

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VI.

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

NO 12.

THE CONSCIENCE OF THE PEOPLE DEMANDS that the Indians, within our boundaries, shall be fairly and honestly treated as wards of the Government, and their education and civilization promoted, with a view to their ultimate citizenship.

PRESIDENT CLEVELAND.

WHAT WE CAN DO FOR THE INDIANS.

From the Christian Union.

What shall we do with the Indians? They have been almost crushed out of existence by encountering upon all sides the growth of a civilization that, calling itself Christian, has behaved toward them in a manner which, making allowance for different lights, has been little improvement upon their own conduct. To be sure, it is rather more savage to scalp than to starve; but one is as effective as the other, and in the end amounts to the same thing. The whole country feels that these wards of the Government have been so treated as to reflect shame upon our name and our institutions. The Indians are dying out; they are being starved out. Their struggle against us is the desperation which counts the decimation of the sword better than that of hunger. If we tried shutting up two hundred thousand white men in reservations, with no occupation possible but cultivating the land, whatever their tastes might be, it is not impossible that there would be outbreaks; on the contrary, it is certain. The Government will probably do something some day. But when men are starving, to delay is almost to refuse to act at all.

In the meantime the question has come urgently before the churches. And where, if not here, should a question of justice and humanity come? Their action upon it is to be the grand test in this generation of how they stand, not upon creeds or doctrines, but upon the universal truth underlying and overbrooding every creed that has vitality in it—the fatherhood of God, the brotherhood of men.

In the generation before the war this same test in a severer form came to the churches of America when African slavery reigned in the land. Then the voices of liberty, honor, humanity, all were unheeded. Subserviency to the power that threatened them with withdrawal and vengeance marked so clearly their history at that time that it is no wonder that one of our greatest preachers and workers said lately that the churches had not yet recovered from the consequences of their apathy or hostility at that crisis. They proclaimed to the world then that they took for themselves a full membership, the smiles and benefactions of wealth, the plaudits of that portion of their Southern brethren whom they acknowledged—the rich and powerful portion. They were deaf to the cry of the oppressed, they saw no reminder of Christ in the black faces of the slaves, so emphatically the least of all Christ's brethren as not to be considered worthy of the thought. The victory for freedom was won, as all victories of humanity have always been, through belief in the fatherhood of God and in the brotherhood of men. But until the struggle became inextricably bound up with the struggle for the preservation of the Union, it was not even

recognized by the churches as a lawful conflict. It was to them an aim abhorred.

This victory proclaimed to the world that there was a power more earnest than they to bring upon the earth the reign of peace and good will to all men. It proclaimed to the world that either the creeds or their professors lacked vitality. It confessed failure to grasp a question which required for its grasping that deep love of humanity that is ready to die in the service of the meaneast of it. It opened a wide door to the scoffing and the taunts with which skepticism has assailed religion. For skepticism, taking upon itself the name of science—which, under the inspiration of Christianity, has grown from building monuments to its own greatness, under which men were buried, into the high aim of building up health and comfort for men, of adding iron muscles to fleshly, that nerves and brains may have freer play—skepticism turns from watching such works of strength and healing back to the churches, and sneers: "And what, on the other hand, can you do?"

Nothing shows us so plainly the love above us, and the hope before us, as that when we mourn our having wasted one opportunity, there often comes to us another, perhaps not as great, but certainly with some power of retrieval in it. The only danger is lest the old blindness should hide it again from those to whom it is offered.

The work of Foreign Missions is greater now than it has ever been before. It shows a zeal and devotion which speak well for the earnestness of both the churches and the missionaries. And the results are large when one considers the obstacles to be surmounted—differences of climate, of government, of laws, of customs, and an unimagined ignorance and superstition, all to be conquered in the name of that divinity, that humanity, that has opened the doors of science, of freedom, of righteous living. This work, that is great, is scattered; the results are necessarily slow. What could not the churches do if they had in the midst of their own land a nation, savage, heathen, warlike, waiting for the freedom which is not license, the life that has hidden within itself resources and consolations which, revealed, would make it richer than all dreams of it? What would they do with this? What are they doing with the Indians? What will they do with them? Here is the nation, here is the test, here is the opportunity. Individuals have done very much; denominations have entered into the work. Hampton and Carlisle are evidences that such work will not be in vain. The Government is trying at last to do better for its wards. But all these movements are slow; and meantime the Indians are dying off fast upon lands where it would require more than white men's energy and skill to find work to do, if kept prisoners there from the rest of the world. Soon we shall have no opportunity to make any atonement for our "Century of Dishonor." Whatever is done must be done quickly.

If the churches determine so, it will be. Not as scattered States, but as one great people, did the North arise to save the Union. So, not as different sects should the churches act, but as one people, who believe alike that God is our Father and that we are all brethren, who believe in this truth, that, serving most faithfully all, even to the humblest human beings, giving them every help and every chance, is proving best our allegiance to the Son of man. He came to seek what was lost in the dark places of the earth, and to save it by lifting it into light.

The Indians are in a dark place. Some of them, not all, we know to our cost to be savages. But do we send missionaries abroad on account of the high moral character of the people of India, and Africa, and the islands of the Pacific? It is not a question of the worthiness of the Indians, although much might be said in their favor as a rule, and in extenuation of the criminals among them. It is not our way in America to believe that a man who throws a dynamite bombshell must

have behind him a nation of Anarchists. The question is not even of the spiritual energy that would come to America if she should put forth all her power in the cause of the oppressed; it is something that ought to be still more pressing upon us—it is the need of the Indians. Starving men cannot wait for the usual slow changes which public opinion brings; they must be helped at once. How does it seem to us to think that when we have disposed of the Indians we shall take possession of their lands? Have we not had enough of their lands already?

And by what law of human or divine justice do we shut them off in reservations, away from the daily influences of civilization? What if we should attempt to treat foreigners of any nationality so when they land upon our shores? We do not receive these into our civilization on account of their intellectual and moral power, but on the ground of their being human beings, who therefore have a right to better their condition if they can, and who certainly have a right to try. If one man only (not a criminal) living in New York, or Massachusetts, or in any other State, were prevented by law from going wherever he chose and earning a living in the place best adapted to his capacities, he being judge of this, what would be the result? America would be in arms; nothing else could be done until that law had been repealed. Criminal Indians must be judged like other criminals—that is, must, when we come to our justice; but that anything except individual punishment should fall for individual transgression is nothing less than a crime in the American nation.

If every church in America should give money for the cause of the Indians, if every denomination should send missionaries to them, these things would not be enough. These would be placing the Indians upon exactly the same ground as the people at the foreign missions, and they do not stand there; they stand upon American soil, subject to American law. Here we have no Government to work against us, we have the Government to aid us—we are the Government. The churches of America can use a power to help the Indians which they can use for no people in a foreign country—the ballot. Not to use it is to stretch out a weak left hand to them, to play at aiding them. For what does it amount to to say that we wish that the wrong could be righted, where we have the power to say that it *shall* be righted? Where is it that the churches are not? In what business, in what profession, in what department, are there not church members and church goers? If united in this universal faith in God and effort for humanity, which would make all churches one in the cause, what place so humble or so great that it could escape its influence? It would be heard everywhere—in homes, in every business, in every profession, in every department of government, in the halls of Congress. It would denounce and annul the evil laws. It would proclaim freedom, personal and civil, a right, not a privilege. It would be at once legislator for justice and educator in right living. It would subdue war to peace, since it would replace the Indians' sense of injury—their common cause against us—by the individual wish to use the opportunities of the great country thrown open to them. And for ourselves. It would make it impossible that the question, "What can the churches do?" should henceforth be asked with a sneer.

But let us not think of the blessing to follow, of the silenced voices of skepticism which could no longer say that organized Christianity is not practical humanity. Let us think of this right thing that is to be done; and let us do it—at once. Let us begin, in good earnest, immediately. Men are starving through our neglect; a race is dying out, a race whose lands we may possess, a race whose extinction would stain us with crime.

Shall we take the burden of this upon us?

FRANCES C. SPARHAWK,
NEWTON CENTER, MASS.

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CARLISLE, PA., JULY, 1886.

THE Indian must be built up. He is now but an atom in the tribe. He must be made an individual. He has keen instincts, but he needs to be taught to reason. He is quick to learn, but repeated action is irksome. He must, therefore, be trained into habits of work and of thinking. All this is so closely related to his religious life that the higher possibilities of development are only open to him through Christianity. The faith of the Son of God must become the main-spring of his life. So the heart of the Indian question belongs to the churches. The political issues are outward conditions merely. These are important; and Christian people have a share in the public responsibility for them. But the greater work they share with nobody else. It is theirs alone under the gospel commission.

It is, therefore, a great mistake to allow the political phase of the question to be uppermost in missionary meetings. It obscures the sense of personal obligation. If the Government is the great sinner, they say, let the Government be made to see its sin, and do works meet for repentance. So the personal responsibility is shifted over to the shoulders of the Government. Thus, with all the increase in public interest in the Indian question, there has been comparatively little increase in the funds given for Indian Missions. And although the missionary work that we have been doing has been so richly rewarded by success, and though the field is full of grand opportunities for still larger and better work, yet the enthusiasm of Christians has not aroused to the point of freely offering themselves for this service. In the Congregational and Presbyterian ranks, there have been almost no recruits of ordained missionaries save a few sons of the old missionaries, for over thirty years. Something is wrong or this could not be.—*American Missionary.*

Industrial Teaching.

The Indian must be taught in order to learn; and this is true in the line of industrial effort, most emphatically. I have known of garden seeds being issued year after year, and to this day many of our Indians do not know that it will not do to plant onion seed, squash, and cabbage in exactly the same manner. I give this as an illustration only. When an Indian truly learns to do a piece of work in the proper manner he has made great gain. Doing work properly is second only to willingness to work in any manner. I had a man some years ago ask me for a shirt. The shirt was promised him when he should cut and split up a pile of wood into stove lengths. He went home and thought on the matter after accepting, and returned to tell me that I might keep my shirt. It took that man two years to ask me for work, and when I went with him to the potatoe patch it was worth far more than he earned to teach him to hoe. I would emphasize the need of industrial training—the commonest kind of industrial training.—T. L. RIGGS, *Missionary at Cheyenne River Agency, Dak.*

A Trip to Dakota with Returning Pupils.

After parting, at Chicago, with the students who were to go to Wisconsin, our party journeyed together pleasantly through the beautiful states of Iowa and Nebraska, arriving at Valentine at about 11 P. M., where the students for Rosebud were to leave us. A son of Agent Wright and a number of Indians were at the station awaiting the arrival of the train, among them Standing Bear and wife whose daughter Victoria was one of our party. There were some affectionate greetings, some hasty adieux and the train moved again, bearing us toward Rushville, the station for the Pine Ridge students, where we arrived between 5 and 6 o'clock A. M. We were pleased to find that the driver of the team that was waiting for us was an ex-Carlisle pupil who had been home about a year—Edgar Fire Thunder.

I was interested in our driver, as well as the students returning from Carlisle, in watching them at the Hotel at which we took breakfast, sitting down in company with the ordinary citizen, behaving as well as any body, able to ask for whatever they needed, as much at home as any one, whereas, except for their education, they would most likely have been clothed in a dirty blanket, ignorant of ordinary table proprieties and shunned by all as next neighbors.

As soon as breakfast was through with, the team was got ready and we started for the Agency, distant about twenty-five miles, and by reason of that distance, only twenty-five miles,—half a day's ride, instead of 250 miles and six day's ride as was formerly the case, we were forcibly reminded that whether or not the Indian is advancing toward civilization, civilization is rapidly advancing toward the Indian, that henceforth the conflict would be at short range, and that a very few more years will cause these Sioux Indians either to adopt a civilized mode of life or become homeless vagabonds. Settlements now extend close to the Indian line, and fat cattle, good crops of potatoes, oats, barley, wheat and flax give assurance that year by year the white population will become much more numerous, as the fertility of the country becomes apparent and productive seasons give confidence in the climate, which has hitherto been considered too uncertain for profitable agriculture, the elevation being about 5000 feet and the sufficiency of rainfall doubted. Present appearances, however, point to quite satisfactory seasons.

Before starting I had noticed our driver to carefully grease his wagon. Later, at a little stream about half way, the mules were unhitched, watered, and allowed to have a roll and a bite of grass, and the wagon again greased—only little and proper items to be cared for by any good driver, but noticeable in the Indian as an evidence of caretaking not usual to his race. Also to be noticed was the conversation of the boys, who, beside asking about friends, etc., were anxious to know of the chance there might be to work at this or that. Edgar said the year at home had done well for him—that he had six horses and three colts and plenty of work.

The Agency itself is located on a tract of poor country having only this advantage, that the Indians belonging to it in order to find eligible locations for homes must of necessity scatter widely—a great step in itself towards independence. Before getting on the Indian Reservation proper we had passed a number of respectable ranches, which, I was informed, were the property of sundry half-

breeds and white men with Indian wives, who had at different times, within a few years past, been removed from the reservation and denied the privilege of being Indians, with the very evident result of having been benefitted thereby, and that they were prospering in their present locations far beyond what would have been the case had they continued on the reservation.

Life at an Indian Agency is essentially monotonous, and while there are those who are making honest and earnest efforts to engraft upon the Indian, ambition, energy, and the pursuits of civilized life yet their efforts are handicapped in so many ways that it cannot be said that the outlook is hopeful. Probably there is no more potent influence now working to retard actual progress than the ration issue, which, useful in its inception as a controlling factor in reducing the Indians to subjection, and still considered necessary in maintaining the peace, yet by removing the spur of necessity to labor for self-support and being in continuance conditional on the Indian's inability to support himself, naturally inclines him to perpetuate that mode of life which has an assurance of protection from want on the faith of the United States—a provision conceived in prudent goodwill, but now in danger of defeating its own purpose and becoming an obstacle instead of an incentive.

Educational matters seem to be quite well provided for, with a well-equipped boarding school at the Agency and day schools in the different camps, all of which are too recent in operation to, as yet, produce any marked result, but all will in time contribute their quota to the general sum of progress.

On Sunday I was present at morning service in the neat little Episcopal church where the service was conducted by the Rev. Chas. Cook, an Indian, the senior missionary, the Rev. Jno. Robinson, having gone to a camp a few miles distant. The congregation consisted mainly of women, a number of neatly clad, well-behaved students from the boarding school, and as many of our Carlisle students as were resident within reach. I was pleased to see that they were relied on a good deal as helpers in the service and singing.

There were three baptisms on that occasion, giving evidence that there will be a church in future, and no prophet is needed to see that as children of Christian parents they will, when grown, grade intellectually and morally far in advance of the present generation. The schools and the missions work together, to mutual benefit; the mission fosters the interests of education, the schools support and aid the missionaries' interests and efforts. Right along with the interest of home education, the Carlisle school seemed to be appreciated in its efforts and work, and the prospects seemed good for recruits when called for.

Very emphatic testimony as to the change for the better made in the Indians by their course at Carlisle was given me by different citizens at Valentine, who expressed themselves as surprised and pleased, and said that they would not have believed such a change, as had been made, possible, unless they had seen it.

A. J. STANDING.

The Poncas and other friendly Indian tribes located on the strip are said to be in a bad fix, and likely to suffer severely through the winter. Upwards of a year ago they voluntarily gave up their annuities on the promise that the money thus saved to the government should be invested in work animals and horned cattle to stock their farms. The spring went by and the horses and cattle were not forthcoming, and hence they were unable to plow their land. Their corn crops are deficient and they will be without a store for winter, and how they are to live through the inclement season, without severe suffering, troubles the minds of those interested in their welfare.—*Arkansas City Traveler.*

SCHOOL ITEMS

The blacksmiths have just finished two wagons.

Miss Perit, of St. Augustine, Fla., is a guest of Miss Semple.

All window-blinds on the several quarters are receiving a new coat of green paint.

Our boys enjoyed a taste of harvesting in cutting and storing crops grown on the school farm.

Mr. Herbert Johnston, of the Philadelphia *Times*, spent several days at the Barracks visiting his sister, Mrs. Campbell.

"Carlisle Indian School," by J. B. Harrison, published in last MORNING STAR, should have been credited to the *Boston Herald*.

The tinner is getting ready the tin roofing for the new part of the girls quarters. A coffee-pot contract to supply agencies in the west is about filled.

Our first kiln of 100,000 brick, for the new boys' quarters is burning, the work being done by the Indian boys, under the direction of Mr. Reese.

Manuel Romero, the blind Indian boy now with us, is busy making brooms, under the skilful supervision of Mr. Staley of the Institution for the Blind, Philadelphia.

Not having a camp in the mountains this year, as many boys as could be spared from the shops were placed on farms or detailed for outdoor work, to give change of occupation during vacation.

The coal supply of 850 tons for next year is already stored. The Indian boys shoveled, and cared for 100 tons a day until all was in place. They worked as cheerfully and as well as any set of boys could.

In order to give the printers a short vacation no MORNING STAR will be printed for August. The September number will begin the new volume and will appear in different dress and somewhat enlarged.

The Carpenter apprentices made the window-blinds for Mr. Campbell's house, and did neat work on them. They are also overhauling the school-rooms and doing other odd jobs of repairing about the grounds.

As the tailors have stacks of clothing ahead, most of the boys from this shop are doing outside work, just now. A sufficient number of beginners, however, are retained for needful repairing and the making of an occasional suit.

As the new part of the girls' quarters nears completion, and the alterations in the interior progress, it becomes very evident that the girls next year will have many more conveniences and comforts than ever before, and the great care of the person in charge will be proportionately lessened.

The shoe-shop apprentices take great pleasure in learning to use the machinery recently placed in this department. The dies cut clean soles in much less time than by hand, and without waste of leather, and the rolling machine works like a charm. To supply the school, our shoe-makers are obliged to turn out fifty pairs a week. During the summer they will hardly make more than thirty pairs a week, besides doing the large amount of repairing required.

The harness-shop, which now occupies part of the room in front of the gymnasium, is not as roomy nor as well ventilated as the old quarters, but the boys turn out just as much work as formerly. One hundred and fifty sets of double, hand-made harness are ready to be shipped to Agencies in the west.

Items from Cheyenne Transporter, published at Cheyenne Agency, Indian Territory.

ONWARD SOCIETY.—The above named society composed of Indian boys met in the Arapahoe school chapel on Friday evening. Richard Davis was made president and Henry D. North secretary. Mr. J. W. Krehbie and Casper Edson were nominated as a committee on music. Arnold Woolworth, Steve H. Williamson, William Fletcher, and Jessa S. Bent were elected principal speakers. Rev. Voth and Julia Bent were chosen as readers. Carl Matches and L. C. Springer, are to draft constitution and by-laws. Subject for next Friday evening:

Resolved, "That knowledge is better than money," with Wm. Fletcher and Jessa S. Bent for the affirmative, and Arnold Woolworth and S. H. Williamson for the negative side. Organization meeting adjourned to meet at 7 o'clock, Friday evening, July 16.

HENRY D. NORTH, Secretary.

[Of the above named persons, Richard Davis, Henry D. North, Casper Edson, Arnold Woolworth, Steve H. Williamson, William Fletcher, Jessa Bent, Julia Bent, and Carl Matches are returned Carlisle pupils.]

Probably the finest and most forcible address ever delivered in the country upon the Indian question was that of Agent Capt. Lee on last Tuesday evening before the graduates from the Carlisle Indian school. The talk was nearly of an hour's duration, and the boys tell us that the Captain urged them to exert their every effort to find immediate employment, telling them not to remain idle as long as they could obtain an ax honestly. After plainly pointing out to them the different lines of work open for them and the good results to be derived by being industrious, he said he would not force them to work; that they were their own masters in the matter. He hoped they would not go back again to the old Indian ways as some had done on returning from school, but they would make their influence felt among their people for good in elevating them from their low condition. The Captain also flavored the discourse with many witty and telling illustrations in his usual able and eloquent manner to keep the boys in good humor, and at the close of this talk he organized a literary or debating society for the Indian pupils to meet every Friday evening. The certificates from the Carlisle school were then given to the returned pupils by the Agent, which each one received with thankfulness and a determination to make use of their education.

Gone to Work.

The following from one of our boys, who recently returned to his home after but two years at Carlisle, shows a degree of spirit and good thought that is encouraging. We give the letter exactly as written:

DEAR CAPT.:—Excuse for I didn't wrote soon as when I got home as I ought to, so I think it is better thing to let you know how I am getting along since I left Carlisle. On monday we got home all our parents, family and our relations are very glad indeed to see us. And the Carlisle boys and girls their parents are come to my house to asking about their children, and I told them that their children are very good care of, and that they learning very fast how to write and read and how to talk English, and their parents are very glad to hear about this. After three days since I got home the woolbuyer has come to this Village and I sold myself five sacks of wool for my father. And — sold for one of his frineds. Some people were surprised for this. On next day — has came on horse back to see us. On next morning we went to west four miles from this place, there where all the people were working we were working up there I and — and — and —; I drove the mules with wagon; I hauling some adobe, in the evening when it

is time to starte for homes some men I did made little mad, what you think of it the mules got tired for were working all the day. They asked me to get in the wagon. I told them that they got tired, if it not so, I will take for home. They people were working for hoeing in their corn fields, they didn't get ready for reap but it is ready for reap, but the people always reap later, father I told that we will going reap this week, we will going fix where we have to thrash on monday. I got a cradle from — a few days ago, nobody has a cradle in this country, father is anxious to see how works with that thing. Last Sunday we had the Sunday school, and in afternoon were a good many people in church Mr. — asked us to say something for the people, nobody got up except I did got up. I say something to the people, they looked at me with interesting. I told them how they will do good for God, and how they will get into Sin against God. There has been very dry in this place, last winter it snow fell very little and never it rain fell, the people kept their sheep on the mountain in north west. My father he did not kept his stock at the Ranch any more there has been very little water, he has brought near to the Village. We expect to buy some iron water-pipes so we will fix up at the Ranch, and also we need some draughts. I think perhaps I will buy some carpenter's tools. I think it is very good thing to have all carpenters tools so I can make anything I need it. The people very few in this Village a good many of them were out on their farms.

I had told my family and some other relations anything what had I learned at Carlisle as far as I know they very great asonished. I must close, I Will write sometime again, tell all your family that I send my best regard to them, From one of your student.

We ought to have at least five more white missionaries in the Indian Territory. We ought to do far more for the evangelization of the uncivilized Indians, for whom we are doing comparatively little. In the Indian Territory an excellent religious interest has prevailed, resulting in numerous additions to the churches. The christian Indians continue with increasing zeal the support of a native missionary to the uncivilized tribes in the Territory. Their Territorial convention and the publication of "The Indian Missionary," of which Rev. D. Rodgers, our general missionary, is editor, are having a happy effect in unifying and combining for Christian effort the Baptists of the several Nations in the Territory.

It is gratifying to be able to announce that a missionary to Alaska has been appointed. His destination is the Port of St. Paul on Kadiak Island. This island is the elbow of the peninsula, has an area of 28,980 square miles (nearly half that of New England), and belongs to the geographical portion of Alaska known as the Kadiak Division, containing 70,884 square miles, being about one-sixth larger than New England. The people, numbering about 5,000, are of Eskimo stock, dwelling in villages which (according to the last Government report) "will compare favorably, in neatness and domestic comfort, with most of the fishing villages of Northern Europe. The climatic conditions of the island are more favorable than in other sections of Alaska, the cultivation of potatoes and turnips and the rearing of cattle being among the general industries of the people." The people, therefore, are at least semi-civilized, and under such religious care as they formerly received from the Russian Church, have chiefly, if not wholly, abandoned their pagan and savage customs.

They sadly need the influences of education and of the Gospel, and upon American Baptists certainly rests some obligation to supply this need.—[Baptist Home Mission.

For one new subscriber to THE MORNING STAR we give a Photograph of our Indian Printer boys.

EXTRACTS FROM LETTERS OUR PUPILS WRITE HOME.

"Tell my brother to come home and attend to his duties and not go all over the United States showing himself with Buffalo Bill."

"I want to learn all I can here and I don't want to go home until I can cook, sew and do many other things."

"Some Sioux Chiefs were here but I did not talk Indian to them, I thought it was no use and I knew if I did I would not be rewarded. I felt much better for not talking than if I did."

"I am going to do right with all my best."

"I never forget you all the time but when I go to sleep I don't know, and when I opened my eyes I think about you."

"I wish I felt as pleasant as the beautiful sunshine."

"Everything and everybody mean business here."

"There were some Indians visit this school. They had Indian clothes on. They belong to Buffalo Bill. He is in New York. He has a great many Indians dressed in blankets. That is too bad to make the white people think about us."

"You must work hard, for the white people say we are too lazy to work, I am not lazy to work."

"We are going to cook things this afternoon."

"The carpenter is beginning to make our home bigger."

"During vacation we will all keep our minds and hands employed at something useful. This two months steady practice at our different trades will help us a great deal to improve ourselves."

"I expect, mother, you are looking for me to come home this summer, and no doubt you look toward the north where the hill is and wonder if I will come over it as I used to when I came from school when I was with you. Remember that I am here to learn still better way of the civilized people."

"Our establishment is increasing every year and we ought to appreciate the opportunity which is daily offered us."

"We think the Indians ought to send more girls than boys because girls need as much education as boys do. I think girls need more education than boys."

"I have a lot of turkey and geese feathers to make arrows of if I go to camp."

"We can take two roads, one where we only pile up decayed things, and the other which is like piling up gold and silver. I think when my brother decided to stay at this school, he took the road where we pile up gold and silver."

"You want me home but how can I help you if you are going to have me stay at home and lay around doing nothing. After I have been here six years, would I be foolish enough to wear the same old Indian clothes again? No, oh no! catch me wearing Indian clothes again after being six years in school and having good teachers around me and going to school among civilized people. I ought to do a good bit of good to some one if it is not to a hundred."

"This is the opportunity we all take to write home letters, therefore I will drop you a pleasant in these few lines, and will relate to you all my duties and also others. I desire to stay in the Hospital to help work during the coming vacation, but I know not whether all the little boys will be sent on farms or to camp, and the larger boys will occupy our quarters instead of their quarters and also they will build an addition to the girls quarters and they are commenced to dig the ground and we will have a new chapel too. It is just about a couple weeks since I came home from Philadelphia, there I saw many beautiful and wonderful things. The one thing I was most astonished to see was the great circus in Philadelphia, and I earnestly wish you would let Naplesini to come to this school and then he can see those wonderful and handsome things once in his life too, and we had some more things performed for us here, therefore we are all very

happy. We generally play and all seems so jolly and so happy, especially the little boys. Dear Father, I heard that you attend the church on Sundays and I was very much pleased to know this, and I hope you will hold on your position, and not give up if any bad person wishes you to do so."

July Reports from Patrons Having Carlisle Indian Pupils.

"Is doing well."

"She is doing well."

"I like her very much."

"Have no fault to find."

"He is very ambitious."

"Very obedient and kind."

"Well behaved, gentle and kind."

"He takes an interest in his work."

"Very respectful and well behaved."

"He attends church and Sunday School."

"We like him very much. Conduct first class."

"Tries to do, but learns slow. Can't manage a team."

"She is very clean and nice about her work, but slow."

"Is right good with a team but can't learn to milk quick."

"Learns to work well and is very willing and obliging."

"Is willing to do any thing I want him to do. Learns easily."

"We are very much pleased with him. He is learning fast."

"He continues to do well. I have no complaints to make."

"He is doing a little better at his work, but is still very ignorant."

"He is generally good and gives good satisfaction with his work."

"He is doing well, is a very good boy, and tries to do the best he can."

"I allowed him to run the mowing machine a little. He did quite well."

"Obedient and industrious. Attends Sunday School regularly. In fact a gentleman."

"He had a bad spell of homesickness during the dull weather, but is doing all right now."

"We are well pleased with her this far; she has learned quite fast and is very industrious."

"Am very much pleased with him, he has excellent manners and is an extra good worker."

"Shows that he has not yet had experience, but he is very willing to be taught and is doing as well as any one should expect."

"He came to me with his mouth full of tobacco. I told him to quit it. I have not seen anything more of it. Conduct No 1!"

"Our two girls are making themselves useful in many ways. It is quite interesting and encouraging to me to see them teaching the new comer our way of house-keeping. M— especially seems to feel it her place to show her all she can."

OTHER INDIAN SCHOOLS.

The closing exercises given at the Chilocco Indian School last Wednesday were well attended, and the performance of the young folks was really creditable. The school exercises lasted 1 1/4 hours, being musical, oratorical, dramatic and spectacular; the programme was well selected, and the juvenile performers entered warmly into the spirit of the thing. The trouble encountered in the endeavor to civilize the red man, and infuse his mind with the progress of the age, is the phlegmatism that marks the race; an indifference that cannot be thawed into sympathy, and which keeps him.

Remote, unfriendly, melancholy, slow,

in the midst of the stirring events that absorb our entire population. But it has been shown, and this Chilocco school entertainment affords another instance of the fact, that when the Indian is caught young and subjected to the influences that mould character and bring out the man, he also can develop

feeling, and be brought to take an interest in the endless variety of affairs that compose our daily life. Following is the

PROGRAMME.

Chorus—"Summer's Come."
Recitation—"I'm Going to Grandma's"—By Susie Lushbaugh.
Recitation—"Brave Jeannie McNeal"—By Tennie Moore.
Dialogue—"A Ghost in the Kitchen."
Tableau—"Morning and Night."
Recitation—"Pluck"—By Ernest Lushbaugh.
Dialogue—"Water Melon Pickles."

FAN DRILL.

Tableau—"Motion Song."
Recitation—"Indian Names"—By John Block.
Dialogue—"The Secretary."
Recitation—"The Last Hymn."
Song—"God be With us till we Meet Again."

The chorus and song were sung with spirit and pleasing effect, although the piano accompaniment would have been better dispensed with, as its music was of the tin pan order. The recitation, "I'm going to see Grandma," given by a little tot of about six years, was immensely funny, and the audience insisted on having it repeated. Tennie Moore recited "Brave Jeannie McNeal," with good oratorical effect, and the dialogue, "Water Melon Pickles," was happily sustained. "A Ghost in the Kitchen," given by six young elocutionists, was not so successful. This is the second annual entertainment and speaks well for the efficiency of the teachers, and the aptitude and application of the scholars.

Closing Exercises of the Genoa, Nebraska, School.

The scholastic year of the Indian school was brought to a successful close on the 29th ult. by exercises most satisfactory and commendable. The entire programme was carried through with credit not only to the children who took part but to those who prepared them in their several parts. Many who saw what the Indians, by education, become, could only wonder how the change was wrought. One thing particularly noticeable was their acquirement of the English language, their retentive memories, and their power to take in as well as to adapt themselves to the conditions of their surroundings.

Let the good work go on, and Genoa citizens will not fail to duly appreciate the labors bestowed, but also feel a just pride in the school.

At the Fourth of July celebration in Genoa, Nebraska, Horace P. Chase, superintendent, of the Indian school at that place delivered an oration, and a class of Indian boys sang. The school which formed one of the main attractions to sight seers, was opened for the inspection of visitors, a large number of whom went through and expressed their admiration of the surroundings and approval of the system, which is manifested in the workings of the school. [—Genoa Enterprise.]

The Otoe schools closed on the 26th ult. A. P. Hutchison is principal, and from that gentleman we learn that the school attendance has averaged fifty during the year, that being the full capacity of the building, besides thirteen other scholars sent to the Chilocco school. The total number of the tribe at Red Rock does not exceed 300. Mr Hutchison speaks well of the brightness of his scholars, and the rule he introduced of compelling them to speak in English, he says has worked successfully. Like all others engaged in similar work, he dwells on the bad effects produced on these dusky tyroes by a return to camp life. After nine or ten months in school, during which time he flatters himself with the belief that his labors have produced lasting effects, he is discouraged to find when scholars come together after vacation, that they have forgotten all he taught them, and he has to start again with a set of young savages.

The industrial teaching of the Otoe children, Mr. Hutchison pronounces quite satisfactory; the boys hoeing in the cornfield, milking cows and tending stock with cheerful alacrity, and the girls assisting in culinary and chamber work, making and mending clothes, and running the sewing machine with commendable readiness. [—Arkansas City Traveler.]

Having concluded the year with the close of June, all is now quiet about the school buildings. The work of each school during the past year is marked, evidences of the work of teachers and scholars being everywhere visible. The schools will re-open Sept. 1 with as much earnestness and determination as any previous year. The employees have scattered for a short vacation, and we wish all an enjoyable time. [—Cheyenne Transporter.]