

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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THE PRICE OF A DRINK.

BY JOSEPHINE POLLARD.

"Five cents a glass!" Does any one think That that is really the price of a drink? "Five cents a glass," I hear you say, "Why, that isn't very much to pay." Ah, no, indeed; 'tis a very small sum You are passing over 'twixt finger and thumb; And if that were all that you gave away, It wouldn't be very much to pay.

The price of a drink! Let him decide Who has lost his courage and lost his pride, And lies a groveling heap of clay, Not far removed from a beast to-day.

The price of a drink! Let that one tell Who sleeps to-night in a murderer's cell, And feels within him the fires of hell. Honor and virtue, love and truth, All the glory and pride of youth; Hopes of manhood, the wreath of fame, High endeavor and noble aim— These are the treasures thrown away As the price of drink, from day to day.

"Five cents a glass!" How Satan laughed, As over the bar the young man quaffed The beaded liquor; for the demon knew The terrible work that drink would do; And before morning the victim lay With his life-blood swiftly ebbing away; And that was the price he paid, alas! For the pleasure of taking a social glass.

The price of a drink! It you want to know What some are willing to pay for it, go Through that wretched tenement over there, With dingy window and broken stair, Where foul disease, like a vampire, crawls With outstretched wings o'er the moldy walls. There poverty dwells with her hungry brood, Wild-eyed as demons for lack of food; There shame, in a corner, crouches low; There violence deals its cruel blow; And innocent ones are thus accursed To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were all, The sacrifice would, indeed, be small! But the money's worth is the least amount We pay; and whoever will keep account, Will learn the terrible waste and blight That follows the ruinous appetite. "Five cents a glass!" Does any one think That that is really the price of a drink?

—N. O. Christian Advocate.

Senator Dawes Discusses the Indian Problem before the Cambridge Branch of the Indian Rights Association.

A good sized audience assemble on the evening of the 29th ult., in Sanders Theatre, Cambridge, to hear Senator Dawes speak upon the Indian problem, in response to the invitation extended to him by the Cambridge branch of the Indian Rights Association. In the audience, were President Eliot and others of the Harvard faculty and a number of well known people from Boston. The Rev. Samuel Longfellow of Cambridge presided, and his entrance with Mr. Dawes was the signal for hearty applause. Mr. Longfellow spoke briefly, before introducing the speaker of the evening, on the general aspects of the Indian problem. He said that a few things seemed to be growing clearer: First, that the Indians are not to be exterminated; second, that they are to be treated always with justice and humanity; third, that different tribes are to be approached in different ways, treated by different methods in the application of justice to their special cases; and that tribes with their immense tracts of terri-

tory are to be limited and drawn into narrow quarters and to hold their lands individually.

After a few remarks Senator Dawes said: There is a good deal in the Indian that is revolting, and that must be condemned. There is a great deal, however, about him that is intensely interesting. Our fathers 250 years ago found him here very much as you can find him now,—just about the same, in character, in life and in modes of life. White men came over here with the idea that the land belonged to civilization and that their duty was to convert the Indians. But those who came made little progress. The Indian remained the same. And we find the Indian tribes today an insoluble substance in the body politic, refusing to assimilate with the civilization around them.

The question before us is, What are we to do with the Indian today? Conditions are different from what they ever were before. We confront a crisis in the Indian problem. The Indian is leaving the last acre of his heritage. In times past he had land enough in his rear and game enough to sustain him. He cared little for the pressure in his front, and he retreated like the game, with little complaint. But, with the pressure from the West as well as the East, his means of subsistence began fast to disappear. Within a few years there has come a power which is likely to take the last acre of his. The cattlemen can make so much out of their ranches that they are driving the Indian rapidly to bay. Yet he is here as numerous—probably more numerous than when our ancestors landed on these shores. Something must be done with him. And what is it? That is the problem that confronts us. It is not all the answer to say we will feed him. If we had an army of 300,000 men to maintain, we would cry out against the burden. But it would not cost any more to maintain an army than these 300,000 savages. And that is not all of the problem. They are idle, rambling and predatory. 300,000 tramps smarting under wrongs, real or fancied, no element exists in this country, and none can be conceived of so fraught with danger to life or property as this. It is a problem for statesmen. The Indians will not be exterminated; they are on the increase. All our treatment of them has been based on the false theory that they would disappear, that sooner or later the last of the race would pass away. Some have tried to hasten their going, and the philanthropic have tenderly cared for them, under the impression that they were soon to go. But this whole theory is a mistake.

If the Indian is not to disappear we have got to do one of two things,—either support him in our midst, but not of us, growing every day a grave peril, or absorb and assimilate him into a part of us. We cannot do the latter thing merely by a command or an act of Congress. A man comes up himself or he does not get up at all. There is no process by which you can raise a man by outward appliances: the elevating power must come from within. So the Indian must be improved. We can see in him the elements of a man, if properly trained. For 250 years he has been buffeted, starved, frozen, shot down by the hundred and has survived it all. The spirit of the Indian, so resolutely heroic, will make in the future the best speci-

men of the man and woman of America. How is the work to be done? It is easier to suggest a plan than to make it practically successful. Innumerable methods of treatment have been tried and have shown that they do not deserve to be tried again. We have treated them as independent nations within the States,—*imperium in imperio*. That did not last but a few years. The State of Georgia was the first to resist having an independent sovereignty within its limits. It drove the Indians out in the face of the solemn guarantees of treaties with the national government, and the government could not help it. Then the United States bought out the Indians, and gave them the deed of the land in the Indian country. The government agreed that there should be no State on either side of them, yet there is Arkansas on the east, Texas on the south, Colorado on the west. The United States should not be arraigned for this, but they should compensate the Indians for it. What we have tried has failed and something else must be tried. A law stands on the statute book to day that when a white man makes a contract with an Indian, it is within his option whether he shall keep it or not. That has not helped us any. [Laughter.] We established what is called the reservation system. We ran lines around country that the white man did not happen to want that very day, and put the Indian inside them and told him to make the best of it. That system had to be abandoned, because there was nothing for the Indian to live on. You might as well put a white man in the desert of Sahara and tell him to live. We have had new policies with every new administration, and sometimes one administration has tried two or three different policies.

We tried the policy of driving the Cheyennes of the North down into the temperate climate of the Indian Territory, and 300 of them died in a few years. Then 250 of them fled to their old homes, and we sent soldiers to bring them back. They said they would rather die than go back. In a temperature which general Sherman described as arctic, a party of them took shelter in a building, and they were deprived of food and fuel for seven days. Still they would not yield. Then their leader was entrapped and put in irons. In the frenzy of starvation they broke through the lines of the soldiers and fled to the mountains, the soldiers shooting down 72 of them. Under the protection of treaty the Ponca Indians in Dakota had built 168 houses and a church, and were supporting themselves without a dollar from the Treasury of the United States, when one morning their agent announced to them that they were ordered to the Indian Territory. Standing upon their guaranteed rights, they refused to go, until they went at the prodding of the bayonet. That experiment cost the United States \$334,000, and public sentiment was so aroused that the policy of forcing Indians into the Indian Territory was abandoned. Then the same administration thought it would be a good idea to increase the power of the chiefs, and they tried that. A house was built for Spotted Tail costing \$5000—a great two story house with green window blinds and four suites of rooms. It took three suites for his three wives. But having four suites he must have four wives. So Spotted

Tail stole the wife of Crow Dog, and Crow Dog meeting him at the door of the agency, shot him with a revolver. That was the end of that chief and of that experiment. [Laughter.]

* * * * *

There are now numbers of scholars in schools at Carlisle, at Hampton, in Oregon, in Nebraska, in Kansas, in New Mexico and in the Indian Territory, and the government appropriated in all this last year \$1,150,000 for making something out of them. [Applause.] Out of a total of 40,000 Indian children of school age, 11,000 are now in school.

But when these children come out of the schools, what is to be done with them? Are they to be sent back to the reservations or go out and mingle with the white people? The method must differ with the differences in their character, climate and disposition. In Dakota three quarters of the Indians know how to till the soil, if they only would. But down in Arizona there are 17,000 Indians who don't know how to plant corn. This country is described by the agent as "about an ideal desert." [Laughter.] Yet those Indians are rich in goats and sheep, and they make blankets some of which sell for \$100 apiece. You can't apply the same method to both these classes. There are all sorts of Indians in these 300,000, all sorts of climate, and every one must be treated individually according to his needs. What, then, are we going to do for these scholars when they go back? Unless some one takes care of them and provides work nine tenths of them will return to their old ways and be lost. The United States has adopted the plan of giving lands in severalty, but it can be applied to so few that the idea that it is going to solve the problem is a delusion. What are you going to do with those Indians who never raised a hill of corn, but depend upon game for a living? You can apply the principle with wonderful success in Dakota, but you can't apply it in Arizona.

* * * * *

There is a bill pending which passed the senate unanimously in the last Congress, but did not get through the house, the basis of which is the individuality of the Indian. If he is able to hold land in severalty, he is to have it; or, if he is a herder, he is to be bought herds and given assistance in learning to farm. Teach him as you teach your child. He is but a child. He must be taught to do everything that he is to do in after life like your child and mine. It requires a great deal of perseverance and patience, and a great deal of money, but not so much as it has cost to try cruel and fruitless experiments. The sum of \$230,000,000 has been spent upon 300,000 Indians by the United States government. A tenth part of it will make the Indian a worthy citizen, enjoying the immunities of a citizen of the United States. But it is necessary, in order to do that, to diversify your work—to see to it that you do this in this place and that in that. But, whatever you do, keep your faith with the Indian. If you expect that he will be a true man, teach him to feel and to know that the truth is in you. [Applause.] Gen. Sherman says we have made 1000 treaties with the Indian and broken every one of them; and yet we wonder that he does not trust us! After an attempt on the part of the government to wrench, for a song, from the Indians of Dakota 11,000,000 acres of their land—twice as much as all Massachusetts—the senate sent a committee to see if they could not reconcile these Indians. And it was all the committee could do for days and days to get those Indians to trust them. "What have you come here for," said the Indians to the interpreters, "if it is not after something? No white man ever came to treat with us, that we did not miss some of our territory when he went away."

The men who try hereafter to steal Indian lands are going to have uphill work of it. [Ap-

plause.] The United States recognize that they have got to take hold of these men in a rational and honest way. Instead of taking this Indian army as an army of paupers and tramps, they are to take them as a part of themselves. They understand that they have a debt they owe these Indians. They understand that the wrongs and outrages committed on them in the past cry aloud to heaven for recompense and or justice. Injustice and wrong, in nations not less than in individuals, will not pay in the long run. Two hundred and fifty years of the unrequited toil and trampled rights of the black man were an account which at last was atoned in blood and carnage and national convulsion; and a century of dishonor in the dealings of this people with another race, into whose heritage we have crept and over whom we have grown to be masters, is a fearful record. It may not be effaced with blood and with civil war, but unless we ourselves make reparation, He who holds the scales of justice even over nations and individuals alike will be sure to demand requital at our hands to the uttermost farthing. [Great applause.]

Mr. Longfellow tendered the thanks of the audience to Senator Dawes for his address, accepting the hearty applause of the company when he proposed it in lieu of a formal putting of the motion.—*Boston (Weekly) Advertiser.*

GENERAL SHERIDAN'S INDIAN PLAN.

EXPLAINING HIS ANNUAL REPORT.

A Vast Area Would be Open to Purchase—The Need of Appropriations Obviated.

WASHINGTON, Jan. 3.—In response to a request for additional information explanatory of the recommendations of his last annual report in regard to the Indian question, Lieutenant-General Sheridan has written the following statement:

"In my annual report for 1885 I recommended that each Indian family be given (and located upon) the 320 acres now provided for them by law in case of actual settlement; that the Government then condemn the remainder of each reservation and buy it in at \$1.25 per acre, and with the proceeds purchase Government bonds to be held in trust by the Interior Department, giving to the Indians each year the interest on the bonds for their support. I cited in illustration of what would be the practical workings of this suggestion, the case of the Crows, the Cheyennes and Arapahoes and the Utes, but the limit of my report did not permit a full elucidation of the advantages that would accrue to the Indian, nor even an allusion to the large amount of land now lying idle that would thereby be opened to settlement, and increase by so much the material prosperity of the Nation. When it is attempted to deal with this subject more in detail, a difficulty is at once encountered, in that neither the actual area of the various reservations has been accurately determined, nor the population of the Indians occupying them known within more than approximate limits. It will, therefore, not be possible to show the exact workings of the method proposed, but only a general summary covering the cases of the larger reservations in each territory, and the most populous of the different tribes. Similar statistics for the smaller reservations are, however, included in the accompanying tables.

"Since the appropriations for the support of the Indians are not in every case made specifically for those upon any particular reservation, but rather collectively for those inhabiting

some State or Territory, in making comparisons with the sum now required for the subsistence of the Indians and the annuity allowed them by treaty, the aggregate for a Territory, or for several Territories, has necessarily been considered rather than for each tribe or reservation. In Dakota the principal reservations are the Fort Berthold and those inhabited by the various bands of Sioux. The Fort Berthold reservation, with an area of over 2,900,000 acres, has a population of 1,300 people; the others (the Crow Creek, old Winnebago and Sioux), an area of nearly 22,250,000 acres and a population of about 25,800. Carrying out the proposals of my report would, in the former case, afford an annual income of over \$140,000, and in the latter case, a surplus unoccupied by the Indians of over 20,500,000 acres (over 32,000 square miles), or an extent of territory equal to the combined area of the States of New Hampshire, Vermont, Massachusetts and Connecticut, the proceeds of which at 4 per cent per annum would yield an interest of over \$1,000,000. With two of the smaller reservations—the Devil's Lake and South Mountain, area 276,480 acres, population over 1,800—nearly half the land would be required by the Indians; in this case, then, the income from the surplus would be smaller, being a little less than \$8,000 per annum. In Montana the Blackfeet reservation contains over 21,500,000 acres and a population of less than 7,000 Indians. The surplus land, equal to the area of the State of Maine, would then return an income of \$1,060,000. The Crow reservation, mentioned in my report, could, in a similar manner, be made to produce an annual sum of \$223,000.

"Considering all the Indians and reservations in the Territories of Dakota and Montana, we have an aggregate area of over 54,500,000 acres and a population of less than 45,000. The surplus area of nearly 81,000 square miles (almost equal to the entire State of Kansas) would produce an annual interest of over \$2,500,000. The appropriations for the fiscal year ending on June 30, 1886, for fulfilling treaties with these tribes and for their subsistence and civilization and the pay of the employees incident to such undertakings, amount to about \$100,000 less than this sum.

"In Wyoming the Shoshones are upon the Wind River reservation. One hundred and seventeen thousand dollars per year could be derived from their surplus lands. In Idaho the Fort Hall reservation, occupied by the Bannocks and Shoshones, would in the same way, produce each year \$55,000; the Cœur d'Alene reservation, \$28,000. In these two Territories, Wyoming and Idaho, the area of the reservations is nearly 5,000,000 acres, the total population nearly 6,000. An area of nearly 7,200 square miles, almost equal to the State of New Jersey, would not be required for the Indians, and an income would be yielded of about \$235,000—a sum more than \$100,000 in excess of the appropriation for the current year. In Oregon the most populous reservation is the Klamath, with over 1,000,000 acres, but less than 1,000 inhabitants. It would yield nearly \$50,000 a year. In Washington Territory the Yakamas, about 3,200 in number, occupy the reservation of 800,000 acres of the same name. Here the surplus land would bear only \$30,000 a year. In this State and Territory the reservations, with a total population of about 16,000, embrace 8,400,000 acres, or about seven and one-third million acres more than would be required by them under the plan proposed, which would produce per annum \$370,000 or about \$300,000 more than is appropriated for these Indians."

"The different bands of Utes in Utah and Colorado number about 3,650, and their reservations include over five million acres, of

which the surplus portion would produce a yearly income of about \$240,000, or about \$175,000 more than is being disbursed this year for their benefit. In New Mexico the Navajos, on the reservation of the same name, have now over 8,000,000 acres for a population of 23,000 people. Here the surplus land would yield over \$330,000 a year. For the surplus lands of the Mescalero Apache reservation the income would be nearly \$20,000.

"In Arizona the principal reservation is the White Mountain, with the agency at San Carlos. It embraces more than 2,500,000 acres. Considerable uncertainty exists as to its population, but it is probably about 3,000 in the vicinity of the agency and 2,000 more (making 5,000 in all), who have removed into the northern part, and are now engaged in farming and in efforts to make themselves self-supporting. The latter would, however, be entitled to all the benefits obtained by the agency Indians in any scheme looking to the promotion of their general prosperity. Carrying out the proposals of my report would leave a balance of considerably over two million acres with, according to the plan advocated, about \$110,000 per year.

"Considering collectively the Indians of New Mexico and Arizona, we have reservations embracing sixteen and one-half million acres, inhabited by nearly 53,000 people. The surplus land would include about thirteen and three-fourths millions of acres (about equal to half the State of Kentucky), which would yield, according to the plan proposed, nearly \$640,000, a sum greater by \$350,000 than that appropriated for the current year for the support of these Indians. In the Indian Territory the Cheyenne and Arapahoe, the Kiowa and Comanche and the Wichita reservations embrace over eight million acres; the population is about 7,750 and the income from the surplus land (\$375,000) would come within \$75,000 of equaling the amount appropriated. Considering in this territory, we have a total of nearly 80,000, and an extent of reservation of thirty-one and one-half millions of acres (excluding the Oklahoma country) which would produce an annual income of about one and one-third millions of dollars.

"The Indian reservations of the United States contain about 200,000 square miles; their population is about 260,000. Twenty-six thousand square miles would locate each family upon a half section of land, leaving a surplus of about 170,000 square miles, which, according to the plan I have proposed, would produce annually \$4,480,000. This amount exceeds by about \$660,000 the entire sum appropriated for the payment of their annuities for their subsistence and civilization. The policy advocated in my report would be most advantageously applied gradually, the general government of the Indians being continued according to the methods now in vogue, or such improvement of them as time and experience may suggest. The ultimate development of the suggested policy would, as the Indians advance in civilization and intelligence, result in the return to them of the principal derived from the sale of their lands, which, until such measures were authorized by act of Congress, would be held as a trust for their benefit, and the income applied to their support."—[*New York Tribune*.

The following extract from a letter to one of our pupils from his farm mother, with whom he lived as one of the family for a year and a half, shows the tender feelings and interest which is the outgrowth of this "family life":

"MY DEAR BOY:—I was so pleased with the picture, and think it was so kind in thee to send it. I was glad, too, when thy letter came, but so sorry to hear that thy stripes had been taken off (for wrong doing.) Be a good boy, and get them back again. Thee can if thee tries. Every morning Freddie says his prayers, "God bless papa and mama, Charlie and Mary and thee and Lorenzo and grandma, and help us all to be good today," and God will watch over and take care of every one who says his daily prayers and tries to do right."

Pointed Extracts.

"Civilization must kill barbarism by putting an end to the savage, as a savage, and by evoking on the spot where he stood a civilized man."

"When red men keep treaties and white men break them, then it is the red men who are civilized."

"It is impossible that a tract of land in the midst of this continent shall remain impervious to the railroad, that an expanse shall remain where a few savages eke out by hunting, the rations furnished by government.

The reservation must go. The Indian must, like every other person, have his property in severalty. He must hold his land not by a treaty, liable at any time to be broken, as it has been broken a hundred times. He must hold his land just as the Vermont farmer holds his, under the law, by a title against which Congress cannot, dare not, legislate.

What the Indian, in common with all men, needs, deserves, is not occasional pity, but justice, steady, constant, even-handed justice, which makes mercy and pity needless except in rare instances.

And along with justice, or a part of it, give him citizenship. Give to this native American, whose fathers have for countless ages trodden this soil, the rights which you give to the Irishman, the Italian, the Hessian. This because it is right, and because it will be his protection. No class will be permanently wronged who have the ballot.

In a word, cease to treat him as an Indian, and treat him as a man."

"The reservation must go; the tribal system must go; the system of treaties as with a foreign nation must go; the system of rations and unearned food and blankets must go. The Indian must become a self-supporting enfranchised citizen, the peer in every respect, before the law, of every citizen of any state."

"Provide for the men and women practical instruction in farming and other industrial pursuits; diminish the food rations steadily, gradually, give the land in severalty; gradually let the unused land belonging to the Indians be sold, and the proceeds be used for their benefit in supporting schools in kindred ways, and industrial education.

A tenth part of the time and the money which we have devoted to confirming them in savagery will, with the blessing of God, make them civilized citizens. They will become a part of our nation and of our civilization."

H. L. WAYLAND.

In a paper read before the Baptist Conference, at Calvary Church, New York, November 10.

The Indian from a Practical Standpoint.

Colonel E. C. Watkins has been for four years Inspector of Indian Affairs, dealing largely with all the detail of Indian management. He now lives in Michigan, his native State. He has had a curious hold on men and seems to have a peculiar tact for handling the unruly. I met him in New York to-day and the old comrade said to me; "Yes there is an easy solution of the Indian problem. Let the government of the United States make the Indians citizens and endow them with the right of franchise, in the Territories as well as in the States, and the politicians will take care of them. Now they have no protection. Whatever is given them in the way of money or goods is regarded as a gratuity and doled out grudgingly, as a charity is. If they had political power and the government would give each Indian a farm and let him work it or go without food, that would solve the Indian question. It has been tried in Michigan. We have a large number of Indians in the State who in some counties have exercised quite a political influence. All

that is required with us is that they shall dissolve their tribal relations before they vote. The Indians are susceptible of civilization and education, and, taking all things into consideration, the Indian schools have shown a wonderful degree of advancement.

There are not more than one-fifth of the Indians of the country that cannot be educated and easily controlled. Naturally they are not industrious, but if they were thrown upon their own resources and individual responsibility and compelled to work for a living there would be no serious trouble about their doing it. The difficulty is that the government has always endeavored to act as a nurse for the Indians. This has involved large expenditures of money, not always handled judiciously or honestly. Many times the control of the Indians has been entrusted to men who knew nothing of their character and did not care enough about the question to study it. This has been at the bottom of our Indian troubles.—(F. A. B.) *Phila., Times*.

Congressional.

Standing Senatorial Committee on Indian Affairs: Messrs Dawes, (Chairman), Ingalls, Harrison, Bowen, Sabin, Maxey, Morgan, Hampton, and Jones, of Arkansas.

Standing House Committee: Messrs Wellborn, Texas; Peel, Arkansas; Skinner, N. C.; Storm, Pa.; Felix Campbell, N. Y.; Hale, Mo.; Allen, Miss.; Ward, Ill.; Perkins, Kansas; Nelson, Minn.; LaFollette, Wis.; Sessions, N. Y.; Allen, Mass.; Hailey, Idaho Territory.

The following Bills (up to date) relating to Indian matters, have been referred to Committees: Bills to amend law relative to sale of liquor on Indian reservations. (H. R. 689).

Report of Secretary of the Interior relative to trespasses on reservations. (S. Ex. Doc. 14).

Bills to establish Territorial government for Indian Territory. (S. 717; H. R. 315,584).

Bills to establish United States court in Indian Territory. (S. 102; H. R. 784).

Bills to grant the following Railroads right of way through Indian Territory: Kansas and Arkansas Valley (S. 90; H. R. 140), Ft. Worth and Denver City (S. 351), Saint Louis, Baxter Springs and Mexican (S. 544; H. R. 738), Southern Kansas (S. 545), Pacific and Great Eastern (H. R. 113), Kansas City, Fort Scott and Gulf (H. R. 102), Wichita and Arkansas Valley (H. R. 769).

Bills to provide for allotment of lands to Indians. (S. 43; H. R. 756).

Bills to adjudicate claims of Cherokees (S. 375; H. R. 755).

Petition of Santee Sioux for permission to enter lands in Dakota.

Report of Secretary of Interior on Utah and Northern Railroad compensating Indians for right of way over Fort Hall reservation. (S. Ex. Doc. 20.)

Bills to restore Klamath River reservation to public domain. (H. R. 158).

Bill for relief of the western Miami Indians, (S. 418).

Bill to provide permanent reservations for the Montana Indians, (S. 105).

Bill to divide the Sioux reservation, (S. 52).

Bill for removal of southern Utes from Colorado, (S. 769).

Bill to sell part of the Winnebago reservation, in Nebraska, (S. 715).

Petition for the relief of the Wichita Indians.

Appointments.

Morris A. Thomas of Baltimore appointed Indian Inspector vice Henry Ward suspended.

S. S. Patterson, Iowa, agent for the New Mexico Navajos in place of J. H. Bowman resigned.

Robert L. Leatherwood, Charleston, Agent for Eastern Cherokees in South Carolina vice Julius H. Holmes.

Jesse Lee Hall, Texas, agent for the Indians of the Kiowa, Comanche and Wichita Agency in the Indian Territory.

E. L. Carson, Texas, agent for the Indians of the Ouray Agency, in Utah.

Moses Neal, Kansas, agent for the Indians of the Sac and Fox Agency, in the Indian Territory.

Eadle Keatah Toh,

—OR—

THE MORNING STAR.

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R. H. PRATT,
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KATE IRVINE. } Editors.

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CARLISLE, PA., JANUARY, 1886.

WE shall end Indian life not by feeding civilized life to it, but by feeding it to civilized life. If we have one people in one home one must absorb the other. In this case there is no question which.

Facts Showing the Effect of Indian Education.

To those who for any considerable period have been in a position to watch the progress of Indian civilization and course of administration, the conviction becomes irresistible that one of the greatest obstacles now and hitherto existing to the efficient execution of any plan for the benefit of the Indians, is found in the short and uncertain terms of office of those in charge of the various Agencies through which they are proposed to be reached both morally and materially.

A consequence of such a changing *personnel* is, that much of the work done is lost sight of. There is a perpetual beginning; an endless taking of first steps, as the incoming official imagines, but which are in reality generally only first steps so far as he is concerned individually.

Some facts have recently come to my knowledge about certain students known to me ten or twelve years ago, belonging to the wilder part of the Indian Territory, which throw some light on the effect of education after enough time has passed to develop the boy or girl into the man and woman, viz:

Student No. 1—Married a school girl, has house and farm; occasionally serves as interpreter; has cattle and horses, the whole pretty much the product of his own efforts; is doing well.

No. 2—Usually lazy as a boy; married to a camp girl; farms a little; owns cattle and horses.

No. 3—Studious and tractable as a boy; is unmarried; has a farm; is very steady and industrious; never found loafing.

No. 4—Married to a Delaware girl and lives with his wife's friends.

No. 5—Married to a girl who had been in school; cares for his mother's farm; has plenty of cattle and horses; is a good worker.

No. 6—Reliable as a student; cares for his mother's farm; has plenty of cattle and horses; unmarried; very industrious and steady.

No. 7—Married to a school graduate; has a farm; is doing well.

No. 8—Married a white man: became a widow; is now married to one of her former school mates; lives very comfortably.

No. 9—Half-breed; now at Lawrence, Kansas, at school.

No. 10—Doing well; unmarried; works at carpentering, interprets, etc.

No. 11—A girl, married to a former school-

mate; bears a good character for neatness and industry.

No. 12—Went to Carlisle; returned, and is now married to a working Indian.

No. 13—Educated at Carlisle; now a school employe.

No. 14—Went to Carlisle; returned home; was employed at school; married to a white man of means and ability to give her a good home.

No. 15—Almost worthless as a boy, but works some, and is doing better than former character indicated.

No. 16—A girl now employed at school.

No. 17—Boy, unmarried and worthless.

No. 18—Looks after his mother's farm; steady and industrious.

No. 19—Not doing well.

No. 20—Girl married to a well to do Indian; keeps house in manner usual on frontier.

No. 21—Half-breed girl, married to white man; has a good home.

Others might be enumerated, but the foregoing is enough to show that Indian education is not labor in vain, and that in due time the fruit will appear, and a reasonable expectation is that it will in quantity and quality be in proportion to the quality and continuity of the education given. When ten years have passed over the heads of the returned Carlisle graduates, I confidently look for results as much in advance of those here indicated as their educational advantages are superior to most of those here spoken of.

A. J. STANDING.

In placing before the readers of the STAR the foregoing facts it has been thought best not to particularize too closely, but should any reader desire more specific information we are ready to give names, dates and places, and to add to the list if desired.

ED.

Civilizing the Indians.

Capt. Lee Hall, of Texas, formerly commanding state troops, chasing Indians along the border, having been recently appointed agent for the Kiowas and Comanches is now after them in a new role. A despatch says:

DALLAS, Tex., Jan. 1st.—Capt. Lee Hall, Indian Agent of the Comanche, Kiowa, and Wichita Indians, is in Dallas prosecuting thieves who have been stealing ponies from Indians and running them into Texas. In an interview to day he said: "What is needed most to make the Indian a farmer is for him to work side by side with the white farm hands. I would rather have fifteen white farm boys to work with my Indians than all the graduates and theoretical farmers in the country. The Indian is an imitator, and the plan I suggest would make a fine farmer of him. If adopted at all Indian agencies the problem of civilizing the Indians would be solved in eighteen months. A few months' practical farm experience at the agency is worth more to the Indians than all the theory farming that can be taught in as many years at the Indian schools of the East.

"At my agency there are about 4,200 souls, and the work of instruction is necessarily slow. They each have an average of about five head of live stock, and the Wichitas are doing very well. The cattle men have rented land from them, and the proceeds from the lands gives the Indians \$20 each. If the Government intends to allow leasing it should make the cowmen pay the rents in heifer cattle. In two years the beef or meat supply question would be settled. I believe if this course was adopted and the Indians were taught practical farming, they would support themselves in less than three years.

"The Indian Territory is now a subject of public interest. The vast cattle and land interests have led the President to radical reforms. I have been much interested of late in some developments in this beautiful Territory. A friend of mine lately spent a couple of weeks in part of this so called wild country. He passed through one district where corn field touches

corn field for seventy-five miles. That fact of itself shows that the Indian question is being solved. The wild red man can be tamed; he is being tamed.

"The Indian Territory is being settled up, and in a legal way too. For instance, if a white man marries an Indian girl, as many have done, he and his children are a part of the tribe. He may then cultivate as much land as he wishes; he may have as many tenants as he wishes.

"My friend saw one such man who has thirty-five tenants with thirty-five families. There was a large Methodist Church with a fine house of worship in that neighborhood. The whole congregation was made up of white people. Let the President of the United States enforce the laws—we thank him for it—then there remains a practical and a sure way for the settlement of this desirable region. Our Church work in the Indian Territory is very important. For the Gospel will not only save souls, but it will secure the legal settlement of these remote places; it will prevent a lawless and therefore a bloody occupation of the Indian Territory."—[Presbyterian Home Mission.

WHAT SOME OF OUR FARM PATRONS SAY WHO HAVE CARLISLE INDIAN PUPILS.

From December's Report, Under The Head of "Remarks."

"Excellent."

"Conduct good."

"No complaints to offer."

"Marked improvement."

"Conduct unsatisfactory."

"Is contented and happy."

"Gets a little saucy sometimes."

"Likes his school but slow to learn."

"Each day she is improving slowly."

"Still continues for the most part satisfactory."

"He is progressing very nicely with his studies."

"Shows a disposition to be saucy and independent."

"Likes to attend the school and is well spoken of."

"She is a good girl and I think she will be a good woman."

"She has had one stubborn spell since the agent was here."

"We all like her very much. She is ever kind, polite and obedient."

"Conduct excellent. She is learning rapidly to be a good house-keeper."

"Since last report she is more like herself and is doing well; she studies every day."

"His time for study is two hours every evening, and on Saturday evening has religious reading. He seems to be getting along nicely and is a good boy."

"I am happy to say that she gives us perfect satisfaction in every respect, and improves very much. She has got so that she requires very little telling, knows just what to do and does it well. She seems healthy and contented. She studies every evening with us."

"He is naturally a very slow boy, is heedless and careless. It took all the patience I could command to get along with him, sometimes, I would think of sending him back to school, but I never like to give a thing up while there is yet a chance and for his sake I would exhaust every measure before I would send him back. Not until the latter part of the summer was I sure of success. Now I think he may make something and be of use to himself and others."

"In a recent letter from Solomon Chandler, former Comanche pupil, now at his home in Indian Territory he says: 'I think I am doing near what you told us boys to do. I am getting my farm tools together to farm and have been cleaning my field off to go to plowing. I raised quite a good crop last year and if we have a good crop season I will raise more corn next summer for I have put in more land.'"

SCHOOL ITEMS.

Fifteen of our students have recently united with the Methodist Church of Carlisle.

Miss Edith Shears of Connecticut, who has been visiting her sister has returned to her home.

Dr. Jos. Vance of the First Presbyterian Church, Carlisle, preached to us most acceptably on a recent Sabbath.

A joint sleighing party made up largely of the Kingston and Hoguestown schools, and numbering 150 visited us on the 19th.

Peter Douville, a Rosebud Sioux, is filling an order for a teacher's school desk which, at this writing, gives promise of being a good job.

Two of our Pueblo boys are spending their odd moments in making a desk for their joint use. It is neat in finish and carefully joined.

On the 17th, Dr. Norcross preached a strong, convincing sermon on the evils of intemperance, that we trust will not be without its effect.

The white shirt work is the card of the sewing department this month, and justly deserves notice; the needle work is of a kind that bears close scrutiny.

The cooking class which has for a time been interrupted is again resumed. The instructress finds in the girls a growing aptness for this branch of work.

A safe from the York Safe and Lock Company, weighing 4,200 pounds and having all the latest safe improvements was lately placed in position in the office.

The recent heavy fall of snow has given play to the muscles of the brigade whose business it is to shovel the paths leading to town and those upon the grounds.

The hennery in connection with the school farm furnished three hundred and fifty pounds of chickens, turkeys and ducks on the occasion of our Christmas dinner. Our daily supply of eggs comes from the same source.

In the absence of the cook, a Cheyenne boy is in charge of the culinary department of the school. This is no light undertaking when one considers the preparation of three meals a day for over four hundred working young people.

A sharp competition in the laundry as to the number of pieces washed and ironed is developing enterprise and skill at one stroke. The best record for a half day's work is 101 pieces washed or 75 ironed. The poorest record is 38 washed or 38 ironed.

An unusual and pleasant feature of the monthly exhibition was a concert gymnastic exercise by a class of little girls, who did their part with accuracy and spirit.

The selection by the boys quartette was well rendered, barring one or two false notes, and the recitations and speeches fairly good.

The superintendent of the Sabbath school upon the grounds offered a prize to any pupil able to recite the fifty-fifth chapter of Isaiah. The successful contestants were Dessie Prescott, Alice Wynn, Jemima Wheelock, Jennie Connors and Thomas Kester, each of whom received a volume of the "Peep of Day" Series.

We are under obligations to the Smith Paper Company, of Lee, Mass., who again send THE MORNING STAR a donation of paper.

The spring, skirting the west side of the grounds, has been made to do duty in flooding a field for skating purposes. The recent snows have somewhat marred this pleasure but have served to increase the satisfaction the boys take in the use of the gymnasium.

The honor roll has begotten such a girding up of the loins mental that it has resulted in 76 of our pupils having their names inscribed upon the record for December. To attain to this end the conduct, scholarship, neatness and industry of the student for the month must be without a flaw.

A little Oneida writes in a note to his teacher, "I hope you will not get hurt when you play, I got hurt so bad I guess I will never play very hard again for I will be afraid of a hurt. I can not think of any story to write to you, no story will come into mind to write, don't you think then I better stop?"

Saahltie, a Navajoe, turns out six dozen fourteen-quart dish pans in a week, working half days only, Wilkie Sharpe, Pawnee, in the same time makes three coats complete. In leather work, George Thomas, Crow, can stitch three traces in a half day, while Carl Matches in the shoe shop can cut and make two pairs of uppers in as many hours.

A rather massive young woman was heard to say as she passed through the school room with a party, "There is no use in talking, Sis, I'm just afraid of them and you must walk on the side nearest them." In view of the fact that the remark was made in a room containing little 2 by 3 fellows we felt that her native brawn was misplaced.

Our employes have seldom had the opportunity of enjoying a concert whereat there was shown greater musical culture than that given recently by the "home talent" of Carlisle for the benefit of the Young Men's Christian Association of the town. The presence of a couple of professional cornetists added a feature to the program that is not ordinarily within the compass of a "home talent" coterie.

Certain classes are required, at times, to write business letters as a school exercise, which result in an occasional odd blending of the conventional with the ridiculous, as for instance, one of the girls writes to

"WANAMAKER & BROWN, PHILADELPHIA, PA.;—Enclose you will find three dollars. Please send me a jumping-jack, and one of your finest Chinese dolls on hand, a box of fine combs and some roach-extinator, a set of false-teeth and a pair of eye-glasses."

Another wants "A sample of your winter dress goods. Twelve yards of blue silk and a pair of number 9 shoes. I enclose \$40.00."

The Boys' Debating Club has "enlarged its borders" since our last issue, the membership now reaching fifty. The topics for discussion are rather appalling to the newly initiated, the last being, "The qualities of Steam and Electricity as opposed to each other." The leaders grappled with this subject in a manner indicating that they believed that "if the trumpets gave an uncertain sound no one would prepare for the battle."

The Girls' Club is undergoing the formative stage, but we understand has its little ambitions of which we have the promise of hearing more by-and-by.

One of the teachers desirous of economizing her supply of exercise paper directed a little Apache to use his slate for sentence making.

Much injured, he withdrew behind the slate and occupied himself in looking reproachfully over its top rim in a manner intended to be most dispiriting to the teacher.

Later he delivered himself as follows:

"I am very sorry to say to you this afternoon you don't want give me papel, sometimes I not want papel and you give it me. Now I want it what for you not give it me papel? Now if me Miss S.—and you ask me papel for you write, I say yes if me Miss S.—."

HOLIDAY NOTES.

A week's respite from the routine of school life worked good results on teachers and taught, the work for the new term being taken up with a zest shared by both.

In reversal of the usual order of things, on Christmas eve, the employes gave an entertainment for the school on the plan of the orthodox Old Fashioned Concert. The quaint costumes and picturesque groupings were heartily enjoyed by the students, and the measured songs of "ye olden times" elicited rounds of applause. A little Pueblo rather chagrined one of the performers by remarking "I guess that the way my teacher dress long long time ago."

The first Christmas dinner in the new dining hall was an occasion of some moment. The walls were tastefully festooned with greens from the neighboring mountains, and the tables invitingly garnished. The very turkeys had the air of willing sacrifices, and proudly bore upon their breasts the stars and stripes. Nor did the spirit of adornment end with things inanimate, but extended to the faces of the children which wore their gladdest, brightest smiles.

This was the opportune moment seized to photograph the scene for an English friend who had substantially proven to us that we were on the "book of her remembrance."

Additional interest was given to the occasion by the exchange of gifts and good wishes.

Enjoyment reached "high water mark" the evening following Christmas, when the dining-hall was thrown open for a social entertainment. A variety of games with the alternative of chatting or promenading were at the option of the participants, resulting largely in the choice of the last two courses for the older ones, proving that in spite of race lines there is a touch of nature that "makes us kin."

A number of our pupils assisted in the Christmas exercises of the different Sunday Schools of the town with which they are connected. Henry Kendell, Pueblo, spoke in the Second Presbyterian Church and took for his subject, "An Indian Christmas." Arnold Woolworth and Casper Edson, Arapahoes, recited appropriate selections in the Methodist Church, while a quartette composed of Charles and Dennison Wheelock and Peter Cornelius, Oneidas, and Stacy Matlack, Pawnee, sang Christmas carols.

In the Lutheran Church, Cleaver Warden and Steve Williamson, Arapahoes, spoke, the former taking for his theme "Christmas in America" and the latter, "Christ's Glory."

Christmas at the Albuquerque, N. M. Indian school was made an enjoyable occasion to the hundred and more little Indians in that school. Cedar was brought from the mountains, and willing hands soon worked it into mottoes, garlands and festoons for decorations in the main school room, in which on Christmas eve was carried out by the pupils a varied and entertaining program of choruses, recitations, carols, compositions, dialogues, and declamations. On Christmas morning each boy and girl received a large paper bag, filled with candy, nuts and other good things. Toys, marbles, cards, books, etc., were also contributed by friends of the school. Taking it all in all the day was full of enjoyment to all concerned.

THE LOOK FORWARD.

BY REV. DR. M. E. STREIBY, IN THE *American Missionary*.

The Indian is the oldest inhabitant—once roaming over the whole continent and calling it all his own. The intercourse between our race and his is a disgrace to us as civilized men, almost to him as a savage. On our part, it is a history of cupidity, injustice and bad faith; on his—the defence of the weak—treachery, revenge, cruelty. The land can bear this no longer; the voice of blood crieth unto God from the ground.

Glimmerings of a better purpose on our part are seen through all this dreadful history. Men of God have gone forth to lift up and save the Indians. But their work has been marred by the acts of bad men—of the nation itself. The little Indian girl at Hampton put the case with stinging sarcasm, and yet truthfully, when she said: "It is something with the Indians as with the cat which one boy was feeding and another boy was whipping. The white missionary was feeding the Indian, and at the same time other white men were fighting him."

It is time that this shameful mockery, of feeding and fighting, on the part of a great Christian nation were ended. The Government, representing the people, and the Church, representing Christ, must work together to end it—and to end it speedily. A feeling has been aroused throughout the nation demanding this, and that feeling must not be suffered to flag. The Indians are few and the work is not great. A determined and vigorous effort on the part of the Government and of the Church can soon place the whole undertaking on a basis so stable, with plans so well organized, as to render the consummation a mere matter of details. The share of the Government in the work is three-fold:

1. It must keep faith with the Indians. The utterance of the recent Mohonk Conference strikes the key-note on this point: "The Indian question can never be settled except on the principles of justice and equal rights." It is just here where the Government must show, as it has not yet shown, that it will act uniformly on those principles.

2. The Government must break up tribal relations, make the Indian a citizen, amenable to law and protected by law, and give him lands in severalty. A portion of the Indians are ready for this at once, others are not, but need preparation. Some of these are too widely scattered to come under the control or protection of courts of law; some are too ignorant to exercise the functions of citizenship; some are too unskilled to make their lands available for self-support; and this brings us to—

3. The third duty of the Government, which is to lend its powerful aid in this preparation. It, must, by all honorable methods, win the Indians from their roaming life, to live in settled homes on lands of their own. In the assignment of lands to them for this purpose, the Government must discriminate wisely. It is absurd to talk of a uniform distribution of 160 acres of land to each Indian. Some land is fit for the plow, and of this 160 acres are enough, if the Indian knows how to work it; some land is fit only for grazing, and of this much more would be needed; and some land is fit for nothing, but, like self-righteousness, the more a man has of it the worse he is off.

Above all, he needs the elements of a sound English education. Without this he is an Indian still. He will neither appreciate his home, improve his lands, acquire

trades, accumulate property or become an intelligent citizen. To this end the Government must found, or aid in supporting, schools for the education of every Indian child in the nation. This is a task entirely within the range of easy and speedy accomplishment. There are only about forty thousand Indian children of school age, and of these nearly fifteen thousand are already in school. The rest can be provided for in the next few years, and I have reason to believe that the President of the United States is ready to signalize his administration by a vigorous effort in this direction. With the Executive thus ready, it only needs the prompt and liberal action of Congress in voting the necessary appropriations, and Congress only needs to hear the voice of the people in determined demand for that action. The long arm of the lever is in the hands of the people, and a concentrated pressure will lift up the Indian to the position of the white man.

Nor will it do any longer to scout this effort as Utopian. It has been tried, and has succeeded as far as tried. The nation has recently buried General Grant, and has celebrated his heroic deeds in war and his achievements in peace, but we should never forget that among his earliest acts in his untried and perplexing position as President, he remembered the Indian, and sought to advance him in the arts of civilized life; and the statistics show that between 1868 and 1884 the Indian doubled the number of his dwelling houses, more than doubled the number of his children in school, more than quadrupled the acres of land cultivated, tripled the produce in grain and vegetables, and multiplied thirteen fold the number of his horses, cattle and sheep! The Indian will improve if he can have the chance. If, then, the Government will cease to wrong him, and will furnish him a permanent home and the means for improvement, and then open to him the door of citizenship, and extend over him the protection and restraints of law, its great duty to him will be discharged.

But the Church must do its part. It must furnish the religious element so essential to a true civilization. In the beautiful art of dyeing cloth, of cotton, silk or wool, an exquisite perfection of tint has been reached that rivals the colors of nature in the plumage of birds, the hue of the flowers and the splendor of the sunset. In these wonderful processes, it has been found that if the best of coloring matter is applied to the cloth without the previous use of a substance technically called *mordant*, or the *base*, the color is only a dirty tinge, neither beautiful nor permanent; but if the *base* is first applied, the color is fixed and its tone and brilliancy greatly enhanced. If this previous preparation is neglected at the proper time, no subsequent manipulation can remedy the defect. It is just so in the formation of character, individual or national. The *base* of religion is essential, and must be applied at the outset. Into this country, as a great factory, God has brought several races that are to be stamped with the permanent and beautiful tints of a true Christian civilization. The Church will be criminal if it neglects its grand duty of applying the essential *base* of religious knowledge and influence and the time for it is now. The process cannot brook delay, and there is no remedy for present neglect.

This great work has already been well begun among the Indians. In many of the tribes, churches and Christian schools have been planted. All the large Christian denominations are at work in this field, and if only the increased vigor be added which the emergency requires, the work may soon be done and Christ be brought to His dominion over these warlike tribes.

Letter from Slow Bull, Pine Ridge Agency, Dak., to his grand-son a pupil of Carlisle.

MY DEAR GRANDSON:—I have just now received your letter, and I am made very glad. I am very anxious that you should have a good education. My son-in-law, by name Sake (nails or claws) is dead. But your mothers, sisters and all the rest are well. No one is sick. Your grandmother who has been with the Crows, came back when the Crows came here on a visit. She came with four horses, and when she got here, she was taken sick. Whether she will get over her sickness or die, I can not say, your father, the son of Smoke is attending school at the Government Boarding School here at the Agency, and two of the children of Cetaukokipopi have only lately come to the boarding school also, and my granddaughter Wazilutawin, who came to the boarding school died last summer.

The Agent that we have here is a good Agent. Under him I am doing better every year, getting more and more like the white man.

In obedience to the President's word and advice, I have gone and taken land by ourselves. I have now quite a large farm, and a good stable, and I have raised and have, as my own 19 head of cattle.

White's Institute and the Indians.

The closing year has been one of unusual prosperity at the Institute. Steady advances have been made by the pupils in literary and industrial work. The management have added improvements to the amount of \$2,500.

The boys with the help of officers have brought up the year's work, which includes the making of fifty tons of hay, harvesting and marketing 2,000 bushels of wheat, raising and gathering 4,000 bushels of corn, making 30 barrels of sorghum molasses, raising and securing 85 bushels of pop-corn and 15 acres of vegetables, and seeding 70 acres to fall wheat. There was also the milking of thirty cows with the care of 90 head of cattle and 50 hogs until they were marketed in the autumn; a few of the Indian boys going to Buffalo, N. Y., and some others to Indianapolis to witness the transport and sale of stock. The seventeen head of horses with stock cattle, hogs, fowls &c. have been cared for through the year. The boys have been energetic, prompt and manly. They have shown increased confidence to go ahead and manage, and greater skill in handling farm implements, in mowing, reaping, plowing, hoeing and carpentering.

There are now here eleven whites, and sixty Indian children, of whom twenty-nine are boys and thirty-one girls.

They come for a period of three years, when they will be returned to their parents and the care of their agents. They are from Nebraska, Dakota and Indian Territory. They are from nine tribes and six agencies. They are secured upon instructions from the Department of Indian Affairs and with the co-operation of Indian agents, teachers and missionaries among them. None are brought but what desire to come, their parents also consenting, some of whom traveled thirty to forty miles to have their children ready at the point of starting from the reservation. Their three years having expired, twenty-seven will be sent to their homes in the Indian Territory next spring in time to assist their people in making their season's crops. Several of them have asked to be returned here for another term of years that they may secure a better education. Many of them have a laudable and resolute ambition to become useful men and women.

Their education is conducted on the plan of one half the day in the school room and one half in industrial training, most of which is farming and stock raising. This method brings them physical development, good appetites and fitness for refreshing sleep. It banishes headache and drowsiness from the school room.

Their training must be industrial and school; to be effective, it must enable the future man and woman to earn a living, to acquire property and care for it. Well fixed habits of in-

tegrity promptness and industry are necessary. In securing these and an available knowledge of life's duties a frequent seeing and a daily doing are indispensable aids. The effort has been to familiarize the boys with what a farmer needs to do, how to do it and when to do it. They have considerable experience in caring for all kinds of stock and in handling teams. They evince ability to become successful farmers and stock raisers. The girls have been taught to prepare the various dishes of vegetables, fruits and meat, and to do all kinds of plain cooking, to make bread and pies, to milk and care for milk and cream, to make butter and curds, to wash, iron, scrub, sweep and dust, to make beds, wash dishes, scour tinware and cutlery. They are taught to sew by hand and with machine. Under the direction of their industrial teacher they have made their dresses, aprons, underwear, and the boys shirts and some of their pants, and helped with the patching of worn clothes. Several of them have been taught to cut and fit dresses.

The question is often raised as to the number and character of schools for Indian youth and the utility of bringing them so far from their homes. The advantages of bringing them east are the same in character, but much greater in degree, that are found in sending our children to France and Germany to learn the language and customs and civilization of those countries. At home many Indian children are surrounded by influence of idleness, ignorance, vice, superstition and heathenism. They can not there see the methods of getting or of using the ordinary comforts of life known in the States. And what they do learn in their day schools is instantly modified by what they observe in the home life; and what they learn in a boarding school is greatly affected by visits to the camp. The tide of surrounding life is against their rapid civilization. All can not be brought east, some should be, and be trained properly that on their return they may be examples and leaders of those who remained at home.

All the schools now employed should be worked to their utmost capacity, consistent with efficient service. They should be better supported and their number increased. The reservation day school is needed, for it receives a large number in the camp who could not otherwise be reached, and who at home will be of service to their parents in their crude efforts at agriculture, and aided by the farmer teachers, their example will stimulate thought and form a home influence that will tend toward civilization and hasten the day of self subsistence.

The agency boarding school is of special value in industrial training as boys have something to do with farming, gardening and stock-raising. At some such schools they are taught trades. Girls are taught to cook, sew, wash and scrub. The pupils are all under the control and influence of school officers for short periods and are measurably removed from the greatest hindrance to progress, the example of thriftless homes. The missionary schools supported by charity and adding special attention to moral and religious matters are wholesome forces in the development of communities. The schools in the east have several advantages, the most helpful of which is the entire removal from the influence of traditional Indian life and ideas and receiving instead the influence from intelligent, thrifty communities that aid in lifting up to civilization, and practically they are much cheaper. In results we gain in quality and force of character by bringing the child to civilization for his development instead of of carrying civilization to him. All the schools in the east, after furnishing free the necessary buildings, furniture and bedding, pay for sub-

sistence and instructions for the children more than is received from the Government, the deficit being met by contributions from benevolent friends of the Indians.

Of the Government boarding and day schools there are enough to accommodate less than 12,000 of the more than 40,000 Indian children of school age. To these may be added missionary schools, and industrial schools east of the Mississippi river, that receive about 1,000 more, and we have school facilities provided for less than one-third of the children of school age.

BENJ. S. COPPOCK,
Supt. of Schools, White's Institute.
Wabash, Indiana.

In a letter by Mary G. Burdette, for the *Baptist Home Mission Monthly*, after giving a full description of the Baptist University, Muscogee, where earnest and faithful but over-taxed teachers are doing a good work, she says:

"At the Tallahassee Baptist Mission, Indian Territory, there are fifty-six pupils, all boarders, ignorant of the usages of civilization, whose intellectual, industrial, domestic, social, moral and spiritual education devolves upon one man and two women."

If there is overtaxing at the Indian University, what word will express the situation here? We feel that unless help is given speedily, at least two more women will be consigned to the ranks of those who fainted by the way, from utter exhaustion induced by overwork. The Bible work and Christian influence in this school is excellent, and similar to that already referred to in Evangel Mission, while the ordinary branches of secular education receive faithful attention, and the progress of the pupils exceeds the expectation of the teachers.

We hope that ere this article reaches our readers, the Women's Baptist Home Mission Society will have a representative at Tallahassee, and the pressure in part be removed.

This letter, commenced at the Indian University, is finished on the train near Walnut, in Kansas, enroute for Chicago, after an absence of five weeks. We returned impressed, almost oppressed, and but for our faith in God we would be depressed, in view of the great needs of the people in the Indian Territory, and the great difficulties which confront and well-nigh baffle the Christians who labor for their enlightening and uplifting. Let them have our warmest sympathy, our fervent prayers, and such substantial support as we may be able to give them.

Christmas at the Genoa, Nebraska, Indian School.

Christmas day proved a most joyful one for the children at the Industrial school. Early in the morning their happy voices were heard greeting each other and the employes with a "Merry Christmas." Breakfast was served a half-hour later, and the day made a Holiday for the children as well as those in charge.

At eleven o'clock in the morning a short service was held in the school room under the special direction of the Superintendent. Every child was in attendance. The hymns appropriate for Christmas-tide were sung with a hearty will. After the service the children were given an hour or so for recreation when they were summoned into the dining-room for dinner. Too much credit cannot be given the committee having in charge the dinner. Every preparation possible was done to have the dinner a "good one," well cooked and properly served. By special efforts, borrowing and otherwise, enough white table cloth was secured for all the tables. Each table was also supplied with the requisite number of forks, knives, spoons etc. The meal consisted of fresh pork, mashed potatoes, turnips, pickles, bread, gravy,

coffee and rice pudding. There was plenty to eat, and every one departed well satisfied or as one of the boys said "they had had a gentlemen's dinner." It cannot be denied it was a new feature in their lives and brought to their realization that they had yet many things to learn. After the dinner the children were given their freedom until evening. * *

The exercises of the evening consisted of singing, recitations, reading, and distribution of presents, by Santa Claus. The tree was beautiful indeed and the entire decoration of the same was replete with taste and displayed much care and thought. Each child was remembered and as the name was called came forward and received the presents with a bag of candy. It may be stated that with the exception of the candy nuts and apples which were the gift of a friend of the Institution in Genoa, the Christmas gifts were obtained through the personal solicitation of the Superintendent.—[*Genoa Enterprise*.]

Why Don't they Civilize?—A Plan of her own to make the Indians Independent.

The following is from one of our Creek girls now living in a family near Philadelphia:

It is hard to understand why it is the Indians don't get out of their old ways and live somewhat civilized. It is not all of them that live in the dirt and filth for I think if you should go through the whole Territories of Indians you would find some living very respectable.

I think one reason they don't begin to stir about adopting a civilized life is, they think they are getting old now, some of them, and so it is not worth while to change their customs, and that their children can live civilized if they want to.

They are contented just as they live and think it hurts no one how they live. Then they have not the knowledge of English, so they think they could not get along even if they did try to live civilized.

The children of course have to obey their parents and they are not any better. When they are sent to school they learn many good things as we all know, but when they return to their homes thinking now I am dressed in citizen's clothes, I will try and clothe myself in citizen's clothes and I will live like a white man and make money, after they have been there a week or two, the good thoughts slip out of the mind, and the boy or girl finds him or herself doing the same thing they did before they went to school.

I think the quickest way of making independent people of them would be to let them go to work for themselves. And the Government stop feeding and clothing them. Let them see that they have to earn their own living like other people. Then they'll soon learn where to get a piece of bread. If they don't become farmers they ought to do something or else starve to death.

My people don't have their food and clothing given them. They have to work for their own living. Of course they don't work on the railroads or build bridges nor manufacture cars or any kind of machines, but they have farms and have enough to live on. I suppose I am the only one now that is being fed and clothed by the government, when I am at school at Carlisle.

I think if the Carlisle boys would like to be somebody in the world they ought to stay in the East and live with some good farmers or any business man, and live with them long enough to learn the trade perfect, and by that time perhaps they will have enough money to buy themselves a nice farm or start a new manufacturing house or do something and be respected by all that know them. Be not so anxious to run back in the dirt and filth.

Sometimes I think the boys have more advantage to get along in the world than the girls. The girls can learn to teach or cook or anything they can, but they do not feel as free as the boys.

EXTRACTS FROM HOME LETTERS WRITTEN BY OUR PUPILS.

There is no restriction placed upon students in the matter of home letters, nor any inspection of the same when written, barring the one monthly letter required of each pupil from which extracts are given below:

"A person in the Indian country is *too near* the Indians to understand the question. You must be East to look at it right."

"J— and I are making a desk for ourselves to use and we will finish it Saturday, perhaps sooner if we both work at it every spare time we have after school or before school time."

"I have received no letter from you for a long time, but I was glad to hear that Oscar was a scout, it is better for him to go with the army than to have nothing to do like many young men among the Cheyennes."

"If I try to improve every opportunity in learning while I am here the longest time will seem only a moment. It is my sincere wish dear mother that you may be made a partaker of every good thing this new year."

"I am simply successful to find out and to know in what possible manner can the President of the United States do for the unwilling nations and those who are yet ignorant and superstitious under the evil condition of the darkness."

"I wish you knew how to read and write, then it would be less trouble for you and those that you depend on when you want to write to me. Father, I am going to do the best I know how this year. I want to have a better record and *I mean to have it.*"

"When I look back to the Territory I think what a great thing I am freed from in getting away from the Indian way. I have improved myself a good deal, when I first came I did not know anything, could not read or write or talk, Here we can make something of ourselves."

"I am glad that you have cut your hair and wear clothes like white men, also that you work in the carpenter shop. Try and learn all you can and do the best that you can. It don't matter how hard it is. Keep right on—stick to your trade, be like the whites. I am in the blacksmith shop and am as strong as an ox."

"Some think they can do as they please either to work, idle or go about in pleasures. It is right they should choose what to do but some men are wasting too much time in pleasures and other nonsense duties when they should be doing something to earn their living. I am very anxious that my people should try to perfect themselves in every possible ways."

"Here I am trying to get education for our life time. I think the education is the greatest thing in the world. If I get education I will make use of it. I am not going to give up as long as I live in this world. When I go home out over the west I will try to work my way out of the reservation and try to be a citizen. If I get no education I *just feel like* the deaf and dumb."

"It is a gloomy day for it has been raining. I had a real nice time during Christmas and New Year's. We had no school or work and last Wednesday evening we had a sociable in the new dining hall. We had nice music from town, the boys hired them to come out here and play for us. We had ice-cream and cakes for supper and after that we had a nice time. It was nearly time to separate when we had a treat to some nuts and candy."

Christmas we had a nice dinner, turkeys, chickens, ducks, mashed potatoes, gravy and cranberries, bread and water which was very nice. Each turkey had a small flag stuck in its breast. Before we commenced to eat we had our pictures taken for a lady who gave \$20.00 to help get the nice dinner for us.

"I heard that there was to be a governor appointed over the civilized tribes. Are the civilized tribes united with the Cherokees yet?

It would be better if you were, for it would make you stronger in the Government. As I understand it I am in favor of uniting, but the sooner you can open the territory for settlement the better. You will then find rapid progress in the Indians and it all rests on you civilized Indians to settle the question."

"You have seen white people out there killing wild turkeys and when Christmas came making a feast, they do the same way here in the east. We had turkey for dinner and the boys and girls liked it. The Indians at this school will learn all these ways of the whites if they only can be kept at the school and not be all the time wanted by their parents; they will go back and teach their people so that the Indians of this country will also celebrate the "Christmas Day."

"Capt. Pratt took seven of us to New York the other day, we saw and learned a great many things from that great city. The city is in constant motion with its busy people. The streets are crowded and it is impossible sometimes to pass from one place to another. The elevated railroad was a wonder to me, still more marvellous was the New York and Brooklyn suspension bridge. As we rode on the latter I thought of what some brains can accomplish. One man had a purpose, then a design and lastly the action which made the bridge as it is now connecting the two large cities of New York and Brooklyn."

"Friday night the boys' debating club met in the chapel. The question they had before them was whether Indian Territory should be opened for settlement *now* or not."

The boys on both sides spoke very well. There were more who wanted it to be opened now. There was one boy said if it was opened now there would be a great many Indians without homes, and some would go to the poor-house and some to jail, and he said they ought to wait till the Indians were educated.

I think they have been waiting a long time. Some don't use what education they have learned at all. It isn't education that makes us work, is it?

People can work without books and yet live but even the educated can't live without working. I like to hear the boys talk, they have very good thoughts."

"Now dear Mother I would like to tell you what a nice time we had Christmas week. I was wishing that one of you could come at that time and stay with us for Christmas week. The night just before Christmas day, at seven o'clock we all went in the chapel. After awhile an old man with his cane came in, dressed in the old fashion way. Most every body laughed at him. He was the master of the party that were coming. In a few minutes the party began to come in by twos. These were our teachers and helpers of the school. As soon as they came inside the door most everybody would laugh at them and clap their hands, for they looked so funny dressed in old fashioned ways. Oh, how nice a time we had; we enjoyed it very much indeed. I also hope you had an enjoyable Christmas time as we had. * * * I saw in your letter that my brother asked me to buy a plow for him. I think I could buy the plow, but in sending home, the freight for the plow would cost more than it is worth, so I thought it is better not to buy it."

"I am going to tell you a little about my visit in Newville. I had a very nice time while I was there. I visited some of my friends. I had also a nice ride in the the cars. As I was sitting in the cars and looking out of the window, I thought how this country looked two or three hundred years ago, how it used to be woods, no cities, no villages, except Indian villages; but what was the use of calling them villages? for they were moving around all the time, and there were no farm, no railroad, but now there are farm-houses along the roads. We can not go anywhere unless we see farm-houses or villages. Why didn't the Indians think of this work instead of hunting or doing nothing? It was because they had no knowledge of things. Why didn't they cultivate their lands?

That debating club, (composed of our boys and girls) said, let the Indians alone and let them work for themselves. Why didn't they

work for themselves before the white settlers came to this country. When they came they did not find cities, farms or railroads. Our lands were wasting because we did not know how to work! If Indian Territory were left for the Indians they would not know how to care for their grounds. They need the white people to show them. I think the white people ought to go in there and help them.

I am very sorry for my people, (the Apaches) because of the trouble they are doing now. It seems that they are doing no better. I am very sorry for them."

"We must learn how to work before the white people come to settle in the reservation, if you don't know how to work, then the white people should get in to reservation you won't have any land. Now Dear father, you must have good strong horses to work with. Well I been at school Carlisle just about three years now, so I know how it is to work. It is best for us to learn how to work and raise any kind of grain and vegetables, it is most important to raise vegetables, and grain, I saw how it is to raise all kind grains when I was working on the farm so I am like it to be like civilized people."

"We were all happy to write our first home New Year's letters this morning. I do not think you know it is a new year, because none of the old Indians know about a new year. It seems to me in this year everything is new. The days and nights are new to me. One thing I have in my mind continually it is this: I will try to be good for this new year. If I try to be good God will help me in every way. I do wish for you to know about the new year. How happy and thankful you will be if you know about it. If I was with you yet I would not know anything about this. I used to think I cannot learn any thing no use to try to learn white man's way, but here I find myself and I could learn something about God and some other things beside God. Now father I am glad to write you. I hope you will push yourself to do the best you can in everything. I know you cannot learn any thing about books, but work for yourself. Burn up your old Indian way."

Every student of the school is writing a letter to his or her parents. After a week of holidays we commence to study again, and all of us I think are ready to get to work with more will and purpose. For beginning a school week the day is not a very pleasant one for it is a rainy and sleepy kind of a day, but if we all try we will make good of it. I would very much like to know how you passed Christmas and New Year days and who is the Governor for 1886?

Our Christmas and New Year's days were enjoyed by all of us, excepting those that got into trouble, of course they did not enjoy themselves. On Christmas we had a good dinner composed of turkey, apples, cakes and ice-cream which made us smile when we saw them on the table. Between the New Year and Christmas we had a social time. So I think all these holidays brought a good time to nearly all of us. Of course the good time came through the teachers and superintendent. All that had a good time ought to try to make a pleasant and good year for the teachers. Christmas night I spoke in town for the Sunday school. I told them of the good times you have and how the holidays are spent. I did not tell them about the people drinking wine on Christmas. I say "Do not drink any more." I wish you would elect a Governor that does not drink and is in favor of education so that some of the Isleta children would leave that miserable village of Isleta. Do not keep my nephews at home."

From Sumner Riggs, Returned Cheyenne Pupil, now a Scout at Ft. Elliot, Texas.

He says: I am a soldier but trying to do good. I always thinking about our Carlisle school as I left many of my friends there, and want more news from my favorites in that institution. I was interpreter and first Sergeant of the Indian scouts here. The people here thought of me much, they know that I was educated in the east. I am doing as well as I did when I was in the east. Remember me to friends at Carlisle school. I am learning as much as I can; I can make muster rolls of Indian scouts without assistance, and other blank papers for the use of the Indian scouts.