

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VII.

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

NO. 2.

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.

INDIAN NAMES.

You say they all have passed away,
That noble race and brave;
That their light canoes have vanished
From off the crested wave;
That 'mid the forest where they roved
There rings no hunter's shout;
But their name is on your waters—
Ye may not wash it out.

Yes, where Ontario's billow
Like Ocean's surge is curled;
Where strong Niagara's thunders wake
The echoes of the world;
Where red Missouri bringeth
Rich tribute from the West;
Where Rappahannock sweetly sleeps
On green Virginia's breast.

Old Massachusetts wears it
Within his lordly crown,
And broad Ohio bears it
Amid his young renown;
Connecticut hath wreathed it where
Her quiet foliage waves;
And old Kentucky breathes it hoarse
Through all his ancient caves.

Ye say the cone-like cabins
That clustered o'er the vale
Have disappeared, like withered leaves,
Before the autumn gale,
But their memory liveth on your hills,
Their baptism on your shore;
Your everlasting mountains speak
Their dialect of yore.

Wachuset hides their lingering voice
Within his rocky heart.
And Alleghany graves it deep
Along his lofty chart.
Monadnock, on his forehead hoar,
Hath sealed the sacred trust.
Your mountains build their monument,
Though ye give the winds their dust.

Deem ye those red browed brethren
The children of an hour?
Forgotten and despised amid
The regions of their power?
Ye drive them from their fathers' land;
Ye break, of faith, the seal;
But can ye, from the court of heaven,
Exclude their last appeal?

Ye see their unresisting tribes
With toilworn step and slow,
Onward, through trackless deserts press,
A caravan of woe,
Think ye the Eternal's ear is deaf?
His sleepless vision dim?
Think ye the soul's blood may not cry
From that far land to Him?

—Mrs. L. H. Sigourney.

That education is best for the Indian that places him at maturity the nearest in accord, not with Indian customs which are destined to pass away, but with the life, language and industries of the people who have subdued forests, clothed the prairies with grain instead of grass, who exalt the family and home, and count as their priceless possession the Christian religion. This will not be done by limiting them to certain uninhabited areas, but by planting them in the soil and circumstances which produces the wide awake American citizen.

SEVENTH ANNUAL REPORT

—OF THE—

CARLISLE INDIAN INDUSTRIAL SCHOOL.

TO THE HONORABLE,
THE COMMISSIONER OF INDIAN
AFFAIRS,
WASHINGTON, D. C.

SIR: I transmit herewith the Annual Report for the seventh year of the history of the school.

The following table gives the population during the year beginning July 1st, 1885, ending June 30, 1886:

TRIBES.	Connected with School at date of last Report		Aggregate Population during the year.	Returned to Agencies		Died.	Remaining at School.	
	Boys.	Girls.		Boys.	Girls.		Boys.	Girls.
Apaches	48	4	52	3	3	3	45	4
Arapahoes	16	9	25	6	4	1	10	5
Caddoes	1	1	2	1	1	1	1	1
Cheyennes	16	7	23	7	2	1	14	5
Chippewas	6	3	9	1	1	1	6	3
Comanches	6	1	7	1	1	1	5	3
Crows	2	2	4	1	1	1	1	1
Groes Ventres	2	4	6	1	1	1	5	4
Iowas	2	1	3	1	1	1	1	1
Kaws	4	1	5	1	1	1	4	1
Keechies	1	1	2	1	1	1	1	1
Kiowas	3	3	6	3	3	3	3	3
Lipatis	1	1	2	1	1	1	1	1
Menomones	3	1	4	1	1	1	2	1
Miamis	1	1	2	1	1	1	1	1
Modocs	1	1	2	1	1	1	1	1
Navajoes	6	1	7	1	1	1	6	1
Nez Percés	4	3	7	1	1	1	6	2
Omahas	18	4	22	4	2	1	14	2
Onondagas	2	3	5	2	2	2	2	1
Ottawas	1	2	3	1	1	1	1	2
Osages	45	13	58	5	13	1	53	4
Pawnees	16	6	22	3	3	1	19	3
Peorias	1	2	3	1	2	1	1	1
Poncas	1	2	3	1	2	1	1	1
Pueblos	49	40	89	12	9	2	77	41
Quapaws	1	1	2	1	1	1	1	1
Sac & Foxes	1	1	2	1	1	1	1	1
Seminoles	2	2	4	1	1	1	3	2
Senecas	3	1	4	1	1	1	3	1
Shoshones	2	1	3	1	1	1	2	1
Sioux-Rosebud	42	19	61	12	5	2	49	14
Sioux-Blue Ridge	21	6	27	11	1	1	20	6
Sioux-Sisseton	1	2	3	1	1	1	1	2
Stockbridges	4	1	5	1	1	1	4	1
Wichitas	5	6	11	1	1	1	10	6
Winnebagoes	1	3	4	1	1	1	3	2
Wyandottes	1	1	2	1	1	1	1	1
Total	344	150	494	60	47	7	427	143

The system of placing out in families and on farms was continued throughout the year with the following result in numbers:

	Boys.	Girls.	Total.
Number in families at beginning of fiscal year.....	104	28	132
Number in families during fiscal year for longer or shorter periods.....	124	38	162
Whole number in families during fiscal year.....	228	66	294
Failures, Boys.....	16		
Girls.....	1		

from which it will be seen, we gave outing privileges to 60 more students during the year than we did in the year previous. I reiterate the advantages of this system which have been fully stated in my previous reports. No one feature of our school work nor, so far as I know, in any work for the Indians, exerts anywhere near the same power to bring forward the young Indians in English speaking, in the industries of civilized life, nor does any other system that I know of, exert the same influence to overcome the Indian's prejudice against the whites and the prejudice of the whites against them, and beget within them, so quickly, desires to live civilized lives. The monthly reports which we require all persons having our students, to make, continue to show a very general appreciation and satisfaction in the character of our students and the services they render. Almost every student out from the school during the past year has received wages in proportion to their ability as compared with other labor classes. A very considerable number—

more than half—have rendered full service and received full pay. The exceptions receiving no pay, were only quite small boys and girls out for summer homes. Of fifty-two Apaches part Chiricahua, arriving at the school from San Carlos Agency in February, 1884, without knowledge of English or civilized habits, thirty-three were placed out in families for longer or shorter periods during the fiscal year; only four failed to give satisfaction.

An incident of peculiar significance, in the past year in connection with this Apache party, was the running away of two of the young men—Colton Balcatah and Grasshopper. Grasshopper was represented as one of the most incorrigible young fellows in the party when they arrived. Agent Wilcox gave him a very bad name. In July, 1885, these two boys were punished for some offence by the denial of privileges to go out of the grounds and being compelled to do "Police" duty. They ran away, and I did not hear of them for five months, when Grasshopper wrote from central Missouri to one of his companions here. This coming to me, I instructed Dr. Given, the school physician, and his teacher, to write to him, and from that, there has been a correspondence since. Grasshopper relates that they went as far as St. Louis together, and there became separated and lost each other. He went into central Missouri and hired out to a farmer, and has been there ever since. Correspondence with the Postmaster and the man who has him, informs us he is doing well.

Grasshopper wrote me a few weeks ago asking a ticket back, and to let him return to Carlisle, but I thought he had better work his way back, the same as he went away, and so informed him. The other boy, I have not heard from.

I regard this experience with the Apaches as an extreme test case and its success, added to all the others, warrants the assertion that nothing but the adoption and general use of some system of this kind, is required to assimilate all the tribes into our body politic within a short time.

An average of about 90 of our students, who were out in families attended public school with white children, during the winter—one, two or three in a place. No evidences came to me but that the utmost harmony and good feeling prevailed between our Indian pupils, thus placed, and their fellow pupils; and most of their teachers spoke in praise of their Indian pupils.

With these facts in view, I again, and for the seventh time, make use of my Annual Report to urge that the lines of Indian civilization and progress, are to be found in opening the ways into civilization, and in encouraging the Indian to enter; and are not to be found in continuing the systems which segregate them from civilizing privileges and opportunities. As slavery could only be possible and a success through keeping the negro ignorant, and denying him all experience and knowledge outside of the system of slavery, so Indian life, with its ignorance, degradation and savagery, together with its engrafted pauperizing reservation life and system, is only possible by continuing the Indian in that life or remanding him inexorably to it. The Indian is not to be blamed for remaining an Indian, when all the systems and practices, not only of his tribe, but of the Government, persist in Indianizing him, in his education and experiences, any more than the young Anglo-Saxon deserves blame for growing to be a drunkard and gambler, if he is born of drunken and gambling parents, and raised only in such atmosphere; nor,

would the State and society relieve itself of responsibility, by taking the young Anglo-Saxon from his drunken and gambling surroundings for a period of three or five years, and placing him in an elevating, educating and moral atmosphere until he had imbibed desires and capacity for a better and more useful life, and then, through any sentiment, whatsoever, consign him without recourse or escape, back to the atmosphere of drunkards and gamblers. So far as I can see, there is no good reason why the Indians should remain Indians and tribes—pensioners and disturbers of the public peace, blocking the way of civilization, and commerce any longer. No other people in the United States, nor who come to it, are driven back upon themselves or are compelled to remain foreigners and aliens in the land. Why should the Indians continue an exception?

Gen. Sherman said, "The Indians are the enemies of civilization." General Sherman, or any other General would seek to overcome an enemy by making him prolong his lines, scatter his forces and then, take him in detail. The poor generalship of civilization, in its attacks upon savagery, is shown in its methods of forcing its enemy to concentrate; and that prolongs the fight.

I have little hope of much success in elevating the Indians, until the Indian is made an individual and worked upon as such, with a view of incorporating him on our side. Nothing is more important in the work just now, than a general system which shall bring into school, for education in English and civilized industries, every young Indian. But the school system will not be a success in Americanizing the young Indian except, it quickly brings the Indian youth out into the school systems of the country; and even this last, if accomplished fully, would fail, if the Indian is not made a citizen and encouraged to be an independent individual man among us.

Industrial.

For the want of room, we have not been able to very much increase our mechanical and industrial training for the past year.

Eighteen boys have been under instruction in the Wagon and Blacksmith shop; twenty-five in the Carpenters shop; thirty-two in the Tailor shop; thirty-four in the Shoe-shop; sixteen in the Tin-shop; thirty in the Harness shop; five in the Paint shop; seventeen in the Brick-yard; five in the Bakery; eleven in the Printing office, and an average of nine on the school farm. Those boys, not directly instructed in shop or on farm, have been required to perform other work in connection with the school routine. During the summer, nearly every boy not placed out, away from the school on farm, has been required to take his turn at farm work on the school farm. Generally they have performed their work cheerfully in all departments and there is incomparably more disposition to seek for some regular work at trades or agriculture, than there is to shirk work.

Each year emphasizes, more and more, the absolute necessity of that union of industrial with literary work, which has, from the first, constituted such a prominent feature of our school plan, and proves its adaptability to the class of students here under instruction.

Not only does the regular half day at some trade or manual occupation train the hand and the eye, and beget the physical strength denied to those who have no part in such pursuits, but it is the safety valve of the school—the outlet by which, such surplus vitality is expended, as in the ordinary Academic or Colle-

giate student finds relief in a multitude of midnight escapades—hazing, etc.

Another advantage of the system, and by no means a small one, is found in the opportunity it gives a boy to follow his bent, be it as a blacksmith, carpenter, farmer or some other of the useful avocations here open to him.

From a very small beginning with a few shoemaker tools, the Industrial system has grown, through its own usefulness, to its present proportions, comprising:

The Printing Office, greatly enlarged during the past year, and through the kindness of a friend of the school, equipped with a rotary press and a full supply of type and other appliances necessary in a printing office.

The Blacksmith and Wagon shop, has kept on in about its usual line of work except, that our output of wagons has not been as large as heretofore, on account of lack of market for the goods, which until this year, had always found a customer in the Indian Department.

The Carpenter and his apprentices have been busy on such repairs, alterations and improvements of buildings, as have, from time to time, been required. From this shop, five boys belonging to the Pueblo Indians, have, this summer, returned to their homes proficient in the use of tools, and far enough advanced in general carpentry, to be of great service to their people, by whose special request, they learned this particular trade. All instruction in this and every other department is strictly on the line of utility—actual necessary productive work; almost nothing for mere experiment.

The Tailor shop has easily supplied all our needs in boys' clothing with an overplus. Under your authority, fifty uniform suits were made and sold to the Presbyterian Home Mission Board, and sent to one of their schools in Alaska.

In the Shoe shop, where we had, up to this year, avoided the use of machinery, I thought best to introduce a little, and increase the production because the shoes of our own make are most appreciated by the students and prove so much better in wear than the contract goods. We expect, hereafter, to supply the needs of our pupils exclusively from this shop.

The Harness shop has worked steadily on goods of the pattern required by the Indian Department for issue to Indians, and is one of the most popular of our shops. The boys prefer leather work, and make good hands in this department.

The Tin shop has furnished its usual quantity of tin cups, pans, boilers, etc., with the difference from former years, that the quality of the work averages better.

In the Painting department, in addition to ordinary house painting, some creditable specimens of lettering, painting on glass, etc., have been produced.

The farm continues to be a most necessary and useful adjunct. It has failed of its full instructive value by reason of its distance from the school. The Parker farm, adjoining the school, which has been secured so we may purchase, will remedy this defect and give larger opportunity for preliminary instruction in Farm work to all our boys. Aside from its advantages on account of proximity, we need the additional land on account of our increase in numbers.

A new feature of this year's work is the Brick-yard, which, without any expensive appliances, and by the use of wood cut by the boys on the school farm, will furnish for the season about 200,000 brick—necessary for building, paving, etc.

A blind boy belonging to this school, having learned the trade of broom making at an Institution for the Blind in Philadelphia, has been provided with the necessary appliances and material; and we thus add another industry, to our general ability of self supply.

The matter of a small compensation for those who work regularly at trades, has caused more or less anxiety since the commencement of the school. The matter is now, however, satisfactorily settled

by the graduated scale of pay authorized and adopted by the Department.

Viewing results at this school, in the light of prolonged and varied experience in Indian matters and management, I am, more and more, impressed with the importance of work, occupation and incentive, as applied, not only to the growing and immature, but to the older Indians. My experience has been, that the Indians will work for money. Their ideas on compensation are not always correct or reasonable; but where the compensation is sure and prompt, they will work; and the experiences and competitions of labor, soon educate them into right ideas. There is no greater civilizing force applicable to the ignorant and vicious, than labor; therefore, it should be paramount as a principle in Indian management.

Work of School Rooms.

Work in the school rooms began the first of September and lasted until the end of June, with the same number of teachers and the same classification as noted in my last Annual Report, except there was added a normal class. At first, each member of the normal class was assigned to a section to observe and assist the teacher of the section. Under direction, recitations were taken in part by members of this class. They also received daily instruction from the Lady Principal in the methods of teaching.

Toward the close of the year, a Kindergarten for the smaller children was opened, principally for the benefit of the normal class. This proved quite a success. The girls in the normal class aided the Kindergarten students with their work, and took part with them in the instruction. I can recommend Kindergarten, for limited use in Indian schools, as a method of giving confidence and as being a most efficient aid in language study.

Throughout the year, the students of the higher grades, with few exceptions, have been studious and obedient. They grow rapidly in general intelligence—using library books more constantly, and subscribing for papers and magazines. Two literary societies have been well sustained and have proved an admirable stimulus to independent thought and investigation. In the higher grades, we have anticipated more than two years the action of the Government requiring instruction in Indian schools as to the nature of alcoholic drinks and narcotics, and their effects upon the human system, using as text books, "Alcohol and Hygiene," and "Brown's Lessons." The "Child's Health Primer" was introduced in the spring in some classes as a reader. On the whole, the school room work has been most satisfactory.

Sanitary.

There has been no material difference in the health condition to that of previous years. An entire freedom from all forms of serious acute diseases, as well as from all prevailing epidemics, has been the record. There were 10 or 12 deaths in the town of Carlisle during the early spring from scarlet fever; but we escaped the disease entirely. Of the eleven deaths among our students during the year, eight died from Phthisis; one from Tubercular Epilepsy; one from Dropsy, as a result of chronic malaria, and one suicide. One hundred and eighteen boys and sixty-two girls, (an average of 15 per month,) were taken care of, in the hospital. All who are excused from duty, from any cause, are taken care of at the hospital; and many of the cases reported above were very mild. Three hundred and seventy-three outside cases were reported for treatment. A large majority of these were simple colds, sore eyes, boils and cutaneous diseases.

Our mortality and health rates seem excessive, until we compare with the death rate among the lower classes of our own people and the colored race, where the sanitary conditions and previous habits of life are similar to those among the Indians. These show that the Indian death rate is not so excessive; and the plain inference is, that the great mortality is due, not so much to race characteristics,

as to non-conformity to health laws. If the death rate, from certain specific diseases peculiar to the Indian and whites, be examined, a noticeable fact is, that a much larger proportion of deaths occur from measles, diarrhoeal and venereal diseases, scrofula and consumption, among the Indians; while the deaths from scarlet fever, diphtheria, typhoid fever and nervous diseases are very much less than among whites.

It has been asserted that consumption increases among the Indians under the influence of civilization. This inference is drawn from the statistic tables which are necessarily very imperfect. It is possible to perfect these tables only as the Indians are brought under civilizing influences and the facts made known. As we cannot know their previous death rate, the comparison falls. Our experience is that the mixed bloods resist disease and death from pulmonary troubles, better than the full bloods, and our best health conditions are found among those we send out into families; due, I think very largely, to the regular occupation and varied diet. I consider the sanitary conditions of the school, good; but they can be improved by having buildings more directly adapted for school purposes. The Girls' Quarters have been thoroughly remodelled and are in as good condition as we could ask. The two sets of Boys' Quarters need to be over-hauled and rebuilt, so that we may have not to exceed three students in a room.

The public and charitable interest in our work has continued unabated throughout the year. The gifts amounted to \$9828.11 and these have supplemented the Government's work—giving to us the Hocker farm released from debt. \$5,000 of this amount was the gift of one person, \$1,000 the gift of another. There is no lack of encouragement to the Government to continue and increase its efforts to educate and elevate the Indians to a plane with its other peoples. Large charitable co-operation of benevolently inclined people of the country only waits for emphatic action by the Government. The money given to us has been expended to improve the facilities of our work and not in the support of students.

The local religious influence and assistance continues. Our students are welcome attendants in the several Churches and Sabbath schools of the town, and into Church membership. The kindest interest in their welfare is shown on the part of all the churches, and I count this co-operation one of the most wholesome and efficient aids to our work. We have the services, every Sunday, of one or the other of the several clergymen of Carlisle, without regard to creed, who come to the school and preach for us.

Very Respectfully,

Your Obedient Servant,

R. H. Pratt.

Capt. 10th Cav'y, Supt.

OPINIONS UNCHANGED.

Last Year's Report in Unison with the Foregoing.

We had an average of about eighty of our students in the different public schools of the state during the winter. The most amicable relations existed between them and the white children, and their reports from their many teachers are almost invariably commendatory both for conduct and progress. I would continue to recommend and urge this means of bringing our Indian youth into the school of experience.

While one teacher in charge of forty to sixty Indian youth may accomplish much in dissipating the savage life and establishing a civilized life, the progress is necessarily very slow, especially when the influences outside of the school are savage.

It is practically impossible to implant in the young Indian the courage to cope with civilization, except in the surroundings and competitions of civilization. It is fairly and fully demonstrated in our experience at Carlisle, that there is no great difficulty in making pretty good, industrious, and self-supporting Pennsylvanians out of the Indian youth of any tribe provided they are brought into contact with the good, industrious and self-supporting people of Pennsylvania. In an observation and experience of eighteen years of the reverse power and influences of Indian reservations and Indian tepe life, it is equally demonstrated to me that it does not take long to educate and train good

Pennsylvanians to become practically nomadic and barbarous in their habits, if they are placed continuously under the influences of nomads and barbarians.

The Burden we Bind Upon Their Backs.

The system of consolidating apart, subject to and protected by no law, without individual property rights and supervised by changing management, is the burden we bind upon their backs which prevents the elevation of the Indian. What the Indian boy and girl especially need is a complete knowledge of, and familiarity with the American people. This will make them feel as much at home in other parts of the United States as they do on their own reservations.

The aim of educating the young Indians should be more directed to preparing and encouraging them to enter the organized industries of the country rather than preparing them to return to their former places where there are no organized industries except those under the care of the Government. If the Government is compelled to provide paid places for all the young Indians the Government may educate, the Government increases its burden of care and expense instead of relieving itself of it.

From the beginning of America until this present the example overshadowing all other examples of ours to the Indian has been that of murder and murderous intent.

For every man of us the Indian sees quietly following the pursuits of industry and peace we place before him ten armed men. We spasmodically dote out to him Homoeopathic doses of the peaceful and industrious elements of our civilization, but keep him continuously saturated with Thompsonian doses of our savage elements. That the Homoeopathic doses have little effect, or that the patient sickens and dies under the irritating process is a natural sequence.

If example has any force the Indian is instigated and inspired by us to be and continue just what he is. His inherent qualities and his heredity are not near as potent as the ever-present, grinding, debasing systems and examples to which we subject him.

Instead of receiving recognition as a man and a brother, and being surely placed under some continuous uplifting policy, he has always been and is still the shuttlecock for every community, territory and state organization within whose limits he falls.

The driving out policy has been the only popular one since the landing of the Pilgrim Fathers; and thus driven away from every substance and shadow even, of encouragement to escape from his old savage life, we hold him today under more degrading influences than those in which he was held by his untutored savage state before we came and assumed moral, physical and intellectual responsibility over him.

Many thousands of the failures, discontents, paupers and criminals of all nations under God's bright sun annually arrive among us on invitation and find open doors, open arms, and the rights and homes of freedom and free men any where and everywhere. In two hundred and fifty years, black, exotic savages are transplanted and increase to seven millions in this land. They grow out of barbarism and barbaric languages into the knowledge, benefits and abilities we possess because of and through no other reason than that they were forced into the open doors of experience.

The Indian, only two hundred and sixty thousand strong, constantly driven away from experience and back upon himself remains his old self or grows worse under the aggravations and losses of the helps to his old active life.

Any policy which invites the Indian to become an individual and brings him into the honest activities of civilization and especially into the atmosphere of our agricultural, commercial, industrial examples, assures to him mental, moral and physical development into independent manhood.

Any policy which prolongs the massing, inactive herding systems continues to lead to destruction and death. It is folly to hope for substantial cure except there be radical change in the treatment.

FROM THE REPORT OF '84.

Planting out.

This is, by far, the most important feature of our work, and, to my mind, points the way to a practical resolution of the difficulties and antagonisms separating our Indian from our other peoples; convincing both races of the true character and capacity of the other.

Two years of school training and discipline are necessary to fit a new pupil for this outing. The rapid progress in English speaking; the skill in hand and head work; the independence in thought and action, pupils so placed gain, all prove that this method of preparing and dispersing Indian youth is an invaluable means of giving them the courage and capacity for civilized self-support. An Indian boy, placed in a family remote from his home, (and it is better distant from the school,) surrounded on all sides by hard working, industrious people,

feels, at once, a stronger desire to do something for himself, than he can be made to feel under any collective system, or in the best Indian Training School that can be established. His self-respect asserts itself; he goes to work, behaves himself and tries in every way to compete with those about him. For the time he, in a measure, forgets the things that are behind and pushes on towards a better life. There is, however, one drawback to the success of this, or any other method that may be established, which applies to those belonging to ration and annuity tribes. We find from the course of thought among those belonging to such tribes, that there is constantly before them the inevitable future of a return to their homes and to food without labor. So long as they return to their tribes to be fed, or are forced to fall back into homes of filth and degradation to be ruled by blind, ignorant and superstitious parents, the Government by such methods, to some extent destroys that which it builds. It is to be hoped that the day is not far distant when the reservation for every Indian within the United States shall only be bounded by the Atlantic and Pacific Oceans, British America and the Gulf of Mexico, and when the system of maintaining tribes and separate peoples will be abandoned, and the Indian, no less than a negro, shall be an unrestricted citizen. The boy learns to swim by going into the water; the Indian will become a citizen by mixing with civilization.

There can, certainly, be no duty resting on the general government to educate these people to tribal life, and perpetuate petty nationalities. It seems plain to me that every educational effort of the Government should urge these people into association and competition with the other people of the country, and teach them that it is more honorable to be an American citizen than to remain a Comanche or a Sioux. From our experience there is no great difficulty in preparing young Indians to live among and become a part of civilized people. But the system of educating in tribes and tribal schools leaves the Onondagas, Onondagas still, notwithstanding their reservation has been for more than a century in the heart of our greatest state.

From Reports of '80 and '81.

To be successful in the work of the Indian education we must undertake to educate all the children. To give a veneering of education to a small minority or to boys alone only breeds failure. Among Indians as well as whites public opinion controls, and the majority controls that opinion. It is not the fear that we may educate the children away from sympathy with their former savagery that should influence us; but rather we should fear that we may fall short of getting enough of education and training into the particular subject to enable him to stand and compete in civilized life. The city of Philadelphia supports schools and gives education to one hundred and five thousand (105,000) children, to maintain its civilization. Is it not criminal for the United States to promise and then neglect to give to its fifty thousand (50,000) Indian children the education which the Government, in its treaties with them says will "insure their civilization?"

If the freedom of citizenship is to be their lot, then the surroundings and experiences of freedom and good citizenship during education will best equip them.

PROF. C. C. PAINTER'S VIEWS.

NOTES FROM HIS RECENT VISIT TO THE MISSION INDIANS OF SOUTHERN CALIFORNIA AND OTHER TRIBES.

Indian Territory.

Whether correct or not, the impression produced on the mind of one visiting the Territory, observing and hearing what he can from those with whom he meets, is that affairs are very largely managed and controlled by the white blood, which in one way or another has found its way into the veins of the people, or into positions of influence among them. One who has spent a few years in this town, as Principal of its most important school, asserts what my own observation so far as it went confirmed, that the business enterprise and thrift of the people is due largely to this white element. That a painted house, and a farm well stocked and managed is almost certain proof of a white man or woman on the premises.

One would suppose in looking at the classes in Worcester Academy that perhaps one in ten of the pupils had some Indian blood, and is greatly surprised to know that there is not more than one in ten who has not enough of it to be classed as Indian, and draw public money.

My landlady at Vinita, a most excellent Christian woman, who with her husband,

an employee either of the railroad company or of the telegraph company, has resided for several years in this town, both of them prominent in Sunday-school and mission work, told me that the Cherokee girls, many of them educated, refined and beautiful, much preferred white husbands, and did not look favorably upon lovers of their own nation, but this caused no ill-feeling on the part of the young men who had the same preference for white girls. My observation was that in many cases it would take an expert in color to decide the question as to race, and that so far as these people are concerned, the Indian problem would be wiped out in blood within a few generations.

Outside the Mission schools and a few National schools in the important places, used chiefly by children whose Indian blood has been drowned out by an infusion of white, the school-houses are miserable pens, and the schools of the poorest quality. Much is said of their wealth, intelligence, self-government, and most hopeful progress, and all this by those who would use it as an argument in favor of keeping the Indian under the system which has been the efficient cause of their civil and social development.

Let us make a comparison: In 1830 the Cherokees in Northern Georgia had a government of their own, indicative of considerable growth in civilization. They owned 2,943 plows, or one to each family of five persons; 172 wagons; 25,000 sheep; 7,600 horses; 22,000 cattle; 46,000 swine; eight cotton machines; 762 looms; 2,488 spinning wheels; ten saw mills; thirty-one grist mills; sixty-two blacksmith shops, etc., etc. They lived, almost without exception, in good log houses with floors, doors, windows, and chimneys, equal to those occupied by these whites who surrounded them. They tilled the soil and drew from it their support, hunting and fishing only for diversion. This was fifty-six years ago, and what they had was the creation of their own toil, the outcome of a healthful and natural growth. They indeed still held their lands by a National and not by an individual title, but were making such use of them as would soon have compelled a personal title in form as it already was in effect.

Take from them to-day the wealth they have not earned, but which is at once the evidence and the means of their demoralization, as unearned wealth almost universally and inevitably is; discount all the evidence of thrift and growth which is due to the activity of the eagles attracted to this fat carcass; strip from them so much of their civilization as is but a thin veneer, glued or nailed on from without, not developed from within, and in my judgment the showing is not so good, certainly not so full of promise as it was fifty-six years ago.

The convention at Vinita and the anniversary of the Indian University at Muscogee, brought together many of the leading men of the Territory, and as it was just at the time when a committee of the United States Senate was on a visit of inquiry touching certain questions of most vital interest to the people, I was able to gather something of their views from the discussions going on among them.

Many were saying, what I was told it would not have been safe for them to have said a few years since, that the time is near and even here, when their civilization must have for its basis the individual and the family, not the tribe.

Complications growing out of the use of vacant lands; the ease with which, under pretense of Indian blood, white men were getting a quasi claim to lands from which they cannot dislodge them except with the consent of the United States Court, thus enlarging the divisor and minimizing the quotient when a final division shall be made, these and other causes are precipitating the conclusion that it must be made soon. One fear "gives pause" to this conclusion, that is, that Congress may limit them to an allotment of one hundred and sixty acres each. There are difficulties in the way and grave questions to settle, but whoever accepts the declarations of those who are chiefly ben-

efited by the present condition of things as containing the whole truth, either as to the advisability of continuing it, or the unanimous desire that it should be, is greatly mistaken. There is great ferment, and things are hastening to a crisis, and a much provoking cause is the lease of grazing lands, and the questions growing out of it.

The Mission Indians.

The Los Angeles Herald of June 9th, 1885, tells their story in brief, as follows: "These aborigines, though *alive*, are good Indians. For the most part they are moral and religious, and have earned their own living by cultivating the soil on which they were born, and which was the exclusive property of their ancestors. Day by day they find themselves crowded to the wall. Their lands are jumped, their hunting grounds have been curtailed, and they find their means of making a livelihood restricted. Not being marauders and murderers the government of the United States will do nothing for them."

Their pitiful story was told by themselves in a petition drawn up by them, dated Feb. 7th, 1878, addressed to the Secretary of the Interior. I give it as translated for me from the Spanish, as written by the Indians themselves, by a Mexican lady, Mrs. Coronel, of Los Angeles.

PETITION TO THE MINISTER AT WASHINGTON.

We, the undersigned Indians Christian of San Luis Rey, Cal., humbly and respectfully beg, in view of all the troubles continual that constantly we have all the time between ourselves and the whites, on all sides and manners; they mistreat and abuse us, taking away our lands possessed from our grandfathers, which, since we can remember, have been ours alone. In view of all the dangers and difficulties in which we find from the white people, we request, Mr. Minister at Washington, that you separate and point out to us some land where we can keep our cattle, and be able to cultivate the land to maintain our families.

We do not ask, Mr. Minister, for the Government to give us money, nor blankets, nor seeds, only some lands for us to cultivate for the support of our families, and to raise our animals to work our lands, and that this land shall be protected against the whites, and that you hold a protection over us so that it cannot be taken from us. And, very much, we wish, Mr. Minister, to establish some schools among us for our boys and girls so they can learn like whites, so they will be good to our God, and to our fellow-men, and to Government; so that they will be good citizens.

To the present we have asked, nor received no assistance, moral, physical nor material—no pay from Government. Now we only ask for land and for protection on it, so we may support our families with our labor. This favor we ask, and expect of you, Mr. Minister, we who sign this paper.

That nothing has been done, is not because Congress has been ignorant of the situation. Attention has been called again and again, many times, and most urgently to their sad plight, during the past thirty-three years, both by the Agents in charge, and by special commissions sent out to investigate and report. Elaborate reports of facts with recommendations were made by Mr. Jno. G. Ames in 1873; by Mr. C. A. Wetmore in 1874, and by Mrs. Jackson and Mr. Kinney in 1882. A Committee from the United States Senate with Mr. Dawes as chairman have also since this last date visited them.

There is no dispute as to the fact that these Indians, Christian, civilized, self-supporting, have been crowded, and are being crowded—those of San Fernando within the past few weeks—from the lands on which they have always lived, and to which they have, in the estimation of good lawyers, a valid legal, as well as a just and equitable title; and yet, Congress knowing the facts, has contented itself with expending money on special commissions and committees, and elaborate reports, giving comfortable jobs to white men, and then suffering the cry of these poor people to die out amid the din of white interests, and the reported facts, to lie buried out of sight.

"But when a free government was adopted, Indians were regarded as equal with Spanish subjects, and much more were they

so regarded with all Mexican citizens, inasmuch as our independence being established and ratified, IT WAS FOUNDED ON THE BASIS OF EQUALITY OF CIVIL RIGHTS AMONG ALL THE FREE INHABITANTS OF OUR COUNTRY WHAT EVER MIGHT HAVE BEEN THEIR ORIGIN IN THE FOUR QUARTERS OF THE WORLD, inasmuch that the king of Spain, in presence of the council of state, declared that being equal under the Spanish constitution, ALL BEING FREE MEN AND CITIZENS in the Spanish territory without any distinction, THE INDIANS HAD ESCAPED FROM THE STATE OF MINORITY to which they were previously subject, and should be looked upon as EQUAL IN ALL RESPECTS TO THE SPANIARDS OF BOTH HEMISPHERES."—MANUEL PENA Y PENA, President of the Supreme Court of Justice in Mexico.

The feeble remnant of old men and women surviving at San Fernando has just been thrust out. At San Ysabel the Indians are notified by the recent purchaser of the Wilcox claim to that ranch, that they cannot keep any more stock, and that they must go. At Palma the renters of Bishop Moro's claim, kill the Indians' stock and are crowding them so they can not live there. The suit of Mr. Byrnes for the ejectment of the Soboba Indians was decided against the Indians by default, the attorney for the Government (it having undertaken to defend the Indians' title) not appearing when the case was called.

It has since, on the motion of Mr. Wells been restored to the calendar, but Mr. Wells has withdrawn from the case, because the Government refuses to allow even his necessary expense account.

These people are able and willing to take care of themselves, and all they ask is the simple right to do so. Either they have rights, or they have not. In my estimation, the first and only thing is to settle that question, and if they have, establish and guarantee those rights, and the Indian will do the rest for himself.

The Plucky Pintos who will not go on a Reservation.

The testimony of the citizens was uniform that these Indians, scattered out among the whites, were a much-needed reliance on the farms as laborers, and in the kitchen as domestic servants. There is no one to take their place if they should be removed, and none would fill it more satisfactorily in the present condition of things. A declared intention on the part of the Government to put them on a reservation would scatter them to the mountains. False reports were sent to Washington a year ago of the suffering condition of those about Winnemucca, and the Agent was instructed to take them relief. The Indians were indignant, and refused to receive it, asserting to the Agent, as some whom I met said to me, that they neither needed nor desired anything from the Government; they were able to support themselves, and would not accept aid, fearing, I think, that to do so would place them again under agency control.

The able-bodied ones among these scattered Indians are able and willing to do what every such one ought to be compelled to do—take care of one's self. They will not go on to these reservations, where they would be in some sort provided for, and the attempt ought not to be made to force them into this bondage. Their condition gives rise to questions and difficulties which must be met and solved, and this ought to be done at once. These men and women are earning their own living as laborers in the towns and counties in which they live, but no provision is made for the aged, blind, insane, and pauper classes, which, among the whites find asylum in public institutions, and their children find no place in the public schools.

What is the solution? Is it to be found in the ready and easy answer: Force them on to a reservation? Crowd them compactly about an agency, and then persuade Congress to enlarge its school appropriations and its food issues, until we can boast that there is not a single one who lacks for a dinner, a blanket, or a chance at school training? Against this both the

Continued on Sixth Page.

Hadle Beatah Toli.

—OR—

THE MORNING STAR.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by
INDIAN BOYS.

R. H. PRATT,
A. J. STANDING, } Editors.
M. BURGESS.

Address all business correspondence to
M. BURGESS.

Terms: Fifty Cents a Year.

Entered in the P. O. at Carlisle as second class matter.

CARLISLE, PA., OCTOBER, 1886.

In the inevitable contact of races that each year brings nearer, the results to the Indian will not be unmixed evil; with it will come increased opportunities for labor and profitable disposition of surplus products.

A fluent Saxon tongue in the Indian's head will do more towards protecting him in his rights than his best friends can do for him, therefore, arm the Indian with all speed with this weapon of self-defence, and it is reasonable to suppose that with the means at his command he will make the effort.

The whites are to the Indians as a steel to a dull knife; the two may lie side by side for ages and neither is affected by the other, but rub them together, it may be sharply, and what is the result? Is the steel injured? No. Is the dull metal sharpened and made more effective and serviceable? Yes.

The Indians will obtain the ability to maintain their rights and possessions just in proportion to their instruction in the systems and practices prevalent amongst us, not theoretically, but by living amongst us as students and workers, acquiring by labor a sure means of future subsistence, and in the intercourse incident to living amongst us, that knowledge and manual dexterity on which it will be possible to build both comfort and competence.

Now the Time.

Doubtless there are many persons desirous of doing whatever may lie in their power to aid in placing the Indian on a higher and better footing than he now occupies, but who feel at a loss how to effectually forward their purpose; being deterred by the many efforts that have been made which have resulted in comparative failure or whose apparent results are not commensurate with the efforts made or expense incurred, and are almost ready to conclude that the case is hopeless.

Without taking time now to canvass the causes of failure in plans to mould afresh the character of the adult Indian, (for causes ample and effective these undoubtedly are) let us contemplate the sure results of placing the young of both sexes on the broad paths of knowledge and industry through the means of a well sustained School system which will no more fail of its usual results with the Indian than with any other race—provided only that the ordinary conditions necessary to successful education constitute a part of the system.

Education presents to friends of the In-

dian a means of improvement on which all their efforts can be concentrated with the perfect assurance that while his lands may be taken from him by a variety of processes, legal and illegal, he can never be dispossessed of the education and training acquired by their help.

With education will come citizenship, and with that honorable condition comes legal protection and that most potent factor of citizenship the voting power, which makes or unmakes the legislators, and which they know so well how to conciliate and reward by substantial service.

While factions wrangle on Indian matters and some argue for the tribe and some the individual and others declaim against both, those who are looking beyond the immediate present need to see to it that education is pushed first, last and all the time. By it in five or ten years a condition of things can be brought about which will no longer admit it to be right or reasonable to exclude the Indian from a voice in what concerns him.

How long does it take to get an education? What does it cost? What does it effect? Is it possible for the United States to do it?

The conditions necessary for the successful prosecution of all educational and civilizing efforts among the Indians exist now as they never have before. Subsistence by the chase is no longer possible. Hunting, areas and game are diminishing rapidly and as a consequence the roving habits of the Indians are passing away. With the settled life comes the opportunity for successful work. A. J. S.

Is Civilization Healthy?

The forcing of the forms of civilization upon the Indians has had the effect of diminishing the numbers of the "civilized" and partly civilized Indians at the rate of nearly 2,000 a year. Civilization is healthy only for those races that grow into it in the natural course of development.

This article cut from the *Berkshire Courier*, of Great Barrington, Mass., contains statements that a careful study of the subject does not warrant.

All reports agree that it is impossible to procure accurate returns of the death rate among the Indians in their uncivilized condition, owing to the fact that many of them are far removed from the observation of Agent or Agency Physicians, and most of the tribes are loath to report the deaths through superstition. All Indians who receive rations and annuities are averse to report deaths in order to keep up "the count." On the other hand from those who are civilized or partially civilized comparatively correct mortality statistics can be obtained.

The census of 1880, Vol. 11, Part First, the most accurate data from which we can reckon, shows that a very large proportion of the deaths among Indians is caused by scrofula, consumption, and other constitutional diseases. This is the natural result when we consider the disease-producing causes which exist among them in their savage or uncivilized condition; viz:—their utter disregard of all sanitary laws, improper and insufficient food, insufficiency of clothing, exposure to damp and cold, indolence, lewdness, sanguinary marriages, etc., all of which tend to debilitate and impoverish.

One Agency Physician, in speaking on this subject says that "four-fifths of the deaths that occur among those under his care are the result of consumption." An-

other gives it as his opinion "that the greatest factor in producing so much scrofula and consumption among the Indians is the lewdness and immorality practiced among them." Another says "the insufficient and improper food has much to do with the inception and increase of scrofula and consumption."

An agent in speaking of one of the tribes under his care, says, "to find a strictly healthy or sound individual is the exception"

Thus, testimony might be accumulated, from those who are familiar with the Indians in their uncivilized condition, showing that the excessive death rate among them when brought partially under civilizing influences is very largely the result of constitutional and inherited diseases due to the conditions which prevail among them in their savage state.

A very high authority says, "that ignorance, indolence, intemperance, uncontrolled anger and licentiousness, originate alike a large part of the crime, insanity, idiocy, physical defects and pauperism with which the human race is afflicted, if not directly, indirectly, if not in the first generation, in the second." All these conditions, and more, are found among uncivilized Indians.

The "planting-out" system, as inaugurated and practiced in this school is perhaps one of the most satisfactory tests of the effects of "forced civilization" upon the Indians, that can be found, and the results most unqualifiedly disprove the statement in the article quoted above.

Out of the whole number—about 800—placed out since the school was organized, only three have died and two of these from inherited diseases, while the large majority have been very greatly benefitted physically.

It is only necessary to contrast the hardened muscles and hearty, robust appearance, of the large party of students recently returned to the school, from farms, with that of their haggard and impoverished condition when they first arrived from their reservations, or with the appearance of the party recently admitted, to prove the great physical benefit that this "forced civilization" brings to these people.

Some of the Duties of Indian Agents.

Besides the officials at Washington there are about sixty Indian Agents. These are officers resident among the Indians, each having one or more tribes under his supervision. The Department of the Interior purchases all supplies, ships them to the railway terminus nearest the Agency for which they are designed, issues orders for the regulation of the Indians, protects the legal and property rights of the Indians, carries into effect the laws against the sale of intoxicants to them or against intrusion upon their lands and establishes "Courts of Indian Offenses" governed by rules of its own devising. The Agent lives among his Indians, receives all supplies and certifies to their correctness, has his Indians to haul them from the railroad to the Agency, distributes them according to regulations and takes receipts for all expenditures. He must gain and hold the confidence of his Indians, advise them, urge them to work, help them to do so, distribute implements to them, see that they are dealt with fairly by the traders, make a census of them yearly, induce them to send their children to school, plan the school buildings, make contracts for their erection, select the teachers and see that they do their duty. He must organize a police force of his Indians and by their help administer the "Court of Indian Offenses." He must struggle with fraudulent contractors, bear with the petulance

and ignorance of his Indians and their unwillingness to be civilized, keep complicated accounts, suffer the malignity of whites and Indians who hate Indian progress, and finally, perhaps be sued before a United States court, if his explanation of his honest expenditure of Government funds does not satisfy the Treasury clerks.

Merge Them.

There are about 50,000 Indian youth who ought to be in school. Of these about 20,000 will have been in school at least one month of this fiscal year. The Government should press on until all these youth receive a proper training in work, manners, habits, letters, morals and religion. Nearly 4,000 will be in industrial schools this year, such as Hampton, Carlisle, Chillicothe, Genoa, the two Whites Institutes of Indiana and Iowa, and similar institutions. The Reservation Boarding schools and Day schools, already numerous, ought to be increased in number and efficiency till all are gathered in. The government will spend about \$1,200,000 this year on Indian education. This is liberal, yet more should be done each year until the end is gained. As far as possible, Indians so trained should be settled in the States, among white people, and wholly ceased to be regarded as other than ordinary citizens. The Government should seek the aid of the churches in this matter of education.

Indians and white people must abandon the idea that the former should remain a separate people. They ought to be merged with the whites. When a band wishes to move off and huddle together with some loved group of their people, they should be discouraged, for this is but to perpetuate the half savage state and keep their children from the blessings of civilization. As far as possible they ought to be induced to abandon their native tongues, to speak English and become Americans.

JAMES E. RHOADS,
PRES. BRYN MAWR COLLEGE.
In Friends' Missionary Advocate.

A few Experiences and Opinions From one of our Apache Girls.

CARLISLE BARRACKS, PA., SEPT. 27th, 1886. Capt. R. H. Pratt: Dear school Father: As this is another year for school. We have to write our home letters again, although I have no home myself, but I mean for those who have homes.

I am back at the school again, and I am willing to do what ever you give me, because I know you know better than I do, and know that is good for me. The new children came early Tuesday morning and some of us girls helped Miss I. to clean them.

They are doing very nicely now, but still talk Indian yet, of course they cannot help it, because they have not been here long enough to take up the English language, I hope they will soon. We had an English speaking meeting Saturday evening, in our large chapel for the first time. It is very nice in the chapel now, it does not seem so small as it was. Our quarters are all done now, and some of the girls have moved in the new room, D. and I room together in one of those new rooms, they are very nice little rooms, and we like our quarters very much.

I am going to tell you about our country homes, we all had a very nice time this summer, it is nice to be out on farms, I have learned a great deal about house work, and cooking I have learned how to make bread, after I had learned how I made the bread all the time.

Mrs B. did not have to make it. Sometimes she would be very busy up stairs and I would cook dinner or breakfast, I got supper every evening.

I thank you very much for sending me out in the country this summer, I enjoyed it very much. This is all for this time.

From your school girl.

There are several schools East that people seem to be much interested in, such as Hampton, Carlisle, and Lincoln Institute at Philadelphia, but probably there is no school that has done so much toward Christianizing the Indians as the Normal Training School at Santee.—[Alfred Coe, Indian Graduate of the Santee Normal School.

LOCAL ITEMS.

The Boys' Debating Club for the year has begun in earnest.

Ask your friends to subscribe the MORNING STAR. We want a thousand names at once.

The Indian School band was one of three which furnished music on the fair grounds.

During the month of September there was an unusually large number of visitors at the school.

Some of the new arrivals from agencies during the month have begun already to use only English.

Strength of Carlisle Industrial School.

Total number on roll, 517; Boys, 332; Girls, 185. Number out in families 112.

Mr. Jordan has done much steam-pipe work with the help of Indian boys, who are becoming quite expert at the business.

The shoe-shop has been separated into two departments, one for manufacturing and one for repairing. Frank Everett, Wichita, is in charge of the latter.

Mr. Francis Murphy, the celebrated temperance orator, has been holding a series of meetings in Carlisle. He favored the Indian School with an address, with good results.

The carpenters have been busy finishing the alterations of the chapel. Now that it is complete all are much pleased with the improvements, in space, appearance and general comfort.

Miss Alice Robertson, Superintendent of the Presbyterian Indian Mission School at Muscogee, I. T., visited Carlisle on Sunday the 10th inst. She speaks highly of her success with her twenty pupils.

Twenty-six Pueblos from New Mexico and eighteen Sioux from Dakota have arrived since the forty-two Cheyennes and Arapahoes who came as we were going to press with last month's MORNING STAR.

Our school display at the Cumberland County Fair was quite comprehensive and varied, including specimens of both boys' and girls' work. Several premiums were awarded to students for excellent work done.

Our orchard at the Farm is furnishing a good supply of apples this year, of which the pupils have had the benefit in the dining-room. Making apple-butter is now in order and a good many barrels of apples are stored away for Christmas.

Two games of base ball have been played, during the month, between a select nine of our school club, and Freshmen and Preparatory class nines of Dickinson College. The Preparatory beat the Indians, but the Freshmen suffered defeat.

The Rev. Copeland of Ayr, Scotland, visited the school during the month of September. He was very much interested and pleased with what he saw,—said that he considered it a most humane and creditable work on the part of the Government as well as hopeful and helpful on the part of the Indians.

Miss Annie R. Dawson, Indian graduate of Hampton, and now assistant teacher there, visited our school. She purposes returning to her people, the Arickarees of Dakota, in a few years as a missionary. Miss Dawson has been at Hampton ever since she was nine years old, having entered that institution with the first party of pupils Capt. Pratt brought east, November 1878.

She speaks English fluently, and is a young woman of talent and cultivated manner.

Richard Davis, Cheyenne, at the request of Rev. Jos. Vance of Carlisle, drew a map of 5 x 7 feet, representing the territory of Carlisle Presbytery in 1786. The drawing is very creditable and was on exhibition at the First Church during the celebration of the one hundredth Anniversary of the Presbytery.

The National Temperance Society and Publishing House, of New York, kindly donated four dollars on six months subscription to the 100 copies of *Youths' Temperance Banner* for the use of our Sunday Schools.

We have also to thank the Congregational Sunday School and Publishing Society of Boston for a ten dollar donation on *The Well Spring*, and *Little Pilgrim*.

The work of digging trenches for the steam-pipes furnishes employment for our newly arrived Cheyenne and Sioux boys. The way in which they take hold is an evidence of progress made within a few years of the Indians' general estimation of work, as well as ability in that direction that augurs well for the future. There is not the hanging back nor unwillingness and want of ability with which we formerly had to contend.

Rev. S. S. Haury's Visit to Carlisle.

Rev. S. S. Haury, Missionary at Cantonment, Indian Territory, who brought in the forty-three Cheyenne and Arapahoe pupils received during the month, entertained a sociable gathering at the house of Mr. Standing very pleasantly by relating incidents of his work, and some little history of the Mennonite Mission at the Cheyenne and Arapahoe Agency.

They have two stations, work at the Agency being confined to the Arapahoes, mainly, while sixty miles out at Cantonment there is a colony of perhaps eighty families of both Cheyennes and Arapahoes. Some are doing fairly well at raising crops and improving the land. Their tents and houses are furnished with stoves and tables, plates, and knives and forks, and other civilized household equipments, and the women are taught to cook and bake.

Several have cut logs and will put up houses this fall. Little Raven and Left Hand are the principal chiefs at Cantonment. The late chief, Powder Face, who was found dead on the hunting trail was a progressive man. He lives in a house which cost \$500. His son Clarence, a recent returned pupil of Carlisle, is in charge of the family and is carrying on the farm work.

Prospects for the future of these progressive Indians, are in Mr. Haury's opinion, better than he ever expected to see. Mr. Haury is a man of experience and travel, having been as far north as Alaska, which he considers a more hopeful field for missionary work than our Indian tribes near at hand.

In reply to the question whether there were any rules or regulations for Indians joining the colony at Cantonment to follow, Mr. Haury answered, "Very few, but it was well understood that those Indians who wish to join the colony will not be allowed to 'throw away' one wife and take another at will, they are to place their children in school; no work is carried on during the Sabbath, and all gambling strictly prohibited."

Each Indian may cultivate as much land as he wishes. Little Raven has fifty

acres under cultivation. They can readily dispose of farm products to cattlemen. Little Raven, after giving away half his crops sold 400 bushels of corn last year at \$1.25 a bushel; he will sell 600 bushels this fall, and has a herd of thirty cattle. At Cantonment there are 150 children of school age and nearly all attend. The Cheyennes and Arapahoes now have between five and six hundred children in school at home and in the East.

Mr. Haury thinks the Government as a Government can never civilize the Indians. It can help greatly, but the main work must be established on a more permanent basis, in which the management is not changed so frequently as the Governmental management necessarily is subject to.

"Laziness and Christianity are not compatible," says Mr. Haury, earnestly. "You can never make a Christian of an indolent man," so industrial teaching along with the Gospel truth is what the Indian must have.

In relation to our returned pupils, Mr. Haury gave a very good account of some; others are doing as badly as their surroundings call forth. As an incident he related a story showing the unfair treatment Indians often receive. A policeman and father of John Williams, one of Carlisle's bright boys, had two of his best horses stolen, leaving two poor ponies, with which this spring he managed to cultivate about twenty acres. It was discovered that the ponies had been stolen by white men, and before he got them back, the Indian was out of pocket \$150. If an Indian should steal horses from a white man and the party discovered who did the stealing, all the white man would have to do to secure his horses, would be to go and get them.

Mr. Haury spoke well of the Carlisle work, but had no idea our shops were run on as extensive a scale as they are, or that the amount of real work turned out was so great as results show. He was both pleased and surprised at this feature of our work.

Ninth Mo. 10th, 1886.

CAPT. PRATT, ESTEEMED FRIEND:—We thank thee for sending us such a good girl as J—— has been and we hereby desire to testify to her good qualities in every way, also to her energy and earnest desire to advance in the world. We wish her great success. Thy friend, R. S.

Col. H. D. Gallagher, the newly appointed agent at Pine Ridge, arrived from his home in Indiana Wednesday morning and proceeded at once to his new field of labor.

Ed. A. Pyne went to Pine Ridge Agency Thursday to accept a position as teacher in one of the schools there.—[Rushville, Nebr. Sun.]

ALL APACHES.**September Reports of Apache Pupils in Families.**

"Conduct good."

"Very much pleased with G. He is learning fast, is obedient and pleasant."

"He is not particular about bathing as we would like him to be. No other fault to find."

"Conduct excellent."

"He works very well."

"Gives us no trouble, is always obedient, is improving very much in speech."

"Conduct very good."

Besides the above there were six whose reports mentioned good conduct.

One of the Indian names of Boston, as recently described by Professor Horsford, was "Great kill mouth."

INDIAN PHOTOGRAPHS.

We keep in stock the following pictures for sale, proceeds of which go towards defraying the expenses of issuing THE MORNING STAR.

They are Cabinet and Boudoir size, and may be had for 20 and 25 cents.

1. Sioux boys as they arrived, Oct. 5th, 1879.

2. Indian boys (from 16 different tribes) in 1880.

(The ranks on the ground and lower porch show the same Sioux boys who appear in picture No. 1).

3. Sioux girls as they arrived Oct. 5th 1879.

4. Indian girls from 10 different tribes, 1880.

5. Sioux chiefs from Fort Berthold, Standing Rock, Cheyenne, Crow Creek, Lower Brule, Pine Ridge, Rosebud, Yankton and Santee Agencies. Louis Rubedo, John Bridgman, Louis Primaux, Peter Beauchamp and John Smith, interpreters.

6. Crow Chiefs, from Crow Agency, Montana; Bannocks, from Crow Agency; Shoshones, from Lemhi Agency, Idaho.

7. Capt. Pratt and Spotted Tail, with Quaker ladies from Philadelphia.

8. Black Crow, Two Strike, White Thunder, Spotted Tail, Iron Wing and interpreters—Sioux Chiefs from Rosebud Agency.

9. Brother to all, Crow Creek Agency, Dakota Territory. Like the Bear, Lower Brule Agency, Dakota Territory. Poor Wolf, Ft. Berthold Agency, Dakota Territory. Son of the Star, Ft. Berthold Agency, Dakota Territory. American Horse, Pine Ridge Agency.

10. Joseph Cook, Medicine Bull, Sioux Chiefs, Brule Agency, Philip Deloria, David Tatiyopa, Eli Abraham, Pretty Youngest Child.

11. Red Shirt, Pine Ridge Agency. Thunder Hawk, Standing Rock Agency. Big Head, Standing Rock Agency. John Grass, Standing Rock Agency. Charger, Cheyenne Agency. Two Bear, Standing Rock Agency.

12. The first Indian boy who applied to Capt. Pratt—Ft. Berthold, Dakota, Sept. 19, 1878—for education at Hampton, Va., was called out of the Medicine Lodge painted and decorated as seen in picture.

13. White man, Apache Chief; Stumbling Bear, Kiowa Chief, from Kiowa, Comanche and Apache Agency, Indian Territory.

14. Tso-de-ar-ko, Wichita Chief—Clark, interpreter: Wild Horse, Comanche Chief; from Kiowa, Comanche and Wichita Agency, Indian Territory.

15. Spotted Tail, Sioux Chief.

16. Spotted Tail, Sioux Chief, after his return from Washington.

17. Iron Wing, Sioux Chief.

18. American Horse, Sioux Chief.

19. Red Shirt, Sioux Chief.

20. Ouray and his wife Chipeta—Utes.

21. Poor Wolf, Mandan Chief, from Ft. Berthold, Dakota.

22. Son of the Star, Arikaree Chief, from Ft. Berthold, Dakota.

23. Cook, Sioux Brave and daughter.

24. Standing Buffalo, Ponca Chief, Ponca Agency, Ind. Ty.

25. Photograph of Indian students, slate work.

Besides the above, we have a large number of groups, and

INTERESTING CONTRASTS, showing pupils as they arrived in native dress, and companion pictures of same pupils two or three years after.

A large photograph of the whole school on card 10x14 in. showing over 400 faces distinctly, is given as a premium for THREE new subscribers to THE MORNING STAR, or fifty cents cash.

A fine group of our Indian Printer Boys, Boudoir size, is offered for one new subscriber to THE MORNING STAR, or Twenty-five cents cash.

Views of the several quarters on card 10x14 may be had for 50 cents.

The Treasury Department has decided that Indians living in the United States near the Canadian frontier are not entitled to the privilege of purchasing horses and cattle in Canada and importing them into the United States, free of duty, by the revised statutes or otherwise.

Miss Eva Woodin has received an appointment as teacher at the Omaha Agency, Nebraska, and left home last week to enter on her duties.—[Arkansas City Traveler.]

Continued from Third Page.

whites and the Indians, not to say common sense protest. They are doing just what they ought to be encouraged to do. The solution of the Indian problem is to be found along the lines these people are following, and they should be helped, not hindered; but they must not be left without teachers and missionaries because they are trying to make self-respecting men of themselves. Conditions favorable must be furnished, and they must not be forced back into those from which they have broken away. Either the State, county, and towns must be encouraged and induced to bring them under the operation of their school and charitable systems and institutions, or they must be helped by the Government where they are. It is difficult to bring anomalies under law and harmonize absurdities with common sense, and it is scarce worth while to continue the effort to do so. If the Indian is a man, and a candidate for full citizenship under our laws, let us seek to adjust our treatment of him to this fact.

The condition of things is much more unfavorable over the line in Oregon than in Nevada, as reported by Col. Kautz. The hostility of the whites, and the defenceless condition of the Indians in their courts afford some urgent ground for considering his suggestion that a reservation be set aside for them. These crimes against the Indians, committed under the jurisdiction of the State Courts, are, of course, beyond that of the United States Courts, and are not punished. I give one as a fair sample. Three men, or fiends, agree to visit an Indian camp, knowing there were only two old men and a blind man to defend the women against their lustful assaults, the men being away on a hunt for food. They made the blind man drunk, and then killed one of the old men who stood between his wife and their purpose. They afterwards stole horses and were lodged in the jail of Grant county for trial on charge of this theft. The attention of Attorney-General Garland was called to the crime of murder which they had committed on a ward of the Government, and by his instructions the United States Attorney for that district had correspondence with the sheriff of the county in regard to it. I saw a copy of his letter, and of the sheriff's reply. He said there were no men in his custody charged with murder on an Indian or Military Reservation, and he would not surrender the men to the United States authority. In mitigation of their crime of horse-stealing these men pleaded the fact that the Indians were after them. This hung the jury, who did not agree on a verdict until the judge berated them for continuing the case as an expense to the county, when without delay they acquitted the prisoners. This seems to be the sentiment that controls and dominates public action in that section.

Bannocks and Shoshones.

There is urgent call for missionary work among these neglected people, as also among the Piutes of Nevada, who seem to be entirely forgotten by the churches of our land, who listen to the Macedonian cry of other lands and other nations, but recognize no obligations to those for whom we alone as Christians are responsible.

The easy possibility of solving our problem if we could only be induced to take hold of it in the right way, the almost hopelessness of it so long as we do not, is the overwhelming conviction with which this long and most interesting journey and tour of observation closed.

History of Missionary Work Among N. A. Indians.

The first baptism of an Indian in America is recorded as having been performed in 1587 by an English priest of the Protestant Episcopal Church. As, however, this record stands alone for the space of fifty years, we may date the beginning of protestant missionary work with Roger Williams' efforts beginning in 1636. Elliott's work began ten years later, and in less than thirty years there were four hundred Indians Christianized in his

own circuit, and mainly through his labors.

After Penn's treaty with the Indians in 1682, the Society of Friends appointed teachers to instruct the natives in the principles of the Christian religion. A little later a band of Moravians came from Germany for the express purpose of teaching the Indians, and through the heroic effort and unwavering faith of these early missionaries, Christianity gained a sure foothold among many of the tribes. The Presbyterian Church was the next to recognize its duty in this direction, establishing its first formal mission in 1741 among the Indians of Long Island. Thus, sometimes languishing, sometimes springing up into renewed life and force, these missions advanced until here and there light began to spring up in the dark places and to promise a general illumination among the tribes.

At this period there were eight Indian Churches in Georgia alone. The Cherokees had a written alphabet and language, and the greater proportion of the tribes could read and write. Intemperance was almost unknown. Just at this time, when the Indians were falling in with all the arts of civilization, the work of two centuries was undone by one of the most treacherous wrongs ever inflicted upon this people. The lands which had been secured to them in perpetuity by the United States, were sold by lottery by the State of Georgia, and sixteen thousand Indians were homeless in a day, driven from the saving influences of Church and school to the miseries and privations of a wandering life.

"Paint this scene afresh for every degree of latitude in our broad land; repeat it with varying details, but the same essential features for every succeeding year of the greater part of the present century, as the tides of our civilization have rolled onward to the West, and you have the general history of Indian missions. The tree which has been planted again and again, which has budded and blossomed and borne its first fruit of promise, has been mercilessly plucked up by the roots and cast into the sea."

It is needless to ask why missionary work among the N. A. Indians does not now show larger or more permanent results. The aims and purposes implanted by merciful and humane men have been well nigh crushed out by the machinery of a government, which proclaiming liberty and equality to all men, grants neither liberty nor equality to the race whose inheritance it has wrested away.

Considering the record of the United States, its three hundred broken treaties with this helpless people, in contrast with the good faith of the Indians themselves, who have never once been the first to break a treaty, the marvel is that they have been able to discriminate between the government and individuals, or that their faith in the white man's religion has survived the white man's betrayal of their trust. Men, who in name are Christians, have robbed them of their land, driven them from their homes, hurried them from the ocean upon our East to the Western ocean, introduced appalling and degrading vices among them, cheated them, starved them. These wrongs have borne their legitimate fruits which only years of patient labor can undo.

Leaving the work of the early missionaries we come to that of the present day as engaged in by almost all of the evangelical churches. Many are asking, "Does our outlay among the Indians bring in as large results as among other nations?"

Those who have examined the question carefully claim that it does, that the Indians welcome religious teachings and are anxious to place their children under its influence.

These heathen, with souls as immortal as our own, for whom Christ shed His atoning blood as freely as He did for us, have great and peculiar claim upon us who are reaping all the advantage of their rightful heritage. But setting aside this view of it, and looking at it from a purely material stand point, here is the answer

to the question as presented in official reports. "It has cost the government more than two hundred and seventy-three millions of dollars in ten years to fight and support the Indians.

(273, 000,000 to fight, 60,000,000 to support.)

The schooling of twenty thousand children for five years would cost but twenty-two million dollars. In seven years of wild life, two thousand two hundred Dakotas cost nearly two million dollars. In seven years, as Christian Indians, they cost only one hundred and twenty thousand dollars. Thus, to civilize the Indians and to place them in a self-supporting position costs vastly less than when they are dealt with only as government foes or paupers.

"There is something unspeakably touching in the appeal of these neglected Indian tribes for our help. We are as Jacob enjoying both the birthright and the blessing; they, as Esau, stripped of both and lifting up the voice of an exceeding bitter cry through us to the Great Father of all, 'Hast Thou not one blessing for me? Bless me even me also, oh my Father.'"—[Woman's Home Missions.

Frank Modoc's Life—A Famous Indian Warrior.

The story of the life of Frank Modoc, or as he was known until recently, "Steamboat Frank," who not long since died in Deering, Maine, is a suggestive one to all who take an interest in the Indian problem. He died an honored member of the religious denomination which more than any other stands for peace on earth, and yet in his early manhood he had been a leader in one of the most savage Indian tribes, and those who prepared his body for burial found it literally covered with the seams and scars of conflict.

In the Modoc war some 200 of the tribe were captured, among them the chief, afterward known as Bogus Charlie, and the second in command, Steamboat Frank, and in 1872 they were sent to the Indian Territory, and, strongly guarded by United States soldiers, were placed upon an island near where the Quapaw mission had been established. This mission was under charge of A. C. Tuttle and his wife, members of the Society of Friends, and they had already done a good work among the Indians who had been gathered there. These Indians were at first much disgusted at the idea of having for neighbors members of a tribe so low and brutal as the Modocs, but Mr. and Mrs. Tuttle had faith that the Gospel was powerful enough to do good even to the worst of savages.

The Friends are accustomed to regulate their conduct in accordance with what they believe to be special calls, and in a day or two Mrs. Tuttle "had a concern" to visit the Modocs. Alone she crossed over to the island, and there began the missionary work which was successfully carried on for year.

From the first, the Indians seemed to have perfect confidence in their white teachers, and almost as soon as they could be made to understand the subject of the mission they became converted to Christianity.

They always spoke of Mr. Tuttle and his wife as "God's man" and "God's woman," and accepted their guidance in all respects. Frank especially showed not only great interest in his new experiences, but remarkable intelligence, and, after several years at the mission, he expressed a desire to go among the remnant of his tribe who had escaped capture and carry the news of the gospel to them. The government furnished him some aid for his mission, and he went among his old friends as a Quaker minister, having received credentials from the Kansas yearly meeting. He succeeded in converting a good number of the tribe and continued his labors for some time. He attended the yearly meeting of the Friends at Portland last year, and his fine appearance and evident sincerity excited much interest. In order to carry on his work to better advantage he desired a better education. "I am afraid I don't always teach my people right," he said, "I want to know more about the book." Arrangements were

made by the society to enable him to take a course at Oak Grove Seminary, Vassalboro, Me. He was successfully carrying on his studies there when sickness overtook him, and he went among friends in Deering who had taken an interest in him. There he suddenly became worse and died.

To those who came in contact with him it was a constant surprise to see how completely he had overcome the habits and tendencies of his early life. In appearance he was the ideal red man of the forest. He was more than six feet in height, perfectly erect, and outwardly had all the Indian characteristics. But in deportment there was no more thorough-going Quaker than he.

Though he could converse readily in English, he had not learned to use the language fluently in his addresses, but he often spoke or prayed in the meetings in his native tongue with a fervor and apparently with an eloquence that always edified his hearers if it could not instruct them. He was a good singer, and delighted in the simple hymns which he had learned.

Almost from his first connection with the missionaries his disposition seemed to be wholly changed. His old friend and spiritual guide, A. C. Tuttle, who conducted his funeral services in Deering, said that in all the years of their acquaintance he had never seen a single exhibition in Frank's heart of ill-feeling or of unchristian conduct. The principal of the Oak Grove Seminary says that Frank always seemed to be greatly pained by any sign of a quarrel between the younger members of the school. He delighted in the society of children, and was always accepted by them as a friend.

After their capture many of the Modocs were affected by pulmonary troubles. Frank's wife died of consumption some years since, leaving a son who is now at school in New York. "Bogus Charlie," the chief of the tribe, died of the same disease.

For some time Frank had been convinced that a similar fate awaited him, although he hoped that it might be delayed long enough for him to do something more for his people. When he found that the end was near, however, he was more than reconciled, and, though in a different spirit, he faced death just as bravely as he did years before in savage fights. It was a testimony not only to his worth, but also to the power of love and self-sacrifice as civilizing agents, that, at the funeral of this man—once a savage and an outlaw—these words were chosen as the text: "Mark the perfect man and behold the upright; for the end of that man is peace."—Selected.

The Turtle Mountain Indians.

The following is an extract from a letter in the *Spirit of Missions*, from the Indian Missionary, the Rev. J. J. Enmegahbowh, on the occasion of his visiting some old friends in the West after a lapse of many years:

I must hasten and be brief. Preparations were being made for Sunday service. There was no place to hold service; the huts and wigwams were too small. My only course was to do as I did when I first came to White Earth seventeen years ago, to hold my service under the shade of the trees. We selected a place where there was a beautiful spot. Before the hour my place of worship was all well filled with heathens. Christians and pale-faces joined us. When I heard the castaway Christians respond, sing, and repeat the creed and prayers so loud and distinct, I felt I was at home. It was my greatest joy and comfort to find those Christians still walking in the Christian path, faithful and earnest in the course of their Christian profession.

The following evening I called the Christians together to examine them, how much they have forgotten and how much they still retained. I say to my great joy that they all still retain the prayers and responses they had learned seventeen years ago.

I asked them how and in what way they had preserved, kept the blessed pray-

ers. "Enmegabowh, almost every Sabbath day we gathered ourselves, talked to one another to be faithful, sing and pray and repeat the creeds." Now, my friends, here are few Christians in the midst of the heathen religion, and in the heart of heathenism.

A noted grand medicine man called on me the following night with his wife and son, and related the beautiful dreams of their only daughter, who died before my arrival, or early in May. This grand medicine man has much influence over his people. After seated themselves he said: "I am the head of our grand medicine lodge, and when I heard about the Christian religion I said again and again that I never would disgrace myself to become one, and that I would oppose and use every means to prevent being introduced into our country. My mind has been changed before the death of our only loving daughter. When my daughter was truly sick she knew she must die. One morning she invited me and her mother to build her a little wigwam, that she might be alone in the day and nights while she lived. We did so.

Early one morning she invited me, her mother and brother. She said: 'My dear father, I wanted to tell my dream during the night. In my dream I saw that I was lying down, my face towards the rising of the sun. As I was looking towards the rising of the sun, and behold the vast, beautiful prairie was a beautiful road, leaded to my humble, little wigwam, and in looking over this beautiful road from whence it cometh as far as eyes could reach, in my dream I saw a man coming towards me, with very dark suit on, and in watching his steps I knew he was fast coming towards me.

When he came up and stood before me he said: 'My friend, I see you are truly sick; do you think and remember the Great Spirit?' I looked up to see who he was. I saw that he was a Indian, full-blood Chippeway missionary, and when he asked me the question whether I think about the Great Spirit, I said, 'Yes.'

I know he was a praying man, and Indian missionary. After asking me the question I saw that he retreated his steps from whence he cometh. After passing away out of my sight, I said 'What can this mean? He did not say anything about my recovery; that must mean that my end is near at hand.'

Now, dear parents and brother, before I die I wanted to tell you that during the Summer an Indian missionary shall surely visit us, and he will come to tell us about the Great Spirit and invited us to become Christians. Now, dear father, mother and brother, before I die I want to ask you all, each of you, a question. I know the missionary will come sometime during the present Summer, will you refuse to accept the Christian religion, or will you receive it with true hearts?

The father and mother both held down their heads, saying not a word. Again the dying daughter asks, 'Dear father and mother, as my last request of your loving and dying daughter, will you not accept the Christian religion when it is offered you?'

The father, with much emotion, took the hands of his dying daughter and kissed them and said, 'Loving daughter, yes, yes, with all my heart. When the missionary do arrive, I will embrace the Christian religion.'

The poor mother throw her arms around her daughter's neck and kissed her, and said, 'I, too, will do as you requested us, to embrace the Christian religion.'

Then the dying daughter said, 'Now I shall be ready to die contented.' Few days after she closed her eyes until the dawn of that great day of accounts to meet us face to face."

A Manly Chief.

Ten years ago, game was so abundant on the plains that the food question was the least concern of Indian life. "Now," says Col. Dodge, aid-de-camp to Gen. Sherman, "it is the paramount, and with many of the tribes, I may say, the only, question. Government has made prison-

ers of the Indians, confining them on reservations, has allowed white men to kill off the game supposed to be protected to them by laws, and now starves them with insufficient appropriations." The following incident, related by Col. Dodge, shows how the Indian Department once tried its wards:

Early in the fall of 1879, Stone Calf, a Cheyenne chief of high standing, and a man of ability and character, came to my office and asked me to furnish rations to himself and people.

I explained to him that it was impossible, the orders of the War Department prohibiting post-commanders from issuing rations to Indians, except by special directions of the Secretary of War.

He thought for some moments in silence, then said,—

"Colonel, I want permission to go with my people to the 'Staked Plains' to hunt."

I had no authority to give him, such permission, but I might have been able to obtain it for him had I considered it safe and proper. To arrive at the "Staked Plains" he would be obliged to cross the "Panhandle" for Texas.

That country is full of cattle; the Indians were nearly starving. If they crossed, they were almost sure to kill some cattle, which would bring on a collision between them and the Texans. I therefore said,—

"No, I cannot give you the permission."

At this his face fell, and he looked grave. Straightening himself up in his chair to the full height of his rather small figure, and looking squarely at me, "more in sorrow than in anger," he said,—

"The agent will give me nothing to eat. You will give me nothing, and you will not let me go where I can get something for myself. I cannot stand it much longer. I tell you, colonel, I had rather die fighting than die of starvation."

For the first time in my life I felt like taking an Indian to my heart. He was right, he was manly, and had justice on his side.

My official position required me to conceal my own sentiments, and try to soften the temper of his mind, but I have respect and admiration for Stone Calf. Were I an Indian, I fear that, with their provocations, I should be a bad Indian.—*Ex.*

Ella Stonecalf, daughter of the above chief, joined the Carlisle ranks in September.

Mail and Transportation Routes to Be Conducted By the Indians.

CHICAGO, Sept. 25.—A despatch to the *Times* from Ellendale, Dakota, says: "It transpires that the Northern Sioux have under headway an enterprise which is at once novel and important.

It has been determined by the Councilmen of the Sioux nation, as well as by general assent among the people, to establish mail and transportation routes throughout the frontier region, which shall be conducted exclusively by Indians and is an Indian enterprise.

The principal part of the work will be done by the young men of the nation, while the older ones will supervise, counsel, plan and manage.

All the labor connected with the transportation of mail, passengers and freight will be performed on foot, and the athletic young Indians are now in training for their part of the enterprise.

The mail carriers will travel by twos and the freight and passenger carriers by fours. It is intended to have the routes embrace every place that is considered a frontier town.

Several hundred Indians will be employed, and all must be men of sobriety and honesty. The loads for mail teams will be limited to two hundred pounds and those for freight and passenger teams to one thousand pounds. The mail will be transported according to government specifications, the same as at present—daily, tri-weekly, semi-weekly or weekly.

The number of teams employed in hauling passengers and merchandise on any

route will be governed by the amount of business offered. The mail carriers will travel at the rate of eight miles per hour net, the passenger carriers at the rate of seven miles, and the freight carriers at the rate of five miles.

The men will be harnessed to strong, but light vehicles made especially for the work described. Boarding stations will be established every twenty-five miles, and this distance is to constitute travel for each team.

Every runner will be required to make three trips per week—a total of 75 miles in seven days. A term of ninety days is to be the limit of a year's work for one individual.

At the expiration of each term the Indians who have been in service are to return to their reservations and their places will be filled by a fresh lot. The whole business is to be connected on the co-operative principle.

Every member of the Sioux nation will receive a percentage of the earnings after the men who perform the work have been paid their salaries and all other operating expenses have been settled."

Indians Burying Their Dead in Caskets.

One of the last customs of their fathers which the Indians of the Alleghany and Cattaraugus Reservations (remnants of the Six Nations) are abandoning is the one relating to burials. Until within a comparatively short time the habit has been to sew the body up in a blanket, not forgetting to place inside a generous supply of meat for food, wampum for ferriage over the Styx, and a bow and arrow for use in the happy hunting grounds. But when Billy McBale, one of the favorite chiefs, died, with a view of doing his memory especial honor, the bucks bought a coffin and interred the remains in pale-face fashion. Since then the aboriginal method of disposing of the bodies of the dead has well-nigh become obsolete, and now the wealthier Indians buy caskets and employ undertakers. It is a mistaken notion that the Western New York Indians have ever placed the bodies of the dead on elevated platforms, at least for many years past. The practice formerly was to scoop out a shallow grave and tumble the remains in, giving them a scanty covering of earth.

How to Break up the Medicine Dance.

Mr. J. H. Seger, of long experience with the Cheyenne Indians, proposes the following substitute for the Medicine dance:

"From my late experience I think the medicine dance can be broken up by the whites substituting other sources of amusement for our natives. If the question should be asked how this could be done, I would answer: Let all the whites on the reservation take hold of the matter by giving the Indians a Fourth of July celebration about their time for medicine; let them march in the procession; let the chief of the dog-soldiers be marshal of the day with a colored sash; let the chief medicine men carry the national flag at the head of the procession; let the beaters of the tom-tom beat the infantry drum. and at the grand stand let their Agent explain to them that the occasion is for their pleasure in honor of the birth of the nation, etc. When this is done, I think the tom-tom and the medicine will have been things of the past."

Do Indians make a Success of Supporting Themselves?

During the summer there have been 209 Carlisle Indian pupils in comfortable country homes, making their own way, earning from five to fifteen dollars a month. Reports from the hardworking, industrious people having them in charge tell the story whether Indians are desirable as helpers or not. From the July and August reports the following statements are gathered:

"No fault to find with him."

"He seems satisfied to stay."

"She is growing careless and neglecting her work. Does not take the same interest she did last month."

"He seems very anxious to learn. Conduct is good."

"She is faithful as ever. The difficulties of language are all that she is slow to overcome."

"Her conduct admirable."

"Her conduct praiseworthy."

"His conduct medium."

"No improvement in his comprehension. Shows more plainly now than when he was doing heavier work."

"She appears contented and is entirely satisfactory to us."

"She is learning to do plain cooking, and devotes her spare time at books. We would like to keep her."

"He is sullen at times and doesn't take an interest in his work as at first."

"Has been a good reliable boy."

"We are entirely satisfied with him."

"A bright boy and doing well."

"As good and faithful as ever."

"She far surpasses any person I ever had to assist me, in everything she undertakes. How shall I do without her?"

"I am very much pleased with the evidence of good training. It is highly creditable to your school."

"He is doing well but I would have to call him rather slow."

"Has had the care of horse, cow and garden. Is learning fast."

"Works well but very slowly. Is very dirty about his person."

"Does his work on the farm well."

"Worked at general farm work. Conduct good."

"Good to work."

"Has worked right well, and I am pleased with him."

"I never had a better hand to work for me."

"Does his work well but often when corrected shows a stubborn disposition."

"He is a very good boy, is happy and contented, would like to have him until next April."

"Generally satisfactory."

"He is doing very well at most kinds of work."

"He is doing very well."

"I have in my employ four men and consider A— my best hand."

"Worked at mowing and harvesting. Conduct good."

"C. is a very good boy."

"We are very much pleased with him."

"He can do right well but will get a little careless sometimes."

"He is an uncommon good boy in all respect and every one likes him."

"Is willing and quick to learn. I feel loth to give him up the 1st of September, but shall not need him longer."

"He is improving nicely."

"Compares favorably with our county boys, obedient and trustworthy. Keep on with your good work, which is one of the best acts the U. S. Government can bestow upon the original American."

"They seem more lazy and slow."

"I am pleased with her. She does nicely, seems contented and happy."

"She has seemed some home-sick, anxious to get back, otherwise very satisfactory."

"Very satisfactory both in work and in conduct."

"We find B—as ever, i. e. faithful and truthful and useful."

"Obedient, industrious and does her work well."

"Sometimes has been very stubborn. Is better just now."

"T— improves and continues very kind and respectful. He takes pleasure and interest in reading books and papers, and attending Sunday school."

"Conduct first class."

"He is doing all right, and needs no reproof."

"Is very slow and unconcerned. Does not seem to care whether he works or not."

"I think he uses cigarettes."

"Smokes."

"E. is still slow with her English, but I think will improve with only English talkers about and she seems desirous to do things right and is good natured and obliging."

"She has been very cheerful and faithful, willing to learn, and does all her work very neatly."

"I let him drive mowing machine part of the time, and likewise the reaper."

"A good reliable girl and upright in every thing."

"M— is hard to manage."

"A splendid little girl, does credit to herself in every way."

WHAT OUR PUPILS WRITE TO PARENTS AND FRIENDS AT HOME.

Looking Ahead.

"If you don't allow yourself the adoption of civilized it will never be accomplished or done to you unless you put in yourself the ambition of civilized life and say I will start to follow what the civilized man do if the United States Government allows me to have land in severalty and materials to start with. It will be a benefit for your grand children's children. They must have a better life than you have now."

Appreciation.

"I appreciate every effort Capt. Pratt is making on behalf of my race, and trust that God will help me to apply the moments well, while I am here enjoying excellent advantages, while so many Indian children are yet left in unutterable darkness."

Ignorance of White People.

"One lady asked me if it is true that the Indian children never cry. She said she heard that they don't cry, so she wanted to get the truth about them."

Certain, sure.

"If it will be God's will I will see you again. That will be just as sure as the stars are in the heaven."

Worthy Comparisons.

"They are trying very hard to show us everything which I never see at our home, and also the machinery which we see around here. What a wonderful thing it is and what a great power the white people have, and the Indians don't accomplish anything."

Anxious.

"I am very anxious to have you locate yourself in a good place where you can be ready to start cultivation next summer. The new children are doing well in their duties and trying to talk English as we do. They are willing to take a new home, they don't seem to be lonesome."

Good Result of Work.

"I worked on farm and get splendid exercise for my health."

"I have been working out doors, so I have to work after school is out, but it is doing me good to work."

An Apache's Ambition.

"When I have time to be able to go back to Arizona, I must instruct the population how to do right way. Now, I have been two years and over, and I know the white man what they think about Indian. They want us to be good, and they want us to work for ourselves and they want us to live in good houses, like a white man, but the Indians does not know anything about this. I desire very much to go back and instruct them all what is best for them to do."

Pleased with his Country Home.

"I have returned from my home where I have been staying one year. I tell you I had a very nice home; the gentleman with whom I was staying was a very good man and kind to me."

Tender Regard—Our Y. M. C. A.

"I am sorry to hear that M— and F— are sick, I sincerely hope they will soon recover. We three here are all quite well and enjoying good health. L— came back from the country sometime ago as you saw in the *Helper*. She looks some what better than when she left here, and I think if A— had gone out during vacation it would have been much better for her. Our new students from the far west are quite at home already. Another party from New Mexico is expected next week, which will about fill the school for the coming winter. Our Y. M. C. A. is doing good work among our students, and we shall hope that this will continue until some good work is accomplished among the Indian race."

One who Spoke English Well Before Coming to Carlisle.

"Dear father, I am glad that I came here for I have learned a good many things that I would not have known anything about if I had not come."

"I came back from my country home on the 14th of Sept. where I spent my vacation. I was glad to come back so as to go to school but was very sorry to leave the dear friends who treated me so kindly. They are nice folks."

The New Pupils—Were They Homesick?

"MY DEAR FATHER:—Soon after we left Caldwell with twenty-six boys and sixteen girls from your place, Capt. Pratt with his daughter, Miss Marion, left us at Newton for New Mexico and Arizona. From there we were under the care of Rev. Haury, of Cantonment, Ind. Ter. At first the children wished for their parents when they left them, but as we came further east where there are many things to be seen they enjoyed themselves by looking out from the train to see the wonderful works of the white man. It took us just six days from Cheyenne Agency to this point where we are now. The boys have their hair cut and have put on the uniforms. There is no sign of homesickness among the boys, but a little among the girls. They will soon like the place, the same as we do."

Learned Something Besides Work, in the Country.

"This summer I lived with a very nice family. There were eight of us lived in the same neighborhood. Miss Annie, the lady I lived with, started a botany class for us and one day we went out in the woods to look at the flowers and leaves, when we were ready to come back we had to cross a stream. When we were wading across the stream one of the girls fell in the water and we had a great deal of fun. Another day we went to a picnic and had a very nice boat ride. When we came back, we found most of our teachers here. One teacher and our matron did not come back. Our new matron's name is Miss I—, and we think a great deal of her. Some new children came on the twenty-first of this month and some of those who went home this summer came back."

Never Become Useful While Learning.

"I will try hard to be industrious like the white man. If we strive to get all the knowledge we can we could be like the white man. But to be all the time leaning on the Government for support we never will become of any use to ourselves to anybody else."

Appreciation of a Grand Chance.

"I spent the whole month of July at Mt. Hermon, Mass., attending the Summer School, for Bible study, of the College Young Men's Christian Association, under the leadership of Mr. Moody. It was a grand chance that I should go and be under the teaching of this good man, and I do not now regret that I went. Truths and solid facts, concerning God and his Word, sank deep into my heart. I like Mr. Moody, because of his simplicity. His co-worker, Mr. Sankey, was there, and while he did the singing Mr. Moody preached. I could sit all day and listen to his talk, because it was so plain and easy to understand. He certainly has led a wonderful life. I consider him the greatest man I ever saw. Mt. Hermon did me good."

A Little Sarcastic.

"I am thankful to be able to say that I am still with the living and enjoying myself with them. I have spent the vacation pleasantly and smoothly. I stayed home all summer but there were quite a number of boys and girls who went on farms and stayed there during vacation. Most of them came back on the 10th and 11th of the present month. I don't see what good the girls can do on farms, but they get there just the same. O! yes, I see now, they can milk the cows and chase away from the corn fields the crows and many other things besides. John, you must have had some

hot times with the forest and prairie fires did you not? I have read about the big fires which destroyed property and did a great deal of damage where ever they went.

Before forgetting I want to tell you of our new dear wild school-mates who arrived here very lately. They are from Indian Territory, belonging to the Cheyenne and Arapahoe tribes. When they came they had on leggings and blankets wearing long hair. They numbered about forty-three boys and girls. In a few days there will be more from New Mexico. The Government is doing nothing but good by educating the wild but noble red man."

Really a Good Time.

"I know you are having such a nice time that you don't think of me. I have had a good time too. This summer I went out on a farm in Maryland. I learned how to make butter, to cook, to bake and how to put up fruits. I helped to evaporate apples and peaches. I studied botany. I broke my trunk by packing too much fruit in it to bring back to Carlisle. I gained eight pounds. One day we had a picnic. We were on the second longest bridge in the world, had a long boat ride and some nice lunch of our own making. We went to a Methodist Campmeeting, and oh, such a noise as those people did make. We went to a Friends meeting, and it was just the opposite. It would take two or three chapters to tell all. It makes me want to stay here all the time."

May Come out at the top in spite of Trouble.

"You said in your letter that you could not rest until I come home I was surprised when I read that part of the letter. I think you ought to be glad and thankful that your son is having grand opportunity that will help him in the future if nothing happens. I have often thought about going, but after I have thought about it a great deal, I have found that the very best thing for me to do is to remain where I am it does not make any difference how often I may get into trouble but by the help of God I may come up to the top of the hill and be a man."

Abiding Patiently, and Learning Nimble.

"W. and I are in the same school now, and we are trying to abide in this school patiently. I want to say this, that I think that this is a better and superior school for the Indians to occupy, hence they can learn very nimbly. They can be so co-siness content in this place. Now there is one more thing that I will tell you, it is a fair and it possibly commences on Wednesday."

His Duty.

"It is pretty hard at times to keep at my books and I long for the careless life at home, but I know it is now my duty to learn and improve my time for I shall before long be a man. It would be a sad thing to grow up and not be a fit companion for person of intelligence."

Enjoyed the Summer on a Farm.

"I was away during vacation and did not get time to write as often as I should. I was in Maryland. I was there just exactly two months. Indeed and truly, did spend the days splendidly. I enjoyed the work. I can say that this is the first summer I spent so well and enjoyed it too."

Is There Education in This?

"We got to Phila., before noon, where we passed through full of people. Some were stared at us perhaps they never saw Indians before. The train was to leave the depot at noon, for Carlisle. I was to take that train, too. But I met a lady friend of mine who wanted me to stop with her till evening and I of course did so. She took me to her home, but before, we went to the places where I never had been before. She lives quite a ways from the R. R. station. We got on the cable car on Market street, the street where she lives. We had our dinner, after which we took another car for Delaware River. We went on chestnut st. this we did in

order that I may see the things on this street. We went to the wharf where there were naval ships station there. We took a ride on steamboat on the Delaware Bay across and back. That was the first time I ever rode on steamboat. We three took a car to the depot for the time was coming near to go."

Free, and Thankful.

"Indian boys and girls ought to be thankful for God's kindness which he has brought us here in this place, that we may be free from the ignorance of old Indian way and fit for the coming citizenship."

Wanted to Stay Longer on the Farm.

"I have left the New Britain now. I like to stay little longer but you want me to go to school and also Capt. Pratt want me to go school here, so I am now back to this nice school. I have been there two years, one month and thirteen days. The fourteenth day I came back."

Yes, Too Long.

"I hope the time is not far away when we can support and cultivate our own farms, for we wandering among the western plains long enough."

Grateful.

"I am thankful that you sent me here, to learn to take care of myself. I am happy to see my other sister come here. There is no better chance than this."

A Troublesome Indian.

Indian Commissioner Atkins said: There has not been such a warrior as Geronimo since the days of Rob Roy. He has subsisted on the roots of the desert and the serpents of the mountains for nearly two years. He has been his own commissary and chief of transportation; he has worn out an army, and has kept a vast region of country in terror. Part of the time he has been wounded and sick. His barbarous heroism and endurance are unsurpassed by anything in history. There are a good many points about this wonderful campaign that the public at large are not familiar with.

The revolt that has just been brought to a close by this capture was started by a woman, the wife of Chief Mangus. She is a woman of great force of character, and strikingly intellectual for a squaw.

She planned the escape and urged the band to desperate deeds. She was the Joan of Arc of the Apache race.

The escape of Geronimo from Fort Apache took place on May 17, 1885. With him he took thirty-four bucks, eight boys, and ninety-one women. They travelled one hundred and twenty miles before camping and their pursuers were hot upon their tracks, but they didn't get in sight of the Indians. For hundreds of miles this chase was kept up until Geronimo was in the fastnesses of the mountains.

Finally after a desperate campaign he was captured by Gen. Crook, but was only held one night, when he escaped again. A few days after his escape he returned into the Fort with four bucks, and seizing a white woman, told her that if she did not tell him where his wife's tent was, he would kill her. The woman pointed out the squaw's tent.

Geronimo took his wife and was again at large, having accomplished one of the most daring and heroic deeds ever recorded.—[N. Y. Evangelist.

Wolves in the Territory

W. W. Standiford says that big gray wolves whipped seven dogs on their Salt Fork range one day last week. He says that wolves are becoming very troublesome, killing many calves and yearlings. It is estimated that they have killed nearly one-hundred calves for Peppard, who ranges west of them, and are still getting in their work. The sneaking coyote is not so bad but the big prairie, or gray wolf, is a terror. The coyote will sneak through the canyons, howling his plaintive, soul-harrowing howl, find a dead animal and eat three times his weight almost but will not attack strong, healthy animals; while the prairie wolf will tackle anything and if driven by hunger will not stop at men.—[Medicine Lodge Cresset.