The study of History has frequently given place to that of current events.

A number of pupils take a weekly paper and are well up in the events of the day.

Much attention has been given to the study of Hygiene. Simple printed lessons, specially prepared, have been used in some grades. The text book, "Alcohol and Hygiene" has been used in the higher classes occasionally as supplementary reading.

We have a Temperance Society which numbers over one hundred members, embracing nearly all that element which carries weight on account of intelligence, or moral force.

The instructions and example of the teachers are supplemented by the use of temperance papers and leaflets.

A spirit of helpfulness and responsibility is growing up, which we are trying to develop by giving an opportunity for work in this and other lines of Christian endeavor. Regular moral and religious instruction is given daily.

A part of one evening in the week is devoted to Bible study in each section under the teacher in charge. A weekly prayer meeting, the attendance upon which is voluntary, is well sustained by the pupils. The truth working through the life is daily exemplified, as for instance, in the case of a high spirited girl who wrote in her home letter: "I don't get mad as I used to. When I am, I think of the text, 'Bet-

ter is he that ruleth his own spirit than he that taketh a city,' and then I can keep quiet."

The different ministers of Carlisle have officiated for us—each one in turn taking six or seven consecutive Sundays, and giving a regular afternoon service, attended by all the students.

The discipline of the school has been well maintained, but with more effort in some of the lower grades than heretofore. This is in part due to the introduction of the mercurial Apache element, partly to the fact that some of our teachers have been overworked. Each primary teacher averaged during the winter between 45 and 50 pupils. A great need of our school is still, as it always has been, more work for boys. If we could give all our older boys the stimulus of profitable half-day work, they would study with greater courage and hopefulness. The term profitable I use with reference to the student, not the Government.

The school-rooms have been open to visitors at all hours. The interests of the work have been thus advanced, though at some present sacrifice to us.

Boys' Quarters.

I find a very great objection to placing large numbers of students in one room for sleeping. It tends to depravity and prevents the growth of individual character. Two or three at most, are as many as should be placed in one room for sleeping. Our barracks are so divided as to require us to put as many as sixteen in some rooms.

New Orleans Exhibit.

An incident of our school experience during the year was the Exhibit made by us at the World's Fair at New Orleans under the authority and direction of your office. This exhibit included specimens of work from the School Shops, consisting of Harness, Tin-ware, Joiner-work, Tailoring, Shoemaking, Printing, Blacksmith and Wagon work; of girls' Needlework on Dresses, Patching and Darning; also specimens of the work of the school rooms in Writing, Composition, Arithmetic, Drawing, &c. The whole displayed in suitable cases loaned by the National Museum, constituted by far the most complete showing of Indian progress in labor and education that the Exhibition contained.

The attention of visitors attracted to this exhibit was wide spread, and the almost universal sentiment reaching us in regard to it is approval of the course of the Government in offering this and other educational advantages to the Indians. Prominent educators in this and other countries have written me on the subject, and the Canadian Educational Bureau has made minute inquiries and expressed the intention of adopting the same methods for the Indians under its charge. Numerous newspaper notices flattering to the Government have been sent to me.

The Educational representative of the French Government asked that our exhibit be donated to his Government to form a part of their collection of educational work and appliances at Paris.

Sanitary.

The sanitary conditions of the school are good. The only cases of acute diseases of any importance occurring during the past year have been catarrhal conjunctivitis and intermittent fever. There were many bad cases of the former disease among the Pueblos who were admitted August 24th, and also among the Osages who came September 26th. Many of the Osage party were suffering from intermittent fever when they came, and the only cases of that disease outside of that party, were those whose systems contained the malarial poison on admission, and all have recovered. The conjunctivitis extended to many of the older pupils, developing mostly in subjects who had the disease before. Over one hundred and fifty cases of this affection have been treated, and except in one or two occurring in scrofulous subjects, all recovered, there being no impairment of vision in any case. Ulceration of the cornea, which so often results in opacity and consequent impairment of sight was prevented by scrupulous care and judicious treatment.

The greater number of those suffering from chronic disorders when admitted have been benefitted. An abundant supply of nourishing food, good personal and sanitary measures, regular habits of diet, exercise, and hours of sleep, have had a very salutary effect in overcoming the deteriorating influences of the reservation life, which is evil and only evil in all its tendencies, physically, morally and spirit-

ually. I am more and more satisfied that the reservation and gratuitous ration system, if continued long, will result in the complete annihilation of the race.

One high in authority 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, in the second." All these causes and more obtain in the highest degree on the reservations.

Eight deaths have occurred at the school during the year, all from consumption, with one exception, and that from tubercular meningitis. Eight threatened with pulmonary trouble were sent to their homes. The whole number taken care of in the hospital for the year was one hundred and fifty-five—an average of nearly thirteen per month. Whole number treated as out patients was two hundred and ninety-six—an average of a little over twenty-four per month. A very large proportion of these cases was from among the pupils admitted during the year.

In the admission of new pupils to the remote schools the greatest possible care should be taken in their examination, which should always be made under the immediate direction of some representative of the school. There ought to be an enrolment of all the Indian youth of school age, whether in reservation schools or not, and a careful physical examination made of each one by the physicians; such examinations to be repeated at least once a year. These examinations should be made a matter of record, to be used as data upon which to base an opinion in selecting pupils for the higher schools.

Great benefit has come to the boys from the short vacation camp experience in the mountains. I have in view a sanitarium in some suitable locality in the mountains, where those who are threatened with diseases of the respiratory organs may be sent to recuperate.

For the girls we need a gymnasium where they may be given some regular calisthenic exercises. I hope to secure this soon from the buildings vacated for the new dining hall.

Charities and Public Interest.

Without any special effort on our part there have flowed in to help us to pay off the farm indebtedness and for other objects, contributions amounting to \$9,618.72.

The public interest in this feature of the Government's Indian work has very greatly increased, and, whereas in the earlier days of the school there was constantly expressed much doubt and even contempt, the conclusion now seems to be almost or quite universal, that broad and liberal opportunities for education and Industrial training and association with the other masses of our people is the bounden duty of the self-constituted guardian Government to its involuntary wards. The less than twenty-five per cent. of Indian youth now maintained imperfectly in schools is not calculated to rapidly perform that part of the work of Indian elevation devolving upon schools, nor is it, in view of the treaty obligations of the Government to the Indians, aside from the obligations of humanity and statesmanship, creditable to the United States. The time is favorable and there seems to be no obstruction in the way except the apathy of the Government itself.

In Conclusion.

From the beginning of America until this present the example overshadowing all other examples of ours to the Indian has been that of murder and murderous intent.

For every man of us the Indian sees quietly following the pursuits of industry and peace, we place before him ten armed men. We spasmodically dole out to him Homœopathic doses of the peaceful and industrious elements of our civilization, but keep him continuously saturated with Thompsonian doses of our savage elements. That the Homœopathic doses have little effect, or that the patient sickens and dies under the irritating process is a natural sequence.

If example has any force the Indian is instigated and inspired by us to be and continue just what he is. His inherent qualities and his heredity are not near as potent as the ever-

present, grinding, debasing systems and examples to which we subject him.

Instead of receiving recognition as a man and a brother, and being surely placed under some continuous uplifting policy, he has always been and is still the shuttlecock for every community, territory and state organization within whose limits he falls.

The driving out policy has been the only popular one since the landing of the Pilgrim Fathers; and thus driven away from every substance and shadow even, of encouragement to escape from his old savage life, we hold him to-day under more degrading influences than those in which he was held by his untutored savage state before we came and assumed moral, physical and intellectual responsibility over him.

Many thousands of the failures, discontents, paupers and criminals of all nations under God's bright sun annually arrive among us on invitation and find open doors, open arms and the rights and homes of freedom and free men anywhere and everywhere. In two hundred and fifty years, black, exotic savages are transplanted and increase to seven millions in this land. They grow out of barbarism and barbaric languages into the knowledge, benefits and abilities we possess because of and through no other reason than that they were forced into the open doors of experience.

The Indian, only two hundred and sixty thousand strong, constantly driven away from experience and back upon himself remains his old self or grows worse under the aggravations and losses of the helps to his old active life.

Any policy which invites the Indian to become an individual and brings him into the honest activities of civilization and especially into the atmosphere of our agricultural, commercial, industrial examples, opening to him mental, moral and physical development into independent manhood.

Any policy which prolongs the massing, inactive, herding systems continues to lead to destruction and death. It is folly to hope for substantial cure except there be radical change in the treatment.

Very Respectfully,
Your Obedient Servant,
R. H. PRATT,
Capt. 10th Cav'y., Supt.

"The Corner-Stone of our Indian Policy, should be the recognition by Government and by the people, that we owe the Indian not endowments and lands only, but also forbearance, patience, care, and instruction. Savage as he is by no fault of his own, and stripped at once of savage independence and savage competence by our act, for our advantage, we have made ourselves responsible before God and the world for his rescue from destruction, and his elevation to social and industrial manhood, at whatever expense and at whatever inconvenience."

FRANCIS A. WALKER.

Late U. S. Commissioner of Indian Affairs.

John Adams, on the Origin of the Indians.

In a letter addressed to Thomas Jefferson on the 28th of June 1812, John Adams, says:

"Whether serpent's teeth were sown here and sprung up men; whether men and women dropped from the clouds upon this Atlantic island; whether the Almighty created them here, or whether they emigrated from Europe, are questions of no moment to the present or future happiness of man. Neither agriculture, commerce, manufactures, fisheries, science, literature, taste, religion, morals, nor any other good will be promoted, or any evil averted, by any discoveries that can be made in answer to these questions."—[WORKS OF JOHN ADAMS. Vol. x. p. 17.]

A FEW RECENT OPINIONS ON INDIAN MATTERS.

THE LAKE MOHONK COMMITTEE BEFORE PRESIDENT CLEVELAND.

President Cleveland gave a hearing on the 10th inst., at the White House, to the committee appointed at the recent conference at Lake Mohonk, N. Y., to present to him the result of their deliberations on the Indian question. General Fisk headed the delegation and presented the members to the president.

Erastus Brooks of New York read an address embodying the views of the conference as to the best method of improving the condition of the Indians. He reminded the President of his remarks on this subject in his inaugural, in which he said that the Indians should be "fairly and honestly treated as wards of the government, and their education and civilization promoted with a view to their ultimate citizenship."

He also recalled the words of Mrs. Helen Hunt Jackson in her death-bed letter to the President: "I am dying happier for the belief that it is your hand that is destined to strike the first steady blow toward lifting the burden of infamy from our country and righting the wrongs of the Indian race."

The questions, Mr. Brooks said, which seemed to them to demand most immediate attention are those relating to land and education, homes and families.

Remarks were made also by Rev. Lyman Abbott, M. E. Gates and General Fisk, each of whom advocated the abolition of the present system of Indian reservations, and favored the adoption of the policy in regard to them similar to that successfully employed in the case of the colored people.

The President listened attentively to the speakers, and assured them of the deep interest he had in the Indian question. He reviewed briefly the many difficulties encountered in dealing with the question, which he acknowledged was a most important one, and said that the great trouble to his mind was as to the first practical step to be taken in improving the condition of the Indians. Shall we give them more schools and churches and agricultural implements for use on their reservations, or shall we deed them lands in severalty and leave them to their own resources?

One trouble he found was to get rid of the influences of the old chiefs. Then again if we leave the Indians to themselves and one becomes hungry a loud cry goes up all over the country that we are starving the Indians.

How are we to get the Indians to mingle with the whites? We certainly can't drive them off their reservations. Is it better to keep them under tutelage where they are, or could their civilization be better accomplished in some other way?

"The question is surrounded with difficulties," continued the President, "and the most important consideration to my mind at present is what is the most useful thing to be done?"

He said that while it might not be well for the cause to disturb the Indians in their present homes he believed that the reservations would ultimately be given to them in severalty and the Indians thrown on their own resources.

The President reminded the committee that the cause which they advocated would require years to consummate, but intimated that he hoped to be able to make a beginning in the right direction during the remaining years of his administration.

SECRETARY LAMAR TO THE COMMITTEE.

Secretary Lamar said that he would in his forthcoming annual report acknowledge his obligation to the philanthropic and benevolent

associations and individuals in the work he had to carry on. The ultimate object was the civilization of the Indian. A crisis had been reached in the history of that race that must be met by some methods different from those hitherto pursued. The process must be one of improving the Indian out of his present condition into civilization, and it would be gradual.

The first point would be to secure their reservations to them (either as now located or compressed into a smaller space) in fee simple so that their title shall be inviolable. At the same time he did not advocate the division of the entire reservation among the Indians, and believed the abandonment of the reservation system at this time would be premature. It was the end to be sought; but the first step should be, after bringing the Indians, with their consent, into limits proportionate to their numbers, to protect them from the destructive influences of the stronger civilization surrounding them.

Whites should be excluded rigorously, and when the reservations had been subdivided partly a considerable part ought to be left undivided and undisturbed.

In the transition state the tribal system must be adhered to; it was the normal condition of the race, and to take an Indian out of it would be to change his social condition, before he was fitted for higher civilization.

He was impressed with the belief that the Christian religion was the instrumentality for the elevation of this race. He knew from his own experience in the South and his knowledge of the tribes in the Indian Territory that the Indian could not stand it to be thrown unprotected into the civilization of this country. It would be almost as bad as extermination. He should be improved out of one condition into another.

If the interests of the white people alone were concerned, the problem could be solved by making the Indian a citizen and giving him the right of suffrage. After swallowing 4,000,000 black slaves and digesting that mass pretty well, we should not strain at this. But, continued Secretary Lamar, to make the Indian a citizen at present would be sad service to him, and there would not be much of him left if it were done suddenly. Those who are ready for civilization he would push on, and those who are not he would protect.

GENERAL SHERIDAN ON THE INDIANS.

Extract from his Annual Report.

While everything has been peaceful in the Division of the Atlantic, the Division of the Missouri has had disturbances which have severely taxed the troops and the supply departments of the Government. First came the Oklahoma invaders, who undertook to take possession of certain lands in the Indian Territory. The sincerity of the leaders of the Oklahoma colony may well be doubted, but they were bold in their movements, and carried their scheme to the verge of blood-shed. The belief exists that their intention was not actual settlement but to call the attention of Congress to the opening up of the Indian Territory, and that money was subscribed for their purposes by interested corporations.

The Oklahoma demonstration commenced about the time of the meeting of Congress last year and continued during the winter and spring, entailing great hardships on the officers and men stationed in the Indian Territory and the regions of country adjacent thereto, who were in the field almost continuously for a period of about six months. The designs of the invaders were frustrated without a collision, and for the able management of a most

delicate and often dangerous situation the commendations bestowed on Colonel Edward Hatch by the division commander are fully indorsed.

Following the Oklahoma invasion came the Cheyenne and Arapahoe disturbance, which threatened for a time all the horrors of an Indian war. For the true cause of this trouble, and the particulars of its settlement, I refer to my report to the President made in July last (copy herewith). The speedy and firm action of the President in redressing the grievous wrongs that had been done the Cheyennes and Arapahoes, and the enlistments of a number of the young men of their tribes as scouts, obliterated a trouble which came near being very serious, and which, without a peaceful solution, would have been destructive of life and property on the borders of Kansas, Colorado and Texas.

Among other disturbances that took place in this division, I may mention that of the Southern Utes, near Fort Lewis, Colo., and the Mescalero Apaches, near Fort Stanton, N. M. These had their foundation in short rations and cannot be said to have gone farther than to alarm the surrounding settlements, and prompt action on the part of the Indian department in supplying necessities soon produced satisfaction and allayed the irritation.

In the southwestern corner of New Mexico many lives have been lost by the invasion of a small body of Chiricahua Apaches from Arizona, and for a time the commerce of that region was seriously affected. A large number of troops are at present operating in the district, with the view of its protection, and I am in hopes of an early settlement of the Apache difficulty in such manner as will forever prevent a recurrence of the raids of these Indians.

The situation in that part of the Division of the Pacific comprising the southeastern portion of the Department of Arizona has been, I regret to say, far from satisfactory. So long as General Crook had control of the Apaches, under the agreement between the Secretary of War and the Secretary of the Interior, matters went on very well in Arizona, but when contentions began under the divided authority that existed a year ago, distrust and trouble arose among the Indians, and continued until the outbreak of the Chiricahuas in May last. The outbreak was petulant and without cause, and embraced only part of the tribe, but this element comprised the young and most vigorous. The conduct of this band, not exceeding forty-two men and ninety-two squaws, was fiendish in the extreme. Unprotected and unarmed people were murdered wherever met on their route, and when pressed by the troops they scattered like a flock of quail and came together again at some designated point from fifty to a hundred miles distant. They eventually crossed the line into Mexico, thinking, perhaps, they might escape pursuit, but our agreement with the government of Mexico enabled us to continue the chase, with occasional conflicts, which have resulted in the killing of a small number, probably not exceeding twelve, and the capture of over thirty women and children. They should all be exterminated or captured, and I have the greatest confidence in General Crook's ability to accomplish this purpose, though the difficulties are very great. The country in that section is rough and mountainous, and the ability of this band of desperadoes to steal horses and mount themselves gives them large advantages. They have, of course, greatly paralyzed the commerce of the country, and business interests have suffered and chafed under the interruption. I beg the people in that section to bear in mind

that General Crook is the best man we have to deal with these hostile Indians, and will accomplish more in the end than perhaps any man in the Army. He is familiar with the Indians and the country, and unfortunate as the people of Arizona and New Mexico have been, there is no other man in the Army who could do any better or who is more wrapped up in the welfare of the people in that section as regards life, property and business interests. In pursuit of this hostile band in Mexico, under the agreement, our officers and men have been treated with consideration and kindness, which it is my duty to acknowledge. I take great pleasure in commending General Crook for the admirable disposition of his troops and his steady perseverance under disheartening circumstances.

The detailed reports of General Crook, and of Lieutenant Britton Davis, the officer who was immediately in charge of these Indians when the outbreak occurred, are of exceeding interest, and are worthy of careful consideration.

No events have occurred in the Department of California of any special importance, and I respectfully refer for minor details to the report covering that department.

The same may be said of the Department of Columbia, commanded by General Gibbon. The Nez Perce Indians were sent back to the department from the Indian Territory, but no appropriation was made for their subsistence, and to keep them from want a small amount of Army rations has been doled out to them. The report of the department commander gives the particulars.

On account of the rapid growth of our Western settlements the Army is obliged, in some places, to protect white people from Indians, while in other places it is protecting the Indians in their persons and property from the whites. The Indians are the richest people in this country, as communities. Their reservations include some of the best land, and if divided among the heads of families each family would have thousands of acres. If I may be permitted to suggest, I would recommend that each family be given and located on the 320 acres now provided for them by law in case of actual settlement. The Government should then condemn all the balance of each reservation, buy it in at \$1.25 per acre, and with the proceeds purchase Government bonds, to be held in trust by the Interior Department, only giving to the Indians each year the interest on the bonds for their support. Let this money, if you please, be disbursed the same as the money appropriated each year by Congress. The practical working would be about as follows: The Crow Indians, for instance, have nearly 4,800,000 acres of land. There are not more than 3,300 of them, and counting five persons to a family—a large estimate—they could be settled separately on 320 acres for each family and then have over 4,500,000 acres left, which the Government could buy of them when condemned. If the proceeds were invested in Government bonds and the interest used for their support it would be more money than is now appropriated by Congress for their yearly maintenance. It would be their own money, and take the question of annual appropriations for them out of Congress.

Take the Cheyenne and Arapahoe Indians as another example. They have nearly 4,300,000 acres; 200,000 would settle them in severalty, and the 4,100,000 acres remaining, if purchased by the Government in the manner described, would yield an annual interest sufficient for their support.

The Ute Indians have about 5,100,000 acres, which if purchased in the same way, would furnish a revenue adequate for their support.

The same plan could be extended to cover most of the Indian reservations in the country.

I only propose that the Government should buy these lands for simplicity and safety. Settlers and speculators would buy them and take them at the average of \$1.25 per acre. Some of them are now worth eight or ten dollars per acre. In this way the Indians would have perpetual security in the principal until Congress chooses to give it to them to be used as they may see fit. The Government would lose nothing, and the Indians would only be getting the value of their property safely invested. The Indians are not poor, they are only incompetent at the present time to take care of their own property, and therefore require looking after. The treaties we have made with them might interfere with the condemnation and purchase of these lands by the Government, but Congress could easily devise some means of overcoming this difficulty.

I cannot agree with General Miles in his recommendations regarding the Indian Territory or in his confidence in the ability of the Indian to make himself self-supporting in so short a time. All our experience heretofore does not warrant such confidence, and such opinions should be regarded as individual rather than representative of the Army. The processes of civilization must necessarily be slow, and will, no doubt, be worked out in time if firmness and fair treatment are observed and a steady policy be pursued, but the ultimate result is still some distance in the future. When a tribe becomes refractory or has worked itself into a state of open revolt its temporary transfer to the control of the military for purposes of discipline, as has recently been done with the Cheyennes and Arapahoes in the Indian Territory and the Apaches in Arizona, will be found of benefit, but the permanent control of the Indians is not desired by the Army at large.

Inaugural Speech of Hon. C. M. Zulick just Appointed Governor of Arizona.

"I do not come to you filled with sentiment for the Apaches, for I am no stranger to you nor your affairs. I have packed a cartridge belt strapped around my loins and have slept with my Winchester rifle for my bride on your mesas and upon your mountain tops, with the broad canopy of heaven for my roof and the stars for my lamp. I have no sickly sentiment for the Indian as against the white man; I say it was a crime to have ever allowed the Apaches to leave the reservation, and it will be a still greater crime if they are ever allowed to return to the reservation, [prolonged cheers.] The citizens of this Territory are entitled to protection from the U. S. Government as much as those of any other portion of the United States, and if they don't get it, it is because it can't be had, and if it can't be had, then this government is a failure. But I tell you fellow citizens, this government is not a failure and you shall have relief; I know whereof I speak.

The President is determined that the people of Arizona and New Mexico shall be protected, and that all of their great interests shall and will be protected."

"I tell you that there is no law for the Indian and another for the white man; if they commit a crime they are amenable to the same law, and if the Indians commit any crime in this Territory, they shall be dealt with according to law, and whoever has charge of the In-

[Continued on eighth page.]

The Morning Star.

—OR—

EADLE KEATAH TOH.

Published Monthly in the Interest of Indian Education and Civilization.

PRINTED BY INDIAN BOYS.

SAMUEL TOWNSEND, Pawnee,
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HENRY D. NORTH, Arapahoe,
BENNIE THOMAS, Pueblo,
WILLIE BUTCHER, Chippewa,
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CARLISLE, PA., NOVEMBER, 1885.

"THE CONSCIENCE OF THE PEOPLE DEMANDS THAT THE INDIANS, WITHIN OUR BOUNDARIES SHALL BE FAIRLY AND HONESTLY TREATED AS WARDERS OF THE GOVERNMENT, AND THEIR EDUCATION AND CIVILIZATION PROMOTED, WITH A VIEW TO THEIR ULTIMATE CITIZENSHIP."

PRESIDENT CLEVELAND.

"The Common Schools are the Stomachs of the Country in which all people that come to us are assimilated within a generation. When a lion eats an ox, the lion does not become an ox but the ox becomes lion. So the emigrants of all races and nations become Americans, and it is a disgrace to our institutions and a shame to our policy to abuse them or drive them away."

HENRY WARD BEECHER.

"Every human being born upon our continent or who comes here from any quarter of the world, whether savage or civilized, can go to our courts, for protection—except those who belong to the tribes who once owned this country. The cannibal from the islands of the Pacific, the worst criminals from Europe, Asia, or Africa, can appeal to the law and courts for their rights of person and property—all, save our native Indians, who, above all, should be protected from wrong."

Gov. HORATIO SEYMOUR.

"It has been the lot of the unfortunate aborigines of this country, to be doubly wronged by the white man, first, driven from their native soil by the sword of the invader, and then darkly slandered by the pen of the historian. The former has treated them like beasts of the forest; the latter has written volumes to justify him in his outrages."

THE FORMER FOUND IT EASIER TO EXTERMINATE THAN TO CIVILIZE; THE LATTER TO ABUSE THAN TO DISCRIMINATE.

The hideous appellations of savage and pagan, were sufficient to sanction the deadly hostilities of both; and the poor wanderers of the forest were persecuted and dishonored, NOT BECAUSE THEY WERE GUILTY, BUT BECAUSE THEY WERE IGNORANT.—[Analectic Magazine.

February, 1813.

THE sentiment that "the only good Indian is a dead one" has about served its day, and we are now greeted with the newer propositions of land, law and citizenship.

These later schemes, while they are a tremendous advance on the former sentiment, are still weak and of a most insidious, and shirking character.

Land to be used in a civilized way is practically useless without a knowledge of that way. Civilized law, for a man utterly ignorant of its uses, and citizenship, the protection of which he knows nothing, still leave him a prey to the designing and covetous.

We are willing to admit that if land, law and citizenship are placed upon the Indian it will have a strong—a very great tendency in hastening us to do the other real and foremost service for him, that is, give him the knowledge, training and experience that will make land, law and citizenship valuable to him, because his utter helplessness in their uses will then become glaringly apparent to us.

There are multitudes and multitudes who are willing to labor with the dignitaries and influence of the country for a law or laws of Congress giving such instantaneous elevation as a law or declaration of Congress can give, but there are not so many who will take hold of this degraded, soiled brother and wash and work upon him to the end that he may become master of himself and stand in his place and for his own rights among men. If we want to do real and lasting good for the Indian we must clean him up and teach him to keep himself so; educate him and experience him out of his helpless ward condition.

WE have never given the Indians enough knowledge and experience of our America and her institutions and advantages to arouse their interest. Barring the Chinese, we give the man of every other nation all that we have, fixing no limit to his status or locality. We do every thing we can to destroy the ambition and effort of the Indian to become of us, and we do every thing we can to spur on the ambition and effort of every other man to become of us. The one being down is held there, or, if perchance he partly rises, is speedily knocked down again. The other being down gets up, or being up goes higher.

The Saviour of men said to the dying thief upon the cross, "This day thou shalt be with me in paradise." We say to Indian men everywhere "Generations or centuries hence you may possibly be of us, but not now!"

THE government of the United States acknowledges a debt to the Indians of over \$4,000,000 on account of unfulfilled educational treaties. If the question were left to unbiased, judicial determination it would probably be decided that the debt is nearer five times as much.

"The Indians are the noblest of the savage nations and more susceptible than any others of Christianizing influences."

BISHOP WHIPPLE.

"I would rather have my Administration marked by a sound and honorable Indian policy than by anything else."

PRESIDENT CLEVELAND.

If the Indian and the negro are to be elevated, they must rise by the same steps as have others. They must *work* their way up. But they who are above them, remembering the pit out of which they themselves have been dug, must give them a chance to rise, and help them as they try to rise. That they have the capacity for elevation along every line of human development has been abundantly proved over and over again.—[American Missionary.

"A HELPING HAND FOR POOR CHILDREN."

"No homeless boy in New-York need at this time be without a shelter where he can get a clean bed and a nourishing meal, nor without mental and moral training, if he will take it, nor long without a good permanent home if he is worthy of it. No poor and hungry little girl need rove the streets and beg or peddle; shelter, food and industrial education are ready for her, and if homeless a kind family is waiting to receive her."

This is a comforting statement to meet with in these days when there is so much talk about the misery and vice in our tenement houses. It is made in the thirty-third annual report of the Children's Aid Society, which was presented to the Board of Trustees yesterday. The report is a long one, but it is well worth studying from beginning to end. It reviews the work of the society since its foundation, and shows that the good seed sown among the children is bearing good fruit to an extent little dreamed of by most people in this big city. Thus, in 1857, 944 girls were committed for petty larceny, and only 267 in 1884, although the population is double what it was in 1857 and the police are far more vigilant. In 1860 the commitments of women and girls for vagrancy amounted to one in every 138½ persons, and in 1884 to only one in every 538. There has been a large, but not correspondingly large, decrease in male vagrancy. Crimes against business and property have fallen off 12½ per cent in the last ten years.

Since its foundation the society has sent to country homes 77,319 homeless young people; the number sent last year having been 3,400. Many of the city street boys prosper amazingly out West, and some of them are developing into bank presidents and college professors. The shrewdness acquired by early contact with city life often enables them to get ahead of their country competitors. During its years of increasing usefulness the society has sheltered, partly fed, and instructed over 300,000 youngsters. Now it wants money to start a school to teach boys farming, and money to add to and improve its industrial schools and lodging houses. It ought to get all the money it needs. It does not create paupers as many charities do, but it undertakes to teach poor boys and girls who haven't anybody else to teach them, how to help themselves.

The foregoing editorial in the *Tribune* on one of the great charities of New York City is full of suggestiveness. New York is happy if it can place its indigent and helpless children individually on their feet.

Sent away from their filth and degradation, started right and given a fair chance in their country homes, some of them become "bank presidents and professors in colleges." It is very evident, however, that they are allowed and encouraged to remain where banks and colleges are popular. Since its organization in 1852 this one society in this one city of this great country has trained and sent out to country homes 77,319 young people, many of whom have risen to the higher walks of life, by being placed in the atmosphere of right industry and progress. Some of them may have become members of Congress. If so have they stood in the way and denied to Indian children that chance for rising which has worked so happily in their own cases?

Would the "bank presidents" have become "bank presidents," and the "college professors" "college professors" had they after two, three, four or five years' schooling in their country homes been remanded inexorably to Five-points, with instructions to "help their people?" We opine not.

The way to end a mud-hole is to drain it all off and fill it up with good material.

ONE society in ONE city of this country in thirty-three years provides help, education and homes for over 77,000 homeless young people, over whom it has no legal guardianship. It does it as a charity and everybody applauds.

The Government of the United States assumes mental, moral and physical guardianship over the less than 50,000 Indian children, and makes comparatively no effort to educate them or to lift them out of and away from their degradation and filth, or to induct them into lines which will enable them to rise and make homes and positions for themselves.

SCHOOL ITEMS.

We now have 501 pupils—168 girls, 333 boys.

Kent Black Bear, a Pine Ridge Sioux, returned to his home, by reason of failing health, on the 23rd.

Dr. C. R. Agnew of New York City and Rev. Michael Kerr of Cork, Ireland, spent Thanksgiving with us.

The board walks are laid for the winter and the chances of playing into the doctor's hands greatly reduced.

The active participation on the part of our older students makes the weekly prayer meeting spirited and interesting.

The advanced girls are contemplating the formation of a Literary Society. This is doubtless intended as an offset to the boys' Debating Club.

Luther Kuhns, a Pawnee, apprenticed less than two years, made three ax-handles in four hours. Next time he will make four or five in the same time.

There is a certain pathos in the fact that a Pueblo mother, in her anxiety to be able to read the letters written to her by her daughter at Carlisle, is attending night school in her New Mexico home.

Sixteen new pupils from the Oneida reservation, Wisconsin, reached us on the 13th, and six more on the 26th, both parties in charge of the Rev. Mr. Olmstead, who has been laboring among that people for several years as a missionary.

The monthly exercises in the chapel, consisting of music, recitations, original speeches and dialogues, are growing more ambitious. The entertainments of this and last month were of unusual excellence.

Dr. and Mrs. Allen, of Pittsburg, have been among our recent visitors. Dr. Allen is Secretary of the Board of Missions for Freedmen of the Presbyterian Church, and feels a live interest in all race questions.

We make no apology for the addition of four pages to our paper this month in order that we may give in full the valuable series of papers by Dr. Cundall, which are well worth the careful reading of every friend of the Indian cause.

A horse was sent up from the farm to be shod. Having a number of ready made shoes on hand, the job, in the absence of the boss, was given to an apprentice. After an interval, the following note came to the Superintendent:

"This horse don't fit none of our shoes."

Dr. Henry Kendall, Secretary of the Board of Home Missions of the Presbyterian Church, Dr. Wishard, whose field of work is in Kentucky, Mrs. McFarland, for twenty years a missionary in Alaska, accompanied by a Stickine Indian girl, and Dr. and Mrs. Newhall, of Salt Lake City, were among our recent guests.

Dr. Kramer, of the German Reformed Church, of Carlisle, on concluding a course of sermons to our students, asked that as many of them as could would commit to paper what they could remember of his last address. A number of our most advanced pupils responded to this request with most creditable papers which have been forwarded to the Doctor.

Thanksgiving.

We are thankful, as a school, for enlarged numbers, increased facilities for work, added friends, excellent health, a pleasant retrospect, and a future in which to work out larger results for the Indians.

The smaller children took rather more personal grounds for giving thanks in the chicken pot-pie, potatoes, slaw and pastry that made glad their hearts and stomachs at dinner, and the apples and ginger-bread with which they were regaled at supper.

Rather less carnal but no less enjoyable were the chapel exercises of the evening, which consisted of a variety of concert recitations, speeches, dialogues and music, any one or all of which would have served as an argument in favor of the susceptibility of the Indian to take instruction.

The day has gone, with its thronging thoughts of mercies, and has become one of a troop of memories for which we are the better.

Prof. Little, of Washington, stopped with us en route for the Teacher's Institute of Franklin County. We know nothing about Franklin County black-boards, but we can testify that hidden away in the blackness of our own were myriad forms that sprang out at the magical touch of the Professor's crayon. In quick succession, face studies, animal life, and character sketches came and went, eliciting repeated rounds of applause. We doubt if the Professor could find an audience more thoroughly in sympathy with his art than were the four hundred Indian children, who, with ourselves pronounce the entertainment one of rare enjoyment.

A few wavy outlines of trees, a stream of water, a cloud or two made up a rather hazy "study" upon the blackboard. A party entered headed by an aggressive woman leading a shrinking child.

After remarking favorably upon slate work and specimen writing, a discovery of hazy sketch ensued, whereupon the aggressive woman fell backwards, shading her eyes the better to examine its merits, then turning to child said, "Ah! Jess, if your maps had been like that I would have asked no more."

Mr. Walker and the tinner boys had a very unpleasant job last week trying to find a leak in the water pipes. At last, away down deep they found a little hole that had just been tied up with rags instead of being properly mended. Perhaps the man who did it a long time ago thought it was so deep in the ground it would not show, but it did, and made us some hard work as well.

MORAL FOR OUR PUPILS: Good work *always* pays the best!

Yamie Leeds, a crippled Pueblo boy of 14 years, after having mastered stocking knitting on a machine, is teaching two other boys to do the same. Shop, boss and apprentices are on a tiny scale, but this cannot be said of their returns which will soon be at the rate of two pairs of stockings an hour each.

The boiler that has hitherto done duty in the laundry is now to heat the dining-hall—its place in the laundry has been supplied by a smaller one able to do the work of that department.

The harness shop, in charge of Kias Williams, a Cheyenne Indian, will turn out twenty sets of Double-Harness this month.

Mr. Jordan, assisted by four of our boys did the most of the work of placing the steam pipes and radiators in the new dining-hall.

A Dakota Agent in a recent conversation with one of our workers said, "When I hear that the boys are coming home I am not only filled with dismay but with discouragement. They besiege me for employment which I must deny to all but the few that a scant appropriation will permit me to salary. The Government absolutely makes no provision for these returned students. What more natural then than that they should, through sheer discouragement, and enforced idleness, relapse?" In spite of these "heavy odds" against our boys we have most gratifying reports from Rosebud.

Reuben Quick Bear has a store near the Agency and is doing well. Julian finds steady occupation in the harness shop.

Daniel Milk has been working on his father's farm and is now making fair wages at the Agency hay camp.

Luther Standing-Bear went to the Crow Creek Episcopal Convention as delegate from Rosebud; during his absence Joe Taylor was his substitute in Miss Wright's school.

The Rev. Mr. Cleveland has organized a church choir composed of Indians of which a number of our pupils are members.

From the "Cheyenne Transporter," Printed at Cheyenne Agency, I. T.

Eight children were this week taken from the Arapahoe and placed in the Chillico school.

Capt. Lee bought eighty-seven chickens and sixteen head of Berkshire hogs to add to the industrial department of the Arapahoe school. The idea is to teach the Indian school children farming in all its branches in connection with the school, and it is a good one.

The Indians have been busy for some time picking their corn, of which a large crop was this year grown by them. They find good demand for their corn, selling it to the traders. The Indians are greatly encouraged with their first attempt at farming, and next year more of them will till the soil.

The Indian's birch was the original tippy canoe.—*Somerville Journal*.

"The strength of an Indian for what he desires to do is certainly wonderful."
MRS. N. G. WRIGHT.

FROM CANADA.

"I like the STAR for the information on Indian civilization and on account of a right conception of the Indian question."

Mrs. E. G. Platt, matron of the Indian school at Genoa, Nebraska, has resigned.

The Creeks have burned nearly their entire prairie country and destroyed a million dollars worth of grass in their endeavor to prevent non-citizens grazing and reaping the benefit.—*Cherokee Advocate*.

Supt. Chase is making improvements in and around the Indian Industrial School at Genoa, Nebraska. Among others he is remodeling the building formerly used by the carpenters; building an L on it and finishing it up in good shape inside.

The Indian Appropriation Bill of last winter authorized the Secretary of the Interior to erect buildings for an Indian Industrial school near Grand Junction, Colorado, giving \$15,000 for the purpose, provided that there should be donated to the United States 160 acres of land with the necessary water privileges for the cultivation thereof. Bids are now advertised for the buildings which are to be two stories high, 60x36 feet, with two wings each 59x19 feet.

[From fifth page.]

dians will be compelled to give them up, for I want to tell you that the Governor of this Territory is higher in authority than any military commander in this Territory."

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EDITORIAL COMMENTS OF THE PHOENIX,
ARIZONA, *Herald* ON GOV. ZULICK'S
INAUGURAL.

Gov. ZULICK'S position on the Indian question is not going to help matters in that direction, so far as the public can see. Gov. Zulick, like Gov. Tritle, has not a thing in the world to do anything with, except the good faith and credit of the Territory, as represented by the whims of an Arizona Legislature. And just here we should like to ask Tombstone why Gov. Zulick is not asked to join in that petition for the removal of Crook.

No doubt Gov. Zulick is perfectly willing, as has been Gov. Tritle, to do all he can to relieve us of the Indian incubus, but is in fact as powerless to-day in that direction as any private individual in the Territory.

Why all this hubbub then concerning what will be done in regard to Indian Affairs? The whole thing is mere bosh. The Territory can only help in the matter by private subscription, which would be a failure if undertaken. We can look only to the general government and it seems to take that august institution an age to get off of its old line of obsolete and imbecile ideas respecting the treatment of the savages and into the ideas which the changed conditions of which the Chiracahua Apaches have put things.

It is as absurd and imbecile a thing as the government could possibly do to expect to fight these renegades with troops in the defunct style of a hundred years ago. Those Apaches can only be got rid of one or two at a time as coyotes would be disposed of, and the sooner the government recognizes this fact and conducts operations against the Apaches accordingly, the sooner the southwest will be rid of them.

The Philadelphia Branch of the Women's National Indian Association held its annual meeting in Philadelphia on the 10th inst., Mrs. Aubrey H. Smith presiding. The annual election resulted in the choice of the following officers: President, Mrs. John Lucas; Corresponding Secretary, Miss Laura Bell; Recording Secretary, Miss L. W. Jordan; Treasurer, Miss H. R. Foote; Vice Presidents, Mrs. J. W. Bain; Mrs. Washington Butcher, Miss E. C. MeVicar, Mrs. F. H. Taylor, Mrs. J. F. Unger, Mrs. J. R. Danforth; Memorial Committee, Mrs. A. S. Quinton, chairman; Current Indian News Committee, Miss Alice Zander, Chairman; City Press and Enrollment Committee, Mrs. Charles Wharton, chairman; Missionary Box Committee, Mrs. J. F. Unger.

The Women's National Indian Association held a convention in Philadelphia, on the 17th inst., to discuss the results of its work and to renew its efforts for the future. The general objects of the Association are to civilize and to educate the Indian, to admit him to citizenship and, and to secure his general elevation, morally, mentally, and otherwise. To effect these things, the Association devotes its efforts primarily to strengthen public sentiment in the direction of inducing the Government to adopt a policy which will lead to the final abolition of the reservation system. The enactment would give all Indians the same law-protection, common school education and citizenship as are enjoyed by all other races in this country. The annual gatherings of the Association are made up of delegates from every part of the country.

THE INDIAN PROBLEM.

By I. N. Cundall, late Principal of Wooster Indian Academy, Indian Territory.

(From the *Milwaukee Sentinel*.)

Forty-four acres out of each 100 acres of our domain is Indian land. The United States treasury holds fourteen and a half millions in trust funds belonging to the tribes, yielding them \$707,000 per annum, all pensions, gratuities, etc., being additional. Our population is about fifty millions, our Indian population one-fourth of one million. There are 153 whites and twelve blacks to one Indian. That is, we have 1-166th of the population of the country occupying nearly one-half of its domain.

Gen. S. C. Armstrong, of the Hampton Normal and Agricultural Institute, has been with us and has left a marked impression of the importance of the Indian work. The printed reports of his addresses say the main Indian problem was left unsolved. I would like in a letter or two to attempt to solve it.

When a band of Indians, who had been held for three years as prisoners of war at Fort Marion, near St. Augustine, in Florida, were released and offered transportation to their tribes in the Indian Territory, seventeen of them preferred to remain at the East for education. Capt. R. H. Pratt took them to the Normal Institute at Hampton, Va., and this was the commencement of the Indian work in that school. From this has sprung the United States training school for Indian youth at Carlisle barracks, where Capt. Pratt now is; the United States training school at Forest Grove, Ore., and the Government school recently opened at Lawrence, Kas. The aim of each of these schools is to induce industrious, decent living by the influence of Christian education. They take, in the main, full-bloods, even the wildest from our frontier Indians, and strive by instruction in agriculture, mechanical arts and Christian morals to redeem them from barbarism to civilized life. The result is encouraging, though not to the extent to be desired, nor corresponding to the conceived advancement of the tribes from which the Indian youth come. At Hampton, three-fourths of the pupils are blacks, and Gen. Armstrong places these in advance of the Indians; but, more strangely, he regards the Indians from the civilized tribes in the Indian territory as less satisfactory than the Indians from the other tribes. The last two statements are important and suggestive.

The writer has just come from the Indian Territory, where he had charge of the Worcester Indian academy, the only Indian Mission school of the Congregational denomination, and he thinks, the leading institution in the territory. It is in the Cherokee tribe, the most advanced of the civilized tribes, i. e., the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles. The school is well cared for, the teachers excellent, the young people tractable and affectionate. I suppose I saw the most advanced stage of Indian development we have. I found the average Indian mind slower than that of the white, lower in an appreciation of education, and consequently there was irregularity of attendance and lack of the habit of steady application.

One gets accustomed to the grade of work he is doing, and does not realize its relations until he gets away and contrasts it with similar work elsewhere. The result is inevitable. I do not speak in a discouraging way, for a good work is being done, and a better work is in prospect.

I give the present status: The people mainly

speak our language. One-half of them can read. One-half of them are of mixed blood, from one-half to one sixty-fourth, and so on, until they are properly called "white Cherokees." In my school one would think that perhaps one in ten had some trace of Indian blood, when all but about one in ten claimed enough Indian blood to draw public money at payments. They have their own officers and laws, one hundred schools, supported by the tribe, buildings, teachers, books, etc., furnished, but the buildings are so poor, the lack of improvements in fences, roads, bridges, so manifest that a ride either way into a civilized state is refreshing. A painted house almost invariably indicates a pure white man or a pure white woman inside. At Vinita there were only four or five white families. A white man, to remain there, must marry an Indian girl or be in the employ of an Indian, the Indian paying for the white man's "permit." The various religious denominations have forty missionaries plying their mission work on a population of 20,000.

At the opening of the war, the American Board of Commissioners for Foreign Missions had expended \$356,000 on the Cherokee tribe alone. The work has been continued in various forms until now. The same may be said substantially of the other four 'civilized tribes.' These five tribes constitute more than one-fifth of our entire Indian population. Everything possible has been done for these tribes. They have about a mile square of land apiece but held in common. The United States treasurer has \$4,600,000 trust funds belonging to them, yielding them \$232,000 interest a year. Of these funds \$1,900,000 belong to the Cherokees, yielding them annually 95,000. Besides, the stock firm of Hunter, Evans & Co. pays this tribe \$100,000 a year, in semi-annual payments, for the use of the Cherokee strip for grazing. This Cherokee tribe has been called the richest people, per capita, in the world. Now, under such conditions, we have a right to expect specially favorable results.

The elevation of a race is a slow process, and the Indian race is no exception. But the work is not to be intermitted nor slackened because we do not see the degree of success we desire. There has been no stint of effort either on the part of the government or the Christian public.

The persistent energy, the indomitable pluck and push of men like General Armstrong and Capt. Pratt in all the government training schools, the agency and church schools, will not accomplish the result we desire. What they are attempting to do for small numbers at Hampton and Carlisle, we are to do for the whole Indian race—to make them parts and parcels of civilized states.

Five years ago, Mr. D. L. Moody took sixteen Indian girls from the Indian Territory to his school at Northfield, Mass. All but two or three have returned. I have never seen a student return either from Hampton or Northfield, with regard to whom I did not feel that the improvement was worth many times the cost. But these young people come back into the old ways, and much of the patient, faithful labor is lost. The difficulty is not in the amount of money, or work, or sympathy, given to the Indians. The difficulty lies in the type and spirit of civilization we have offered him. Right in the midst of these lavishments, continued for generations, comes Gen. Armstrong to tell us that his blacks are in advance of the Indian students, and that those Indians from our boasted Indian Territory civilized tribes are the most unsatisfactory. I take his grading of the two depressed races with much allowance, but his two statements put together, plainly suggest the solution of the main

problem. What has made this change in the African, whose advance these two decades has become a wonder to all of us? Is it not that early in the war we changed our position towards him, changed his condition entirely, that we took the despised contraband and made a man of him, and treated him as a man. All our efforts for the Indian, in the future as in the past, will be comparatively wasted until we make and treat him as a man, with the civil rights and status of other men, giving him an inducement which he can see and feel to leave his aimless, shiftless, indolent life and become a man.

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Second Paper.

I intimated the points of my argument in my last letter. First, open the Indian land to the Indian, and do it now. Second, give the Indian the same civil rights as the white man, and do it now. Third, make education of Indian youth in the English language compulsory, and do it now.

This Indian question will never be settled to stay settled, until it is settled justly. Into that settlement the rights of the red man and those of the white man will come as factors. Past history, present condition and future interests will be taken into account. The growth of the country has produced changes beyond the anticipation of the government, and now quite beyond its control. The people are becoming stronger than the government and demand in the interests of civilization that the vast, vacant lands of the country be opened for cultivation. The government has made pledges to Indian tribes, the fulfillment of which is now impossible. Common Indian sentiment asserts claims which are unreasonable.

The Indian tribe has too much land; the Indian man has none. Reverse the order. Give to the Indian, as a person, all the land he can use, generously to lavishness even, but as to land tenure, break up the tribal relation entirely.

It is estimated that the recent order of President Cleveland required the removal of 1,500,000 head of cattle from the leased Indian lands in the Indian Territory. This order did not include the Cherokee strip for which the Cherokee tribe receives one hundred thousand dollars per year from a single stock firm, and still has left more land than it can possibly use. I think the exact amount which the division of the land would give to each Cherokee, including women and children, is 420 acres. A division of the 130 patches of land called Indian reservations, 193,000 square miles, or 123,520,000 acres,—leaving out of consideration Alaska and the immense territory still roamed over substantially as Indian land,—among the 262,000 Indians, would give to each 471 acres; or, counting five to a family, 2,355 acres to each household. Now, under present conditions, justice will not give to each Indian family 2,355 acres of land, and to each Indian 471 acres, almost a mile square of land. On a mile square in the Fourth ward of the City of New York, it is reported that 209,000 people are crowded together. It will be said New York is a city. Very well. Nine hundred and sixty millions of acres of our territory is settled in homesteads and devoted to the occupations of industry, and it gives only about nineteen acres to each. Why give to the Indian 471 acres and to the white man nineteen? The amount of land required for an Indian to live according to his way has been estimated all along from four to seven square miles. One Indian commissioner has asserted in his report that it requires as many square miles to support one Indian and his family as is equal to the number of civilized whites who can live on one square

mile. At the recent Dakota Indian conference at the Sisseton reservation, to the discussion of the question of how much land should be given to each Indian, the common sense decision was arrived at by the Indians themselves that each Indian should have only as much land as he can cultivate. I open the report of the Indian office and read: "Quapaw reservation, 56,685 acres, occupied by forty-nine people, twelve families." "The Shawnees number seventy-nine, twenty families. They occupy a reservation of 13,088 acres, etc." Wherever, within the tribes, the Indians have been given the right and title to lands in severalty, even in occupant titles, the experiment has been successful, as in the Crow Creek agency. The best illustrations, doubtless, are in the five so-called civilized tribes, and in these, along the lines of the "Frisco, and the Missouri, Kansas & Texas railroads. After all, the railroad is the great civilizer. A railroad track claims the territory through which it passes for civilization.

There is a deep-seated conviction that a great wrong has been done the Indian race, which, whatever we may do for the Indian we can atone for only in a slight degree. It is said that we have dispossessed them of their lands; driven them at will from the eastern well nigh to the western sea, with forced removal after removal, with relentless attendant cruelties; wasted them by war; deceived and cheated them by insincere treaties and contracts, and so on.

This is not only talked of among ourselves, relative to our dealings with the Indians, but it is talked to Indians and among Indians. There is no denying that the treatment of the Indians by the government has been "inconstant, variable, inconsistent and contradictory," at one time treating with them as sovereign powers, at another treating them as wards, at another as paupers, until they are kept in continual trepidation to know what next.

There is no evidence that many millions of Indians were roaming on this continent on the arrival of the Europeans. Probably the Indian population is as large now as it has ever been. Some tribes are increasing. The land was never held by them by any such terms of personal interest, civil right and title and recognized individual claim as that by which we hold land. They roamed over immense tracts for hunting and fishing, seemingly with the belief that the earth in its natural state owed them a living without work. We, in our wars, have found, either on their own account or as allies of our enemies, these Indian tribes arrayed against us, and they have been the fiercest fighters against us. We hold the country from Great Britain by conquest, or through France, Spain and Russia by purchase. It may not be the highest moral argument, but in that savage conflict called the "French and Indian war," the Indians were the effective allies of the French. The conquest extinguished French occupation here, except Louisiana, and with the cession of Canada, their territory passed into the hands of Great Britain. England engaged the aid of Indian allies against us in the war of Independence. In the subsequent war, the British and the Indians constituted one common enemy. It was a direful struggle, marked by its barbarities of slaughter, burning and desolation. According to the admitted principles of the law of nations and the usages which apply to the rights of conquest and accession of territory, our victory included the conquest of the territory over which the struggle extended. This is not put forward as an argument or basis of action, further than to assert that under the principles of natural and international law the title to the territory lies in

the United States government, and that the Indian claim to realty, if not of a dubious tenure, is affected thereby. Certainly the Indian has no reason to complain if the government proposes to break up the tribal relation and bestow the lands in fee simple and warranty direct to the Indians in severalty, and to the fullest extent of profitable requirement, and that, too, in the interest of the Indian.

The Indian has little ambition because he is forced to lead an aimless life. With honest intent of kindness and protection, it may be, he has been encouraged to loiter around, falling back for support on government annuities, supplies and gratuities, while doing no work. What work is done, is done mainly by the women. The Indian expects his squaw to work, and the Indian women lead a hard life.

The tribal life stands squarely in the way of the relief, the improvement and the civilization of the Indian. Until he becomes an individual proprietor and possessor, with a bit of soil vested in him, with tokens of his own interest and ownership, he will be a vagabond and a pauper. As it is now, the reservations themselves are felt to be insecure as to their tenure and permanency. When the individual Indian holds his land from the government, just as the white man enters and holds his land, he will stand by the side of his white brother and compete with him in securing from the soil its productive value, in making a home for himself and those he loves, gathering about him the comforts of civilized life. So long as the government will feed and clothe the Indian, he will hunt and fish, and let some white man do the work he ought to do himself. There is, I think, a substantial agreement on this point among Indian Commissioners, Indian Agents, officers of Indian Rights Associations, missionaries, teachers and others brought by constant contact, by observation and experience with the Indian work.

Give to each Indian, man, woman and child, 160 acres of land inalienable for a term of years, to be selected by himself or for him within a limited time, and dispose of the remainder in his interest. This will leave land in the Indian reservations alone sufficient to give homesteads of 160 acres each to over 4,000,000 families. With the proceeds, provide for the Indian school funds, institutions, stocks, utensils, seeds and material for making for himself a comfortable home, to be his and his only, these provisions not to be subject to transference by barter or exchange. No more distribution of money in payments or annuities other than pensions for military service; no more furnishing of rifles of the most approved pattern to be turned against us; no more ammunition or tobacco; no supplemental provisions. There let it stop. Finally give that great civilizer, the railroad, a chance and effective encouragement wherever, through Indian land, a corporation sees an inducement to build one, and, sooner than we think, the term, the "noble red man," will have a significance of truth which will be the honor and pride of our American civilization."

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Third Paper—INTERMARRIAGES.

We are working towards an Indian question without Indians. An intelligent Indian recently in reporting the marriage of an Indian octo-ron to a white man, said, "If this process goes on we will soon have the whitest race of Indians you ever did see." The accomplished daughter of the old missionary Dr. Robertson, married a full blood Creek. Her sister has secured money at the East to establish a seminary among the full bloods, and it has been a question where the seminary could be located

to meet the object aimed at. Parties stepping from the train at Vinita, within the Cherokee nation, the only railroad crossing in the Indian Territory, commonly ask, "Where are the Indians?" On being told that those they see about them are Indians, they reply, "No. They are not Indians. These are white men."

By marrying an Indian maiden, the white man secures all the rights of Indian citizenship. The "headright" of the girl helps the matrimonial contract. Considering the class of humanity likely to jump at such a bait, it is not strange that the Indian girl—and not long after the marriage—is liable to find that she has been sold in more senses than one. But this condition of affairs is not confined to Indian life. Such instances, for a consideration in the shape of prospective fortune, have entered as a factor occasionally in marital alliances even among the pale-faces.

Genuine affection is as tender, constant and sacred with the majority of Indians as among the whites, and among the civilized tribes I believe social life to be as pure.

To hunters for land, those looking for wide ranges for cattle or agriculture, the temptation is very strong to take this short cut to get an extent of soil they could never hope to secure in any other way.

The encouragement given to the whites on the part of marriageable Indian females is quite observable. They think that by marrying white men they gain socially, and have a prospect of an easier and better-cared-for life. And they think rightly. In all depressed civilizations, women have a hard time of it. The Indian men do not like this constant raiding through their land and capturing the most attractive of their race from whom they would woo and wed, but they cannot help themselves, and retaliate by stealing the affections of white girls and marrying them. White girls entering an Indian reservation are very soon picked up; not so often by full-blood Indians, but after the process of intermarriage has commenced, not so seldom by half-breeds, quadroons and octoroons.

White persons who marry into Indian blood almost invariably remain on Indian soil.

Communal or tribal claims to realty induce this; but more largely, the effect, real or fancied, on social relation and status when the Indian partner is introduced into white civilization in the states. A young man of rather more than fair intelligence said to me in the Indian Territory: "My friend, who has married an Indian woman, is urging me to do the same. I like the party he refers to and think she would make me a good wife. My family and friends live at the East. Now if I should marry this Indian, take her back home and introduce her as my wife to my eastern friends, they would feel as though I had somehow let them down, and I guess I won't do it." But he did do it, and will remain in the Indian land and will become identified with Indian life and Indian interests. The eastern family friends, if they wish to see the new dusky relative and the papposes will have to go to the Indian reservation to find them. The white party to the marriage contract drops very fast to nearly the grade of the Indian, while the process of elevation on the other side is slow. The white man, in defense of Indian ideas of communal interest and Indian questions as related to the whites, becomes more intensely an Indian than the Indians themselves. I think the fiercest defenders of the tribal system are white men who by marriage have become Indian citizens and are making money out of it. In an Indian country everything is planned to discourage white men not citizens. They are marked as intruders and required to move on, lest their influence should become meddlesome. If institutions come in representing money or influence they strive to get control of them or drive them out. While, in truth, this general statement must stand, I am glad to know that it has here and there noble exceptions in a limited class of honest, straightforward, high-minded white men, some of whom would sacrifice and be sacrificed to save the Indian race.

The large crops on Indian lands are invariably raised by white men. Four-fifths of the mechanics are white men, brothers-in-law to the Indian.

So on both sides the process of dilution of Indian blood goes on until it becomes very thin, while Indian habits and Indian characteristics still remain.

The common notion among Indians is that Indian blood never runs out, and that wherever the slightest trace of it can be found, there the fullest rights of land and privilege

follow. Where Indian blood is practically extinct, there Indian rights may exist in full force. For a man who has one-sixteenth or one-thirty-second part of Indian blood, the claim for his right as an Indian is asserted as strongly as for the full blood. This equality of claim thus made on account of the possession of some slight trace of Indian blood seems so manifestly unjust, and its advantages over ordinary citizenship so great as to make its long continuance impossible in a country where equality of rights is the very genius of the land. As the Indian, by admixture of blood, becomes more Anglo-Saxon than Indian, by some arrangement of gradation the strictly Indian claim should be relaxed until the status of the ordinary American citizen is reached. Some test case will be likely to come up which will make the injustice of this equality of claim so clear that common sentiment will enforce action on the part of the government.

This, as between those claiming Indian blood. As related to the Caucasian or white race, the disparity of claim is still greater.

A white man has married an Indian girl, a light blonde, of one-thirty-second Indian blood. His children will be one-sixty-fourth Indian. The family consists of five members. The family is substantially a Caucasian, Anglo-Saxon white family. It is sixty-three-sixty-fourths white. Now that sixty-three parts white blood ought to count for something. On account of that one-thirty-second Indian blood, that family of five, located on the border of the Indian land, is entitled, by equal division of the tribal land to five times 595 acres, or 2,975 acres. Now that man's brother, who has married a white girl, a dark brunette, but a pure Caucasian, moves with his family of five members up adjoining his brother just over the line on United States public land. This man can secure from the government 160 acres of land, while on account of one-thirty-second of Indian blood, which his brother's wife possesses, there is a difference in their estates of 2,815 acres. Here is a clear and great wrong, but involving two questions: One, the claims of different degrees of Indian blood as between Indians, the other the disparity between the rights of white men and the rights of red men as dwellers on American soil, both of which in the interests, not only of civilization, but of equality and justice, to be made right by the government.

Would the Indian have reason to complain if one-fourth Indian blood should be recognized as entitled to full claim, one-eighth Indian blood as entitled to one-half full claim, one-sixteenth Indian blood as entitled to one-fourth full claim, and beyond that no Indian land tenure? This refers to realty as affected by intermarriages. But whatever is allotted to the Indian let it be in severalty.

Closely allied to this question is the fraudulent use of the "permit" system, under which the Indian allows a white man to work land for one-fourth or some other fraction of the proceeds, and on the share received by the Indian he is enabled to live without work—while the white man, on land whose productive value per acre is equal to that of ten acres in Massachusetts, goes on to accumulate a fortune for himself.

The Indian as a candidate for the ballot and other civil rights, and as the subject for educational and missionary effort, must go over for my next letter. A statement at the close of my last letter is liable to mislead. It should state that the Indian reservations alone, after giving each Indian, man, woman and child, 160 acres, will leave a surplus of land sufficient to give homesteads to 4,000,000 of white settlers.

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Fourth Paper—CIVIL RIGHTS.

Shall we give the Indian the bullet or the ballot? Some of the Western counties are offering \$250 a piece for Indian scalps, and in parts of Arizona and other regions an Indian off from his reservation is hunted and shot down as a wild beast. In justification, the ruthless cruelties given and the terrorism inspired is pleaded, and with some reason. But, in turn, the Indian is made to feel his inferiority and that he is regarded as a vagabond on the face of the earth, that his lands are wanted, and that his extermination is determined on by the whites.

Indians seldom talk freely in the presence of white people. Let a white man enter a circle of Indians while they are talking with cheerfulness and earnestness, and all at once they are reticent almost to stolidity. Facts like the above of the offer of bounties for the lives of

Indians, and the watching for chances to shoot them to get the bounties, travel rapidly among the tribes. They are charged up in the long account they hold against the whites. They regard themselves as defenseless, except by their own arm. They are accustomed to say that in contests with the whites they are always beaten, and that all history of the past leads them to distrust the white race. The recent order of President Cleveland has done more to gain the confidence of the Indian than any other one official act in recent years. Unfairness is not the intention of the government, nor is it the intention of the people of the country, among whom there is an increasing interest and sympathy with the Indian race, though it must in truth be admitted that this interest and sympathy is most demonstrative at the North and at the East. There are special and obvious reasons why from interest and otherwise it should diminish with those brought in contact with Indians until enmity and grievous wrong follows. There are white hostiles, as well as hostiles who are Indians. Is it not a fact that where the Indians have been treated the most fairly, and given rights most nearly as enjoyed by the whites, that they have improved them most rapidly and done the best?

We expect our individual enemies to judge us charitably considering our own standpoint of view. Genuine diplomacy includes generous consideration of claimed rights of other nations, as affected by contested questions. It is fair for us to know so far as we can the view taken by the Indians themselves and, in justice, to consider how the case stands with them. If we really believed and felt what the Indian tribes believe and feel, I doubt if we would be much more lenient than they are. They brook restraint with bad grace. One of the best things that can be said of them on the civil-rights side is that the Indian race has never been and can never be enslaved. The Indian demands freedom and proposes to have it, even if he has to fight for it. He has great respect for his own ability in this direction and exhibits it against fearful odds. Now give the Indian a fair chance to respect his ability in other directions as he does in this, and the whole Indian question is solved. Respect his ability, accept it to the fullest extent possible, and act heartily in its exercise. After giving him all the land he can use, to be held by himself in fee, buy the rest and open it for settlement and use the proceeds and the annuities for him honestly, for education, agricultural implements, homes and material improvements.

I know this position conflicts squarely with the treaties with the Indians. And the Indians, until they fully comprehend the interest involved, will complain of treachery on the part of the whites, and will be up and in arms, and on the war path. A careful study of these Indian treaties will convince any one that these very treaties were intended to imply as their end, ultimate education and self-support, and we ought, in carrying them out, always to keep this in view. I do not believe that we have a right to so regard the keeping the letter of these treaties, ignoring their intent, that, as their guardians, we are compelled to ruin the Indian race in the persistency of our efforts to carry them out. Better to curtail the dog at once than to keep hacking away at the extremity of the caudal extremity and kill him. The Indian is a hard subject to drive, but, approached rightly, he can be reasoned with successfully. Once get his confidence and he will listen to you like a child.

The United States Attorney-General recently rendered a decision that an Indian cannot hold the office of postmaster. This removes over 100 Indians, true men, and competent, in the Indian Territory alone. The blood of the Indians was stirred by this decision. Some of these Indian postmasters have held their positions, doing efficient service, for a score of years. Ex-Chief Ross, among the Cherokees, had been until recently a postmaster, an eloquent lawyer and a vigorous thinker, a graduate of Princeton college, yet he is not eligible, because he is an Indian. All males, black and white, of twenty-one years and over can vote, except the insane, idiots and Indians.

Bring the Indian under the restraints and protection of United States and state laws, just as white people are subjected to law. Give him the ballot just as white people are given the ballot, and as soon as possible. Give him representation and require him to pay taxes.

TREAT A RED MAN AS WE TREAT A WHITE MAN OR BLACK MAN.

Inspire him with a confidence in and respect for himself. Make him conscious that there is

no chance for his return to savagery and that the road is all open to civilization and equal rights, and a change will be produced which will be a marvel not only to the Indian race but to the white race as well.

Who that knows the elements thoroughly would reject the five civilized tribes in the Indian Territory as a state, and accept Arkansas! Or reject these tribes and accept the blacks of the Lower Mississippi, or of the promised land of Kansas!

The true principal is not the holding the Indian out at arm's length, or crushing him beneath the feet, but treating him as a brother, welcoming him to our body politic, to share our rights and to share our burdens.

The True Policy is Absorption, not Isolation.

The Indian will be ready for the ballot as soon as the ballot is ready for the Indian. The 260,000 would aggregate about 50,000 voters. Fifteen thousand Indians are east of the Mississippi. The territory they occupy with the red man upon it may be at once made part of the respective states and the Indians be made citizens. Excepting eight or ten of the 130 patches called reservations, the rest may in the same manner be accepted as parts of the states and territories where they lie, and the Indians be placed before the courts and the law by the side of their white brethren, exactly as they are.

The remaining tracts will be more exclusively Indian, until with occupancy of their land in severalty, the surplus country shall be opened to settlement, and agricultural pursuits, and the railroad, that great civilizer, shall open the land to enlightenment and productive value.

I am glad to know that at the recent important conference of the friends of the Indian, at Lake Mohonk, N. Y., it was declared that the Indian question could only be settled upon principles of justice and equal rights, "recognizing sacredly property rights and all other obligations, keeping in view that the object of all legislation should be the absorption, not the isolation of the Indian, the abrogation of the reservation system, the ultimate discontinuance of annuities and the subjection of the Indian as a citizen to law."

In the measures embraced to this end, this Congress recommends, first, "immediate admission of the Indian to all rights and privileges of citizenship, including suffrage." Gen. Wittlesey, secretary of the board of Indian commissioners, says that we have been teaching the Indian for a hundred years to live in idleness, with the belief that he has a right to demand food and clothes without work; that we have made him a pauper and a beggar, until now the difficulties of making him anything else are very great.

Shall we continue in this way another hundred years? We resumed specie payment by resuming. We prepared the negro for citizenship by giving him the ballot. It is said that the Indian is not equal to the responsibility.

One says he lacks mental acuteness, and to settle the question asserts that there is not an invention in the patent office at Washington credited to an Indian. Neither is there an invention there credited to an Irishman. Surely no man will say reject the Irishman on this account.

It is the common custom for state penitentiaries and penal institutions to release convict criminals just before the expiration of their sentences to save their citizenship. Thieves, burglars, murderers, bestial criminals are protected. The Indians have committed no crime. The crime committed is ours. Let us not complain so much if, from exasperation, we do get the bullet, while we refuse to give them the ballot and affiliated civil rights, depriving them of homestead and home.

The way out to the light is land in severalty, equality of rights before the law, complete citizenship, industrial education and the railroad, and with the speed of the railroad we shall make of the Indian a man, and because we have treated him as a man, we will be enabled, without shame, now, after a "century of dishonor," to look him squarely in the face and welcome him as a brother.

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Fifth Paper—EDUCATION.

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My predecessor in charge of the school in the Indian land was accustomed to say that if the students could be so trained that they would build a bridge over the "Big Cabin," requiring a structure of about fifty feet, it would be the

grandest advertisement the institution could have. It is said "no Indian has ever been able to build a bridge." Certainly Big Cabin is yet without a bridge. Coming to a fording place, it is easier to wait for the water to go down than to attempt to build a bridge.

I have had isolated cases of Indian pupils, who were superior in the study of language, and with good analytic power; others superior in pure mathematics. I recall one Indian young man last year, who was accustomed to work out new demonstrations in geometry, independent of the text book; one Indian young lady, who would run lines well with a theodolite and calculate the contents, or determine the line of fill and excavation; still another of marked ability as an essayist. But I admit that such cases are exceptional.

On this point I think all Indian educators are agreed, and perhaps to an extent as to make it questionable, in the present condition of things, whether it is just to children of pure Caucasian blood to attempt to put the two races on an equal footing, in the same classes or in the same school. As a rule, the white child stands ahead every time. Nothing of principle is yielded by this admission. The conditions have been disadvantageous and discouraging to the Indian from the first. Yet in all these tribes, however they have obtained it, there are Indian men of good judgment and large executive ability. Such men as Chiefs Perryman or Bushyhead, or ex-Chief Ross, or Col. E. C. Boudinot, familiar to all who have much to do with the Indian Department at Washington, are no inferior men. But such men ought to be common as among the whites. That they are not, and that there is no disparity between the children of the two races in process of education is not from lack of the quality or the quantity of the labor expended. For the Indian there has been no stint of steady honest effort. There has been a long pull, a strong pull and a pull altogether. The first money, raised for Harvard College was for the education of Indian youth. The first substantial building erected on the grounds of that institution was for the special use of Indian boys and young men. The endeavor was made by a classical and scholarly academic training, to extract from their blood and fibres the flavor and restlessness of their forest life. How did it succeed? At one time six got through the grammar school into the college. Of these, two were about to graduate, one, Hiacoomes, was murdered on a vacation visit home; the other Caleb Cheeshateamuck, graduated and died a year afterward of consumption. Eliot had six Indian churches, with an educational center at Natick.

At the celebration of the two hundredth anniversary of Eliot's first visit there, a girl of 16 took part in the exercises. She was the only lineal descendant of those Indian tribes known to exist. At the same time, the Jesuits over the line took six young Hurons into the seminary at Quebec. At the end of five years they had all run off into the woods, carrying their Latin with them, and including the solitary one who had completed the course.

This is a forlorn spectacle, but it shows the very early and very earnest and persistent efforts of both Catholics and Protestants alike to Christianize the Indian tribes. Christianity implies civilization. Its institutions, principles and occupations—its habits, virtues, charities—can coexist only with civilized people. Intelligence is the basis of civilized life, as it is of all moral operations. The Christian religion is a missionary religion; hence it cannot leave savagery, ignorance and intellectual torpidity undisturbed. The sharpest and severest trials to which Christianity can be put is in the "attempt made by its instrumentality to instruct, reclaim, convert, indoctrinate and redeem a race of heathen savages," and in the attempts made to Christianize civilized heathen, who are pagans, but not barbarians. The results are not as encouraging as we could wish. But the effort has been followed up in all the tribes with the utmost persistency and faithfulness.

Now is this very limited success the result of lack of capacity or inceptivity, on the part of the Indian, to such an extent as to call a halt? No. I recall with pride noble Indian youth whose blood would justly tingle with indignation if their eyes should rest on that sentence. The demand may be for a radical change of method and for better work. The test of skilful teaching is success with dull pupils. No foreign mission field in any heathen land furnishes as high a tribute to Christian zeal, steady and unremitted, as is to be found in

the attempt of American Christianity, both Protestant and Catholic, to educate, civilize and redeem the native tribes on this soil. Nor is there a class of persons more self-sacrificing and faithful, or whose work is more isolated, humble and trying, or given with less hope of earthly reward, and from pure devotion to Christ, than is found in the preachers and teachers, both male and female, who are laboring as missionaries among our Indian tribes. I speak gratefully, from observation, of a class I know, and know well, and the results of whose work ranges from ocean to ocean.

Not a denomination has shown any let-up or relaxation of effort, and just now there is a general renewal of vigor. I instance again. At the opening of the last war, on a single tribe, a single missionary board (A. B. C. F. M.) had expended \$356,000. That tribe to-day is a Christian state, with its state officers, legislature, seminaries and public schools. This tribe, soon after the opening of the civil war, paid its noble tribute to the missionary board which had disenthralled it, and to the genius of the liberty-loving land itself, by liberating and before the emancipation proclamation, the large number of slaves of which they were possessed, and also grandly welcomed their freed slaves as equal shares with themselves in their whole tribal estate of 420 acres per capita.

In our day, Indian agents are as a rule good men. Gen. Grant effected this reform in his second term. Good agents made good Indians. One report says: "The difference of the Indians at the different agencies is the difference of the agents." But the duties are beset with difficulties, especially from those who for mercenary motives strive to get between him and the Indians, whose rights and interests he is bound to protect. Each agency supports one or more boarding schools from government funds. This class of schools on the reservations, must be increased with day schools wherever practicable. Attendance should be made compulsory. Some special commissioner just now proposes to abolish the national training schools which are off the reservations, including Lawrence, Forest Grove, Hampton, and Carlisle. A more disastrous move could not be made. One day a band of fifty wild Indian boys and girls from a western tribe were brought into my school in the Indian Territory. They were on their way to Capt. Pratt's Indian Training School at Carlisle. Not one of them had been clad in citizen's clothes till the day before. A more awkward set of barbarians I never saw. I have seen a part of that company since. The transformation was wonderful. Now let just this work go on and increase—and to a very full extent, within and without the reservation, near those in the states and at a distance, in such hands as Capt. Pratt and Gen. Armstrong, with the efficient aid of the Indian Commissioners and the Indian Rights Associations, and the Indian problem is solved. It will include education made compulsory, land in severalty, and the same rights before the law, including franchise, for the red man as for the white man. The demand now is not Greek, or Latin, or higher mathematics, but the plainest rudiments of industrial education, the how to get a living in the best way, and the getting a living by one's own labor.

The closer the contact with civilization, the better, if it is not dependent. Make the Indian feel the pressure of the white man's enterprise and the stimulus of the Indian man's success. No more gratuities. The Indian should return in labor or otherwise for whatever he receives, especially when that labor is to make improvements or crops of which he himself has the benefit. Common sentiment will agree with Gen. Armstrong, that if the Indian will not work even for himself, he ought to be left to starve in spite of the treaties. There is a wide gap between the Indian as he is and the Indian as he ought to be. That gap the government, aided by every humane and philanthropic association, is striving by the best educational appliances to fill. If there be, as they may be, a small remnant, wild and hostile, we know there is in the conduct of these tribes much that depends on their experience as a subject or a subjected people. The Navajo is an illustration. It is the largest single reservation. They were severely punished in 1865. They are now practically a pastoral people—self-supporting, receiving not a dollar from the government, able to work, but, like other Indians, hating work, waiting like the whole Indian race for education, land-taxes, the ballot and the railroad.

**EXTRACT FROM HOME LETTERS WRITTEN
BY OUR PUPILS.**

"I am a shoes maker."

"There is plenty of work here and I like it very much."

"Put yourself in some place among the whites and learn something."

"I am glad because I know how to farm and how to take care of a farm."

"I am always trying to deport myself at the school as that I might have good management."

"I was very glad to learn that you are trying to do farming now, that is right, keep on to do that."

"I was on the farm this summer about five months and I learned how to plant all kinds of grain."

"When we get enough knowledge of English I hope we will teach our people the American business."

"Now all of my people are scared and afraid of being cheated and yet they are holding their children back. Do they intend to do that always?"

"Last Saturday night pictures I see very large. One wiggle waggle stick hold and I hear chickens too, but just the man make the little chickens inside his mouth."

"I am happy every day this here Carlisle and I please ask you to tell me how Ellen is getting along, you know that my grand-daughter Ellen, I love her very much."

"You say you wanted to see me, but it is not time for me to stop school and go back home without knowing much English. You think I know much English but I do not."

"I wish you could make some fields. I want to learn about farming then when I go back we could make farm ourselves. Make some fields then you and all our family can live together."

"How can we become powerful men and women. I shall call our Indian people stupid people because they do not want to become good men and women, they always want to do foolishly."

"That is good that you have nice corn this fall and that you put up some hay too. Out there some Indians have so much land but they never try to work on the farm. It is not so hard to learn to work."

"What do you think, I am working in the bakery, where I have been working for about seven weeks. Do you think I can make a business of it out there? Do you think it will pay to make Johnny cakes?"

"I never have been lonesome since I have been here. They are all so industrious that a fellow can't get lonesome among them. The reality between me and this Carlisle Training School is this, the longer I am here the better I like it."

"I wish I had not come back to school because I would not have got in so much trouble if I had stayed home, but you must not feel bad about me. You know well that sometimes we fall and you know well too that we can get up again if we will."

"Perhaps you may think that the white people do not have to go to school for education, but they do. There are hundreds of schools established throughout the country for training the youth as well as the old. Not ALL the white people of this country are educated, there are a great many who do not know how to read or write. The children at the different Agency schools can not learn as fast as those in the east. The reason is that they do not try to study but think about their parents all the time, not only that but they are surrounded by Indians in and out of school hours bringing some things for their boys and girls to eat. It

is not healthy to eat so much unless in hard work. The great trouble with the Indians is that they do not care to work but think about eating, that is the reason they are not healthy."

"I don't want you to say that you want our children to stay at home. Just listen to me, and think about what way is best for the Indians. You know the first day that I came to this school. Don't you see now how I can write and read? That's way I want you let those boys proceed to school."

Send your son to school, if you don't want him to be a savage. Nobody will help you if you don't send your son to school. I am very anxious to have your son educated and we may be useful some of these days. Also send your daughter to school. You know very well how the Indians live in such filthy tents. Oh! I just wish you would send all your children, and let them know the English language. They will help you out of the dirt, and you will feel proud of it."

"I am always anxious that you should be as 'a dead one,' that is you should become as a civilized man, as some others do. I am always grateful to all who are directing us and leading us in the ways of the better life, but I am not yet real perfectly wear off from all my ignorance and weakness. I do not call myself a strong educated Indian, because I know myself I am not able to stand in the strong responsibility, but I am still more anxious to learn something that is the better and sensible way."

"The people in the east are trying to find out what is the best way to help the Indians to become self-supporting and be able to stand as equals of the people of this country, and there you are as helpless as children, depending upon government support."

If I was able and had anything to do with you Kaws towards making you citizens I would say to the Government, let us out of this reservation into your States. We will be Kaws as long as you keep us on the reservation. Even if we fill your state house, and your streets, let us out. I do not care what course they take, any way to get us out of the way. I am tired of hearing this subject the Indian question."

"I cannot write all the letters to you when I don't get an answer, if you only write and tell me some news then I can be satisfied. Don't write six or eight lines, that don't bring any news. Remember now, write more than eight lines and say something, then it can be worth something. The man in Washington says that it would be better for the Indians to be educated out west. I say it is better for the Indians to be educated in the East. Out west is no place to learn English as fast as they do here. What would it be if all the Indian children would go back? I think they would go back to their old condition instead of becoming a civilized race. Tell me how much you learn out west, and I will tell you how much I learn East. I hope I learn more than you, for I think the Congressman would see the difference between you and me."

"The 24th day of October a man, Prof. Starr showed us wonderful things in the Chapel."

He used a microscope. It is a machine that makes things look very large. He showed us how the water we drink looks. It did not look very nice. It looked as though there were fishes and snakes in it. He showed us a great many things.

We went to Philadelphia to the novelty fair. There we saw wonderful things, too. We saw a machine that could make ice. We saw a big doll looked like African. The man who had charge of them took a key and wound it up and it turned its eyes around and made its fingers go on the strings of a harp as if it was playing. We saw dolls and bears walking around. We saw a great many wonderful and pretty things. Wouldn't it be nice if that was some of the Indians' work. I wonder if there will ever be anything invented by the Indians."

One of our Pupils at the State Fair.

"One day we went to the state fair, we examined fair ground, not only the ground, but all the things and animals what they brought in that ground."

As soon as we went in the ground, the first on the program was to see the flower house,

where they flowers keep it. We saw every kind of flowers and every kind of fruits.

After this we went around the ground looking outside of the building, we saw the largest building which I do not know the name of, but it was written on the roof was this, "Pennsylvania State Agriculture Society fair ground," I do not know whether is the name of the building or not.

We went in that building there was about hundreds of people crowd in there. We was in the crowd when I saw some Indian friends. Two of them spoke to me, then they took me in room, where one of the boys told me that he is working in this building, so we went up stairs to see what they were doing there. I saw some Indian clothes hanging on one side of the wall and the other side what the girls made. There are so many things what the girls are knitting and the boys are making clothes tailor shop in there, shoe maker and carpeting weaving and every other thing were made at the school. These boys and girls came from Lincoln Institution. There were about 10 girls and over 18 boys. I did not see any thing that was so funny but I took an interest in every thing what I saw. Every machine was moving. One of the machines was right aside of the largest building was exploded steam and water went right in the large building. There was about hundreds of people in there. After I heard that something was exploded the people were gradually moved out of the building, not very long the steam was stopped noise, but over half of the crowd was half drowned wet all over some of them."

Why so Slow?

The following by one of our pupils speaks for itself:

"The question, 'Why are the Indians so slow in adopting civilized life when they can not help seeing its advantages, and what is the best way of quickly making Indians Independent farmers?' which appeared in the columns of THE HELPER has been in my mind ever since, and now will pen a few lines, giving my opinions."

The rights of citizenship for Indians has been discussed by able men and women of the day but still here we are on reservations and the rights of citizenship has not reached us yet.

One reason that we are so slow in adopting civilized life is that we are kept from coming in contact with civilized people.

We do not ask to be kept as a separate people but we will be Indians, low and degraded as long as we are kept on reservations.

To be sure there are so many who have no knowledge whatever of civilized life and yet so very, very few in comparison with the Caucasian of the country, and they would soon be lost or swallowed up as it were by the millions.

My opinion is whether we be farmers or in pursuit of any other occupation in life, I say, compel us to become citizens.

This is the quickest way we can be made citizens: Stop giving us annuity money. Stop feeding us on reservations. Break up the reservation system, which is as a wall between us and the civilized world.

We who are out of the reservations for a short period of schooling are told that we must go west. Go back to reservations. That means back to Indian ways and customs, back to degradation, back to depend upon Government support.

What good will the little knowledge we get in three or four years do for us on the reservations. There is nothing to help us but everything to pull us down, just because we are kept away from civilization and Christianized influences."

The Kiowa, Kansas, *Herald* says that "it is a mistake to send Indian pupils back among their people again after they have been educated, unless employment can be given them that will continue the habits and customs formed while at school. It often happens that these children are sent back and given no employment, and they relapse again into the customs of their people. The plan of distributing them around among farmers and tradesmen at the end of their school term is a good one."