

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VI. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., DECEMBER, 1885. NO. 5.

PRESIDENT CLEVELAND ON THE INDIANS.

From his Message to Congress.

The most intricate and difficult subject in charge of the Interior Department is the treatment and management of the Indians. I am satisfied that some progress may be noted in their condition as a result of a prudent administration of the present laws and regulations for their control.

But it is submitted that there is a lack of a fixed purpose or policy on this subject, which should be supplied. It is useless to dilate upon the wrongs of the Indians and as useless to indulge in the heartless belief that because their wrongs are revenged in their own atrocious manner, therefore they should be exterminated.

They are within the care of our Government, and their rights are, or should be, protected from invasion by the most solemn obligations. They are properly enough called the wards of the Government; and it should be borne in mind that this guardianship involves, on our part, efforts for the improvement of their condition and the enforcement of their rights. There seems to be general concurrence in the proposition that the ultimate object of their treatment should be their civilization and citizenship. Fitted by these to keep pace in the march of progress with the advanced civilization about them, they will readily assimilate with the mass of our population, assuming the responsibilities and receiving the protection incident to this condition.

The difficulty appears to be in the selection of the means to be at present employed toward the attainments of this result.

Our Indian population, exclusive of those in Alaska, is reported as numbering 260,000, nearly all being located on lands set apart for their use and occupation, aggregating over one hundred and thirty-four millions of acres. These lands are included in the boundaries of one hundred and seventy-one reservations of different dimensions, scattered in 21 States and Territories, presenting great variations in climate and in the kind and quality of their soils. Among the Indians upon these several reservations there exist the most marked differences in natural traits and disposition and in their progress toward civilization. While some are lazy, vicious, and stupid, others are industrious, peaceful, and intelligent; while a portion of them are self-supporting and independent, and have so far advanced in civilization that they make their own laws, administered through officers of their own choice, and educate their children in schools of their own establishment and maintenance, others still remain, in squalor and dependence, almost the savagery of their natural state.

In dealing with this question the desires manifested by the Indians should not be ig-

nored. Here, again, we find a great diversity. With some the tribal relation is cherished with the utmost tenacity, while its hold upon others is considerably relaxed: the love of home is strong with all, and yet there are those whose attachment to a particular locality is by no means unyielding; the ownership of their lands in severalty is much desired by some, while by others, and sometimes among the most civilized, such a distribution would be bitterly opposed.

The variation of their wants, growing out of and connected with the character of their several locations, should be regarded. Some are upon reservations most fit for grazing, but without flocks or herds; and some, on arable land, have no agricultural implements; while some of the reservations are double the size necessary to maintain the number of Indians now upon them, in a few cases, perhaps, they should be enlarged.

Add to all this the difference in the administration of the agencies. While the same duties are devolved upon all, the disposition of the agents, and the manner of their contact with the Indians, have much to do with their condition and welfare. The agent who perfunctorily performs his duty and slothfully neglects all opportunity to advance their moral and physical improvement, and fails to inspire them with a desire for better things, will accomplish nothing in the direction of their civilization; while he who feels the burden of an important trust, and has an interest in his work, will, by consistent example, firm yet considerate treatment, and well directed aid and encouragement, constantly lead those under his charge toward the light of their enfranchisement.

The history of all the progress which has been made in the civilization of the Indian, I think, will disclose the fact, that the beginning has been religious teaching, followed by or accompanying secular education. While the self-sacrificing and pious men and women who have aided in this good work by their independent endeavor, have for their reward the beneficent results of their labor and the consciousness of Christian duty well performed, their valuable services should be fully acknowledged by all who, under the law, are charged with the control and management of our Indian wards.

What has been said indicates that in the present condition of the Indians no attempt should be made to apply a fixed and unyielding plan of action to their varied and varying needs and circumstances.

The Indian Bureau, burdened as it is with their general oversight and with the details of the establishment, can hardly possess itself of the minute phases of the particular cases needing treatment; and thus the propriety of creating an instrumentality auxiliary to those already established for the care of the Indians suggests itself.

I recommend the passage of a law authorizing the appointment of six commissioners, three of whom shall be detailed from the Army, to be charged with the duty of a careful inspection from time to time of all the Indians upon our reservations or subject to the care and control of the Government, with a view of dis-

covering their exact condition and needs, and determining what steps shall be taken on behalf of the Government to improve their situation in the direction of their self-support and complete civilization; that they ascertain from such inspection what, if any, of the reservations may be reduced in area, and in such cases what part, not needed for Indian occupation, may be purchased by the Government from the Indians, and disposed of for their benefit: what, if any, Indians may, with their consent, be removed to other reservations, with a view of their concentration and the sale on the behalf of their abandoned reservations; what Indian lands now held in common should be allotted in severalty; in what manner and to what extent the Indians upon the reservations can be placed under the protection of our laws subjected to their penalties; and which, if any, Indians should be invested with the right of citizenship. The powers and functions of the commissioners in regard to these subjects should be clearly defined, though they should, in conjunction with the Secretary of the Interior, be given all the authority to deal definitely with the questions presented, deemed safe and consistent.

They should be also charged with the duty of ascertaining the Indians who might properly be furnished with implements of agriculture, and of what kind; in what cases the support of the Government should be withdrawn: where the present plan of distributing Indian supplies should be changed; where schools may be established, and where discontinued; the conduct, methods and fitness of Agents in charge of reservations; the extent to which such reservations are occupied or intruded upon by unauthorized persons; and generally all matters related to the welfare and improvement of the Indian.

They should advise with the Secretary of the Interior concerning these matters of detail in management and he should be given power to deal with them fully, if he is not now invested with such power.

This plan contemplates the selection of persons for commissioners who are interested in the Indian question and who have practical ideas upon the subject of their treatment.

The expense of the Indian Bureau during the last fiscal year was more than six and a half million dollars. I believe much of this expenditure might be saved under the plan proposed; that its economical effects would be increased with its continuance; that the safety of our frontier settlers would be subserved under its operation, and that the nation would be saved through its results from the imputation of inhumanity, injustice and mismanagement.

In order to carry out the policy of allotment of Indian lands in severalty, when deemed expedient, it will be necessary to have surveys completed of the reservations, and I hope that provision will be made for the prosecution of this work.

At a late meeting of the Presbyterian Synod of Dakota, the Indian women reported having raised \$500 for missionary work among their own people the past year. This was more than all the money raised by their white sisters in three societies.

SECRETARY LAMAR ON THE INDIANS.

From his Annual Report.

It is evident that the Indian race has reached a crisis in its history. The Indians can no longer exist in this country in a savage or semi-civilized state, nor can they longer recede before the advancing march of civilization. It has already surrounded them. Movements of population eastward and northward and southward have gone on with unprecedented rapidity, until every reservation is closed in and pressed upon by colonies of settlers, miners, ranchmen, and traders. The practice of moving the Indian to more distant reservations can be continued no longer. He must make his final stand for existence where he is now. Unless he can adapt himself to the necessities of these new conditions and partake of this all pervading civilization, his extinction will be sure and swift. The need of a permanent scheme of Indian management to meet this emergency is pressing upon the Government with imperious urgency.

To determine properly the question as to the true method of conducting our Indian affairs in the present crisis, there should be a clear understanding of the state of things which has thrown upon the Government the responsibility of an Indian policy of any kind, and a clear perception of the object which, in dealing with it, the Government proposes to accomplish. What, then, is this thing—our Indian policy, or, as it is sometimes called, the Indian service? Here in Washington it means a great bureau or governmental department, with its system of divisions and clerks and inspectors and special and local agents—a sort of state department, conducting correspondence and adjusting the relations of sixty-seven inferior governments of certain "domestic dependent nations," and at the same time invested with authority to control and protect the individuals living under those governments. The cost of the Indian service in direct annual appropriations it is difficult to ascertain accurately, but, from the most reliable data available, it cannot be less than an average of \$3,870,629 from the year 1832 to the present time. It now amounts to more than \$6,000,000 per annum, and has at different times reached \$7,000,000.

Estate of the Indians.

The principal possession of these "domestic dependent nations," with which this Department has to deal, is the land owned by them. But a number of the tribes have funds invested and other moneys belonging to them, and have also annuities secured to them by treaty stipulations. Estimating the total area of their reservations as given at \$1 per acre, the value of the estate owned, held, and occupied by the Indians is, in round numbers, \$134,000,000. And to this should be added other invested and uninvested funds amounting to seventeen millions, and other lands, on the market, but not yet sold or paid for, making a total of \$152,000,000 in round numbers. This does not include the annuities, which, on account of the uncertainty and indefiniteness of some of them, cannot be accurately calculated beyond each year; nor does it embrace the value of other property in ponies, sheep, cattle, industrial implements, &c.

Here, then, is the Indian service, as seen in the workings of the Indian Office. It certainly shows a great expenditure of money, effort, political enterprise, and organization. For whom and for what is required this expensive equipment of a great department of the Government, with the constant vigilance and occa-

sional active assistance of the military establishment?

There is but one answer. It is for the control, protection and management of a population of only 260,000, including men, women, and children—less than the population of the city of Baltimore.

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. The question arises, what is the purpose sought to be accomplished? Is it to protect this country against the Indian as a menace to the security and peace of our people? Nothing could be more absurd.

The Indian race is no longer a source of danger to the peace or security of this great Republic. Most of the reservations are encircled by powerful communities, and those upon the frontier are completely in the hands of our military forces. Nor is the Indian any longer an obstacle to our national progress or to our material development. So far as the interests of our own people are concerned, apart from the needs of the Indian population, the Indian problem could be easily solved by simply withdrawing all governmental supervision over these people and conferring upon them the rights of American citizenship. Those who would not pass away would be soon absorbed into American society. After incorporating into our body politic four millions of blacks in a state of slavery and investing them with citizenship and suffrage we need not strain at the gnat of 260,000 Indians. It would only be an additional morsel, and a very small one. Such a course, however, would be more cruel and destructive to the Indian in the helpless condition to which the extension of settlements will soon reduce him, than a war of extermination.

It is not, therefore, to protect the peace of the country, or the security of its frontiers from the danger of Indian war, or on account of their hindrance to our material progress, that all these efforts and expenditures are made in their behalf. It is because this Government is bound by duty, humanity, religion, good faith, and national honor to protect, at whatever expense or sacrifice, these original possessors of the soil from the destruction with which they are threatened by the very agencies that make our prosperity and greatness. The sense of this obligation was profoundly felt by the founders of our Republic. They not only recognized it as the rule of their own conduct, but they wrote it down in their statutes and ordinances for the guidance of their posterity. The Ordinance of 1787 (Article 3) contains the following language:

Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged. The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and in their property rights and liberty they never shall be invaded or disturbed unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made for preventing wrongs being done to them and for preserving peace and friendship with them.

The principles embodied in these noble utterances constitute the fundamental principles of a genuine Indian policy.

Assuming, then, that the civilization, the moral, intellectual, social, and industrial elevation of the Indian, to fit him to take part in the civilization of the country and the age, is the common object of all, the question arises, what

means should be adopted to accomplish this?

I have not been long enough in this office to become so thoroughly acquainted with the characteristics, customs, habits, and wants of the Indians as to feel myself competent to propose any general plan or policy which in all respects will be adapted to the conditions of the present and adequate to the probable exigencies of the future. There are, however, some measures which I think are necessary to lay a solid foundation for Indian civilization and to avert the demoralization and destruction of these people, which the environment of the white race now threatens.

I recommend that a portion of every reservation be divided up into separate tracts of suitable size for farms, to be allotted to each individual as his sole and separate estate. Provision should be made against the power (until after a time limited) of selling or mortgaging the same, or even leasing it to any but Indians living within the same reservation. Without legislation of this kind all efforts to make the Indian support himself by his own labor will prove fruitless and unavailing. To overcome his natural aversion to labor there must be the incentive given alone by a sure guarantee that the fruits of his labor shall be enjoyed in security. No man will clear forests, inclose fields and cultivate them, and rear houses and barns when at any moment he may be removed and carried off against his will to some distant and unknown region. The ownership of land, freeholding, tends to inspire individual independence, pride of character, personal industry, and the development of the domestic virtues. Provision should be made that the Indian accepting a patent for his land shall not thereby forfeit any of his rights as a member of his tribe, nor the protection and benefit which the laws of the United States extend to the Indians generally.

I favor the policy recommended by a predecessor in this office, Secretary Kirkwood, of reducing to proper size the existing reservations, when entirely out of proportion to the number of Indians thereon, with the consent of the Indians, and upon just and fair terms; and second, of placing by patent the titles to these diminished reservations as fully under the protection of the courts as are titles of all others of our people to their lands. The surplus portion cut off should be subject to sale and the proceeds invested for the benefit of the Indians. The execution of it should be cautious and tentative.

My recommendation that only a portion of each reservation be divided into separate tracts, as stated above, is based upon the conviction that we must lead the Indians into holding lands in severalty by ripening their right of occupancy under their communal system into a fee-simple by a gradual process, and not by the sudden abolition of a system which is with them a religion as well as a law of property.

Those who urge the speedy breaking up of tribal relations, the obliteration of the reservation system, and the localization of individuals upon separate allotments of land as a general policy, overlook the important fact that the Indian race is not a homogeneous race. It consists of numerous widely separated tribes, speaking different languages, and varying greatly in customs, habits, and conditions, from the enlightened commonwealths of the five nations, to the wild, fierce, roving bands who eke out by plunder the scanty subsistence they derive from the chase and Government rations. Any general policy adapted to the advancement of one tribe would be disastrous and destructive to another. Each must be managed as its peculiar circumstances and condition requires.

The great difficulty under which the Depart-

ment labors in doing this arises from the fact that the service is conducted from the seat of Government at Washington, through different agents, at great distances away. This organization is found to be sufficient for general purposes of administration, the agents themselves being as competent men as the meager salaries will command. But the Department lacks consistent, intelligent, and accurate information as to the true condition of the respective tribes and bands, such as will lead to a thorough understanding of the needs of each, and to the adoption of the best course for their advancement in the pursuits and habits of civilization.

I am of the opinion that the service could be greatly improved and much expensive mismanagement avoided by the appointment of a commission, of not exceeding six men, three to be selected from the officers of the Army, whose duty it shall be, under the direction and instructions of the Secretary of the Interior, to visit each of the reservations and investigate and report to him the condition, peculiar circumstances, and needs of the Indians residing thereon.

Perhaps the commission might be empowered to obtain the consent of the Indians to such changes as the measures proposed would involve. The commission should be composed of men of integrity, intelligence, and experience, and of such ability as to be able to comprehend the course of treatment and methods of management best adapted to insure the speediest progress of the respective tribes and bands. The compensation of the civilian members should be commensurate with the importance and character of the service required, and a sufficient additional sum should be provided to meet the traveling and other expenses of the commission.

In the mean time, until the Indian is ready by education and development to take his place as an individual among the people of the country, the reservation system is his only protection; and whatever may be said of the tribal relation which it is thought to be so desirable to dissolve, it is in their uncivilized state, the normal condition of Indian society. It is not only deeply imprinted in his mind as the polity of his race, but it is his constitutional status in this country. The Constitution of the United States recognizes the Indian in his tribal relations, and in its delegation of powers to Congress it declares that it shall regulate commerce among foreign nations and the "Indian tribes."

THE COMMISSIONER OF INDIAN AFFAIRS ON THE INDIANS.

From His Annual Report.

Farms and Homes.

It requires no seer to foretell or foresee the civilization of the Indian race as a result naturally deducible from a knowledge and practice upon their part of the art of agriculture; for the history of agriculture among all people and in all countries intimately connects it with the highest intellectual and moral development of man. Historians, philosophers, and statesmen freely admit that civilization as naturally follows the improved arts of agriculture as vegetation follows the genial sunshine and the shower, and that those races who are in ignorance of agriculture are also ignorant of almost everything else. The Indian constitutes no exception to this political maxim. Steeped as his progenitors were, and as more than half of the race now are, in blind ignorance, the devotees of abominable superstitions, and the victims of

idleness and thriftlessness, the absorbing query which the hopelessness of his situation, if left to his own guidance, suggests to the philanthropist, and particularly to a great Christian people like ours, is to know how to relieve him from this state of dependence and barbarism, and to direct him in paths that will eventually lead him to the light and liberty of American citizenship.

The increased interest in agriculture manifested since the opening of last spring, and the preparations on several reservations for still larger increase of acreage in farming, are among the hopeful signs of Indian progress and development.

This brings me directly to the consideration of the practical policy which I believe should be adopted by Congress and the Government in the management of the Indians. It should be industriously and gravely impressed upon them that they must abandon their tribal relations and take lands in severalty, as the cornerstone of their complete success in agriculture, which means self-support, personal independence, and material thrift. The Government should, however, in order to protect them, retain the right to their lands in trust for twenty-five years or longer, but issue trust patents at once to such Indians as have taken individual holdings. When the Indians have taken their lands in severalty in sufficient quantities (and the number of acres in each holding may and should vary in different localities according to fertility, productiveness, climatic, and other advantages), then having due regard to the immediate and early future needs of the Indians, the remaining lands of their reservations should be purchased by the Government and opened to homestead entry at 50 or 75 cents per acre. The money paid by the Government for their lands should be held in trust in 5 per cent. bonds, to be invested as Congress may provide, for the education, civilization, and material development and advancement of the red race, reserving for each tribe its own money. This is all the Indians need to place them beyond the oppression and greed of white men who seek, as Mr. Barbour said in 1825 in his report as Secretary of War, "to bereave the Indians of their lands."

The advantages to the Indians of taking their lands in severalty are so important and far-reaching in their effects that I fear to dwell upon them in this report lest I be accused of drawing a roseate picture born of an enthusiastic imagination. Every Indian may own a homestead! For it will be his homestead if he takes land in severalty and dissolves the tribal relation. Contrast his situation with that of millions of white families in the country, to say nothing of the larger number of homeless people in the Old World, and of the negroes of the Southern States. What a heritage! A homestead his own, with assistance by the Government to build houses and fences and open farms; with a fund preserved and guarded by the Government for years to assist in teaching him and his children the arts of civilization; with the title to the homestead held in trust for a generation, if need be, so as to protect him from the selfish greed and relentless grasp of the white man; with the means not only for material development and progress, but also for the liberal education of his children. If this policy were adopted systematically by the Government it would be strange if in five years from its inauguration and establishment there should be an Indian of any tribe in the whole country who would refuse to accept so favorable and advantageous a measure.

Every step taken, every move made, every suggestion offered, every thing done with reference to the Indians should be with a view

of impressing upon them that this is the policy which has been permanently decided upon by the Government in reference to their management. They must abandon tribal relation; they must give up their superstitions; they must forsake their savage habits and learn the arts of civilization; they must learn to labor, and must learn to rear their families as white people do, and to know more of their obligations to the Government and to society. In a word, they must learn to work for a living, and they must understand that it is their interest and duty to send their children to school. Industry and education are the two powerful co-operating forces which, together, will elevate the Indian, and plant him upon the basis of material independence. They will awaken the spirit of personal independence and manhood, create a desire for possessing property, and a knowledge of its advantages and rights. An Indian who has gone upon land, opened a farm, built houses and fences, gathered around him some stock, and become self-sustaining, is prepared to understand the advantages of educating his children. Agriculture and education go hand in hand. The labor of the adults and the education of the children will drive away the gaunt specters of want and poverty, which for generations have haunted the humble tent of the Indian, and in their stead will bring to his doors plenty, comfort, and home-life.

Indian Citizenship.

When the farm and the school have become familiar institutions among the Indians, and reasonable time has intervened for the transition from barbarism or a semi-civilized state to one of civilization, then will the Indian be prepared to take upon himself the higher and more responsible duties and privileges which appertain to American citizenship. A wider and better knowledge of the English language among them is essential to their comprehension of the duties and obligations of citizenship. At this time but few of the adult population can speak a word of English, but with the efforts now being made by the Government and by religious and philanthropic associations and individuals, especially in the Eastern States, with the missionary and the school-master industriously in the field everywhere among the tribes, it is to be hoped, and it is confidently believed, that among the next generation of Indians the English language will be sufficiently spoken and used to enable them to become acquainted with the laws, customs, and institutions of our country, and to regulate their conduct in obedience to its authority.

When this point in their upward progress has been attained they will be a part and parcel of the great brotherhood of American citizens, and the last chapter in the solution of the Indian problem will be written. After that we shall hear no more of the Indian as a separate and distinct race; we shall hear no more of him as a "ward of the nation;" but like the alien and the negro, who by our laws are admitted to the great family of American citizens, each individual must stand upon his own bottom, enjoying equal rights and bearing equal responsibilities.

Education.

Although I have already emphasized the importance of education as the co-ordinate factor with agriculture in the "solution of the Indian problem," I desire to offer some additional suggestions touching this great and interesting feature of the "civilizing policy" of the Government towards the red men. When we remember that only a few years back there was only now and then an Indian who could speak,

Continued on Sixth Page.

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—OR—

EADLE KEATAH TOH.

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CARLISLE school at this date has even 500 pupils under care. Eighty-four of these are out in families, attending public and private schools.

Of these 84, ten are part of the 52 Apaches, from San Carlos agency, Arizona, brought in less than two years ago. None of them had previous school experience. When they arrived many of them were naked except a dirty and much worn blanket, each, and they walked from the rail-road station to the school, a half mile, barefooted, the snow four inches deep. They are now in comfortable homes, paying their own expenses by their labor out of school hours. They begin to speak English understandingly, are contented and happy, and the reports from the families with whom they live, give them praise for good conduct and industry.

Twenty-one of the 84 are Sioux from Rosebud and Pine Ridge Agencies. A part of this 21 were fresh from the camps two years ago.

The remainder of the 84 are Cheyennes, Arapahoes, Comanches, Kiowas, Navajoes, Pawnees, Pueblos, etc.

The schools and homes of Pennsylvania are open to Indian children, and we have no doubt that the same would be true of every other state not too close to Indian reservations.

In the schools and homes of the country, Indian children will soon learn practically to live in a civilized way, and rapidly grow to understand the principles of citizenship and property, and realize that their true welfare and success depends upon the unit of individual manhood rather than the unit of the tribe. They may possibly, after a long time, learn these things theoretically by other methods, but our experience favors this plan of securing many teachers for one Indian, rather than the old plan of one teacher for many Indians.

There is no good reason why our thirty to forty thousand Indian children should not within a few years be in the homes and schools of the country, and so race prejudices and oppressions be removed from them and us.

The glory, honor, dignity, manliness, and independence of labor and self-help is apparent in the face and bearing of every student to whom we give these special outing advantages.

Total of pupils in school during our six years, 1040; On farms and in families for longer or shorter periods 709; Of these, less than five per cent failed to give satisfaction. Only one per cent were charged with theft or other offence. Almost without exception Indian parents desire that their children may have this outing, and the students themselves constantly ask it.

R. H. PRATT.

How to Meet the Necessities of Industrial Education as now Needed by the Indians.

Among the advocates of industrial education, there are two leading factions or schools of practice—the one aims only at instruction; (production is not a factor in the case,) the other tries to compass instruction so combined with production that the market value of manufactured articles shall pay, at any rate the prime cost of the material used and instruction given.

The two systems are adapted to different conditions of life, different strata of society. The one calls for large investment for the necessary plant, continual outlay for material, and instructors who are not only practical mechanics, but men who are able to teach, endowed with the intellect necessary to keep pace with the progress of modern methods and invention. This system is costly, and practicable only when backed by large financial resources readily accessible, but of eminent advantage, and might well become a part of the curriculum of our best colleges proving quite an effectual help to muscularity and furnishing to even the wealthy student, or the accomplished scholar, a means of livelihood available in case the time of need should ever come.

It is to a combination of the systems that we naturally turn in providing mechanical instruction for those whose education depends on the benevolence of others more than on their own financial resources. Included in this class are the Indians, who more than any other race need this instruction, and who, as wards of the nation are being educated under the care of the government.

The most formidable obstacle to the success of those industrial enterprises which have in view the utilization of student labor as a productive factor, are, first, to produce merchantable goods, second, to find a market for the same, the fact being, that although the quality may be there, that they were manufactured by student labor outside of the regular channels of production, makes a purchaser difficult to find on account of the presumption that in spite of appearances the goods must of necessity be inferior.

Considering however that in the case of the Indians the government in fulfilment of treaties is educating its wards for its own future good, as well as their benefit, and that their paramount need of industrial education is plain, it would seem that among the numerous requirements of the various governmental departments ample opportunity could be found for utilizing articles manufactured at industrial schools under its care, thus appropriating the products of its own workshops, and giving the stimulus of actual business to those institutions, which otherwise must operate at a great disadvantage and loss.

To meet the necessities of industrial education as now needed by the Indians, it does not follow that each and every school of that class known as Industrial Training Schools needs to be equipped with such a manufacturing plant as is possessed by Hampton, or to copy after Carlisle in its variety of industries, but by an intelligent consideration of circumstances and location, each of the large schools now in existence could be a successful industrial school and still preserve its distinctive features. For instance, Hampton and Carlisle are on right lines at present for their location. They can and do manufacture goods equal to the requirements of the service; other schools according to location, while in the course of necessary repairs and outfitting giving a good deal of mechanical instruction, doing their own shoe work, etc., could be mainly established on

other lines, for instance, one as nursery and seed farm for the North West; one on the same plan for the South West; one especially as a producer of syrup and brooms; manufacturing mattresses, pillows etc., required for other schools; one especially for wagons; one as a wheat-farm and milling enterprise, and thus each being well equipped in a few lines, would be more of a factor in the whole system than if every one attempted universal production with meager facilities and inadequate instruction producing only failure in the individual case and discredit to the system as a whole.

To prevent the accumulation of goods unsuited to uses required by the Government it only requires that a standard should be fixed for articles of general consumption, and that standard in all cases worked to, thereby compassing the industrial practice and education needed in an economical and efficient manner and producing articles of utility of which the Government itself need be the only purchaser, so preventing collision with, or the jealousy of local labor organizations in the vicinity of the several schools.

A. J. STANDING.

If in fifty short years the Gospel of Christ can go to the most degraded cannibals of the South Sea Islands, and lift them out of their degradation into the mental, moral, and Christian light which they now enjoy, what excuse have we that for a hundred years have lived within our own nation a people never as low, pleading with us for help, unreached and unaided by the Christian Church? What excuse have we to say that *sixty-eight tribes* of American Indians on our western plains are having *nothing* done for them by the Christian Church? What excuse have we that among the 9,000 Dakota children, living almost within sight and sound of our Church, 8,000 are untouched, uninfluenced, unreached by protestant Christianity? Let us away with the shame to-day, my friend. It is not that the Indian cannot be reached; it is not that he is incapable of being reached; it is not that the Gospel of Christ does not meet his needs; neither is it that there are not consecrated hearts ready to take that Gospel to him to-day, which explains his not hearing it. It is simply because we—we Christian people—in going up to our Jerusalem, not only have passed by, but have ourselves dealt the blows from which our Indian brethren are suffering. And it seems to me as if an infinite God, in righteous judgment, would begin soon to ask: "Who is they neighbor?"

REV. CHAS. W. SHELTON

DR. GILLET returned from his trip east on Saturday evening. During his absence he visited the Indian school at Carlisle in Pennsylvania, which has five hundred pupils from various tribes. These youth are forbidden the use of the Indian language at the school, and a record is kept of the infractions of this rule, which Capt. Pratt, the superintendent, stated are not frequent. They are required immediately on entering the school to use English, and that only, as best they can. They have their hearing perfectly and are provided with an enthusiastic superintendent, and a corps of excellent instructors. Dr. Gillett's object in visiting this school was to institute comparisons between them and deaf children in acquiring the use of English. His observations were exceedingly interesting, and completely refute the assertion sometimes made that the sign language is a disadvantage in the acquisition of language. The mistakes made by deaf children in their earlier endeavors to write English, are among these Indian boys and girls very closely resembled. So much so, that their productions if handed to an experienced teacher of deaf children would be pronounced the work of deaf children. This Indian school is a credit to the government and should be fostered.—[Jacksonville, Illinois, *Deaf-mute Advance*,

SCHOOL ITEMS.

Prof. R. L. Cumnock, instructor in elocution in the North Western University at Evanston, Illinois, gave us a reading which, for finish and execution we have not heard equalled.

Dr. Phillip G. Gillet, Superintendent of the State Institution for Deaf Mutes at Jacksonville, Illinois, was among our recent guests. Dr. Gillet employs methods of instruction not dissimilar to our own, and believes that they best accomplish the end in view.

The "honor roll" which is furnished monthly with the names of those who have pulled up to the requirements of their departments, is a "new departure." It is designed to serve the double purpose of recognizing fidelity to work and encouragement to greater application.

Miss Pierie, at one time connected with our school, has had great success in preparing and setting a series of tableaux illustrative of Indian life. These scenes have been presented with good effect in Philadelphia and were recently given with great success in Bethlehem.

Captain J. M. Lee, of the 9th Infantry, Indian Agent at the Cheyenne and Arapahoe Agency, Indian Territory, has inaugurated a much needed plan to colonize and give special direction and encouragement, agriculturally and otherwise, to the youth of that Agency who pass worthily through the schools.

Titus Deerhead, Apache, from the San Carlos Agency, Arizona, died the 17th inst., after a lingering illness of many months. He had been affected with epilepsy, before his admission to the school, dating back to early boyhood. Having inherited a strumous diathesis, his death was the result of this influence in its effects upon either the brain or its membranes.

Hon. E. E. White, formerly President of Perdue University near Lafayette, Indiana, and Superintendent of Public Instruction in the State of Ohio, visited us and gave us valuable suggestions as to methods of work. Prof. White is at present engaged upon a series of text-books but not infrequently lectures in the interests of education.

Hah-tah-le-nez (Tall Singer) and Chee, the agency interpreter, stopped with us on their return from Washington where they had been in the interests of the Navajos. Tall Singer expressed himself as surprised to find the school a reality, and relieved to once more see the boys of his tribe. He had evidently thought the Government a mighty engine that called for human fuel.

We print on the seventh page a full letter by J. S. McCain, Superintendent of Instruction, at Siletz Agency, Oregon, which is written in some spirit, and as he alleges, on the other side from the Mohonk Convention. It will be seen however when carefully compared with the general proceedings of that convention that Superintendent McCain is not so much opposed to the plans put out by the Convention as he seems to think.

Thanks to the "Indian Hope."

The pupils at Carlisle again and for the sixth time gratefully acknowledge a full annual supply of Christmas Candy from the Ladies "Indian Hope" society of Philadelphia.

The Traveling Agent's Report on Carlisle Pupils in Bucks County, Pa.

Having completed my first canvass of Bucks County, a short statement of matters as I see them may not be amiss.

I began my work in the County on the eighth inst., and have occupied six and a half days in the canvass. I also visited a large proportion of the district schools attended by our pupils. These schools on the whole, are good, though in some instances over-crowded. All of our boys, appeared to be doing well and to be well liked by their teachers. Some of them were in the first classes in the schools. One of our boys in a history class with two white young ladies excelled them in recitation.

The agent was everywhere cordially welcomed and put forward in his work by our patrons, save on one or two instances when he was taken for a tramp, and from his experience in these exceptional instances, he would counsel all tramps to keep clear of the country. My association with the people has been exceedingly pleasant and their hospitality cordial and ample.

But what has been far more gratifying than any personal attentions received, is the evident kindness in nearly every case, shown our Indian boys by those having them in charge. Sure am I, that in the main they are well cared for in every particular. Some of our patrons are certainly very patient, thoughtful, and even tender toward them, and of course as we might anticipate in most of such cases the pupils are happy and contented. In one or two instances patrons have shown extraordinary enthusiasm over the good conduct of our boys. One of them in reply to our inquiry today, as to the general conduct of the pupil in his charge answering "perfect". Let no one think this statement overdrawn. As far as it goes it is simple truth, and as it appears to us, simple justice. True, there are some complaints, but these are so slight in comparison as to scarcely deserve mention. Former pupils who have returned to Carlisle or to their homes in the west, almost without exception receive kindly mention.

The following rather involved colloquy occurred recently:

Student to the boys' banker:

"I want thirty-two stamps."

"Thirty-two stamps, too many."

"No, me you give him fifty cents."

"Give who fifty cents?"

"Thirty-two stamps."

Perplexity settles as a gloom over our banker, but she hastily and desperately runs over the roll from Alpha to Omega in the hope of finding a name similar in sound to thirty-two stamps and happily falls upon that of Theron Two Strikes.

"Certainly, certainly," she says blandly. "You want fifty cents put on Theron Two Strikes' bank book."

"Yes," said our "early English" boy as he closed the door well pleased with his banking transaction.

A restless little Apache, who during a tedious convalescence in the Hospital felt there were too many minutes to the hour had been taught the use of knitting-needles as a diversion. Pulse warmers and sundries extraordinary begat a desire on the part of fellow invalids to do similar work, so the needles changed hands. On a recent visit we found the Apache disconsolate. "Where is your knitting?" we inquired. "Oh, I cannot knit I have no nails," was the dejected reply.

STORY OF MY LIFE.

Soon after General George Custer had slain chief Black Kettle and his warriors, of the Southern Cheyennes, on the Washita river, Indian Territory, some six or seven hundred, under my father, departed from the Northern Cheyennes of Dakota and joined with those of the south. At the arrival of these Indians, in the spring of 1867, my life began; then the war with the Cheyennes was at hand. In hunting and riding on ponies with my father I early learned that the United States troops could not capture us.

My early life was that of an Indian of the west, until in 1876 when the Cheyennes marched up with a flag of truce to the military post on the North Fork Canadian river. They were soon disarmed; ponies and prisoners were taken because of their cruelty to the whites in Kansas and other places along their country.

When the last war of 1876 took place, the prisoners were put under the care of Capt. Pratt who brought them away in chains to Florida, and the kindness he had shown towards them was honored by the tribe, and in the summer of 1877 they were willing their children should become educated. A reservation school was opened where I entered and left my blanket and paint. I attended school irregularly.

When 1879 came, a school for all the tribes of Indians was opened at Carlisle Barracks, Pennsylvania. I had the permission from my father to spend three years at that place. When I arrived October 27th, I was put to read from the chart, in arithmetic I began at the first part. I had no knowledge of the English language.

The second year of the school, in the summer, I was out at Danboro, Bucks County, Pennsylvania, with a farmer by the name of Henry Kratz; there I learned my first lessons in farm work. I stayed from June to September 1881. I returned to Carlisle and took up my second reader, arithmetic and geography.

The third summer vacation came, and many of my Cheyenne friends who came with me in 1879 bade good-bye to me and they returned to their western homes, but I turned my face towards the east instead of the west, and went to live with another farmer by the name of Joshua Keller, a Pennsylvania Dutchman at Orwigsburg, Schuylkill County. I was there from June to October 1882. I learned how to take care of the fruit trees; how to graft and bud them and other things. Besides that I found many friends among the white boys, but some of them were not so good, and I soon left them alone. I returned to the school, and entered in the school printing office, where I learned how to set type for our monthly paper the MORNING STAR. I worked half a day and went to school the other half. That year I took the third reader, arithmetic, geography and language. During this year I became a member of the First Presbyterian church, at Carlisle and was baptized by Rev. Joseph Vance.

When our fourth vacation came I again went out to Bucks county to live with a Quaker by the name of Joseph Eyre, of Dolington. I was with him from May to September 1883. From him I learned to do man's work on the farm. I was called from the west by my father, and on the 18th of that month some thirty of us started from Carlisle to our homes. On our arrival at the agency very little improvement was made by them, and it was greatly discouraging to me, and I begged my father to send me back to Carlisle. By that time I understood and spoke a little of the English language; I was put in a higher class and received the fourth reader, geography, arithmetic and language.

The summer of 1884 I was sent to the President of a Bank, John B. Garrett, a good friend in Philadelphia, to be a coachman for him from June to October. When the school opened I returned and began with my studies in Fifth reader, U. S. history, grammar, and went into a higher arithmetic. Last summer I visited Washington where they wanted me to go into a printing office, but Capt. Pratt thought I had better stick to school a while longer and get a higher education and better knowledge of my trade. I can set seven thousand ems of type in a day and I intend to work until I can set twelve.

RICHARD DEFOUR

Continued from Third Page.

much less read and write the English language, the progress of the race in this respect may be said to be truly wonderful.

The appropriations made by Congress, which has seconded every effort for Indian advancement with commendable liberality, have steadily increased from year to year. The money appropriated has been expended in establishing and supporting schools on the reservations and at other localities within the limits of the States, notably at Carlisle Pa.; Haskell Institute, Lawrence, Kansas.; Genoa, Nebraska; Forest Grove, Oregon; also at Chilocco, in the Indian Territory. At all of these institutions, as well as at others conducted by private management, as, for instance, the Normal and Agricultural Institute at Hampton, and the Lincoln Institution in Philadelphia, and others, a higher grade of instruction and more thorough and complete industrial training is given than is usually afforded at reservation schools. At the head of the list it may be proper to mention Carlisle and Hampton. These institutions, it is claimed by their friends and promoters, are especially fitted for the education of the future teachers and missionaries of the race. But without detracting from their success and importance it still remains true that the great work of educating the Indian must be confined to the industrial schools on the reservations. There the object can be most conveniently and economically attained.

In the erection of school buildings, for which the Government furnishes money, I believe, from the best sources of information attainable, that the purpose in future should be to apply Government aid in the erection of small, rather than large, structures, thereby increasing the number of buildings for which the appropriation can be made to provide.

Another thought presents itself just here. It will be the policy of the Bureau, while under its present control, to manage by and through its own appointees all schools which occupy buildings erected with funds furnished by the Government. The Government should manage its own schools, and the different religious denominations should manage theirs separately. In a word, in the management of schools, the Government should be divorced from sectarian influence or control. Any other course would end in heart-burning, confusion, and failure. But the Government can, and does, fairly and without invidious discrimination, encourage any religious sects whose philanthropy and liberality prompts them to assist in the great work of redeeming these benighted children of nature from the darkness of their superstition and ignorance.

A common English education is about all that these people ought to receive. That is necessary to their civilization. It is cheaper to give them education, together with everything else done by the Government for them, than it is to fight them, even if the loss of valuable human lives were left out of the account. Since experience and practical demonstration has taught us that the Indian is easily educated, and that he is, like the Anglo-Saxon, a progressive being, capable of the highest mental and moral development, it is the policy of the friends of civilization, as it is of this Bureau, to extend to him the advantages of education as rapidly as it can be practically afforded.

In view of the continually increasing appropriations of Congress for this particular purpose and the voluntary contributions and services of associations and individuals to the same end, I am encouraged to ask that a still further increase be made in the estimate for Indian schools, an increase of considerably over \$1,000,000 for the current

EXTRACT FROM THE ANNUAL REPORT OF GENERAL GEORGE CROOK.

* * * * *

In frequent councils with the Indians, during the fall of 1882, at which the agent was either present or represented by his clerk, I explained that work—labor of some kind by the Indians for themselves, to the end that they should become self-sustaining—was the only factor that would raise the Indians beyond the state of vagabondage, and that upon this factor I mainly relied in controlling and managing them. * * * * *

Indians in all matters which affect their own interests are excessively shrewd. * *

What will merely make the semi-civilized Indian dissatisfied, will arouse in the wild Indian all his worst passions, but he is so adroit in concealing his real feelings, that after an accumulation of grievances until his patience is worn out, often the first symptom is some act of outrage or depredation. * * * * *

Tiswin is an intoxicating liquor made from corn or barley, which not only develops their worst and most brutish qualities, but when indulging in it they barter or sell anything in their possession for it. As it was impossible to raise them from a state of vagabondage while *tiswin* was made, I had strictly prohibited its manufacture, and by punishing severely any violation of my order, had practically broken up this traffic. I knew that the desire for *tiswin*, which is more difficult to control in the Indians than is the passion of the civilized citizen for intoxicants, had not been eradicated and that the fire smouldering was liable to break out again at some unexpected time. I may here state that it is much more difficult to prevent the use of intoxicating drinks among the Apaches than among other Indian tribes, in that other Indians must depend upon buying their liquor whereas the Apaches, in addition to this source of supply, manufacture it themselves.

I have been unable to learn the causes which precipitated the outbreak of the Chiricahuas; indeed it is my experience that Indians of late years rarely break out except from an accumulation of grievances, and the reason assigned is often the pretext rather than the cause. From the investigation made it would seem that the step was taken hurriedly, without premeditation, for fear of punishment. Geronimo and Mangus had made *tiswin* and been drunk, and Lieutenant Davis informed them, that he should report them for my action, and without warning, as many of them as could be induced by persuasion or intimidated by threats left the reservation.

Though the Chiricahuas were nominally prisoners of war, in point of fact they were not, but had been placed on farms to work for themselves to the end that they might become self-sustaining and accumulate property, in order that its possession might quiet down their restless, nomadic spirit and anchor them to some one spot where they could make a home and future for themselves. To do this it was necessary to place them upon their honor to a great extent. As it was an impossibility for us to guard them, we were compelled to depend upon our secret service force to keep us advised of all that was going on, and govern them accordingly. It was by this means that Ka-et-na and his followers were prevented from leaving the reservation last year. The restlessness and wild spirit which was so strong in them, when they first came to the reservation, had so far subsided that probably there was a little over confidence felt towards them and possibly vigilance had been somewhat relaxed. Their

chiefs in the present outbreak—Geronimo and Mangus—had up to this time led their tribe as workers and farmers.

One of the difficulties in managing such Indians, is that you must delegate your power, and depend upon others to execute. No one can learn the problem except by experience, frequently of years. There are questions constantly arising, which require prompt action, properly taken—action that cannot be deferred until instructions can be given, even if they could be given intelligently. So much depends upon the Indians' actions, manner and general behavior, that no matter how thoroughly one may know the Indian character, it is often necessary that these things should be observed personally to be able to judge intelligently of the action to be taken. It should not be expected that an Indian who has lived as a barbarian all his life will become an angel the moment he comes on a reservation, and promises to behave himself, or that he has that strict sense of honor which a person should have who has had the advantage of civilization all his life, and the benefit of a moral training and character which has been transmitted to him through a long line of ancestors. It requires constant watching and knowledge of their character, to keep them from going wrong. They are children in ignorance, not in innocence.

These Indians violated their most sacred promises given to me under circumstances which make this outbreak of the most heinous nature, and also make it necessary that the most summary punishment should be meted out to them, not only as being just for their own offences and atrocities, but as an example to the remainder of the Apache tribe. While their subjugation will be a lesson to the others which will settle this question definitely, the same end should have been attained without bloodshed. The crisis of their management had passed.

Too much importance should not be given to this outbreak of the Chiricahuas. It has no more significance so far as the question of managing them goes, or in the ultimate end desired—that of making them self-sustaining, self-respecting citizens—than the frequent conflicts between civilization and the barbarism of mobs among our own people, as instanced by the draft riots in New York during the war of the rebellion, or the more recent outbreaks in our cities. Of course these people are barbarians and when once aroused it is not strange that the smouldering instincts which are the growth of centuries, should blaze out and that they should commit fiendish acts of cruelty. And after all, are their crimes more fiendish, or their cruelties more appalling, than the crimes, for instance, of the draft riots above referred to, when negro men, women and children were murdered in the streets of New York with attending acts of inhumanity as cruel and atrocious as any signaling an Indian massacre.

I do not wish to be understood as in the least palliating their crimes, but I wish to say a word to stem the torrent of invective and abuse which has almost universally been indulged in against the whole Apache race. This is not strange on the frontier from a certain class of vampires who prey on the misfortunes of their fellow men, and who live best and easiest in time of Indian troubles. With them peace kills the goose that lays the golden egg. Greed and avarice on the part of the whites—in other words, the almighty dollar—is at the bottom of nine-tenths of all our Indian troubles.

Immediate steps, we believe, should be taken to do away with the tribal relations for which we are responsible, to abolish the segregating and isolating regulations, metes and boundaries by which we have shut out from the Indian the appliances and agencies of civilized life, and to put him into such conditions as are essential to a Christian social organization.

REV. C. C. PAINTER.

THE OTHER SIDE OF THE MOHONK CONVENTION.

By J. S. McCain, Superintendent of Instruction Siletz Agency, Oregon.

EDITOR MORNING STAR:

I was greatly interested in the proceedings of the Mohonk Convention as published in the October number of the STAR, but was not a little surprised at the manifest want of correct information evinced by many of the eminent members of that interesting assembly. From the sentiments expressed, and the spirit manifested in nearly all the addresses, there seems to have been, upon the part of the members, a studied purpose to ignore or depreciate the grand work that has been wrought in behalf of the Indians since the adoption, by the Government, of the "peace policy." I am not personally acquainted with the status of Indian progress on reservations east of the Rocky Mountains, and am therefore dependent upon such information as the press affords, but I am very well acquainted with the Indian work west of the Rockies, having visited most of the reservations and performed service upon more than one; and I am very certain that if the noble men and women who composed that Convention, and whose motives we dare not question, could be set down on one of our western reservations they would be greatly astonished to see with their own eyes that the very things about which they discoursed so eloquently at Mohonk, have already made great progress among these western Indians. In fact, that these Indians have made progress in the arts of civilization which they have never dreamed of.

There seems to be an impression prevalent everywhere in the east that the present management of all Indian reservation is naught but a mass of dishonesty and corruption, and that Indian Agents and their employes do nothing but draw their salaries and swindle the Government: when the facts are that there is no class of government officials in any other department of the government who are under so strict surveillance as these same Indian Agents. And no other class of officers are placed under such enormous bonds in proportion to their obligations as they. And from personal knowledge I unhesitatingly assert that no other public servants in the American Republic do the amount of incessant drudgery and hard work that absolutely must be done by an Indian Agent and his assistants. Whoever dreams of easy positions on Indian reservations is most woefully deceived. These false impressions were set upon foot, and have been studiously perpetuated by political adventurers and demagogues of both parties, for the purpose of breaking down all religious or moral influence or control of the Indian agencies, and of getting them back into their own hands again, as mediums of political commerce. The platform and addresses of the Mohonk Convention indicate that its members, though possessed of more than ordinary intelligence and information on other subjects, have allowed themselves to be unduly influenced by this unhallowed abuse of the past and present Indian service. That mistakes have sometimes been made in the selection of Agents and employes, and men put into these positions who neither had the honesty nor capacity to do the best for the Indians is but another way of stating that the management is human. But it is notably a fact that fewer cases of this kind have occurred in the Indian service than in any other branch of the government.

It is quite a pleasant pastime to hold a convention at a romantic summer resort, enjoying all the luxuries of an advanced civilization, and yet surrounded with the splendid attractions of grand mountain scenery; quite an easy

thing to make eloquent addresses, and formulate beautiful platforms, but vastly another thing to take the field as an active agent in the uplifting of the *real* Indian; to go in person and carry the civilization and Christianization so earnestly pleaded for at Mohonk, and so absolutely necessary before the grand consummation portrayed in such beautiful symbolism by speakers on that occasion. It is also an easy task to complain and find fault with all of the measures and efforts of the self sacrificing men and women who are wearing out their lives in the severity of their labors to prepare the American Indians for citizenship in the great American Republic. It is not difficult, standing away at a distance of one or two thousand miles, to postulate beautiful theories (as to the best methods) of accomplishing the desired result, but most such theories vanish like frost-work when brought into contact with the real, genuine American Indian.

It is perfectly wonderful how accurately persons who are away thousands of miles from the scene of action, can give direction as to the best methods to accomplish desired results, under given circumstances. This was preeminently noticeable during the late war. The merest tyro, living in the remotest corner of the northern states could tell with wonderful definiteness just how each campaign should be conducted. It is so in the Indian work also, and we presume always will be until the end is reached. But the end can not be reached by theorizing; it takes unflinching, self-sacrificing toil, as some of us can fully realize.

One noticeable feature of the Mohonk discussions was the utter vagueness that pervaded all minds as to the time for accomplishing the things proposed. It is all to be done "just as early as possible" etc; and it seems never to have occurred to these friends of the Indian that quite a considerable share of the items which they enumerate in their platform as necessary to be done for the red man are already in rapid process of doing, and will be accomplished perhaps "as early as possible," and it may be by methods just as successful as those proposed by the savants of Mohonk.

The great dissiderata with them seem to be the educating of the young Indian, the taking of land in severalty by the older ones, and the breaking up of the reservation system.

The first two of these are being done on every reservation in the land, and by every Indian Agent "just as rapidly" as the Government will supply the means for their accomplishment. And on our western reservations there are very few families who are not already located on tracts of land, having builded houses, and fencing, and are engaged in cultivating the soil wherever it is susceptible of cultivation. On the Siletz reservation, where the writer is serving as Superintendent of instruction, the prairies are everywhere dotted with white houses, the residences of Indians who have good farms and are making comfortable livings for themselves. And every Indian Agent in the west will hail with joy the glad day when the Government shall issue inalienable titles to all such Indians for their lands.

But why such great haste to break up the reservation system? Dr. Abbott believes the whole system wrong and wants to eradicate it root and branch, and that instantaneously. He admits that some progress has been made but it is entirely too slow, and like Horace Greely, he can't wait. Well Dr. a good way for you to employ the interval, while compelled to wait, would be to try your favorite prescription upon the fifty or one hundred thousand foreign barbarians, who inhabit the slums and back-alleys of New York City, right within your reach. Perhaps by the time you

have brought your railroad and telegraph civilization to bear upon them sufficiently long to make them intelligent citizens of the Government, the whole Indian problem will be solved. But we repeat our question, Why this inordinate haste to break up the Indian reservations? Is it not just possible that a solution may be found in the fact that the sentimentalism of the American people has rung the changes on that miserable old political heresy, "that America has a home for all the down-trodden of every nation who might come to our shores" until we have succeeded in squandering the patrimony of our own children to the extent that we are now ready, by force if need be, to take from the few remaining Indians the modicum of American soil which the Government, in its great stretch of magnanimity, has reserved for them, by solemn treaty stipulation? Shame! to American cupidity.

The facts are, as every man knows, who has personal knowledge on the subject, that it will be several years yet before the Government can possibly break up the reservation system, and dispense with its sheltering protection to the Indians, who are just emerging from a state of savagery. We are living in a fast age, it is true, but not fast enough to transform a race of savages into a community of civilized men, in a day. And reservations are an absolute necessity as asylums for these people until they have reached a condition of civilization which will enable them to hold their own with the Caucasian race. There must be lines enclosing them over which the greed-animating, unhallowed horde may not come to rob, and blight, and debauch, and destroy. We are pleased to note that General Sheridan, who has had a large experience among the Indians, is emphatic in his opposition to doing away with reservations as yet. An opinion from him on this subject is worth a thousand from men who have no practical knowledge of Indians other than what they have gained through reading.

Very many very excellent things were said at the convention and among them a great many very foolish things. Supt. Oberly informs us that he is "just now where he ought to have been ten years ago." Well, if Mr. Oberly had had ten years acquaintance with the Indian service he could not have been betrayed into making several statements which the STAR reporter attributes to him. Mr. Oberly ought to know that by an unswerving regulation of the Department an Indian agent is positively denied the employment of more than one member of his family, and that a female, and that in a subordinate position in the school. Again, the Honorable Superintendent entirely underrates the school work now in progress on nearly all western reservations, and after he has made the tour of the west he will greatly modify his opinion in reference to the educational work of the past and present. We will gladly welcome our Honorable Superintendent to a visit at Siletz; and will promise to show him a degree of proficiency in studies and industrial training among the seventy odd pupils of our school that may be something of a revelation to him. Also in this connection, I notice in an excerpt from the *Evening Bulletin* printed in the STAR, an astonishing statement. The writer informs the public that "the schools of Carlisle and Hampton are the first practical undertakings for the proper treatment of the Indians." We are to infer that this newspaper writer is ignorant of the fact that for the past twenty years successful schools have been conducted on many reservations, and for the past fifteen years on nearly all. In these reservation schools the aim has constantly been to teach the rudiments of an English education, and the greatest possible amount of industrial instruction. The schools are not perfect as yet, and all friends of the Indian will join hands with Supt. Oberly in improving them. Much has been done already, but vastly much remains yet to be done before the Indians are ready to be launched, en masse, upon this nation as full fledged citizens. And now in conclusion we wish to say for the information of all concerned, that educating the Indian youth and getting Indian families located upon lands in severalty is the constant study and aim of all good Indian Agents, and this too under the reservation system. Nothing else practical has ever been suggested, and the wisest course to pursue now is to push the work along these lines.

WHAT OUR PUPILS WRITE TO THEIR HOMES.

"I want you to repeat back this letter."

"I would like to relate to you that my teacher spoke a piece very delicate at our exhibition."

We are all well and all our relations at this school shake hands with you with a happy heart."

"Yesterday was a day of thanksgiving all over the United States except among the Indians."

"I am not shamefaced to talk to anybody else, because our dearly teachers favor us day by day and make us mannerly and to regard our fellow men."

"Dear Grand father it is becoming to think of you this pleasant morning. I will stay longer to get a good knowledge before I go away to the west."

"We are making a considerable advance in school and at our work. We have a Debating Society. I think this is a good practice for us. We discuss every week."

"When I go back my intentions are to work my way out of the reservation. I have already planned what State I should like to live in and be a citizen of. I will try for it, too."

"The wonderful work of the white people of all nations desires place among the man who know how to labor intelligently and to have comfortable Thanksgiving day with happy education."

"Every summer I hear about the Indians getting into trouble but now it is so quiet I think they are trying to be manly and work on the farm if they do that way they will think it is the best way."

"I think the people are doing a grander work for the poor ignorant Indians this time than they were doing six or seven years ago. There should be no Indians within the United States wrapped in blankets, when other people are so busy working."

"When first I came here to this school, I don't know anything read, write, or English and when I want to write a home letter I ask some boys to write for me or my teacher sometimes write but now not very good but my own hands write now and I know a bit talk of English too."

"I am pleased to relate something to you which I am thankful to hear from you and so I will attempt to be struggling in all my ways to learn how to educate myself and I am trying to be resolute to obey my teachers promptly. I am always good and orderly in every way and keep myself in humility so that I have good welfare all the time."

"I am getting very well and think it is better to refrain from doing wrong and if I can do rectitude because I might go home with good management and make you happy, you think so? Are you glad to hear these words from my English education? I will tarry at this school."

"This morning I was thinking what to say and what way to make you understand that I want you to make up your mind to answer one of my letters that I have written for two or three months past. Just set your mind into business to write me a letter. It wouldn't hurt you to write ten or twelve lines even if it takes you a week. Just keep on until you get twelve lines. I know it seems hard for you, but it takes patience to learn every thing."

"We don't get pay much as the laborers because we go to school half a day, and work half a day. Last winter I work in harness shop I get paid \$3.83 and I spent all for my fare when I went out on the farm, and I make some again. This is the way we will make money. Please don't you send me any but I want you to not forget to send your picture to us and to not forget to pray every time. Sometimes I feel sorry that is the quite danger for us the Indians here-

after, that we do not know the true God, who has power over the earth. Dear father, you will try very hard to turn away from old way, you must do it and do the God's commandment and pray to him. God helps whole people of the earth who want to do his will."

"It is a great thing for the ignorant Indian to get an education, first because he can become a citizen and then because the people will treat him better and help him out of the reservation. If the Indian does not want to be a good citizen, let him go free and he will find himself in the filthy places and eating out of dirty pans and cups never washing his hands before he eats nor his knife—Hear what I say, try to get off the reservation."

"There are a great many people in this wide world who thinks more about education than any other thing. Why? Do you expect a man that has no thought in him can be a wise man? No! He is worth nothing for this world. Just look at the men who invented the wonderful works of this world. They were the ones that made this world wide awake, so let us try and be up with them. Just think of the great government that is giving us a good education. My mind thinks a great deal about this work for Indians. We should be very thankful. Now let us try over best to get into our heads a useful thought, God gave us hands to work with and brains to think with."

"Well, father, there is no reason why you shouldn't try to break yourself up in thinking about your old Indian life and try to become citizen before ten years."

Then if all the Indians learn how to support themselves that's good for the future. White people can not take care of you very long if you Indians don't try to learn something, so father you might as well just go on and learn all you can, within this very short time which has given you to learn to be citizen. An important thing for me to know thoroughly is the English language. I can talk some of it but not correctly; but I will just stick to it till I get it. I think this is about the best idea I can think of."

"Great men at Washington are talking about giving the Indians lands in severalty. I think if this is going to be so the Cheyennes should not stay back. I heard that the leader who is against civilization is dead. Tell me, what are they to do now? Will they keep his words or leave them and become like others? I hope not. If the time comes when the Indians take care of their own lands and change their pistols and arrows to farm tools, other Indians will bid them good-bye."

"When I came to Carlisle I didn't know anything about the English language, but now, how possible it is to learn the English language, I can speak the English now, but not exceedingly well."

Dear sir, I have never forgotten what you said to us persons when we came to Carlisle School, and I should like to mention to you this, I don't want to be in a hurry to go back to the reservation because you want us to learn something about the white peoples' ways. I am so anxious to learn English and the ways and works of white people. I suppose it is better for me if I should learn. Don't you think so? But I would say that it is best for me. I think the more I learn of English and of the ways and works of the white people the best for me."

"I wish you would try to keep on raising good cattle and horses. Indians are ignorant of all these things. You see that for the Indians to do business themselves with one another, it is necessary that the Indians should learn how to speak English, to read and write and keep accounts, and they must learn to work intelligently that they may become prosperous and useful. For some of you older men it will be hard to learn all these things, but there is not a child or a young man or woman among you who can not learn them, and you should see that they do so and keep them at school until they learn, no matter how many years it takes them. The only way to accomplish any thing is to keep at it until it is not hard, and this is very true of school work, keep on going to school every time. If you should live you must work and to work successfully you must have education. Think over all I have written and if my words seem hard remember they are the words of a friend."

FROM A PUPIL IN THE COUNTRY.

"I think the best thing that can be done for the Indian students that are at Carlisle and other schools would be to make them citizens of the United States as soon as they are old enough. They will go home when their term of school has expired and perhaps have land given them."

If in two or three years later that tribe of Indians that each young man or woman belongs to are to be removed farther north or west what will become of their land? They cannot take it with them and they will have to go if their tribe are removed. Otherwise if they become a citizen of the United States they can get a deed for this land and as long as they keep this deed clear who can move or take this land from them?

They are citizens, and the law will protect them as it will not do an Indian. They will also be out of the road for they will be citizens and not Indians. They will be on a level with any person in the United States and it remains to themselves to become good, prosperous men and women or regular paupers as has before been said. I can see no reason why boys and girls at Carlisle should not become citizens if they want to."

"HE JUST GETS OUT OF DARKNESS."

"I think there are 500 children in this School now. We heard that a Chairman was going to break up this school, and we heard that he was going to be up here at this school sometime this month, but he isn't up yet, and the month is near out. It was said that he thought to educate the Indians out on their reservations and give up Eastern schools. We can't learn anything if we go to school among our people, for we can see no education out there, but here every thing that we see is all education, and so it seems that every new student that comes to this country he just gets out of darkness, I say that because I have learned a good bit since I have been out."

A Queer Mix but the Thought is There.

"It seems that there is a very great education in knowledge for us. What we must endeavor to learn for our indigent ignorant people upon the face of this wide and ancient world. There is no other language so great as this in the whole universe of God. The English language is the most powerful one in every part of the earth. No matter how hard it is to be perfect in this very highest position of civilization, we must make our determination to remain in this very state of Pennsylvania and then if the government should break up our school system, we can just keep on looking ahead diligently ourselves in the way of Christianity and in the future which is for every individual Indian. We must learn to work with our hands as well as we possible can because that "punctuality is the life of business."

The following italicised words were given a class in an exercise in "sentence making" with this result:

"We read in our lesson about a *curly* boy who always tell the truth. Indian girls sometimes *curly* the hair."

"I *favorite* to study my lessons."

"The gold *dollar* is very much more costly than the silver dollar."

"George Washington burst his *tears*."

"The *engine* is run fast as any one else."

"His father made him *president* of a hatchet."

"A *silver* is make money very useful."

"Some animals have *clumsy* paws so some white people *clumsy* hands."

A Cyclone.

Something I see him, and hard wind blow, large trees for down, and one barn for down.

I see too somebody house for down then every one trees for down.