

N. H. Wallace,
1216 Vine St.
GI 72

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VI.

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

NO 11.

A BATTLE OF LIFE.

Go FORTH to the battle of life, my boy,
Go while it is called to-day,
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy
To the army gone before;
You may hear the sounds of their falling feet
Going down to the river where two worlds
meet;
They go to return no more.

There is a place for you in the ranks, my boy,
And duty, too, assigned;
Step into the front with a cheerful face,
Be quick, or another may take your place,
And you may be left behind.

There is a work to be done by the way, my boy
That you never can tread again;
Work for the loftiest, lowliest men,—
Work for the plow, plane, spindle, and pen,
Work for the hands and the brain.

The serpent may follow your steps, my boy,
To lay for your feet a snare;
And pleasure sits in her fairy bowers,
With garlands of poppies and lotus-flowers
Enwreathing her golden hair.

Temptations will wait by the way, my boy,
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in heaven might
wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breast-plate and shield,
And the sword that the feeblest arm may wield
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the gospel shod,
And before high heaven do the best you can
For the reward and the good of man,
For the kingdom and crown of God.

—[Selected.]

NOTES FROM THE LAST ANNUAL REPORTS OF INDIAN AGENTS TO THE COMMISSIONER OF INDIAN AFFAIRS.

Opinions as Suggested from Experience in the Work.

Roswell G. Wheeler, Agent Pima Agency,
Arizona.

My opinion is that boarding schools should be encouraged. The benefit to the scholars attending may not, perhaps cannot, be as marked or as great as that obtained by attending Carlisle or Hampton: but it is more widespread, and the influence extends throughout the tribe. Results are secured obtainable in no other way.

I would not advise the establishment of day schools upon this reservation unless attendance could be made compulsory. Education is an indispensable factor in the civilization of the Indian, and the judicious expenditure of large sums seems absolutely necessary. Small

appropriations is a false economy and an inexcusable loss of time.

Charles Porter, Capt. U. S. A. Acting Agent,
Hoopa Valley Agency, California.

The pupils for the boarding schools should be selected from the day-school scholars and should be kept strictly removed from all tribal or family associations, for without the enforcement of such removal but little permanent mental or moral improvement need be anticipated.

Personally I would for all reasons prefer the removal of the pupils to a much greater distance from their present associations, where their seclusion from such associations could be more rigidly and efficiently enforced, and where they would have much better opportunities of observing and profiting by the usages and industrial lessons of civilization. The establishment of a boarding-school at the agency I regard merely as a measure of experiment and in the nature of a compromise.

The Hoopas are not to-day any more enlightened, advanced, progressive, industrious, or better off in any way than they were when the reservation was established about twenty years ago. This lamentable unprogressiveness, this stolid apathy and self-complacency, this tendency to mendicancy and untruthfulness, and this absence of thrift, industry, and independence, are, in my opinion, attributable solely and directly to their being reservation Indians supported in great measure by the Government. Moreover, it is only natural that, so long as they believe or imagine that they need not work, and that the Government must support them or at least keep them from starvation, just so long will they spend in dissipation and extravagances all the money they earn, and live at other times in idleness, sloth and poverty, and upon the charity of the Government. It certainly cannot be the policy of the Government to encourage or even ignore such a condition of affairs. To improve or abolish it the Hoopa Indians should be thrown exclusively upon their own resources, and for that reason alone the reservation should be abandoned. The Government certainly owes these Hoopa Indians nothing but to secure them possession of their homes.

J. G. McCallum, Agent, Mission Agency,
San Bernardino, Cal.

There has been good demand for Indian labor during the year and at remunerative wages. Many of the young men availed themselves of such demand. Many of them are among the best laborers in this country.

* * From a state of great dissatisfaction, a few years since, between the whites and Indians, and with officials, general harmony prevails; and during the seven years' existence of this agency these Indians have made so much advance in education, industry, and civilization generally that it seems now safe to recognize them as citizens, with all the rights, although only the rights of other citizens in like circumstances.

C. G. Belknap, Agent, Tule River Agency,
California.

I would recommend the selection of a half dozen healthy bright children of this agency, and of placing them in the training school at Middletown, of this State, and discontinue all further efforts to conduct a school on this reservation.

They can support themselves if they are temperate, with a little assistance in the way of farming implements, and in two or three years at the furthest should have no more assistance whatever.

William A. Swan, Agent, Cheyenne River
Agency, Dakota.

There is an increased desire upon the part

of Indians to send their children to school. Many new applications have been received.

The Indian parents frequently visit their children at school and seem proud and pleased with the progress made by the pupils.

John W. Cramsie, Agent, Devil's Lake Agency,
Fort Totten, Dak.

The compensation for conducting boarding schools at such remote places is too small, as all supplies have to be hauled a long distance by teams, which renders it almost impossible to carry on the schools successfully for the amount of money allowed. If civilization on this, or any reservation, is to be obtained, it is through the schools, and I trust that Congress will make generous and ample appropriation for their support.

Benjamin W. Thompson, Agent Sisseton Agency,
Dakota.

I would respectfully suggest for your consideration, whether an Indian who remains for five years on one quarter section of land, builds a comfortable house with only the assistance of a part of the lumber bought with his own tribal funds, puts 50 acres under cultivation, and becomes a self-supporting farmer, is not worthy to have citizenship conferred with his patent. If it could be so, this people could now furnish at least 25 worthy candidates who have complied with all the conditions, and the desire for patents among the rest would be greatly stimulated.

It is now three years that these people have had no annuity, and so far as food is concerned have become self-supporting. The change has been attended with quite a struggle, but the success has been complete. Very few except the old and very indolent have any desire to return to the old system, and the young men are taking hold of new responsibilities with commendable spirit.

The sooner all tribal relations are abolished and these people are made citizens under the laws which govern white men, the better it will be for them.

Robert Woodbridge, Agent, Lemhi Agency
Idaho.

The benefits and good effects that have been the outcome of the various industrial schools throughout the country are decidedly apparent to those conversant with Indian affairs; and I deem the educational branch of the service to be a great factor towards the ultimate solution of the so-called Indian problem.

The conferring upon them the privileges of citizenship would be a great stride toward their advancement and improvement, as I believe Indians appreciate the benefits and advantages offered them by the Government.

D. B. Dyer, Agent Cheyenne and Arapahoe
Agency, I. T.

Moral suasion never civilized an Indian tribe and never will.

Does any one who knows anything about Indians doubt that they could be forced out of their barbarisms, out of their feathers and blankets, and into farms and into houses?

I know they can be, and that, too, speedily. No need of waiting a generation to do what can be done inside of ten years.

We cannot afford to raise any more wild Indians.

L. J. Miles, Agent, Osage Agency I. T.

While the Government is looking after their interests in other directions, ample provision should be made for the education of every Indian child, and they be compelled, if necessary, to comply with such provision.

As I am about to leave the service, I can but reflect over the seven years spent at this agency, and while there has not been as much accomplished as I could have hoped, yet I believe there has been some progress made

toward placing these Indians in a position where they can become a part of our self-sustaining, self-governing, community.

As a few special features of encouragement, I will mention the abandonment of the issue of rations, and free shops, which encourage idleness and profligacy; the compiling and adoption of a code of laws which provide for an elective council to represent the nation in all matters of business, thus practically overthrowing the old chief rule; and the establishment of courts for the settlement of all personal difficulties; the building for almost every family of a comfortable house on claims selected by themselves, thus breaking up the old town life; the passage of compulsory education laws, by which nearly all the children of school age have been placed in school, and many other evidences of progress, which come very slow, however, and I am of the opinion that no marvelous revolution will be accomplished with the present generation; but much should and I believe can be accomplished with the children by keeping them in school, and as much as possible for a series of years from their parents and friends who would encourage them to keep up their Indian life.

John W. Scott, Agent, Pawnee, Ponca And Otoe Agency, I. T.

The Pawnees seem to be a more sprightly and enterprising race than most of the Indians of this agency, and manifest a more genuine desire to adopt habits and customs of civilized life than any of the other tribes.

The Pawnees are fully awake to the importance of education. In addition to the pupils in the agency school, they have sent a large number to other schools for the benefit of a more thorough training than they can secure at home.

Isaac A. Taylor, Agent, Sac and Fox Agency, I. T.

Both schools—the Sac and Fox and Absentee Shawnee—are now being taught by young Indian men, graduates of the Hampton Normal, with prospects of good success.

I believe that the Indian can be progressed rapidly by allowing him the privileges in the control of his land to the greatest extent possible (except as to sale thereof), to make restricted leases to citizens for agricultural purposes under the direction and approval of their agent, for in no other way can they ever succeed in opening up farms of any extent.

Without money, stock, agricultural implements, or skill, how can they? Thus they would be brought into direct contact with practical farming and in every-day communication with honest, law-abiding citizens, bringing civilization to them sure and certain but so gradually that their prejudices would not rebel thereat. They would soon be moving with the tide of progress, cheerfully and willingly.

Robert L. Owen, Agent, Union Agency, Muscogee, I. T.

Where civil cases arise between an Indian and United States citizen, and the United States citizen refuses to keep his contracts he may be put across the line where he may be subject to the civil law; but if the Indian is at fault, the white man is advised that he has no right to make a contract with the Indian citizen and if he does so, does it at his risk. This seems to be a serious chasm in the operation of law. Moreover, an Indian may go into the States and get large credits bring the merchandise into the country, and then pay or not, as he chooses. When United States citizens have married Indians, they, at least, it seems to me ought not to be allowed such dishonorable privileges. Civil jurisdiction ought to be placed somewhere, that all parties might at least have the privilege of being heard. This privilege of refusing to pay honest debts brings discredit on the Indian country, and seriously retards and interferes with a healthy intercourse, which, of all causes, would operate most strongly to the development of its people.

I. W. Patck, Pottawatomie and Great Nemaha Agency, Kan.

The Sacs and Foxes, besides receiving about \$90 per annum as annuity, have abundant funds for all other purposes that might tend to promote their civilization. Indeed, it is questionable if the possession of so great an amount of money is advantageous to them. With less they would probably exert themselves more.

T. J. Sheehan, Agent, White Earth Agency, Minnesota.

I am forcibly impressed that education is the great civilizer for these people; compulsory if need be, but educate them.

Henry J. Armstrong, Agent, Crow Agency, Montana.

I can see no reason why the white people should be taxed to support these Indians, and believe that every expenditure of every description should be made from the moneys owing to them by the Government. The sum now due the Crow Indians and which will become due them when their large reservation is further diminished, as it should be at once, is ample, if rightly expended, to cover all expenditures needed to be made for them and leave a fund for the support of their schools for many years. I am aware that many people think the moneys due the Indian people should be carefully hoarded in the Treasury, but I am sure, from my acquaintance with these affairs, extending over my whole lifetime, that it is an injury to the Indians to pay them small sums of money for long terms of years, sums so small that they are entirely insufficient to carry on the work of civilizing the Indians and only teach them to live in idleness, looking forward from year to year to the payment of their annuities.

In general there are but two things the Government should do for the Indians—all Indians. The first is to secure to each and every Indian in the United States a homestead immediately (even though all might not take possession at once), and in such a way that he cannot dispose of it and it cannot be taken for debt. The second is to throw open for settlement every square mile of Indian country not needed to provide homesteads for Indians, expending the money that would fairly be due them for such lands in making necessary permanent improvements, in helping the Indians to establish themselves upon their homesteads, and in the purchase of stock for them. All other questions concerning the management of the affairs of the Indians are details, I think, more or less important when considered by themselves, but very much inferior to the two things mentioned.

We know that there is not a single reason in the world why such immense reservations should be maintained. They are of no benefit to the Indians, and are only a source of great annoyance to the agent in charge. We know that it is a detriment to the Indians to maintain such large reservations for them, because, among other reasons, it encourages them in their wild, roving life and makes it the more difficult to manage them, because it keeps them isolated from a civilized life and makes their country a hiding place for low characters.

I am as certain as I can be of anything that it is a mistake to suppose that it requires a generation or two to bring the Indians up to the life we think they should adopt.

The Indians can learn our life easily enough when they are brought in contact with it, and understand that the Government is determined that they shall become self-supporting citizens the same as other people.

W. L. Lincoln, Agent, Ft. Belknap, Montana.

It is a fact that an Indian has not the least idea in the world as to the laws of health, hence these exposures to cold and wet feet and to sudden changes from heat to cold. There will never be any increase in the race until they learn to take better care of themselves.

Burton Parker, Agent, Fort Peck Agency, Montana.

Many Indians this summer have manifested a desire for more room and a wish to live by themselves.

There are a good many Indians willing to work, but there are ten to one that can endure lots of rest.

The boys and young men have very noticeably become interested in labor and many take hold like hired men.

The Shoshones, a band of Indians in the neighborhood of the Rocky mountains, before smoking with strangers, pull off their moccasins, in token of the sacred sincerity of their professions. And by this act they not only testify their sincerity, but also imprecate on themselves the misery of going barefooted forever, if they prove unfaithful to their word.

EXTRACTS FROM A SPEECH OF HON. ISAAC STRUBLE, OF IOWA, IN THE HOUSE OF REPRESENTATIVES.

The House Being in Committee of the Whole on the State of the Union for Debate on the Bill (H. R. 7217) to Provide for the Organization of the Territory of Oklahoma, and for Other Purposes.

Sir, as I look at this Indian Territory and contemplate its present condition, I think the American people are to be congratulated that there exists to-day but one such territory to plague and baffle the legislators of the present and reflect upon and measurably impeach the wisdom and foresight of the statesmen of the past.

I maintain, sir, that the present anomalous condition of this Territory is a complete assurance that the statesmen of the earlier days entertained a very inadequate conception of the future growth of this country.

It is evident that at the time the policy of settling Indians on territory west of the Mississippi was first projected it was not thought possible, and could hardly have been foreseen by even our wisest statesmen, that the vast plains of the far-away West would ever become, as now, the permanent homes of millions of prosperous and happy citizens of the Republic; that the barren plains of the great American desert would become the garden of the New World. Nevertheless, I can not refrain from expressing my astonishment that the able legislators, who not only laid the foundations of our present Indian policy but assisted in carrying the same into effect, should have so legislated in relation to any of the aborigines of this country that the time would ever come, when in the very heart of the Republic there would be found an empire capable of sustaining millions of people yet reserved for the exclusive occupancy of outlaws, cowboys, cattle, and about fifty thousand Indians.

And, sir, I am still more astonished that our past legislators should have allowed a system to grow up under which this remnant of Indians can claim, as they do most persistently, exclusive ownership to such a vast domain; and not only this, but these Indians confront the American Congress and people with the assumption that henceforth and forever they are to constitute a body of people wholly independent of all power and control of the great Government which, over every other foot of soil within its territorial boundaries, is supreme; and they assert that, by virtue of most solemn treaty stipulations, this Government—not only as to such lands as they have never ceded back to the United States but as to every foot included within the limits of the Indian Territory—can never include either themselves or any of these lands within the jurisdiction of any State or Territory. * * *

This bill presents for our consideration the question whether a serious and persistent attempt, by amicable arrangement, shall be made to secure for the use of any and all citizens of the land who may be desirous of seeking homes so much of the present Indian Territory as lies west of that portion now in actual occupancy by the "five civilized tribes," regard being had and provision being made for the smaller tribes now occupying the Territory by virtue of executive orders. * * *

There are no Indians in Oklahoma, the Cherokee Outlet, or the Public Land Strip. Thus it will be seen that the half of the Indian Territory, over which this bill proposes to extend the benefits of a civilized government, is in the possession of cattle-men, fugitives from justice, and only about 7,000 Indians, supported by the Government, and mostly wearing citizens' clothes, though generally denominated "blanket" Indians.

Now, Mr. Chairman, I think it is high time that something be done to change the anomalous condition of affairs in this Territory. And while this bill proposes throughout to recognize every treaty obligation by which this Government is bound, while it not only proposes to do that but to send a commission to examine carefully into all the questions relating to the rights of these Indians in order that equity and justice may be done, yet I insist that it is the duty of this Congress to provide the means, and the duty of this administration to see that those means are carried into execution, by which these vast plains of excellent land may be opened to the occupancy of the poor people of this country. We all know very well that every vocation in life is crowded. All the fields of labor are oc-

cupied. We are aware of the distress that has prevailed, and now prevails, throughout all of our labor avocations.

In the face of this gigantic labor problem which now confronts us, it seems to me that one of the wisest things that can be done to bring relief to these laboring people, crowded and oppressed as they are, is to open to them this desirable public domain that they may go in, occupy and possess the land, establish homes, rear their children, and surround themselves as quickly as may be with the influences of the same civilization which is now enjoyed throughout the Western States—but a few years ago as wild as this territory of which I am now speaking.

Robert L. Owen, United States Indian agent at Union agency, Muscogee, Indian Territory, in his report for 1885, estimates that there are among the five civilized tribes alone 5,000 white Indian citizens and 17,000 farm laborers. John Q. Tufts, United States Indian agent at same place, for the year preceding (1884) reports that there were at the date of his report 16,000 white laborers among these five tribes.

Mr. Tufts, before quoted, under date of August 29, 1884, writes:

"The number of full-blood Indians is decreasing, while the increased number of mixed-bloods and the adopted white and colored citizens make the population about the same from year to year.

"The number of whites is increasing. The cause of this increase is, that the work done in the country is by whites and not by Indians. The mixed-bloods will work some, but the full-bloods hardly ever. Under the laws of the country a citizen is entitled to all the land he may have improved. An arrangement is easily made with a white man who will make a farm for an Indian and give him a portion of the crop for the use of his name, and after a few years give him possession of the farm. Thus it is that more farms mean more white men. The number of whites within this agency, who are laborers for Indians, employees of railroad companies, licensed traders, pleasure seekers, travelers, and intruders, must be about 35,000, or half the number of Indians."

Besides the perpetual and temporary annuities we are under obligation to pay aggregate sums as follows: To the Poncas, \$24,000; to the Otoes and Missourias, \$45,000; to the Cheyennes and Arapahoes, \$240,000; to the Apaches, Kiowas, and Comanches, \$360,000; making a total aggregate of \$669,000.

Most of these permanent annuities have been running for over fifty years.

To the several tribes of the Indian Territory, then, we are paying and are to pay, as long as wood grows and water runs and there is a solitary Indian left in the respective tribes, a perpetual annuity of over a quarter of a million of dollars.

To the same tribes we are paying, and are to pay during the pleasure of the President, an annuity of over \$73,000.

In addition we have agreed to pay them an aggregate sum of \$669,000.

With this golden stream annually flowing into their coffers, with a vast expanse of the richest territory in the United States, with a surplus area of over 28,000,000 acres (for which they have no use), with the large amounts annually received from cattle syndicates for the use of their surplus lands, and with the immunity they enjoy from all responsibility for the support and defense of the national Government, no wonder they are the richest people per capita in the world, and are satisfied to snap their fingers at the demands of commerce and civilization and the cries of the homeless white citizens of our Republic who have borne the heat and burden of the day, upheld the national flag in its peril, and now ask for a quarter-section apiece of the domain they helped to preserve.

It should be remembered that only a small percent. of these Indians are what are known as "blanket" Indians, and in need of support from outside agencies; on the contrary, about 85 per cent. of these 76,000 Indians dress wholly in white men's clothes, and about 12 per cent. more dress partially in the garb of civilization; and I hold that Indians who dress and live and eat like white people do not require to be fed by the national Government with a silver spoon.

Truly, Mr. Chairman, the present honorable Secretary of the Interior was right when he said, in his last annual report:

"Whatever may be said about the injustice and cruelty with which the Indians have been

treated in the past, characterized by some as a "century of dishonor," the Government is now, as all must admit, putting itself to great trouble and expense for a very small and inutile population."

Secure in the protection of Uncle Sam; their exchequers bursting with the golden product of perpetual annuities and temporary gratuities; more fortunate than other ex-rebel communities of the South, in that they are relieved from all care for the support of the Government that upholds and protects them; with a thousand acres per capita of the richest agricultural lands in the United States; and blocking the pathway of civilization—with all these blessings the Indians ought to be able to pick their teeth in contentment.

But like the dog in the manger, they are unwilling that others should shafe what they can not use. Sole lords over a dominion broad enough to support two million people, they are alarmed and pained that the civilization which has magnanimously refrained from disputing their greedy position is disposed to go around them and plant itself to the west of them. So they hie themselves to their faithful friends, the cattle-barons, for comfort and advice. Between them they trump up an argument whereby they fondly hope to convince the people of this country that 23,000,000 acres of land, virtually unoccupied and lying wholly beyond the five civilized tribes, should be still longer reserved from public settlement, for the financial benefit of the cattle-kings and the parasites which always infest a great political monopoly like our Indian system.

Notwithstanding the monopoly of lands on the part of the "bloated" Indian "bondholders" and the crying need of our surplus labor for "more lands," there are yet other aspects of this question which demand our careful attention.

Crime in the Indian Territory.

One can not come from a careful examination of the statistics of crime and lawlessness in that Territory without a feeling of shame that such a blot is allowed to exist upon the fair face of our civilization.

As I have before suggested, the Indian Territory is the paradise of law-breakers. It is indeed a "dark and bloody ground" where the criminal is free from justice and the dark passions of men find an ample field for their exercise. Here are gathered in largest numbers the adventurous and reckless spirits who always hover upon the confines of civilization. It is amid such associations, in contact with the worst elements of society, that the enemies of this bill appear to believe that the Indian is to be elevated to the lofty plane of American citizenship in a country which Mr. Carnegie pronounces the freest, the purest, and the happiest on the globe.

I make the assertion that the Indian Territory presents the blackest and most appalling picture of crime of any section in the United States. I propose to prove my statement, and I invite the attention of gentlemen to some statistics which I have called from the last annual report of the Attorney-General of the United States. They relate to the United States district court for the western district of Arkansas, under whose jurisdiction this Territory is placed.

The number of criminal prosecutions terminated during the fiscal year ended June 30, 1885, was five hundred and fifty-two. This record is double that of fifty-seven out of sixty-eight other districts. It is two hundred and forty-five more than the record of all New England; one hundred and fourteen more than the record of the three districts of New York and the districts of New Jersey, Delaware and Maryland; ninety-three more than the record of all the Territories, including Alaska and the States of California, Nevada, and Colorado; thirty-five more than the record of the three districts of Texas and the two districts of Missouri; fifty-three more than the record of Kansas, Nebraska, and the two districts of Iowa; five more than the record of Minnesota, the two districts of Wisconsin, the two districts of Michigan, and the two districts of Illinois, and four hundred and eight-three more than the record of the district of Eastern Arkansas.

Mr. Chairman, as I said at the outset, I am in favor of observing to the utmost every guarantee made to the Indians; I would even give them the benefit of doubts in construing our obligations to them; but, sir, I believe there may be a limit to this doctrine; I believe the time may come when the assertion of American

civilization and national supremacy may be justifiable; I believe that the position of wards, which the Indians choose to assume when they or their friends desire a subsidy from the national Treasury, should not be allowed to be turned into mastery over us when they desire to antagonize the wishes and needs of the whole American people and the sentiment of the civilized world; I believe the time may come when the American people—the much flattered, much-cajoled, and much abused American people—may be justified in asking the American Congress—the creature of their hands, and facetiously termed their servant—whether the interest of the people or that of the monopolist and criminal classes is to be subserved; and, sir, I maintain that that time has come.

INDIANS.

A few days ago as the collector of the *Enterprise* was wending his way along a public road he noticed a team of fine horses ahead of him.

The driver of the team stopped in front of a field where another man was harrowing. The man in the field walked up to the road fence, leaned upon it in regular old farmer style, and was talking to the man in the wagon when the collector drove up. Nothing unusual about this, the reader will ask. No, but on reaching these men, the collector noticed that both of them were Indian youths, from the Carlisle school, working out during the summer on Bucks county farms. Later in the day he found another Indian boy plowing. He was finishing up a field by the side of a long lane, with a narrow strip of grass between the lane and the field. It was a pretty nice piece of work to get the last furrow to come out right all along the narrow strip of grass, but the owner of the farm was harrowing in a distant field, trusting this Indian boy to dress up the job. At another place he noticed an Indian boy dressing up a door yard with a scythe, mowing around shrubbery, &c., alone, no man or woman in sight.

A year or two ago these youths were wild savage Indians on the distant Western plains. All the traditions of the Indians tell that a man must not work, but hunt and go on the war-path, while the women attend to the duties of the home. But here they are, right among us, working regularly and steadily, and doing their work well. One farmer informed the writer that he had employed several of these boys. They were very good, careful workers, as a rule, and one especially took a deep interest in the work, would go on and do it without orders or instruction, knew just what to do and how to do it, and that with willingness and alacrity. He considered that the Indian boys were a great benefit to this part of the country, and were much better hands than he could employ from our own laboring class of boys and young men.

What will be the outcome of all this? These youths will certainly not go back to their late companions and relatives on the reservations, and become "Indians" again. It is probable they will return and take with them the habits of labor and industry, take up farms, and cultivate them in their old homes. But will not some of them at least, learn to like our ways and our people, and desire to remain with us, and become part of our body politic? What's to hinder?

—[Newtown (Pa.) *Enterprise*.

May 29, 1886.

In the onward march of our race, of our civilization, there is no time or place where he (the Indian) can slowly through the centuries grow out of barbarism, retaining his race identity. If we would not have him perish we must incorporate him into the body-politic, into our race. This can only be done by prompt action, and now is the time to commence. Every year that passes makes the work more difficult; for those white men who believe that equitably they should have homes on these reservations are ever increasing. You may undertake to hold them back month after month, and year after year, but if you hold them back much longer they will, supported by the force of public opinion, which makes and unmakes laws, sweep across the boundary, and the hand of no Congress and no executive dare stay them, because no "body" that ever existed is more responsible to public opinion than we, the representatives of the people.—[Hon. J. G. Cannon.

Eadle Keatah Toh,

—OR—

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We could not fit the negro for freedom till we made him free. We shall never fit the Indian for citizenship till we make him a citizen.—*Board of Indian Commissioners.*

When the Indians become a part of the great brotherhood of American citizens, the last chapter in the solution of the Indian problem will be written.—*Hon. J. D. C. Atkins.*

What he (the Indian) does need is protection under the law; the privilege of suing in the courts, which privilege must be founded upon the franchise to be of the slightest value.—*Board of Indian Commissioners.*

The policy of tending the Indian on a pillow and feeding him with a spoon will no longer serve; only by putting him on his feet and making him walk will he ever be able to stand up a man in the image of his Maker.—*Hon. Charles H. Allen.*

My panacea for the Indian trouble is to make the Indian self-supporting, a condition which can never, in my opinion, be attained so long as the privileges which have made labor honorable, respectable, and able to defend itself, be withheld from him.—*Gen. Geo. Crook.*

Civilization and savagery can not dwell together; the Indian cannot maintain himself in a savage or semi-civilized state in competition with his white neighbor.

Why should the Government support the able-bodied Indian who refuses to work any more than it should the white man who refuses to exert himself for his support?—*Hon. H. M. Teller.*

The waves of an importunate civilization that can not long be either staid or stopped at the bidding of any man are beating incessantly upon the border of the great reservation. It is the deep conviction of the Indian Rights Association that sound policy now demands the opening of a lawful channel for the advance of this mighty tide. Hesitation at the present critical time invites catastrophe.—*[Herbert Welsh.]*

Those who have most carefully studied the welfare of the Indians believe that it will be best advanced by the sale of his unneeded and unoccupied lands, and by bringing him into healthful contact with a good class of white settlers.

We can not stop the legitimate advance of emigration and civilization if we would, and, we add most emphatically, we would not if we could.—*Indian Rights Association.*

The very size and immensity of those Indian reservations tend to keep up the roaming and nomadic spirit, and militate against a settled and industrious life.

Tribal life, tribal thoughts, tribal notions and aspirations should be forever emasculated and rooted out.

Such a land system as the Indian reservation system would be demoralizing and degrading to even our own race, and would lead to mental, moral, and social degradation.—*Hon. Knute Nelson.*

The furnishing of rations to the Indians under the annuity system is an unmitigated curse.

I believe the preservation of reservations where, in the deep wilderness and vastness, hundreds of miles from civilization, these Indians can hide themselves beyond the reach and touch of the white man, is a hopeless system for the Indians.

These great reservations should be broken up, so that the touch of civilization may come upon them from every side. I would send the railroad with its pulsating life from border to border, that civilization might run along the iron way, bringing with it the newspaper, the school, the church, and the college, in their due time, until the Indian should feel that he was existing in the touch of civilization, the touch of the white man, the touch of the white schools, the touch of all that goes to make up an English-speaking community.—*Hon. B. M. Cutchcon.*

We are upholding these rotten governments there under the pretense of civilizing the Indians. We justify our conduct by clinging to treaties that have served their purpose, and were never intended as anything but temporary expedients. We expected the time would come when the logic of events would enforce a different condition for them. We knew by past history that in the march of civilization these Indian governments must give way. These treaties with the Indian tribes were but expedients for their civilization. They are simply instrumentalities. They have served their purpose so far as the five tribes are concerned. The power is with Congress, and its duty in the interest of good morals, good government, their civilization and development, is to destroy the present systems of government in that country and give them a government that will afford protection to life and property. By wise legislation bring them in contact with the whites, not as now, with fugitives from justice from other States and the bad and lawless elements congregated there, but with the sturdy, honest farmer and mechanic, who works and is contented with work and a quiet and peaceful home and family. When this is done, their real civilization will begin.—*Hon. John H. Rogers.*

INDIANS AS FOREIGNERS.

The preposterous position occupied by the Indians in this country has just been illustrated clearly by a decision of the Supreme Court of the District of Columbia to the effect that the red man is a foreigner. There is, of course, nothing new in the principle. It is an inevitable inference from the practice of making treaties with the Indian tribes. But the United States Government has employed so many and such radically different policies toward its "wards" that the incongruities and anomalies of the situation have become amazing. Thus it is to be observed that Congress, while conceding in one way the position of a foreign nation to the Indians, undertakes in another way the care and subsistence of these foreigners, and yet further proceeds to dispose of their territory as if they possessed no rights whatever. Even the present decision that the Indian is a foreigner operates only to prevent the Cherokees from obtaining justice upon certain men accused of swindling them. Congress could pass the law which resulted in robbing them of a large amount, but when they seek restitution they are coolly informed that they are foreigners, and that the court has no jurisdiction in the matter.

The muddle, in short, seems all but hopeless, and the disgrace arising from it becomes deeper every year. To the world it must appear that whenever we have to do with the Indians we throw off every pretence of honor and equity, and cheat and rob them with shameless greed and persistency. Notwithstanding the incompatibility of the attitudes we have assumed toward them, our incongruous and contradictory policies all operate alike in one way: they all work together for the plundering of the Indian. Happily in the present instance the interests of American citizens are likely to be so seriously affected that Congress will probably be driven to adopt the only measure which can clear up the entanglement. Right of way has been granted several railway corporations through the Indian reservations. Now if the Indians are foreigners, it is clear that Congress had no authority to grant right of way through their lands, and so the corporations will find themselves threatened with

costly and tedious litigation and they will bring pressure upon the National Legislature to take action in the premises.

There is one plain and obvious remedy for the trouble, and that is to cut the Gordian knot by making the Indian a citizen of the United States. The situation swarms with blunders and absurdities. We have a foreign nation or rather a series of foreign nations planted here and there among us. We are called on to maintain them, and to make laws for them, but we must not enter upon their territory. We declare them foreigners, though in truth they are the original owners of the soil and we are the foreigners. The United States pretends to own the entire country, yet does not control (except illegitimately) the Indian Territory. By sweeping away all the rubbish of treaty-making with tribes of savages, and all the jargon about foreigners, and dealing with the Indians as we deal with the immigrants, we can get back to common sense and the principles of equity, but in no other way. Now, too, that powerful corporate interests are involved, there is some hope that the matter will be brought within the sphere of "practical" politics, and that the justice which Congress would not do the Indians simply because it was justice, may be done because by refusing longer to do it American citizens may be injured. Let the good work be accomplished, however, and the friends of the Indian will not attempt to look the gift-horse in the mouth.—*[N. Y. Tribune]*

The Psalms in Choctaw.

The Rev. John Edwards, a missionary among the Choctaws for a number of years, is engaged in translating the Bible into the Choctaw language. He has just come to Salem to spend some time in order to have the assistance of Mr. William H. McKinney in translating the Book of Psalms into Choctaw. Mr. McKinney, who is a full Indian, received the degree of Bachelor of Arts at Roanoke College in 1883, his graduating address being delivered first in Choctaw and then in English. On the 20th of last month he received the degree of Bachelor of Divinity from the Theological Department of Yale College, presenting as his thesis a translation of the Book of Malachi into Choctaw with a critical and exegetical commentary on the same. On his return to his home in the Indian Territory in the fall Mr. McKinney will assist Rev. Mr. Edwards in completing the translation of the Bible into Choctaw.

During his stay in Salem Mr. Edwards will be entertained at the "Choctaw headquarters" where the Indian students of Roanoke College are boarding.—*Times-Register, Salem, Va., June 11th, 1886.*

Speech by American Horse, a Sioux Chief, to our Students.

My young friends and relations, you have come here to learn the way of right doing. You have the brain to do this and to follow this path. You have a father here in the Captain of the school, who has a large heart and is a good man. I suppose he has selected the best teachers to train you and give you the best knowledge. We are always anxious to hear that you are doing well and are obedient. Make all you can out of your chances and do not listen to what you hear from home. This Superintendent is training you so that some of you may sometime represent your tribes at Washington.

You young ladies are also getting a training, and you may make your names known sometime. When we look around we never see such a good place as this. All the buffaloes have been killed off and can't be seen any more; all the game is also gone. The ground is all that is left from which we can make a living.

This training is to benefit yourselves and your tribes. When these young friends go out West we always try to help them, and to give you children for the school.

I am one that helped Capt. Pratt to get children, he remembers. I am not afraid to say what I want to. I have taken three meals at your dining-hall.

Capt. Pratt is the richest man in the world. That is a saying of the Indians—that when a man is at the head he is rich and great.

I did not expect to speak to others, but to Capt. Pratt only. I am very glad to see such a large number of you. I came East for two purposes; first to make money following a circus, and second to see the President. All the money seems to have been brought East, and I have come to take some back West. I expect to stay five months and a half.

Last Words to our Students, who Returned to Their Homes, by Dr. Rhoads, of Bryn Mawr College.

Dr. Rhoads, President of Bryn Mawr College, and one of the Trustees of our school; Rev. Mr. Miller of Bryn Mawr, Susan Longstreth and Mr. Smith, of Philadelphia, were with us on the eve of the departure of those of our students returning to the Territories. An informal meeting was called to the Chapel, and was opened by the reading of the Scriptures and prayer by Mr. Miller.

Dr. Rhoads followed in a few earnest words of exhortation. He said: "Capt. Pratt and your instructors have spoken to you from time to time on behalf of Carlisle. I will speak to you on behalf of the people not of Carlisle only but all through the east. There is not a day when they do not think of you and pray for you. I wish much that you would feel when you go back to your homes that you will be thought about by these eastern friends and the great men of Congress. They will say, 'How do these boys and girls do now that they are in their homes?' They will be eager to learn that you have done well.

I would say to these Cheyenne students I have been in your country and met your chiefs, Stone Calf and Little Raven and others. There has been a great change for the better among your people since I was there. At the Cheyenne Agency you will find an agent who will help you forward. He is ready to hold out his hand to you and say "Come," and beside the Agent there are the missionaries who are willing to aid you. Go to them, too. Look for a chance to work, or make your own chance. Work at the Agency, at farming, cattle raising, *do something*. I tell you, my young friends, if the people that live around me had your chance they would think it was a good chance. With this opportunity that you have you ought to be able to help yourselves.

When you go home you will find old Indians who will tell you to go back to the old ways. Now is the time for you to decide. God has done much for you. He has given you these friends and instructors, this beautiful land and He will give you a chance. The matter rests with you whether you take it or not.

One day I was sitting in the railroad car and I saw four young men go up to a grogshop. They stopped at the door and one of the number held back, but the rest laughed and sneered at him. I said to myself as I anxiously watched, what will that young man's decision be! I saw the workings of his face. So did God. After a moment's struggle he said, *No!* He decided for the right and there was great joy over that decision among the very Angels of Heaven.

There will be times when you, too, must decide. Be sure and face right and when that moment comes say "Lord, help."

Life is pleasant but there will be hard times in it that you must meet, but with courage and cheer and God's help you will get through. When the bright sky above us clouds over you know it is only for a few days at the most and that the sun will surely shine again.

Seek the best chance to work at the agency, buy cows, make and have money and never touch a drop of drink. When you are tempted and you will be, resist the temptation. Seek good company. There is nothing worse for you than bad company.

I remember one time being in the P. R. R. hospital when a young fellow was brought in. He was ill and had been a man of bad habits. He was tenderly cared for and we thought he would get well, but one night I was called to go quickly to the ward in which he was, and found that during his sleep he had burst a blood vessel. As I stooped over him he looked into my face and said, "Dr. can't you help me?" I stopped the blood but soon afterwards he died. Although God had done much for this man, he had chosen to do the wrong. I want to set before you the good way. Set your faces right, if you do this, life will grow brighter and brighter until you reach that other world.

SCHOOL ITEMS.

We have most gratifying reports of the students on farms.

The Middlesex school farm has provided us with an abundance of large, firm strawberries.

The new steps at either end of the little boys' quarters are strongly built and easy of ascent.

The Commencement exercises at Dickinson College brought a number of visitors to our school.

Our large Country Campbell press is together and in running order, thanks to Mr. Harris.

Bennie Thomas, Mary Perry, [and William Paisano, followed the party of returned students a week later.

About the middle of the month the school underwent the inspection of twenty Berks County Commissioners.

The Sabbath afternoon Chapel exercises of the last month have been in charge of the Rev. Wm. Leverett, of Carlisle.

Ground has been broken for a forty feet extension to the girls' quarters. Other improvements are in contemplation.

The employees, in view of certain breaks in their ranks, had their pictures taken in a group, which, for so large a number of figures is very excellent.

We are under obligations to Miss Ellen Collins, of New York, for two Clipper presses, a paper cutter and an assortment of job type and other useful printing material.

The Sioux Chiefs, American Horse and Long Wolf, and Knife Chief, Crow Chief and Eagle Chief, of the Pawnee tribe, some of whom have children at this school, were lately with us.

By reason of projected improvements in the boys' quarters and those of the girls, the students will not camp this summer, a heavy force of hands being required for the work contemplated.

Our school-room work sustains a serious injury in the loss of Miss Bender and Miss Bessie Patterson from the corps of teachers. These ladies for more than four years have been doing most efficient and faithful work, and their departure is a matter of general regret.

The Cumberland Co. Medical society held its June Meeting in our hospital on Thursday the 24th. There was a good representation of members from the different parts of the county, and the short session held at the conclusion of the inspection of the school was of unusual interest.

Joshua Given, Kiowa, whose graduation from Lincoln University, Chester Co., is noted in another column, will return to that Institution in the fall and pursue a theological course of study at the conclusion of which he plans to return to his people as a minister of the Gospel.

Manuel Romero, our blind Indian boy from New Mexico, took the second prize for broom-making in the Pennsylvania Institution for the Instruction of the Blind at Philadelphia. He is spending his vacation with us in company with Mr. Staley his instructor, who is also entirely blind. They will make brooms and overhaul mattresses for us and be a most excellent object lesson for our school. At the opening of the fall term they will return to the institution.

A little Apache boy named Roderic Fatty who has given us no reason to think he was afflicted by his cognomen lately presented himself and in a somewhat aggrieved voice said: "I don't like Roderic FATTY, I want a new name." "What would you like?" inquired the teacher.

"I would like Roderic RECONCILIATION" was the reply.

The work in the Laundry which has been so heavy by reason of the absence of all labor saving machinery is now made easier by the introduction of a six horse power engine, a mangle, centrifugal wringer, and washer. This outfit was purchased of the Dolph Factory, Cincinnati.

On Tuesday, the 22nd., forty-five of our boys and girls returned to their various homes in Dakota, Indian Territory, and New Mexico. The majority of these students are fitted out with five years instruction in the common English branches and practical knowledge of farming and some one trade.

The annual school picnic held at Pine Grove Park June 12th, like its predecessors of pleasant memory, was a most happy occasion. A whole day's "outing" from the the school is infrequent enough to be highly appreciated when it comes. Mountain walks, park talks, games, music and lunch were among the pleasures of this memorable day.

Samuel Townsend, Pawnee, and foreman of our printing office, will represent our Young Men's Christian Association at the National convention of the Associations to be held at Mount Hermon, Mass., during the months of July and August. The meeting is for the purpose of Bible study and will be under the leadership of Mr. D. L. Moody.

The Indians on the Yankton reservation recently set out 1,000 forest trees on the campus of the Government Industrial School, and the boys at St. Paul's Mission School planted a fruit orchard. These Indians are said to be settling down to farming this season more generally than they have done heretofore. They work in bands, cultivating each man's tract in turn.

Frank Aveline, Miami, one of our old students whose trade while with us was that of a painter, is making his own way among the whites at Newark, N. J. In a recent letter he says: "I have left my place on the farm and have found employment here in the City at carriage-painting and I am much pleased with my work, so much pleased that I had to write and tell you about it. The proprietor of the establishment made me an offer of \$8.00 a week dull times and all times and I took the offer. I have another advantage and that is in being able to attend night school in the College. I am going to try and make something of myself if I can."

Starved Rock.

Starved Rock, near the foot of the rapids of the Illinois river, is a perpendicular mass of lime and sand-stone washed by the current at the base and elevated 100 feet from the river. The diameter of the top is about 100 feet and it slopes away to the adjoining bluff from which alone it is accessible.

Tradition says that after the Illinois Indians had killed Pontiac, the great chief of the northern nations made war upon them.

A band of the Illinois in attempting to escape took shelter on this rock. They could defend themselves but were closely besieged. They had provisions, but their only resource for water was by letting down vessels with bark ropes to the river. The besiegers came in their canoes under the rocks and cut off their buckets and, unable to escape, they starved to death. Many years afterwards their bones were found whitening upon this summit.

CARLISLE INDIAN INDUSTRIAL SCHOOL.

The System of Mental and Manual Training that is Taught.

WASHINGTON, D. C., May 11, 1886.—In the old barracks of the United States military post at Carlisle, Pa., 498 Indian young people are receiving a better and more practical education than is given to the pupils of our best New England schools. There are 325 boys and 165 girls, and among them are representatives of 36 tribes. They spend half of each day in school and the other half at work. For the boys there are shops for actual work at carpentry, blacksmithing, wagon-making, harness-making, shoe-making, tailoring, tinsmithing, a bakery and a printing office. There is also a farm of 157 acres. Each kind of labor has at its head a skilled mechanic as practical instructor. All the teachers and instructors say that the Indian boys learn as readily as white boys. After two years in the shops and schools they can iron a wagon, shoe a horse, repair ploughs, get out all the wood work of a wagon and put it together ready for the blacksmith, cut out and manufacture harness, cut out and make boots and shoes and clothing, and set up and distribute type, and have made corresponding advances in carpentry, tinsmithing and the other occupations named above. All the baking for the school is done by Indians, and they make very good bread. Under a similar system of instruction the Indian girls learn cookery, sewing, laundry work and general housekeeping. Everything goes on with military drill, discipline and precision as to the visible work and performance, but the entire life of the school appears to be inspired by a spirit of vigorous cheerfulness, obedience and courage. From the beginning of the work of the school the chief emphasis has always been placed upon industrial training, next in importance comes the instruction in speaking the English language, and lastly the literary instruction in the schools.

Perhaps the most important special feature of the institution is what is called "the planting out system" by which the Indian boys and girls are sent out to live in the homes of the farmers and other good people of Pennsylvania, by which they learn to use the knowledge and training they have received in the school. This experience of actual life is also of inestimable benefit, because it brings them into vital personal and business relations with an increased number of civilized people, and so places the young people upon their own merit and responsibility as to develop their individual character and capacity in every direction.

This school had its origin in the results of an Indian war. In the spring of 1875, 74 Indian prisoners were sent to Florida from the West. At the instance of Gen. Sheridan, the war department detailed Capt. R. H. Pratt to take charge of these prisoners, they having been under his care at Fort Sill. Among them were Cheyennes, Arapahoes, Kiowas and Comanches. They were banished for offences against the peace of the frontier, and some of them were guilty of most outrageous crimes. Capt. Pratt tried to have them transferred to some point with better facilities for industrial training, but, as the government did not comply with this request, he put them to work, and they were so successful that the white laborers of the region became alarmed on account of this new competition, and petitioned the government to suppress it. The experiment, although carried forward under great disadvantages, had such effect in the manifest improvement in the character and conduct of the Indians as to render it obvious that industrial training and freedom were to be most important factors in the solution of the whole Indian problem. In the spring of 1878 the Indian prisoners were released, and 22 of them chose to remain in the East in order to learn more of civilized life. Charitable people came forward to aid them, and Gen. S. C. Armstrong took 17 of them into the school at Hampton, Va. In a few weeks he thought so well of them that he was ready to receive 50 more, including some girls. Secretaries Schurz and McCrary sent Capt. Pratt to Dakota for them, and he brought back 49 children. Then he was detailed to undertake the education of Indians in the old military barracks here at Carlisle. He brought on a large number from

Dakota, and the school was opened Nov. 1, 1879, with 147 students. Since then, in addition to their opportunities for industrial training and literary instruction in the shops and school, 567 Indian boys and 185 Indian girls have enjoyed the benefits of life and practical instruction in the homes and on the farms of the people of this state. Nearly all of these have been reported by the persons under whose care they were placed as having been industrious, upright and faithful, and as having made most encouraging progress in the arts and deportment of civilized life. The school has had 1042 pupils, 679 boys and 363 girls, from 40 tribes.

The government appropriates \$80,000 per year for the expenses of the school, which is about \$160 for each pupil. The school greatly needs a larger farm. It ought to have 400 or 500 acres of land, and should keep a considerable herd of cows for the milk, which is the best cure or preventive for the diseases from which the Indians suffer most. There should be many such schools as this for the Indians. It would be much cheaper to educate all the Indian children in such schools than to continue the policy which has hitherto been pursued in dealing with their race. But it is not worth while to give Indians ordinary school instruction without industrial training. It would be of no practical benefit to them.

The great object of all our dealing with the Indians and their interests should be to abolish their existence as a separate race as soon as possible. We have paupers and "wards of the nation" enough without them: the classes of persons requiring protection and control are already sufficiently numerous in this country, without the permanent addition of all the Indians to their number. As soon and as fast as possible we should open to them the opportunities of American citizenship and roll upon them its responsibilities. Everything that is possible should be done to destroy their tribal and race cohesions, to incorporate them into the body of our national life, inspire them with its spirit and scatter them among our people. There is no good reason why the Indian should not have justice and a fair chance.

J. B. HARRISON.

Several very important bills before Congress in regard to Indian affairs, what are called the Sioux bill and the land in severalty and citizenship bills, are of general interest.

While none is more urgently needed than the bill to secure the rights of the Mission Indians of California, an act of simple justice long delayed, in which longer delay would be a horrible crime, the Sioux bill will probably pass, but this has to be submitted to a vote of the Indian tribes interested. The issue of this vote is quite dependent upon the character of the commission appointed to present the case to the Indians, and it will take at least six months to take this vote. By this arrangement the Indians on the great Sioux Reservation will give up a large part of their land and accept conditions favorable to education, individual homesteads, and ultimate citizenship. The Land in Severalty and Citizenship Bill, or the Dawes Bill as it is called in honor of Senator Dawes who is the father of it, and to whom its success will be a lasting monument, this Bill is just now amended nearly to death. The point of the bill is to give the individual Indian the chance to stand out from his tribe whenever he is ready, giving him a secure homestead and ultimately citizenship. But an amendment was tacked on saying that this should not be until the majority of the tribe were willing to have him do it; that is, the single Indian is to start first, whenever the whole tribe are ready to start with him; which is simply amending the tail of the dog close up to his ears. But we believe that the friends of this measure are now on the alert and will rescue the bill from these absurdities.—[Word Carrier.

WASHINGTON, June 22.—Samuel L. Gilson, of Pennsylvania was to-day nominated for Indian agent at Fort Peck Agency, Montana. He was for fourteen years manager of the Western Union Telegraph Company at Pittsburg.

John V. Summers, of El Dorado Spring, Mo., has been appointed Agent of the Quapaw Agency, in the Indian Territory.

Going Home.

We had the pleasure of chatting with several Indian boys the other evening. There were three; two were waiting for the train and the third was on his way to "his place," one of the farms in this locality. The third was about to give the other two farewell, as they informed us that they would soon leave for home away down in New Mexico. The third had in his hand a neatly made tin-cup that one of the others proudly showed as the product of his handicraft. In answer to our question as to when they would leave they answered "as soon as the tickets come from Washington." We further learned that fifty-five would leave in the course of a few days, some to remain and others to return. We asked "If you had a home here, would you like to stay and live with us?" Their answer was a modest "yes."

One can scarcely believe that the savage spirit can be tamed in a single generation; but the fact remains the same. As we spoke to those intelligent Indians and observed that they seemed to be subject to the same feeling and emotions as the "noble white man," we could not help admiring the author of this grand missionary work. If those who are opposed to Indian training, could meet three Indian boys at a railway station, they would stop to think before they would again denounce the system.—[Carlisle Volunteer.

The Teaching of Eight Years Experience.

Agency schools have much to contend with, and so little has been accomplished by many of them that some persons have advocated that they be abandoned. While I do not believe this ought to be done, I know that far more good would be done could the Indian children be taken from the reservation and placed in the schools established in the States. These schools have many advantages over the agency schools and the successful working of Carlisle, Hampton, and other schools has amply demonstrated this. At these schools the discipline cannot be interfered with by the child walking off or being taken away by his parents when objection is had to the punishment, nor is the child constantly subjected to the influence of camp life, and the savage customs of his people. The parents must see their children, and coming in after their rations, as they do every week and camping near the school, frequent opportunities are of course offered for the children to visit the camps. —[P. B. HUNT, Kiowa, Comanche, and Wichita Agency, Ind. Ter.

Oklahoma.

What political development lies before the Indians of the Indian Territory it is impossible to foresee; but one thing is evident, the idea of maintaining permanently an imperium in imperio, such as now exists, must, in some respects, be abandoned. The idea of Indian nationality is fast melting away, and the more intelligent Indians are themselves awaking to that fact. In a word, the Indians in the Indian Territory must sooner or later break up their tribal relations, take their lands in severalty, and to all intents and purposes become citizens of the United States, and be amenable to its laws, as well as enjoy all of its high and distinguished privileges. When that is done they will be prepared to dispose of the surplus lands they may own to the best advantage to themselves, and in a spirit *pro bono publico*.—Hon. J. D. C. Atkins.

Haskell Notes.

Haskell's closing exercises were on the 15th.

Eastern friends contributed toward a chapel for the use of the school which is in process of building.

The students were allowed a party in honor of President Cleveland's wedding.

A student of the Yale Divinity School, a full-blooded Indian, has translated the book of Malachi into the Choctaw language, and added notes and a commentary.

The Minutes of the last Convention of Friends on Indian Work.

At a meeting of delegates representing the seven yearly meetings of Friends on Indian affairs, convened at Race street Meeting-house, Philadelphia, the Clerk informed that the edition of 2000 copies of the report of Barclay White, made to Commissioner John Eaton of Bureau of Education at Washington, directed by last meeting to be printed, had been attended to, and the same distributed to the different yearly meetings in their proper proportions.

The central Executive Committee having the oversight of Indian affairs at Washington produced a report, which was read and their labors approved, as follows:

To the Convention of Delegates on the Indian Concern:

We have to report that with the retirement of Isaiah Lightner from the combined Santee, Flandreau and Ponca Agency, in Nebraska, our official connection with the United States Government in Indian work ceased. We were not asked by those in authority at Washington to name his successor, or in any way have any further care of the Indians; consequently all that we have done for the Indians since that time has been purely missionary work.

We have expressed an earnest desire to have Charles Hill appointed as successor to Agent Lightner, believing from many years experience as superintendent at the Agency he was well qualified for the position, and although there was opposition to this measure by some politicians and others, he finally succeeded in obtaining the appointment. When Charles first allowed his name to be presented for the office, he did so with the understanding that Friends would aid him what they could in the work, if he was appointed, consequently we have found that our visits to Washington during this session of Congress have been nearly as frequent as formerly.

Some designing white men got up a very ingenious petition, and a few of the Santee Indians signed it, asking Congress to repeal the twenty-five year restriction clause in the law which gives them patents to their lands. This petition was presented in the Senate by Senator Manderson, and referred to the Committee on Indian Affairs. It gave us considerable trouble, and some anxiety, but we now think there is little prospect of its being acted upon by Congress. 136 of the Indians sent a very strong remonstrance against the proposed change in the law, which was about seven times as many as had petitioned for it.

One hundred and eighteen of the Santees have lately received patents for their lands and are much pleased with them.

Our correspondence with Agent Hill has been frequent and voluminous, and we feel confident that he is "the right man in the right place."

Peter Shango, an Indian who resides at the New York Agency, applied to us for the gift of a set of carpenter's tools, and promised to teach some of his brother Indians the trade if he could get tools. After corresponding with Agent Peacock and others in regard to his request, we felt willing to furnish him with a fair outfit, and accordingly sent him tools to the value of twenty-five dollars.

We have endeavored to procure some funds from the Indian Bureau at Washington to assist Sarah Winnemucca in her effort to establish a boarding-school among her people (the Piutes) in Nevada, and we are encouraged to hope that our effort may be successful.

There is a bill pending in Congress which provides for the sale of a portion of the Winnebago Reservation, and in case it should become a law will do great injustice to that tribe of Indians. We have protested against its passage and also laid the matter before General Whittlesey, Secretary of the Board of Indian Commissioners, a true champion of Indians' rights, and he will exert himself to prevent the bill from becoming a law.

We have had several interviews with the present Commissioner of Indian Affairs, and have found him to be a very courteous official and deeply interested in the welfare of the Indians. Signed

CYRUS BLACKBURN,
JOSEPH J. JANNEY,
LEVI K. BROWN.

Charles Hill, a member of our Society, appointed to succeed Isaiah Lightner at the combined Santee, Flandreau and Ponca Agency in Nebraska, having requested Friends to visit the Agency, witness the workings thereof, also to

visit the Indians at their homes on their allotments, advise them in the art of farming and encourage them in their laudable endeavors to improve their condition, his request was considered by the Convention. After a full and free expression of sentiment it was concluded to send two Friends to the Agency for that purpose. The clerks were directed to select two discreet, suitable Friends to visit the Agency (in case Charles Hill's appointment is confirmed) and render such aid and encouragement to the Agent, as well as to the Indians, as they may feel right and proper, and made report of their labors to a future meeting of this body.

Some Friends continue to cherish a deep interest in the welfare of the Indians generally, and favor the establishment of an industrial school for the education of the Indian children by our Society, but way did not seem to open for any action in the concern at this time.

Inasmuch as there appears to be so little work that Friends are engaged in at the present time, a proposition was submitted to dissolve our association, but after consideration and an interchange of sentiment, it was thought advisable to keep the organization intact, in case an opportunity should present for more extended labor in behalf of a people for whose welfare the Society have ever felt a deep interest.

Then adjourned to meet when considered expedient by the Clerk. LEVI K. BROWN, Clerk. In *Friends Intelligencer*.

Joshua Given.

Joshua Given, one of the early scholars of the Carlisle Indian School, graduated on Tuesday last from Lincoln University, having completed his English course. The *West Chester Republican*, in giving an account of the commencement exercises, says:

"At the close of this oration, Rev. B.T. Jones said: 'We have now heard the white man and a black man; now we are to hear the red man. (Applause) Three colors but one race. (Applause) The human race. The next speaker will be Joshua Given, a full blooded Indian a prince in his Tribe, who has completed the English course.'

"As the tall, but well proportioned form of the speaker, announced, rose from among the graduates, all eyes were turned upon him, and he was cheered enthusiastically. 'Education' was his subject. He spoke first of his early condition in life, and said that it had been seven years since he had put aside his blanket and painted his face for the last time, and disposed of his ear-rings and other ornaments peculiar to his people. Nine years ago he was on the war path, disposed to do evil to the white man and anxious to experience scalping, although he would not have the audience think he had ever taken a scalp. His father was killed by the officers of the U. S. government. But his object was not to speak of the wrongs of his race, for by so doing he would be showing ingratitude for the benefits which he had received. He spoke of the capabilities and possibilities of the Indian race and said that an English education is all they ask at the present time, and that education is better than fighting. In his closing remarks he said: 'I hope within the next fifteen years the Indians will be sufficiently educated to enable them to be thoroughly acquainted with the laws and institutions of the country, and it will enable them to regulate their conduct in obedience to this authority; and when this is done, then declare us as a part and parcel of this great brotherhood of American citizens.'

Joshua was five years a student of Carlisle.

Unless some system can be devised gradually to extend over them our laws and our authority it is feared that all efforts to civilize them, whatever flattering appearances they may for a time exhibit, must ultimately fail. Tribe after tribe will sink, with the progress of our settlements and the pressure of our population, into wretchedness and oblivion. Such has been their past history, and such, without this change of political relation, it must probably continue to be. Preparatory to so radical a change in our relation toward them, the system of education which has been adopted ought to be put into extensive and active operation. It ought to be followed with a plain and simple system of laws and government, compression of their settlements, and a division of landed property.—John C. Calhoun, in 1882.

Do Indians Ever Laugh?

Some Indian school boys found their teacher had a very great aversion to frogs. To them, it was a continual source of amusement to see her run away from them. One day a boy caught one, and shut it up in the table drawer. The teacher entered the room. All were in order, but when she opened the drawer the frog, glad to gain its liberty, leaped out upon the table and teacher made a great ado. One of the boys in a gentlemanly way, took up the frog, carried it to the door, and threw it out. No sign of enjoyment could be discerned in their faces. They remained through school hours retaining their solemn dignity. Afterwards as they told of it, they laughed until the tears came, laughed over and over again, as they remembered the dismay of the teacher. Why did they not laugh at first? They had not yet come into the ways of white men enough to realize that we would excuse rudeness in our pupils, even under these circumstances, and they consider it rude to laugh aloud, or to laugh at all at the expense of another in the other's presence.

An old woman who owned a poor old pony which was almost dead from starvation and hard work, had brought the pony in, and tied him to the fence. He was literally "skin and bones." While I was in the house I heard the woman making a great outcry, and I ran to the door just in time to see an immense flock of crows fly away. I said, "What is the matter?" She replied that the crows had come to pick her poor old pony's bones while he still lived. She saw the funny side of it as well as I, and laughed very heartily.

When one of the young lady missionaries asked an Indian woman for her "Wakan sica tanka" instead of her "Waksica tanka," no one laughed till the teacher was gone. When I inquired why the dish pan was not given, the reply was, she did not ask for the dish pan she asked for "The great evil spirit," (the Devil) and I assure you no Indian woman hears that story without laughing heartily. Another teacher meaning to ask for a tub, asked for a young man, and though to her face they did not laugh, I have seen a whole sewing school convulsed with laughter over the mistake several times since. When one of the ministers from the East attending one of our meetings went up to a group of Indians who could not speak or understand a word of English, and tried to enter into conversation, of course there was no response. He said to me as I came up, "Why do they look so solemn?" I simply interpreted what he said to the Indians, and all laughed and said "We did not know what he said, why should we laugh?" It does not seem to occur to those asking the question, why they do not laugh, that they have but little to laugh at in the presence of white men. Indian children are in the house quiet and orderly, they sit and listen to hear older people talk, and if anything is said that is very amusing, so much so that they feel that they cannot control themselves, they put their hands on their mouths, and run outside to laugh. Men will laugh gently and quietly and now and then you may hear an old woman laugh long and loud; if so some relative will say aside, "Hear how loud she laughs, like a white man, she is unwomanly." They are a very social people, and around the camp fire one may hear many legends and fables, hear many old war songs and nursery rhymes.

They are human. They are men and women. As a race they are neither treacherous nor lazy, but of course among them there are some who are both, just as there are among us.

Our school books need revising. A history that states that Indians are not sensitive to pain is not a history fit for use by Indian girls and boys who must deal with this question themselves bye-and-bye. There are few United States Histories fit to put into the Indian youth's hands. He reads of himself and knows it is false, and he reasons well when he says, "I know that is false, and I do not know that any of the book is true." The Indians laugh and cry, they eat and sleep, they walk and run, they talk and think, have hands and feet. There are children among them. They are not born grown up with tomahawk in hand, ready to go on the war path. Let us save the youth, and so help the old men and women.

M. C. COLLINS, in *American Missionary*.

What our Farm Patrons say of the Carlisle Indian Pupils in Their Charge.

"J— is truthful and honest."

"Conduct not worthy of praise."

"I have no complaints to make."

"It will be a great trial for us to lose her."

"She is generally pleasant and satisfactory."

"She is unsatisfactory, obstinate and perverse."

"He is quick, quiet and active, kind and obliging."

"K—— is doing nicely and I am satisfied with him."

"Does his work well and is anxious to do as requested."

"He got mad and would not eat any dinner or supper."

"Does very well most of the time and seems to be happy."

"He is a good, obedient boy and we think much of him."

"He is sullen and turns his back when I speak to him."

"He is willing enough but it is hard to make him understand."

"She is an agreeable and faithful girl, the boy is just the reverse."

"I cannot put up with her unless she obeys me better than she does."

"Takes hold of work quickly and promptly and is anxious to learn."

"He will go off without asking permission and I can't break him of it."

"H— is getting ahead of us I am afraid, she carries on high sometimes."

"He learns very fast and always minds what he is told and is a good boy."

"I only wish some of the civilized children would copy after them in behavior."

"He is ambitious to learn our way of farming and takes an interest in his work."

"I do not think he wishes to stay, he acts that way, for what reason I do not know."

"We like A—— very much and we think she is well satisfied with her home with us."

"His teacher says she never had a better behaved boy in the school and that he learns fast."

"B—— is cheerful, kind, polite and is learning many useful things. We think much of her."

"R—— has proved satisfactory, as attentive to duties assigned her, as one could expect in one of her years."

"He is taking hold very well and doing as well as I could expect. It takes patience to teach him but he is willing to learn."

"M— is so very diffident we can scarcely say a word to him. W— is just as good as gold and wants to stay a year longer."

"He is a right good boy, always in a good humor but so hard to make understand, and always wants his own time to do everything."

"A—— has been a good boy and done as well as he knew although I have been away a good deal. I should like to have him stay."

"I would be very sorry to part with him. He is very willing, is always kind and even tempered. I hope you may see fit to let him stay."

"J—— is very good natured, gentle and pleasant and has quite won all our hearts but she is very careless and needs much looking after."

"He is a good dutiful and willing child. He tries very hard to learn how to work and does it well too. We could not be better pleased with any boy than with him."

"H—— is a credit to your institution whose benefits she has long enjoyed and M—— is a promising as well as a very pleasing child. We are much pleased with both."

"I shall miss F— much when she does leave me, she is so quick and obliging and pleasant, she inclines to read much and asks the whys

and wherefores of things so that I think a years steady study would tell well upon her. She would make the most of her advantages."

"She is bright and ambitious. She admires pretty things, particularly about a house. I always encourage her in it, as I think things of that kind help to refine and improve these children. She does nicely in school and the teachers seem pleased with her. She always knows her lessons well."

"She shows a talent for cooking and has learned many other things. I teach her spelling, reading, arithmetic and geography. She is painstaking but not quick. N— has changed and has deepened in character since I talked with thee, and I believe it is from a higher motive than merely serving me. I can trust her."

"I am thankful that so good a selection has been made for us from amongst your girls as C—— is. She behaves nicely so far and seems contented and cheerful. Laughs some over her mistakes but she is careful to do according as she is directed when she gets the idea, of course I must see that she understands."

Our Pupils Write to Their Friends and Parents at Home.

"If you want to help yourself open your ears as wide as you can."

"We darn stockings for the boys and girls and the big girls make coats and pants and dresses."

"It is the best way to stay with the white people and learn something. The boys play base-ball. They have nice pants."

"You will be glad to hear from me. This morning is a nice day, sunshine and warm, little birds singing high up in the trees."

"Father I wish you would try to do what is best for you. Look forward and after you get to the end there is beautiful home for you"

"Everything looks so nice and clean around here, they keep the grass cut so close and the walks are all fixed up and a fresh coat of paint has been put on everything"

"I think if I was out West at this time, I would never have the advantage of seeing all the things I have seen since I have been here. I am glad you sent me here to school."

"Sometimes I don't want to obey when I look backward, that way is not right so I am sorry then and look forward and not backward and I look in and not out and I look up and not down."

The pants fit nicely, I must write a short letter, Good-bye. I have not much to say this after-noon so this is all. All my father and sisters and brothers and grandmother and grandfathers and all, I shake hand with you with all my heart."

"I wish you would send Bertha to school here. She can learn the English language. The little girls here are so small that Bertha is a little taller than them. These little girls will have good learning because they are so small they will grow with their studies and their works too."

"I write to you all myself, I think these words and then I write them and I love you. I came last winter time two years. Now the flowers grow up. Some red and some yellow and the birds are so happy. I think too at my home the birds must be happy and yellow. I like to see the birds here they make me think of my home."

"I am glad to hear from the Crows. I hear they are doing well and making money, raising sheep, horses, cattle, vegetables, that is good. And some are hard at work, planting, ploughing, binding and locating themselves on claims, building houses and fencing land. I have forgotten my language because we speak nothing but English at this school all the time."

A Little Boy's Letter.

"I thought I would write a letter to you, I like this school and I don't want to go home. I run fast. I have a drawing book. Some-time little boys play base ball. We study little geography. Pueblo boys and girls that came just little while read from Chart. I sweep in No. 11. I make arrows and bows. I think we will go to camp soon. This morning my little arrow stay up in the tree."

From your son.

"Since last week we have been studying a new kind of work in teaching. One of the rooms was turned into a kindergarten room and we go there every afternoon to learn how to teach the little beginners. We sing and march and have plays and exercises too. It is so nice that the whole afternoon does not seem half an hour long because we enjoy it so much. Our teacher is teaching us how to do gymnastics. It is hard to do when you first learn, my arms go this way and that way and I do not know what to do with them but I will learn."

"I would like to remain at this school a little longer. Perhaps you will ask why I want to stay longer. It is plain, you can readily see that I want to study more and learn more. The people who know a great deal have spent ten and some twenty years in studying. It takes time and a great deal of practice to learn anything well. You must remember that the language I am studying is not my own language. I cannot learn it well in a few years. You must be more patient with me and give me more time to study it if you wish to have me educated rather than ignorant."

"I will tell you that I am studying Sheldon's Fifth Reader, and in Arithmetic I am working in interest. I have been studying Grammar and have nearly finished the history of the United States. Every Tuesday evening we have half an hour to sing. On Thursday evening we have prayer-meeting in our Chapel and on Fridays the boys who belong to the Debating Club have their discussion. I never hear much of the girls' society and so I can't tell you anything about it. The big boys have organized a base-ball club lately and they have their base-ball suits made. I have nothing more to say but I wish I was a citizen. Good-bye."

"The chances are on every side of us if we only pay more attention to them, I believe the time is coming when the Indians will cry, 'Liberty is ours'." Just as the ancestors of our educators said when they became independent of English rule. There will be as much joy and triumph when we can enjoy the freedom of this country, as the Americans had when they formed for themselves a government of their own over a hundred years ago, and to-day it stands the topmost of all nations because education is its foundation. There is nothing like education. If we Indians want to stand firm and strong, our foundation ought to be education."

A Tiny Boy's Letter.

MY DEAR FATHER:

How are you getting along?

Dear father please write to me.

I get along very well, I thank you for the rings.

I was very glad to get them.

I do not think about going home.

Every evening we play jail.

Every evening we play ball.

John told me the horse was dead.

A teacher showed me how to sing.

I go to school in the morning.

I work in the afternoon.

Your son,

JOSE.

Michael Burns an old Apache student of our school, who has of late been scouting under General Crook, writes to one of his tribe at present in the school as follows."

"Do not say so much that you wish to obtain such things. You are already there at school surrounded by civilized and Christian people and have all the elements that a man could wish. You have a good chance to become a learned man. Do not say so much that you wish to be like a white man but practice that which you think right, say less and do more. I intend to attend school at Tucson A. T. as soon as I can pay my expenses. These Apache Indians are more of a working people than any Indians I have visited yet, and they have more disadvantages. No schools here, no rain, must dig along the river side in order to water the crops for three and five miles. But these men have sowed barley and wheat and planted corn and potatoes. There is no Sunday; it is like all other days, no morals or anything like it carried on at this agency. Hundreds of boys and girls are running around daily doing nothing. I have often wished that I could be able to put them all in school."