

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA, MAY, 1886.

NO. 10.

SCHOOLS EAST AND WEST.

Rev. William J. Cleveland, Twelve years Missionary to the Sioux Indians.

Indian Office Report, 1885.

When the schools on the reservation have done their primary, and by no means least important, work of enlightening the public mind as to what education and civilization are like, and what they are for, then, but not until then, is it reasonable to suppose that the more distant schools will grow in favor and be sought by pupils who are desirous of further training than home schools can give, and parents who, from having come to see the uses of learning and culture, wish to have their children reap the greater benefits of more advanced institutions and be developed in the atmosphere of a higher civilization. The main educational work to-day must be for the whole people, as one body, and must be carried on in their midst. To advocate the sending of children away to Eastern schools as the best solution of the problem in its present stage, besides being ridiculous in other respects, is to say to a man who cannot get upon his feet, "Come here and I will pick you up." It does pick up the few who get there, perhaps, but it fails utterly in that it does not provide them with strength sufficient to stand alone afterwards.

The camp day school may be a small affair considered only with regard to the actual drill of pupils in the school-room. It may, by superficial observers, be pronounced a failure; but that part of its work is but one of a hundred items which should go into the account in computing its real value. Its influence as a center of something higher than the old life which monopolized that camp before its coming; its imperative demands upon parents as well as children, of regularity and cleanliness; its crowding out from the minds and lives of the people many evil and degrading practices; its forcing upon them, in place of these, useful and refining employment for mind and body; its ever present example, through its occupants, of neatness, order, and industry, its constant protest against the degrading character of the Indians' present amusements, lack of useful occupation, and the customs and sentiments which prevail around it, with its equally constant witness to the nobler life which a higher order of like things carries with them; these and many similar considerations may each one be fairly rated as paramount in importance for these people in their present condition, to the simple school-room drill of the younger children. Agency boarding-schools exert on a higher scale the same good influences upon the whole people which the camp day-schools do upon their respective camps; but, in them, the drill of the pupils should be deemed of chief importance.

Until, by schools carried on in their midst, together with the influence of wise efforts in all other lines for the same end, and intelligent public sentiment shall have been created at home, it will be idle to spend money and effort in the hope that children, taken fresh from the camps and polished off by contact with our civilization in entire separation from the surroundings in which they must endeavor to retain that polish when returned, will act as leaven to elevate the masses. The Indian has but little moral courage, and in order to his facing unflinchingly the ridicule and opposition which his new standing will subject him to, it is far better that he be educated out of heathen ideas and practices right here in their midst. I am sure you will agree with me that almost invariably where returned pupils of distant schools have not been taken in hand and carefully kept up by yourself or

others taking a personal and much forbearing interest in them, they have fallen back, in a short time, perhaps below the level from which they were taken. White children would do the same. The attraction of gravitation, the tendency earthwards, is in us all. Cultivated public sentiment, the restraints of civilization, and the demands of refined society at our hands in childhood have much to do with our being unlike the Indians. They start us in life on a higher plane and prevent us from falling below it. Had such support been wanting in us at any time during our younger and more impulsive days, we could now understand better why it is asking too much of Indian youth, after but five or so years at the East, to retain the standing inculcated in them there. The fascinations of a wild, indolent life would ruin a large portion of all the college graduates of our land if the opportunity were given them in the same form it is the returned graduates of Carlisle, Genoa, &c., with rations and clothing sufficient provided, without effort on their part, for ordinary needs. Examples are not wanting to prove this; but what is expected of the Indian is more than what such examples prove our own youth to be capable of. They cannot long maintain themselves in a self-imposed position of isolation in the midst of their kin, where the tendency of nearly all their surroundings is to pull them down and the supports which kept them up while among Eastern friends are no longer at hand. I repeat the assertion that by vigorous prosecution of educational work in all its phases, among both old and young, a more enlightened and better public sentiment must be first secured at the agencies before the work of our Eastern schools, which at present consumes so much of the interest and money which would be better expended in less showy work out here, will be of much avail for permanent results. At least unless, in the meantime, some nuclei of civilization, like the camp day-schools, are being developed, near which they may be when they return, and regular employment with fair wages, can be furnished all such graduates, it is simply cruel to take them away at all.

SCHOOLS EAST AND WEST.

General Milroy, Late Superintendent of Indian Agencies for the Pacific Coast Tribes, and Indian Agent.

Indian Office Report, 1885.

I am convinced from thirteen years' continuous observation and experience among Indians that all Indian schools, to be successful should be located off and away from reservations and the homes of the pupils, and the further away the better, and that all schools should be industrial boarding schools, where, besides the common English branches, the necessary industrial branches of civilized life are taught, for the following reasons: The greatest obstacle to education and civilization of Indians is their barbaric languages. No Indian children educated on reservations surrounded by and in daily contact with their people will ever get away from their mother tongues sufficiently to enable them to speak, write, and understand the English language correctly. They learn our language by the eye and not by the ear, as our children learn French or German by the eye from books, but never in that way learn to speak it correctly or to understand it clearly when they hear it spoken.

There has been a school at this agency for about twenty-five years, under good, competent teachers. There are probably two hundred young men and women raised on this reservation who have passed through and completed the prescribed course in the schools here. All

of them can read passably well, but imperfectly understand what they read. All can write a good hand, but their composition is so imperfect that it is often difficult to comprehend its meaning. I have tried several of these young men as interpreters and never yet found one who could interpret fluently or even correctly from the Indian into the English language, or who would not often occasion me much difficulty in getting clearly the ideas intended to be conveyed. As the rising generation of Indians can only acquire civilization through the English language, and as they can never correctly acquire that language while in daily contact with their people and talking their mother tongue, it is plain that they should be kept separate from their people till they have so far thrown off their language as to think in English, as well as to swap ideas in that language. Another reason why Indian schools should be off of reservations and far away from contact with Indians is, that, as a general rule, the houses, huts, or hovels of Indians are destitute of books, papers, and civilized appliances, and the parents, kindred, and associates of Indian pupils when at home being ignorant, superstitious, and barbaric; and as it is much more easy and natural for children to learn and acquire ideas and habits from parents and their home surroundings through this mother tongue than through teachers of a different race and through a foreign language, and as the children of Indian reservation schools frequently see and visit their parents and are with them during vacations, as a consequence these children acquire superstitions and barbarisms about as fast as they acquire civilization and Christianity from their teachers; and as it is easier to pull down than up, the civilization of Indians, by grinding them through schools of any kind on reservations, is about as slow a process as the grinding of the mills of the gods and vastly a more coarse process.

Why Education of Indians Should be Compulsory.

(1) Because it is high time for our Government to go out of the business of raising ignorant, lazy, worthless but costly savages to furnish material for occasional Indian wars, or rather hunts for the amusement of our Army, which wars it is estimated have on an average cost our Government \$1,000,000 and the lives of 20 whites for every Indian killed.

(2) Because our half million of Indians, though natives of the country, with their ancestors, from time immemorial, yet none of them can be enfranchised with the rights and privileges of citizenship, for the reason that the mass of them are ignorant and barbaric below the degree of civilization required by the duties of citizenship; and as they cannot cure themselves of ignorance and barbarism, which can only be reached and effaced in the rising generation through teachers in industrial boarding schools, and as it is both the duty and interest of the government to civilize and citizenize all Indians as speedily as possible, and melt them into the body politic of our nation, and thus terminate the expensive and troublesome Indian Bureau; and as the Government has the right, power, and ability to put all Indian children as fast as they become of school age into such schools, and thus rescue them from the low barbarism of their parents, and bring them up to citizenship, self-government, self-support, and independence, the Government should not permit the ignorance and superstition of parents to interfere with this high duty, and Indian children thereby held down in the barbarism of their parents. Education being compulsory upon white children, who could without education absorb sufficient civilization from their surroundings to qualify them for citizenship in a low degree, should surely be compulsory upon Indian children, who can only absorb barbarism from their parents and surroundings.

The following extract from a letter written by Mr. Chute, for many years interested in Indian matters, is valuable now, and especially so in connection with the speech of General Cutcheon, of Michigan, who represents a district in which these Indians are voters and citizens, and who speaks in high terms of their loyalty and progress:

MINNEAPOLIS, MINN., October 30, 1874.

To the Honorable Board of Indian Commissioners, Washington, D. C.

We started wrong, (though with good intentions,) and now that experience shows where in we erred we should change our policy, and the sooner it is done the better for all concerned, while the change must be radical as that which transformed the black man from a slave to freedom and a citizen.

In justice to the nation at large it should be stated that its dealings with the Indians were greatly complicated by the action of many States, who persisted in demanding that all Indians should be removed from their border.

The State of Michigan is one exception to this rule, and to her praise be it said, that in 1850 she provided in her constitution that all Indians who assume civilized habits and renounced their tribal relations should be citizens of the State and enjoy the right of suffrage, while in 1851, she, by her legislation, memorialized Congress against the removal of the Ottawas and Chippewas from that State to a region west of the Mississippi, (to which a portion of them were under treaty-stipulations to remove,) and petitioned that they might be allowed to remain; also that in lieu of the tribal land which they were to receive in the west, they might be allowed to select lands in that State from the public domain and hold them in severalty. In 1855 this was accomplished so far as concerned those living in the lower peninsula; a new treaty was made compounding all the old ones, making all annuities terminate in fourteen years, giving lands in severalty inalienable for a period of time, and abolishing all tribal relations; the result is that these Indians have been full citizens of that State for many years, and are now virtually off the books of the Interior Department at Washington, and their progress has fully demonstrated the wisdom of this new method of treatment. These people now have fixed habitations; their pursuits are diversified, many being farmers, lumbermen, sailors, fishermen, and mechanics, their labor adding to the general wealth.

It is not claimed that their status in civilization is equal to that of their white neighbors, but it is justly claimed that for their opportunities they have made most commendable progress, and in time will become thoroughly assimilated to the communities in which they live, and that being no longer pensioners on the General Government, they are learning—as Hosea Bigelow quaintly expressed it—

"That this is the one great American idee,
To make a man a man, and then to let him be."

In contrast with this, I will state that only last year our United States troops were engaged in hunting down a few Winnebagoes who persist in trying to make a living near their old homes in Wisconsin, and carting them off west of the Missouri River to a prairie region where no blandishments of annuities or threats of punishment can keep them, for they have been thus removed several times at great expense, but in a few months they are sure to make their weary way back to the loved old haunts.

Now, I ask, why should we offer inducements to all people of every foreign race to come and take lands free and participate in all our blessings, and deny to the true native American even a residence among us.

We cannot afford to have a hundred distinct nationalities of barbarians within our borders, with the continual friction growing out of treaty constructions and wrongdoings of Indian agents; we cannot afford to perpetuate tribal relations; all people living within the jurisdiction of the United States must owe allegiance to the Federal Government and to the States or Territories wherein they reside. We must be a homogeneous people, all alike sharing in the benefits of our free institutions, and all alike subject to our laws. We have lately paid a fearful penalty for our wrong treatment of an imported black race, and should at once reverse the wrong policy we pursue toward the native red man.

But no half-way measures will answer; we

must come up to the full text of the Declaration of Independence, which declares all men to be equal, and of the fifteenth constitutional amendment, by which the people have enacted that all persons born within the limits of the United States, and subject to its jurisdiction, are citizens of the United States and of the State where they reside.

On this we should build. Sectionalize, and divide all reservations. Give the adult Indian the right to select one hundred and sixty acres of land where he chooses for a homestead, either on or off his present possessions, and in the patent specify that it is inalienable for, say, thirty years. Abolish his tribal relations, and deal with him as an individual.

RICHARD CHUTE.

Appropriations for Indian Schools, for the year Ending June 30th, 1887.

For support of Indian day and industrial schools, and for other educational purposes not hereinafter provided for; for the purchase, construction, and repair of school buildings, &c., seven hundred and forty thousand dollars.

For support of pupils, at one hundred and seventy-five dollars per annum each, purchase of material, erection of shops and necessary out-buildings, at Chillico Industrial School, Chillico, Indian Territory (formerly Arkansas City), thirty-four thousand one hundred and twenty-five dollars.

For support and education of Indian pupils of both sexes at industrial schools in Alaska, twenty thousand dollars.

For support of Indian industrial school at Carlisle, Pennsylvania, and for transportation of Indian pupils to and from said school, eighty thousand dollars; and said sum shall be disbursed upon the basis of an allowance not exceeding one hundred and sixty-seven dollars, exclusive of transportation, for the support and education of each pupil.

For support of Indian Industrial school at Salem, Oregon: Two hundred Indian pupils, at one hundred and seventy-five dollars per annum each, thirty-five thousand dollars; with necessary additions to buildings the sum reaches forty-one thousand five hundred dollars.

For support of Indian pupils, at one hundred and seventy-five dollars per annum each, at the industrial school for Indians at Genoa, Nebraska, twenty-nine thousand seven hundred and fifty dollars.

For support and education of one hundred and twenty Indian pupils at the school at Hampton, Virginia, twenty thousand and forty dollars.

For support and education of three hundred and fifty Indian pupils, at one hundred and seventy-five dollars per annum each, at the Indian school at Lawrence, Kansas, sixty-one thousand two hundred and fifty dollars. For other necessary expenses six thousand seven hundred and fifty dollars; in all, sixty-eight thousand dollars. For completion of buildings and the purchase of additional grounds for the use of the Indian School at Lawrence, Kansas, fifty-eight thousand dollars.

For support and education of two hundred Indian pupils at Lincoln Institution, Philadelphia, Pennsylvania, at a rate not to exceed one hundred and sixty-seven dollars per annum for each pupil, thirty-three thousand four hundred dollars.

For support of one hundred and fifty Indian pupils at the Saint Ignatius Mission School, on the Jocko reservation, in Montana Territory, at one hundred and fifty dollars per annum each, twenty-two thousand five hundred dollars.

For care, support, and education of three hundred Indian pupils at industrial, agricultural, mechanical, or other schools, other than those herein provided for in any of the States or Territories of the United States, at a rate not to exceed one hundred and sixty-seven dollars for each pupil, fifty thousand one hundred dollars.

There are other small appropriations for schools at most of the agencies. Seven years ago there were no appropriations for schools outside of the very small amounts allowed at a few of the agencies. The appropriations now made furnish school privileges for one-third of all Indian youth.

General Miles has enlisted a number of Papago Indians as scouts to pursue the Apaches.

An Arbor Day Recently Appointed and Observed by the Genoa, Nebraska, Indian School.

Last Friday in accordance with previous arrangement and announcement, Arbor Day was made special notice of at the Indian school.

The time chosen was in the afternoon and began by appropriate service in the school room, singing the national anthem "My country 'tis of Thee," and prayers of general thanksgiving by Supt. Chase, when Mr. M. V. Moudy of this place was called upon as the speaker for the occasion. Mr. Moudy's words were fitly chosen, and full of good advice to the children, and those interested in the progress and advancement of the school. The Superintendent then spoke a few words to the children and closed his remarks by turning to the visitors present, and stated that in the name of the children he welcomed them and as their superintendent thanked them for their interest in the school and its progress. At their request the children then sang a hymn, and school song. This done, Willie Hunter, one of the Indian children, moved, "That the school tender thanks to the visitors present, for their kindness in giving the trees." This was seconded by another Indian boy, when Supt. Chase put the motion and on a general response of "I," declared the same carried. Supt. Chase then stated that, this would close indoor exercises, and all would proceed to the grounds, where the trees would be planted. A tree was planted by each tribe represented in the school. Many of the visitors brought trees with them and many sent them. An inspection of the grounds showed that some sixty trees were planted in the front yard.—*Genoa Enterprise*.

Obituary.

On the 25th of April, 1886, at 7 p. m., Miss Ella Moore, daughter of Hon. John R. Moore, in the 19th year of her age, died, at her father's residence, near Okmulgee, Indian Territory, and was buried in the family burying ground. Consumption was the fatal disease, from which she had suffered greatly for several years; but her sickness was doubtless sanctified to her, so that when the death summons came it found her ready. She was received into the Presbyterian church while at Tullahassee school, about eight years ago, and has shown by her consistent Christian course ever since that she was truly a child of God. Last fall she transferred her membership to the Presbyterian church of Okmulgee.

Miss Moore was a very amiable, modest, intelligent young lady, an affectionate, dutiful daughter and a loving sister. When at school at Carlisle, and also with friends at Reading, Penn., she was highly esteemed and loved by all who knew her as a worthy, consistent Christian.—[*Indian Journal*].

We most heartily subscribe to the above. Ella, during the term of her stay in this school, endeared herself to us by her many lovable qualities, and the sad news of her death finds us full of sympathy for those, who like ourselves, mourn her loss.

A Pueblo Boy Writes Home.

"The 12th of the present month we had our annual examination and a number of the Senators and Representatives of the National Legislature were here. They spoke to us and said the Government was ready to render any help the Indians needed towards education or industry. They said, 'Every dollar that is needed in helping the Indian would be furnished by the general Government and for the rest we Indians must be responsible for it. This especially meant for you that have children, because we that are in school and do not make the best of our opportunities, rob ourselves. But any of you that have a child of school age, and a chance given, and do not send it, you rob the child which you will surely regret in years to come. If you come to live to see your child a man or woman in body, and in mind ever a child, not able to defend his or her rights. I say this to all the people at Isleta. If you or they think I am wrong, I shall be glad to get from you a stronger argument on this subject.'"

The Indian Industrial School at Genoa is about to issue a newspaper which we will be glad to count among our exchanges.

OUR EXAMINATION EXERCISES, MAY 12TH.

Before the conclusion, a break was made in the school program, in order that opportunity might be given to hear from our visitors. The first introduced to the audience was Mr. Frank La Flesche, an Omaha Indian, at present in Washington in the employ of the Department of the Interior, whose paper we give in full, as well as the speeches that follow:

Mr. Frank La Flesche.

The Indian problem, as it is generally called, can never be fully solved by the white people. Its solution rests mainly with the Indians themselves. The law that governs individuals is applicable to nations. Man's salvation is an individual responsibility for which he alone is answerable, and the salvation of a nation depends on its own life struggles and not upon outside influences, however strong they may be.

The Indians can no longer support themselves by hunting. The white man has driven the game where no Indian can follow. The annual supplies of food and clothing furnished the Indians by the government, mainly in pay for the purchase of lands, are fast becoming exhausted, and many of the Indian tribes have not enough lands remaining to exchange for further annuities. They cannot expect to live always at the expense of the government, neither can they depend on the charity of the white people who have their own poor to take care of, besides, there must ever be an end to charity, however deserving the object or however philanthropic the benefactors. The time is coming when all the support this government is giving the Indians will cease and when they will be expected to take care of themselves, whether they desire to do so or not.

Prior to the advent of the white man upon this continent, and until this country was covered by his settlements, the Indian men and women were not idlers or dependents; they labored for their food and clothing and supported their families honestly, but their life was one of hardship, mingled with much of savagery. It was a life unfitted for advancement in thought, in industries, and in all that goes to make up civilized living. No better way lay before our forefathers, and we must not blame them, but a better way lies before us, and we should be justly blamed by God and by man, did we not advance toward the higher life opened to us and try to help forward in that life the weaker ones of our race.

Upon us, therefore, who have received some education, devolves the duty of thoughtfully considering our problem and of helping in its solution.

In view of the fact that the past conditions which surrounded the Indian, and helped to make him what he was, are gone, it is clear, that if the Indian is to live, he must take his place among civilized men. To reach that end it is necessary that he have, first, education; second, training in industries; third, he must rise to the fullness of his manhood by claiming for himself the rights of citizenship.

What are the means open to us for an education? They are many, my friends, and let us never forget that we owe this to the Christian men and women who have labored long in our behalf, under circumstances full of privations and frequently in peril, and through whose influence the government has been induced to deal generously toward us in this respect. It is true that the Indians have been slow to appreciate the fact that it requires time and study to obtain a good education, but now, we see it, and it becomes the duty of us who have learned to explain to our parents and friends at home that it takes time to secure an education and to master a trade, so that they may not be disappointed when we decide to stay for a term of years where we can receive the thorough training we need. The doors of the schools, established on the reservations and in some of the eastern states by the churches and the government, are open to us and we must avail ourselves of the opportunities that are thus offered us for education. We must study hard and always bear

in mind that time and constant practice make perfect. We must show our willingness to learn and to remain in school until we have mastered the English language which will enable us to make ourselves better understood by the white people who do not yet know our capabilities. We must also try to perfect ourselves in our trades or professions, if we take up any, so that we can have an equal chance with the white people to make a living.

On the other hand our white friends must be patient with us if we do not learn as fast as they expect us to, and remember, that they were born and brought up in the midst of civilization and inherit their mental capabilities, and the power of observation which enables them to comprehend quickly, from ancestors who had been studying for hundreds of years. They must also remember that the Indians have always been hunters and that even to-day they know but very little, if anything, about literature, and that the English language is a hard language for a foreigner to learn. I have known educated white men to live among the Indians, and for more than ten years make a careful study of the Indian language and yet they could not learn to speak perfectly notwithstanding the comparative simplicity of the language. If it takes more than ten years for an educated white man to learn to speak an Indian language perfectly, it is expecting too much to think that an Indian student, within four or five years can learn to speak and write the more complicated English language. We must, therefore, suggest to our white friends, when they are considering the advantages which accrue to the Indian from education, that it is also necessary to take cognizance of the difficulties that lie in the way of its attainment. Language is a great barrier between the Indians and the white people and between the different Indian tribes, and this barrier must be broken down so that the two races and the various tribes may understand one another in every particular. It will be impossible for the older people to learn to speak the English language but the younger people can and must acquire English and not hold back because their fathers are unequal to the task. The ability to speak English is one of the essentials to the welfare and advancement of the Indians.

While the young people are thus gaining a knowledge of books and being trained in industries, the older people should be taught the use of agricultural implements and how to till the soil in order to secure their living. They will thus learn by their own experience that work is both honorable and profitable, rather than degrading and profitless, as so many have been accustomed to think. They will, however, need to be constantly reminded that the wealth of the white man represents tireless and persistent labor, both mental and physical, and also the careful expenditure of the profits of work, in a thoughtful consideration of the future.

Much depends upon the development of the manhood of the Indians to make them useful members of society. The question is, How is their manhood to be reached? How is it to be awakened?

The answer is simple. Treat them as men, give them the same opportunities for experience, the same laws, and the same chances as are permitted white men.

Treat them no longer as children, feeding and clothing them. Give each man the ownership of his farm and home, and whatever is justly due from the sale of extra lands, either from past negotiations or provisions, to be made in future; pay him in money as you would a white man and throw him upon his own responsibility. If there are some who will spend their money foolishly they will do better the next time after having felt want; or if there are those who will spend it wisely it will lead to further success. Believe me, if you treat the Indians as men, they will respond to you as men, and will endeavor to work with you in the upbuilding of our common country.

In speaking to you I have dwelt upon the importance of education, of acquiring the English language because it seems to me to be the key to the solution of many of our difficulties. English opens up to us not only the means of communication with the white people by word of mouth, but it enables us to study their history and see the causes which led to their advancement. We learn from their history how diligently the men who have accomplished great deeds have worked, holding to their purpose for years, seemingly unmindful of discouragements

and temporary defeats. We learn that nothing is accomplished that is worthy and lasting, that does not take time and persistent energy. We learn that the great force of the world is the mind of man. By that power man has crossed the seas, measured the stars, made the lightning do his bidding, and belted the earth with his iron road. It is mind, the cultivated, trained mind of the white man, that has made the wealth and prosperity of this land of our forefathers. We Indians have minds. Shall they remain dull and untrained? No! we intend to strive for education, for the training of all our faculties, for our civil rights, that we may act our part in the labors that engage the civilized man.

The next speaker was the Hon. W. F. Hammond, a Mashpee Indian and a Member of the Massachusetts Legislature, probably the first Indian who ever sat in a State Legislative body, the peer of all the other members.

Mr. Hammond.

Gentlemen and ladies, Capt. Pratt has seen fit to call upon me to say a few words. I will simply say to you, one and all, that I thank you for the great pleasure I have here and what I enjoy now. I think you are taking a great deal of pains with my people, and putting forth every effort you can to help them up, and for that reason I extend to you my hearty thanks. But excuse me, ladies and gentlemen, for having so few words to say to you.

To you my young friends, (addressing the school) I will say that I never had the pleasure of meeting so many of my people before in any one place. It has been a very great pleasure, this afternoon, to hear you go through with the recitations. Many of you have asked me since I have been here what our relations to the whites around us are.

Some years ago the State Government saw fit to give to each individual sixty acres of land.

We were to take it and do as we pleased, only we were not to have the privilege of selling it from amongst our own people, but we could buy and sell among ourselves.

Afterwards in 1870 they changed the law so that we might come to be the same as the white people around us, and they gave us the privilege of buying and selling the same as they do. From that time up to the present we have always tried to do our duty as men and women. I hope when you go to your own homes, back in the west or in the north where you have come from, that you will carry home this support with you that one of your pupils said John Maynard had,—"God's help." Hold fast to it and when life shall end God will reward you for well doing, for he is always willing to help those who help themselves, and we have found it true in our own case.

A year ago, the 4th of May, we started a society called the Independent Order of Good Templars. We started it thinking we might get a few of our number to help and encourage others to keep sober, to keep from drinking. A great many laughed at us for our work, they allowed we could never keep together, but we got about eighty, having started with but ten. Some of those that were heartiest to laugh at us are to-day the best workers we have.

So I say to you, every one of you, when you go to your homes, have faith in God. He will help you. He will always stand by you and he will aid you. May God give his blessing to each one of you, and may you all, if you have not already, give your hearts and minds up to Him and He will carry you through every trouble.

In response to a call, Senator Dawes, of Mass., came forward.

Senator Dawes.

My friends it is with unaffected hesitation that I enter the list in competition with the speakers to whom you have listened with so much pleasure, and I am quite sure if you are like me, with a good deal of profit.

Look on this picture and then on this, (pointing to the audience and then to the students.) One single word describes it all. That word is success. It is all the work of a few years, seven or eight at most. Success does not come unless at least three elements enter into it and the first is inspiration. Capt. Pratt's success at St. Augustine, Hampton and here, is the secret of what has been accomplished. It has communicated itself to others, and others have communicated it, until it has come to take such possession of the public mind that scarcely any-

Eadle Keatah Toh, —OR— THE MORNING STAR.

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CARLISLE, PA., MAY, 1886.

WHAT FOR?

The question of education or no education as a means in settling the Indian problem is now pretty thoroughly adjusted in favor of the former. Education is not only conceded by the great mass of the people of the country to be the essential principle, but it is also demanded. We only begin to resolve the difficulty by accepting that education is necessary.

Quality and direction in education become essential principles. We are educating the Indian for something. What is this something? The truth is that he must be educated with reference to his future, and that crowds upon us the necessity of establishing a future for him.

No one will pretend that the great Government of the United States is under any obligation to build up a nation within our nation, to harass the future.

Either the Indians are to assume the great dignity and privileges of American citizens, in which case every educational effort should be with reference to the quickest and complete method of securing that ability and condition, or else they are to remain as Indians and tribes, and no duty to supply education rests upon the Government. There is not much sympathy now with this last view. The great demand is for the rights, ability and privileges of citizenship. A few years ago, not having considered the difficulties very thoroughly we were in favor of a general preparation of the Indian for the responsibilities of citizenship before we thrust upon him those high duties. Now, however, after more mature consideration and a greater experience, we believe that the rights and privileges of citizenship at once will be not only his greatest safety and protection, but the surest means of his rapid development.

The power in Christianity is that the humblest man may at once embrace Christ, and gain a sure hope of immortality. From the day the thief on the cross was transplanted at once to the citizenship of Heaven, until this present, that power of immediate relief has been the prime factor in bringing men everywhere to enlist under its banner.

The power in American citizenship is that the door is open, that high and low of all lands may enter, and that a man's future is unbounded. By character and ability he may even hope to excel any exaltations of the past. Genius and not caste is the prime quality. "No permanent peasantry" said the great statesman Garfield. This was the highest assertion of the American spirit.

"All men are created free and equal" says the charter of liberty. "All men are created of one flesh and blood" said the inspired Paul. Are not, therefore, permanent tribes of Indians, segregated apart and imprisoned on reservations, denied the chances urged upon all other races, both un-American and un-Christian?

Hampton's Big Day.

The anniversary at the Normal and Agricultural Institute, Hampton, Va., held on the 20th inst, was one of more than usual interest and success.

Never before, according to General Armstrong's statement, were there present so many people of note from a distance, nor so large an audience at the afternoon exercises.

The morning up to ten o'clock was devoted to the inspection of students' rooms, students in ranks, and the very elaborate Industrial Exhibition on display in the Stone Memorial building.

At ten, the handsome \$55,000, chapel, built as a memorial by the heirs of Mr. Frederick Marquand, was dedicated. A most powerful sermon of nearly one and a half hours, was preached by the eminent Rev. Mark Hopkins, D. D., formerly President of Williams College, from the text, "What hath God Wrought."

The unabated attention of the vast audience, throughout, and the patriarchal presence, wisdom and unction of the venerable speaker, now in his eighty-fifth year, formed one of the most impressive scenes we have ever witnessed.

The parade of the battalion, led by the band, the march of the students, male and female, Indians and negroes, from the chapel to the dining-hall, was witnessed by all visitors with the greatest interest.

Bountiful lunch for the visitors, in Winona Lodge, was followed by the general graduating exercises in the gymnasium.

The graduating class numbered fifteen, and contained three Indians, of whom Susan La Flesche, of the Omahas gave the salutatory for the class, and Chas. Picotte of the Sioux tribe from Yankton Agency, made an address on "The Civilized Indian."

The Demorest medal, valued at twenty dollars, to the member of the graduating class who passes the best examination in the first year's studies, was presented by the Hon. B. M. Cateheon, of Mich., Member of the House of Representatives, at Washington, to Miss La Flesche.

The presentation of diplomas, was made by Rev. Dr. M. E. Strieby, of the A. M. A., President of Hampton's Board of Trustees.

Hon. S. W. Peele, of the House of Representatives from Arkansas, who was one of the sub-committee in charge of the Indian appropriation bill, gave an interesting account of the passage of the Indian Bill and the special action of the House upon the clauses appropriating for schools. He completely dissipated all need of concern that the appropriations for schools were at any time in danger of being denied or cut down, and showed that every dollar asked by the department for schools had been allowed and recommended by his committee in making up the Bill and by the House in passing it, which was fullest evidence of the entire sympathy of the committee and of the House, with the cause of Indian education. Mr. Peele was followed by the Hon. B. M. Perkins, of Kansas, also a Member of the House Committee on Indian affairs, in an earnest speech much in the same line and spirit as his address at Carlisle, which appears on another page. Mr. Perkins was followed by Senator Teller, of Colorado, formerly Secretary of the Interior, who skilfully gathered up and confirmed the various practical points of preceding speakers, and gave every encouragement for a broad and liberal opportunity to the Indian race. At the close of Mr. Teller's speech we were compelled to hasten away, and can only sum up this account of the occasion as we began it, by again saying it was Hampton's big day.

Late Appointments.

Geo. W. Norris, of Woburn, Mass., to be agent for the Indians of the Nez Perce agency, Idaho, *vice* Chas. E. Monteith, commission expired.

John B. Scott, of Nevada, to be agent for the Indians of the Western Shoshone agency, in Nevada, *vice* John S. Mayhugh, whose term of office has expired.

Chas H. Yates of Ukiah, Cal., to be agent for the Indians of the Round Valley Agency, in California, *vice* T. F. Willsey.

The President has appointed John B. Riley, Plattsburg, N. Y., to be Indian School Superintendent, *vice* John H. Oberly, appointed a civil service commissioner.

Capt. Lee, Agent of Cheyenne and Arapahoe Agency, Indian Territory, has three hundred pupils in attendance at the various schools on the reservation. This speaks well both for the Indians and management.

Col. Grabowskii, Supt. of Haskell Institute, Lawrence, Kansas, has secured \$58,000 extra appropriation from Congress for the purpose of enlarging that Institute to a capacity of five hundred pupils and for purchasing additional land.

Col. A. C. Boudinot, a prominent Cherokee and lawyer, has been appointed by Attorney General Garland to be special Attorney to attend to cases for the United States before the United States courts at Fort Smith, Arkansas.

Dr. V. T. McGillycuddy, for the last seven years the successful Agent at Pine Ridge, Dakota, was recently suspended on account of differences with the Department about the appointment of a clerk. Maj. J. M. Bell, of the Seventh Cavalry, has been placed in charge of the Agency.

Dr. J. Dorman Steele, noted author of school books, a prominent educator and a staunch friend to our school, died recently at his home in Elmira, New York. Dr. Steele visited St. Augustine, Florida, when we were there with the prisoners in 1877, and from that time till his death was a kind, considerate and most helpful friend to our Carlisle work.

CONGRESS has begun the radical settlement of the Indian problem by the passage of a bill to divide up the "Round Valley Reservation" in California. It provides for a survey of the reservation into thirty acre lots, and the apportionment of a lot to every member of the tribe, reserving enough for school and agency uses. What is left over will be sold for grazing purposes, and the proceeds will be held in trust by the government for the benefit of the tribe. The allotment of the Indian lands is opposed by the red race, but it is the only way to stimulate their energies to self-support. Give the Indian a farm, surround him with the influence of the white settlers, and as he develops fitness invest him with the privileges and responsibilities of citizenship. This has been successful with several tribes, and should be universally adopted. The only way to make a man of an Indian is to treat him as such. California has more Indians than any other state in the union, numbering over 16,000. The time has passed by when it was profitable for this dependent people to have millions of idle acres, which they will neither use themselves nor permit others to use. Such an arrangement as this at Round Valley may be regarded as a tentative step toward the final settlement of the Indian question.—*Arkansas City Traveler*.

SCHOOL ITEMS.

STANDING OFFER.—For ONE new subscriber to the **MORNING STAR** we will send you a photographic group of our Printer boys, size 8x5 inches.

For Two new subscribers we give two Photographs, one showing a group of Pueblos as they arrived in wild dress, and another of the same pupils three years after; or for Two names we give two Photographs, one showing a Navajoe in his still wilder native dress, and the other after two years in school, and as he looks at present.

For THREE names we give a group of the whole school, over 400 pupils on a card 9x14 inches. Faces show distinctly.

Examinations over!

The Annual picnic the next thing.

Miss Crane has been added to our corps of workers.

The walks have been graded and put in fine condition.

Joseph Guion can mould 2247 bricks in a half day's work.

Miss Semple is recruiting at Wernersville, a Sanitarium near Reading.

A match game brought out the new baseball suits of red and blue for the first.

The Misses Piper and Coffman, of Philadelphia, spent a couple of days with Miss Bender.

A party of the teachers with some guests of the school, spent a day lately upon the battlefield at Gettysburg.

Mrs. Pratt's brother, Mr. Mason, of Jamestown, New York, and his wife have been visiting the Captain's family.

The Sunday afternoon Chapel services for the past month have been in charge of Dr. Hamlin, of the Methodist Church, Carlisle.

Mr. and Mrs. Frank Wood of Boston and Mr. and Mrs. Richard Chute of Minneapolis, Minnesota, were among our recent visitors.

Capt. and Mrs. Pratt, Mr. and Mrs. Mason, Miss Hyde and Miss Burgess attended the examination exercises held at Hampton on the 20th.

The Girls' Literary Society and the Boys' Debating Club met for a social evening, on the invitation of the latter, in the sewing-room. A variety of games, some speeches, much conversation, and ice-cream and cake made up the sum of the evening's pleasures.

Dr. Harsha, President of Bellevue College, Nebraska, who was present at our examination exercises, assured our Omaha boys that the doors of his institution were open to them if they got ready for it, and wanted a higher education.

Kias Williams, a Cheyenne pupil of our school, who recently went home, is established as a harness maker at the Agency, and has promise of plenty of repairing and other work from the Government, the Indians and private individuals.

A kindergarten department is in successful operation, and gives promise of being quite a feature of our primary grade. The moulding, weaving, singing and sewing, rest and divert the little ones in their efforts to study the otherwise rather wearisome English.

The following class room episode evinced some confusion of ideas on the part of the little scribes who handed the following exercises in sentence making to their teacher:

"The elephant is a long legged animal from Africa that we get our fine feathers from."
"The canal is a beautiful yellow bird."

Mr. J. R. Wood and Mr. G. W. Boyd, General Passenger Agents of the P. R. R., with a party of friends, paid us a visit.

Senator Hoar, Ex-attorney General Devine, together with a party of about one hundred of the 15th Massachusetts volunteers visited us en route from Gettysburg to Antietam.

Mr. Stoyan K. Vatralsky, a Bulgarian and convert from the Greek Church, talked to our school recently on the habits and customs of his people and the peculiarities of the Greek Church.

Mr. J. B. Harrison, one of the Agents of the Indian Rights Association, in whose interests he is about to visit the various Indian Agencies, has lately been with us. Mr. Harrison is also actively interested in the move to make of Niagara and its surroundings a National Park.

Mr. Bender, the father of one of our teachers, took a number of the **MORNING STAR** to Carpenters' Court, Philadelphia and read to some friends a speech of Samuel Townsend, a Pawnee, and our foremost printer. As a result the **STAR** received ten subscriptions from these gentlemen.

The Board of Home Missions of the Presbyterian Church have asked us to make fifty uniform suits, like those worn by our own boys, for the Indian school in Alaska. Authority having been asked and received from the Indian Department, the order is filled and soon the Alaska boys will be clad in the loyal blue.

One of our returned boys writes from the Arapahoe Agency. "You will be glad when I tell you that I am farming this spring. My farm is three quarters of a mile west of this agency. I have forty acres all broken and crops all in and I intend to put up a little house on it some time this summer. The Cheyennes and Arapahoes are doing better in farming this spring than ever before. About eighty families are out on Washita River opening up farms and settling down."

The exercises of our Seventh Annual Examination occurred on the 12th of May, and were attended by a large and distinguished gathering of friends of the Indian cause. Prominent among them from Washington were Senator and Mrs. and Miss Dawes; Senator and Mrs. Conger; Representatives Wellborn, of Texas, and daughter, Mr. Peele of Arkansas, Mr. and Mrs. Allen of Massachusetts, Mr. and Mrs. Skinner of North Carolina, Mr. Hale of Minnesota, Mr. and Mrs. Perkins of Kansas, Mr. and Mrs. Hailey of Idaho, General Cutcheon of Michigan, Professor C. C. Painter, Mr. La Flesche of Washington, Dr. Harsha, President of Bellevue College, Nebr., President Schaub of Millersville Normal School, Mr. and Mrs. Samuel W. Gillespie, Brooklyn, Mrs. Burrows, wife of Representative Burrows, of Michigan, Miss Fletcher and others of Washington, Rev. Dr. Erskine, Hon. W. F. Hammond, a Mashpee Indian, member of Massachusetts Legislature, and other prominent persons and interested friends both local and from a distance.

The examinations in the school rooms were in part conducted by members of the visiting party, and the progress and capacity of the students both there and in the industrial departments received favorable comments. The program of the general exercises in the afternoon was well received as may be seen from the speeches printed elsewhere. Taken all in all we are greatly encouraged by the public approval and interest manifested by the presence and utterances of our friends on that day and the many congratulatory messages received since.

Senator Conger, of Michigan, who visited us at our anniversary, was present in the Dining-Hall at the students breakfast, and addressed them. One of our boys was asked to briefly write out the substance of his remarks and wrote the following:

Senator Conger said: "I am glad to see that your faces are brighter and more intelligent. They show that you have something to think about. I have no doubt every one of you feels thankful for the care you receive here."

The Indians are my friends for this reason: When I was a boy I was adopted by Chief Cornplanter and I used to play with the little Indians as if they were of my own race. My father's house was near Chief Cornplanter's.

My sister and the chief's daughter went to school together and became intimate friends, but the time came for them to part. These Indians were moved to Indian Territory. Many years afterward when they both became women they corresponded, and many interesting letters were received by my sister."

He also said he was much pleased with the progress of the pupils at Carlisle, and had been especially interested, while standing there, in seeing the dining-room girls do their work so systematically. He urged upon them the necessity of learning to be neat and industrious house-wives.

He then made an appeal to the young men to improve their privileges and help carry forward the work that should bring such grand results for their people. In the past he had, he said, shown himself the friend of the Indians by standing by them in every case. In the future he hoped to do all in his power for the race but especially for the Indian youth. He closed his remarks by saying he hoped the students before him would become noble men and women, and that years from to-day they might trace pleasant memories of their school-days.

Dr. Sheldon Jackson, United States General Agent of Education in Alaska, is out with a full report, containing maps and illustrations of the educational work in his charge. The rapid growth of schools and missions in that Territory is largely, if not altogether due to the efforts of Dr. Jackson, who first enlisted the sympathy and aid of the eastern churches in behalf of the Alaskans, and was thus enabled to establish in 1877 a school at Fort Wrangell, the first American school in the Territory. Subsequently he organized schools at Sitka, Haines, Boyd and Jackson, the only considerable settlements in south-eastern Alaska. On returning to the States, by addresses and personal effort, Dr. Jackson so aroused a public sentiment and interest in the question of educational help for Alaska that May, 1884, Congress provided an appropriation of \$25,000 "for the education of the children of school age in the Territory of Alaska without reference to race." And by act of July, 1884, a further appropriation of \$15,000 was made "for the support and education of Indian children of both sexes at industrial schools in Alaska."

About the same time Dr. Jackson received his appointment from the Hon. L. Q. C. Lamar, as United States Agent for the educational interests of Alaska, which interests have been diligently pushed by the Doctor, whose long familiarity with the people and customs of that country peculiarly fit him for the responsibilities of his office.

A teacher in one of the Indian schools relates the following incident of an Indian boy's quick thought: He had asked the meaning of the word *Miss*. To miss, said the teacher, is the same as to fail. You shoot at a bird or at a mark, and do not hit it; you miss it. You go to a tailor's for a coat, and your coat fits badly it is a *miss* fit. You hope to enter the middle class next year, but you can not pass the examination, and so you *miss* your promotion.

His face wore a puzzled look, and then he shook his head.

"Then," said I, "there is another meaning of miss."

We call a married woman, madam; but an unmarried woman, miss."

His face brightened. He smiled and nodded. "Ah, I see," said he.

"She has *missed* her man."

CONTINUED FROM THIRD PAGE.

thing in public affairs so generally interests the people as what is commonly called the Indian problem.

The next element in success, is the *means*, and Congress, under the influence of this first element, kindling and privileging those who stand behind Congress, is furnishing the means.

I said it was all the work of little less than ten years. It is true that sixty years ago Congress appropriated one year, ten thousand dollars for the education of the Indian, and yet I never could find what became of a dollar of it, (Laughter); and then they forgot it for over fifty years, and never again appropriated, until ten years ago, a dollar for the education of the Indians.

Ten years ago, after they saw what had been done at St. Augustine and Hampton, they appropriated the first year \$20,000 and then the next year \$30,000 and so year after year they have been increasing those appropriations until this year they appropriated for that purpose 1,200,000 dollars.

They have established schools, and this is but one of them—the fairest, because it has had the best opportunities of them all. With all those on and off reservations, there are two hundred and fifty-one schools now in operation in which the Indian child can be educated and in which more than 10,000 of them were in daily attendance during the last year.

The third element that I care to speak of is that to which Mr. LaFlesche referred. This work could not have been accomplished; all the inspiration of Capt. Pratt and all the money Congress has given would have been thrown away, and will hereafter be thrown away, if it be not that the Indians themselves shall respond to this work. It is in the hands and keeping of these Indian youths, and those that are associated with them on the reservation, whether they shall continue to be a success or not. They have the future of their own race in their hands. Congress is ready to furnish all the means necessary that can be expended. It has come to be that Congress is only too willing now to furnish means. When the first 20,000 dollars was appropriated it was through much tribulation, as my friends here know. It was contested inch by inch in Congress until now under the happy influences of the gentlemen present from the House and others in the Senate, it has come about that Congress is ready to appropriate for the education of Indians every dollar that they can be satisfied will be economically, wisely and efficiently expended for the purpose. Congress has been educated as well as these boys and girls. (Applause). Its growth in grace has been as marvellous as has been the growth in all the elements of true manhood and womanhood of these Indian youth we look upon to-day.

These young men and young women, who shall go home to their reservations, will find that the reservations themselves have changed in a great many of the elements that existed there when they came away to enjoy these superior advantages. They will find now upon these reservations that the Indian who commits any violence upon another Indian, strikes him, takes his property, commits any injury upon him, is subject to the same law and must be tried in the same courts in which we are tried for the same offences. There is no longer any occasion for an Indian to defend himself and his property by a return of violence. The law has spread itself to that extent over all the reservations that hereafter the Indian must obey the same law and can appeal to the same law that a white man can.

You will find too, when you go home, on many of the reservations, your fathers and your brothers have each of them a farm of their own and they are cultivating those farms as the white men do. On many of the reservations, regulated by treaty, each one of them is already this day, a citizen of the United States, like us. You will find all along these reservations and about these farms, men employed by the United States whose business it is to stand by your fathers and brothers and show them how to cultivate the land and how to plant and how to gather. So you will find the Government is willing to help your fathers and your brothers while they are giving you these magnificent opportunities.

Let me say to you therefore as LaFlesche said to you, *you have this in your own hands*, don't let it be said that the Indian is a failure

simply because the Indian himself chooses to be a failure. Let it be seen that you are as determined to be men and women as the white people, the white people who have wronged you so much in the past; and the day will soon come when we will all be one, citizens of one Government, performing a common duty, and appealing to a common Government and law for protection. (Great applause)

Mr. Wellborn, Member of the House of Representatives from Texas and Chairman of the Indian Committee, was next introduced.

Mr. Wellborn.

No one could witness the exercises which we have been observing for the last two hours, and question the fact that the solution or rather the means for solving the Indian question has been discovered, and that it is through intellectual, religious and industrial training.

My official acts for a number of years past have testified my devotion to this great cause, and my energies in the future as they have been in the past shall be consecrated to its final accomplishment, (Applause); and now I will just say in conclusion, that I am not presumptuous enough to entertain the hope of being able to add any thing, by words that I might speak, to the entertainment which has already been given us. I endorse, however, all that has been said of Capt. Pratt. I endorse most heartily and cordially the splendid utterances of the great father of Indian education—my lovable and young friend from Massachusetts, Senator Dawes. (Applause.)

Capt. Pratt then said:

Senator Dawes spoke to us about Indian law and about recent acts of Congress that have brought about a change, giving to the Indians equal rights. I am most happy this afternoon in introducing to you a gentleman who introduced the amendment and urged it through his branch of Congress, the House of Representatives. He has agreed, at my earnest solicitation, to speak a few words to us. I speak of Gen. B. M. Cutcheon, member of the House of Representatives from Michigan.

Mr. Cutcheon.

Ladies and gentlemen and young ladies and gentlemen. It was hardly necessary that I should come on the platform in order to be seen. (Laughter). I am able to make myself seen in almost any crowd, and am happy to say, make myself heard.

I thank Capt. Pratt for his very kindly introduction, but I cannot claim to myself, more than a very small share of the credit which he has given in regard to the law of which he speaks. Without the help of Senator Dawes, in the Senate, it would unquestionably have been defeated.

Prior to 1880, no human being upon this foot-stool ever looked upon such a spectacle as we here see, this afternoon. We are blessed above our fathers who had many privileges, but we are blessed far above them in this, that this great question which has troubled this nation since the white man set foot upon this continent, is to-day found solved—at least far advanced in the process of solution.

We see here, as Senator Dawes and others have said, the solution of the problem, if we can only multiply this spectacle until all the Indian population of our country shall be brought within the influences of education. It is not a question of means, it is simply a question of application of the means.

That which we see here we know we can multiply, and we know that to solve the question we have but to multiply such schools as this, (and we have all the materials for its multiplication,) to bring under similar influences every Indian boy and girl upon the American Continent.

It was only a few years ago that these young men and young women were in their own homes upon the plains or in the mountains of the north, or in the arid regions of Arizona and New Mexico. It required the mind of Captain Pratt to conceive of this idea of bringing them off the reservation and making them feel that they are brothers of each other and brothers of us, in a common bond. We look over here upon these young men, representatives of thirty-five different tribes. They are beginning to realize that they are brothers and brothers with us.

As these young people came upon the platform this afternoon and addressed us so intelli-

gently in our own vernacular, a language that they had scarcely heard a few short years ago, I must say for one that I was profoundly impressed. And so we realize, you realize, they realize that there is something in a common education, common language, common flag. As I look around here this afternoon and see these little flags I ask what does it mean. It means a great deal to you and me. That is our flag, that means our country, that means our altar, that means our fireside, that means our constitution and our destiny, but what does it mean to these boys? That flag has been a symbol of a Government that has driven and penned the Indians within their reservations, that has degraded, punished and deceived them, if they got off the reservation. It has meant separation; it has meant the robbing of the lands; it has meant the driving of them from the hunting grounds; it has meant everything except what it means to us. Twenty-one years ago while I was in command of a brigade of the Army of the Potomac, I had under my command a company of Indian men of the old Chippewa tribe from far off Saginaw, a company in the First Michigan—civilized men. I saw them go into the Battle of the Wilderness. I saw the first officer come wounded from the field and willing to die for that flag. Why? Because he was a citizen of the United States of America. That flag was his flag—stood for his country. That flag meant to him *everything* it means to you and me—protection and law. It meant home, education for his children; it meant protection for his property and everything that he had—all that may be summed up in the words altar and fireside.

I pray that the day is not far distant when that flag will mean to you, young men, all that it means to me. When you are American citizens, you will march under that flag knowing that it means right to you, law to you, that it means all that is summed up in the personal right, all that is summed up in the public right—in one word that it means all that we sum up in the glorious words—home and country. I want you to feel that you are Americans—Americans before we were. Your fathers were here hundreds of years before we were. This continent was yours. This land was yours with all its wealth, and now you have come into this glorious store of intelligence. I hope that when you go back and leave these halls, when you go back to your various homes and tribes that you will carry with you this purpose and resolution, that you will no longer be penned within the bounds of a reservation with a few hundreds or thousands of Indians, but you are coming out into the light of the liberty and into the splendid glory of full born American citizenship.

In the debate of the Indian bill in Congress the other day, we were told that the Carlisle boys, when they went back home went back to the blanket again, went back to barbarism again. I did not believe it then, but there were some that did. Boys, do you propose to go back to the blanket again when you leave here? Do you propose to go back to barbarism? (Cries of No, sir! No, sir!) But we must open a door for you. At present your tribes are upon the reservation. You must go back upon the reservation, and what is there for you to do? There are no shops. There are no industries. What means are permitted you to trade upon a reservation? What is there for a bright ambitious boy to do? I tell you what I think you want. You want to have this Government give you this land for yourself so that you can have your little farm of sixty or one hundred or one hundred and sixty acres, so that you can build your little cabin there, make a home there, marry a wife by and by, and bring her home to that cabin, rear there a God fearing family in industry and thrift. (Applause.) That is, you can put your foot upon that soil and say that soil is mine, and the sweat that I shed upon it is mine, and the fruit of that sweat shall be mine. The toil that I put upon it is my toil. This little cabin is mine, and this roof over me is mine, and this hearth stone is mine and here I will live and rear my family and when I die I shall be buried here.

That is what I want to see these Indian boys do. I want you to come out into full citizenship, not go back with your tribe. I want to see you men, each one a man for himself. I want to say to you, when you go to your reservations do not live on rations. You don't want to be dependent upon the rations issued by this Government. Go out upon some farm and with pick, shovel, hoe and plow, earn a living by days wages. It means manhood, it

means individual manhood, every man for himself. I know from these bright eyes that you have intelligence. I see from your brawny arms that you have strength, and as I have seen you here on trial upon this platform I know you are the young men that can make of yourselves men among men.

Now here are these girls. They are going home perhaps to the reservation. I want these girls to learn how to make homes, civilized Christian homes, so that when you get older you won't live in a miserable cabin, but have a home like a white woman—new, tidy, comfortable, in which your children after you can grow up and have all the advantages of civilized life.

The government stands ready to do everything that is in its power to do. The nation stands ready to pour out its treasures at your feet; and we only ask of you boys and girls that you will be true to yourselves, your manhood and womanhood. And when you go home you will devote yourselves to helping your brothers and sisters and fathers and mothers and your cousins and your aunts on in this important and brighter life. (Tremendous applause.)

The Hon. B. M. Perkins, Member of the House from Kansas, was then introduced:

Judge Perkins.

Mr. Chairman, ladies and gentlemen: I do not know what I have done to Capt. Pratt that deserves this treatment at his hands. I do not know why I should be called upon to inflict a little speech upon you or to talk to these young boys and girls that have been so well entertained by others. It is scarcely necessary that I should add my testimony to that already given them.

These exercises have been enjoyable and profitable to us all. It is evidence, as has been suggested here this afternoon, that the Government—that the people have found a proper solution of this Indian difficulty or question. It is the evidence that the old agencies, the old instrumentalities of the Government, that the Indian is to be thrown aside, subverted, and these better agencies brought into full requisition and full fruition.

For the shot-gun, for the mounted squadron and cannon and glistening bayonets, for soldiery in uniform, come the appropriations, come these Indian industrial schools, come these bright boys and girls to enjoy the benefits and the civilizing influences that come to them from these educators and instructors. And they must go home, as has been suggested, having learned that all this means something to them as well as to the country. While the Government has learned it is better, while the people have learned it is cheaper to educate you than to send soldiers to your reservations, to fight and destroy you, while we have learned that this better system is the more economical one as well as the more Christian one, yet, you must understand and realize that you have duties to perform.

When you are discharged from this school, when you return to the reservation and tribal organizations do not be ashamed of these stripes, do not be ashamed of these uniforms, do not be ashamed of these valuable lessons that you have learned here.

If you are asked after your return to your homes whether you have had the privileges and benefits of Carlisle education, confess that you have, and bring whatever power you possess, bring whatever influence you have at your command to the support of those who have shared with you these privileges and blessings and to encourage the spirit in others to enjoy and secure the same.

Learn that this education means, that for idleness is to come industry, that for the blanket comes the uniform, that for the sun-dance comes the family altar, for the communal tribal organizations, the dignity of the American citizen.

Understand, as has been suggested here, that when you have qualified yourself for the duties of citizenship, for the privileges of electors, that the tribal organizations should be severed and broken by common dismemberment. You ought to have your homes in so far as has been suggested by the eloquent gentleman from Michigan, General Cutcheon, where there shall be "none to molest or make you afraid."

Capt. Pratt suggested that he thought that the gentleman from Massachusetts, Mr. Hammond, was the first Indian legislator of the country. I say to him, with pleasure, that more than three years ago, I had the pleasure of sitting in a legislative body all of whom were Indians, and as I witnessed their methods,

as I listened to their debates, as I looked upon their proceedings, I thought at times even the Congress of this great nation could learn lessons that would be of value to it.

Go into Indian Territory where some of you live, and the Cherokees, the Chickasaws, the Choctaws have legislative bodies. We find there, evidence of what you are capable of and of what the Indians of this nation may obtain and secure for themselves with the encouragement and assistance that the Government is now giving them.

It is often said that all good Indians die young. More than a quarter of a century ago with a company of young men, I wandered to the Rocky Mountains and spent almost two years. And I saw many of the tribes represented here to-day, in my wanderings in that Territory at that time.

I remember upon one occasion when a squad or party of us were on the head waters of the Rio Grande we ran across an Indian in his blanket. He wanted that we should give him a biscuit. I think I never saw an Indian who could not say biscuit. (Laughter.)

They seem to learn that word intuitively. It comes to them as it has been suggested here, as this system of education came to Capt. Pratt—by inspiration. He wanted a biscuit. (Laughter.) And we fed him with biscuit, thinking "discretion the better part of valor."

We were more than two hundred miles away from a white man or camp of white men, and after we had fed him, and as we were discussing whether we would cross over a ford of the Rio Grande, or whether we would continue down the stream, we learned that he comprehended enough of our conversation to offer advice. He said: "No go down there; No go there; heap Ute—heap Ute—all want biscuit." And pointing to the ford immediately thereafter: "Go there;" and we acted upon his advice. As we ascended the mountains on the opposite side of the stream and caught a view of the more than 150 Indians below, we thought they would have wanted more biscuit than we had at command to supply. From that I learned there are some good Indians.

We have all been pleased and I will not consume time or trespass upon your patience. We have all taken pleasure in witnessing the achievements of this school. I should say it is but seven years since this school was organized.

It is marvelous, we can scarcely comprehend that in so brief a period has grown up this wonderful system which is so happily solving this Indian question. (Great applause.)

After the close of Judge Perkins speech, the members of Congress present were hastened away to meet the train, and no opportunity in that presence was allowed Capt. Pratt to state fully what he meant when he said that Mr. Hammond, of the present legislature of Massachusetts, was the only Indian legislator of whom he knew.

What he meant was that Mr. Hammond was the only member of our state or national legislative bodies.

The treaty of the Government with the Cherokees now about fifty years old provides that they may have a Representative on the floor of the House of Representatives at Washington "whenever Congress shall make the necessary provision therefor." As is well known, Congress has never made the necessary provision and they have never had the representation.

Proposed Commission to Manage Indian Affairs.

In his Annual Message to Congress this year, President Cleveland recommended that a board of Commissioners to be composed of three army officers and three civilians be organized to manage all Indian affairs. Complying with this recommendation, the following Bill was introduced into the House of Representatives by Mr. Holman.

Be it enacted, &c., That the President of the United States be, and he is hereby, authorized to appoint a commission, to consist of six persons, three of whom shall be detailed from the officers of the Army not below the rank of —, who shall report to the Secretary of the Interior for duty, the other members to be appointed from civil life or detailed

from officers in the service of the Department of the Interior: It shall be the duty of the said commissioners, under the direction of the Secretary of the Interior, to inspect from time to time, as he may require, the condition of the Indians of the various tribes and bands on the different reservations under the care, control, or jurisdiction of the United States.

Sec. 2. That it shall be their duty in making such inspection to ascertain and report in detail as to the exact condition and needs of the Indians; what steps are necessary to be taken on behalf of the Government to improve their situation in the direction of their self-support and complete civilization; what, if any, of the reservations may be reduced in area, and what portion thereof, not needed for Indian occupation, may be held by the Government in trust for the Indians having title thereto by law or treaty, and disposed of for their benefit; what if any, Indians may, with their consent, be removed to other reservations, with a view to their concentration, and the sale, on their behalf and for their benefit, of their abandoned reservations; what, if any, lands reserved by executive orders for Indian occupation are no longer needed for such purpose and may be restored to the public domain; what Indian lands now held in common should be allotted in severalty, the quantity to be allotted to heads of families, unmarried adults, orphans, or others, and what, if any, Indians are not provided with or located upon reservations or land which may be patented to them; what is the exact number of the Indians belonging to each tribe or band, the extent to which they are civilized and engaged in industrial pursuits, and what occupation is best suited to their circumstances and surroundings; whether they should be furnished with implements of agriculture or stock, and of what kind; in what cases and to what extent the support of the Government should be withdrawn; in what manner the annuities or other funds appropriated or payable by the United States to the Indians under existing treaties and laws should be expended to insure the greatest and most permanent benefit to them; wherein and in what manner the present plans of procuring and distributing Indian supplies should be changed; the conduct and fitness of the several Indian agents and agency employes; the number, kind, and qualification of employes required for the proper conduct of the service at each agency and on each reservation; where schools should be established or discontinued; the relative efficiency of the Indian reservation schools as compared with those Indian training schools not on reservations; the best plans and methods for accomplishing the educational and industrial training of the Indian youth, and to make such training effective for their self-support; in what manner and to what extent the Indians upon the reservations can be placed under the protection of our laws and subjected to their penalties, and which, if any, Indians should be invested with the rights of citizenship; the extent to which the Indian reservations are occupied or intruded upon by unauthorized persons, and the best methods for correcting this evil, and to prevent the introduction upon Indian reservations, or the sale to Indians, of intoxicating liquors, and of arms and ammunition to such tribes or bands whose facilities for procuring such things should be further restricted.

SEC. 3. That it shall be their duty to arrange with the various tribes and bands, in the manner and upon the terms most favorable and just alike to the Indians and to the United States, and to procure the consent of the Indians thereto, in accordance with the treaty, law, or customs governing the tribes or bands in such matters, for the cession or relinquishment of any portion of their reservations; for their removal to other reservations, and consolidation with other Indians thereon; for any changes in the manner of expending their annuities, and, generally, other matters calculated to promote their advancement and civilization. All such arrangements as may be thus made and agreed upon to be reported to the Secretary of the Interior, who may, in his discretion, approve them in whole or in part: *Provided*, That no such arrangement thus made which involves the change of any existing treaty or law shall be binding or operative until ratified by Congress.

The cooking-class girls, as they become more confident, gain more skill. The delicate custard and biscuits that find their way to the Hospital are a treat indeed.

SHALL THE INDIANS BE ADMITTED TO CITIZENSHIP?

Written by Henry Kendall, Pueblo, and Delivered at our Recent Annual Examination.

For my part and for the sake of others, I would say Yes, give them the rights of a citizen, so that they may enjoy the riches and freedom of free men. Citizenship for an Indian means freedom, prosperity, and self-culture and protection by the strong arm of the Government. To-day they are not protected as they ought to be against the encroachments of people who seem to think that for their offenses no punishment can be given.

But the 300,000 in 1880, and in 1881, the 500,000 foreigners who have landed on the American shores have been protected by the laws as individuals and not as Germans, Irish, Swiss etc., and have been defended since the very moment they set foot on this soil. Why should the Government look at the 260,000 Indians and say, "You are not ready, remain where you are." It means DIE where you are in idleness and barbarism. Forbid it friends, in public and elsewhere. It is true all the Indians are not fitted to carry the load of citizenship, but why not put it on those that are ready and are urging to be allowed to bear the responsibility like every other man. Must the coming generation find themselves in the same path, and tread just in the foot-steps of their ancestors? Have your fathers allowed you to go over the road that they have trodden? Have they not told you to mount as high as you can? Our fathers point us where they stood and no higher because of their ignorance about it.

To-day, this Government is standing in all her grandeur boasting that her people are free, but within her limits are dark spots where you see the Sioux, Cheyenne, Apache and other reservations. These are the spots this country ought to be ashamed to bear. With all her power and prosperity she throws Liberty's light into the faces and hearts of other nations, and invites and even urges their subjects by the thousands, no matter whether the thief of Europe or the murderer of Asia, all have the door opened to them and a chance given to gain their rights and be equal.

No one points out a river or draws a line and says, you shall stay inside this. No! but our country says to them, "You may roam from the Atlantic to the Pacific, make your home where you please and you shall be defended, meanwhile, holding the Aborigines, her wards, from attempting to bear the answerable part of citizens.

If the Arab from Asia, and the savage negro from Africa, are able to live under the burden, let the Indian try.

When President Lincoln said "The Indians shall have my first attention and I shall not rest until they have justice." That told that he considered the Indian equal to the negro. He meant the justice for which the war was raging, the freedom of the slave.

Rome has seen her better days, but the Indians will never know theirs if not made citizens. The best of the past is a dark day to them, the future must have something in store for them. Surely God created men equal, and He meant for them to do justice to each other.

All of you who are in favor of doing justice to the red men fight for the citizenship of the Indian and that the ballot-box may be unlocked when a red man comes along, even if he don't want to vote.

I say, leave the door ajar so that we may enter one by one, if it is impossible to take us in all at once.

What our Pupils write to Parents and Friends at Home.

"Why will not the Indians keep themselves? They have bodies, arms, and legs to think with and yet some of them are not willing to send their children away from the reservation. If I was a man and got some children I would find my chance and send them to school."

"Every morning the world seems new, and every day is a fresh beginning. Although there is sorrow and sighing for us there is still a beautiful hope, a hope for you and me."

"I have such a smart little class in arithmetic. I am going to take part in a discussion, it is pretty hard but I have started to do everything according to my motto, 'Do it heartily as unto the Lord' and I hope to get through it and many other things all right."

"It would be worth while for some of you Indians to come and see the different tribes we have at this school. The boys are taught how to be mechanics but most of them are learning to farm. Those that would have been wood-chopping squaws are here taught to be good house-wives. There would be much for you to see."

"I should be exceedingly glad if you would say to me, 'Stay about five or ten years,' then I could learn much about the white peoples' ways."

"Give up the rations! If you don't go to work you will never be a man even if you live to be sixty or more years."

"The best knowledge of all for you and me to get is the knowledge of Christ our Lord."

"You don't want me to stay away, forever. I shall not stay away from you forever, but a strong determination has caught hold of me and I want to stay east just as long as I can and after while I should like to be free from the government school. I want to fight my own way to get a good education. I am determined to try this. Maybe some day I may become an American citizen of the United States, and will be called no more an Indian."

"The children begin to see that they have a great opportunity here and they are most willing to learn."

"I have been thinking it would be far better and more convenient to have your house built on the east side of the river where you have your fields, then you would not have to cross the river so often, and it will be all the better for you, if you get out from the village and have your home away from the rest. Just try it and you will find it more handy, and you have less trouble going to and fro every day. Trade off the fields you have on the west side with some person and have all your fields in one place."

"I suppose when anybody does not know how to write by him or herself, it will be hard to find a writer to answer the letters that he or she may get from somebody. Among the Indians there are a few who can only write a little."

Yet they are hard hearted about sending their children to school. Almost every letter that we get from home tells us that our people want somebody who can read and write a little in English, but they never say anything about sending their children to school.

If we should go home, there are many ignorant ones who would try and pull us down into the ignorance again. I am thankful that we were taken out of the dark system and put into the very centre of civilization. Our eyes seemed to have been opened where before it was so dark."

"The English people are already and always working for the after life time. They send missionaries to the heathen nations and they are educating some of us too, this is God's work. I hope some of us when we get our education will take the light to those that make the dark nations."

"This time I am a sergeant, you know I was a corporal last winter. How does my brother get along where he is herding sheep? When I go back home I will take his place and keep on with the work just as before, so he will have a chance at school. Do you know there are a great many Indians besides us? When I was home I did not know this. They are in different parts of the country, and they all need the education as the foundation to live on. It is in this way that we learn first about the great after life time."

"People in this country say 'Bah! the Indians cannot be educated and cannot be civilized.' Now consider your own race. They were at one time savage and had peculiar habits just as Indians have, but had more knowledge of civilized ways. It is not so very long since your race abandoned some of their habits and superstitions and cruelty, but some have it in them yet."

A savage is a savage no matter what race they come from, for all races of people were savages at one time and people ought to think of their ancestors and then remember the Indian in his degraded condition, and be willing to lend a helping hand for the cause of Indian civilization. The Indian has been put down long enough, and now the time is at hand for him to be raised out of his present condition. Every one sees this to be so."

"It is right for us to be backward when we can be forward?"

"When we ignorant Indians are brought here by the consent of our parents, and see the great works of the wise white man it opens our eyes to look ahead to our futures. If we all try we shall accomplish that which we should do. John says that he has made a bridge to send to you. I hope he has done his work on it nicely. I am trying to get an education that will enable me to support myself independently of the government."

"Look out for your English every time."

"The most important fact that our tribe ought to remember is to send all their children of proper age to any school where they are welcome. You remember some eighteen years ago a treaty was made between our tribe and the whites, and it was arranged in that treaty by your head men with the whites, to pledge yourselves to compel your children to attend the school which the government would provide. But this treaty has been forgotten and is unfulfilled by the government. But if that treaty is never to be respected and the chance is wasted, how will those 1000 ignorant children live when the white people come in upon them? There are many children who ought to be in school, especially the girls whom many of the Indians think they cannot afford to send."

"Get down to your work if you hate it. The government says we should support ourselves and it is so."

"We have been engaged in making a brick yard, and we will be just ready in the morning to hitch the government mule to the crank, and then look out!"

In Illinois there has been found a champion of the Indian languages who contends that there is a natural good sense and order in their word building that puts great contempt upon the structure of the English. In a recent conversation with a Chicago reporter he said:

"Now let me give you a sample or two of the simple construction of this Injun language."

"In Algonquin the general term for mechanical instrument is 'jegun,' 'Puketa' is 'to strike,' and if the Injun has a hammer or sledge he calls it 'puketajegun,' that is 'strike instrument.' How naturally and easily that definite noun grows out of the general noun. Would the English do it as nicely? Where is the linguistic connection between striking instrument and hammer or sledge? You naturally think hammer had something to do with 'hams,' wouldn't you? And as a learner you would be puzzled to know whether sledge was something to strike with or something to ride on. In the same way 'seesee' is the Injun's word for the peculiar noise of the file, but when he wants a word for the thing which makes the noise he doesn't go wandering off after something which has no connection with 'seesee' and which may already mean two or three other things, both nouns and verbs, like our word 'file'; no, he simply says it is a 'seesee-jegun,' and that settles it. The Injun is full of such simple forms. 'Sheebiaubunjegun,' a spyglass, from 'Shebia,' to spy through a glass, and 'jegun,' a thing; 'minnekwauegun,' a drinking glass, from 'minnegua,' to drink, and 'jegun,' a thing. These terms, which relate to things unknown to the Indians before the coming of the white man, show the descriptive power and adaptability of their language, and illustrate its remarkable word-building power."