

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VII.

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

NO. 3.

REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

The Commissioner of Indian Affairs, Hon. J. D. C. Atkins, has just completed his annual report. He begins by calling attention to the unmistakable evidences of progress made by many of the tribes and says: "The excellent temper, subordination and general tranquility which, with two or three exceptions, have everywhere prevailed is of itself a most auspicious omen of progress." This progress is said to have been made without any corresponding increase in expenditures. The estimates for carrying on the Indian service have been reduced from \$7,328,049 in 1886 to \$5,608,873 for 1888.

Considerable space is devoted to a discussion of the condition and future of the five civilized tribes in the Indian Territory. The commissioner thinks that these five civilized tribes should co-operate with the Government in settling existing agitation as to their rights and interests. "At present the rich Indians, who cultivate tribal lands, pay no rent to the poorer members of their tribe, although they are equal owners of the soil. The rich men have too large homesteads and control many times more than their share of the land." The Commissioner attacks vigorously the tribal system and says that it would be best for the Indians to divide their lands in severalty, allowing 160 acres to each head of a family and 80 acres to each minor child. The large surplus remaining should be sold to actual settlers at a just price, and the proceeds would enable the poorer Indians to improve their allotments. "When this is done, the five civilized tribes and perhaps other tribes of the Indian Territory will be ready to form a Territorial government and pass, as other Territories, under the protection of our Constitution and laws."

The Commissioner dwells at length upon the surplus land in the Indian Territory. He expresses his conviction that the proposition to throw open Oklahoma to white settlement would be an experiment dangerous to all concerned. The difficulties in the way of a fair administration of justice in the Territory are fully set forth, and the report says that the immediate necessity for the establishment of a United States District Court within the heart of the territory of the five civilized nations no longer admits of a doubt.

Education.

The following is a full extract of what the Commissioner says in relation to schools.

In the extract from my first report, already quoted, I expressed very decidedly

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.

mediate contact with our red brothers to impress them with the great benefits that are thus conferred upon them, for which their hearts should swell with grateful emotion.

That the Indians are not lacking in appreciation of their educational advantages is shown by the following statistics, which do not include the schools among the five civilized tribes nor the Indians of New York State, nor boarding and day schools supported by religious societies without expense to the Government.

(See table below.)

Other statistics and statements in regard to Indian education are given in detail in the report of the superintendent of Indian school, herewith, pages — to —. The above figures show that the attendance at all of the schools has been largely increased this year over that of last year, and that the percent of increase is larger in boarding schools and day schools under agency



OUR LATEST ARRIVAL (NOV. 4, 1886.)

A PART OF THE APACHE YOUTH FROM PRISON LIFE AT FT. MARION, FLORIDA.

the idea that Indians should be taught the English language only. From that position I believe, so far as I am advised, there is no dissent either among the law-makers or the executive agents who are selected under the law to do the work. There is not an Indian pupil whose tuition and maintenance is paid for by the United States Government who is permitted to study any other language than our own vernacular—the language of the greatest, most powerful, and enterprising nationalities beneath the sun. The English language as taught in America is good enough for all her people of all races.

It is yet undetermined what kinds of schools are best adapted to prepare the Indian for self-support and that independence which will enable him to meet and successfully encounter the shrewd competition which henceforth every one will find contesting his path in the social, civic, and business affairs of life. Indian educators themselves differ in opinion as to what kinds of Indian schools are preferable, and the same difference exists among those in both houses of Congress who have charge of Indian matters. That each of the different kinds of schools or methods of education can lay some claims to merit cannot be denied.

The common day school on the reservation of course is the more economic method if limited to the immediate outlay of money for the time employed; but if viewed from the broader standpoint of permanent efficiency and enduring advancement of Indian youth, that plan

may justly be challenged, for some years to come, by the friends of other methods as being not only the least efficient and permanent but eventually the most expensive. The greatest difficulty is experienced in freeing the children attending day schools from the language and habits of their untutored and oftentimes savage parents. When they return to their homes at night, and on Saturdays and Sundays, and are among their old surroundings, they relapse more or less into their former moral and mental stupor. This constitutes the strongest objection to this class of schools, and I fear that, in many instances, the objection is too well-founded. But as education and general civilization take deeper hold upon the Indian race, the day school on the reservation will show better results and must eventually become universal, as are our common schools in the States.

At this time, however, after the best examination I can give the subject, I would not advise any diminution of material aid and support to any of the different kinds of schools now fostered by the Government. All are doing most excellent and efficient service in their particular spheres, and all are performing a good part in the grand work of educating and civilizing the hitherto untutored Indians. The honor of this noble work belongs to the great American constituency and their representatives in both the legislative and executive branches of the Government; and I would call upon all officers and agents of the Government who come in imme-

supervision than in the other schools. This office has used all diligence to introduce school books among the Indian pupils in accordance with the spirit of the late act of Congress requiring the use in the public schools of such text-books as teach the baneful influences of ardent spirits and narcotics on the human system. I am thoroughly satisfied of the wisdom of the measure.

As an incentive to make the best use of the educational advantages afforded those pupils of both sexes who attend industrial institutions, I think it would be wise for Congress to make an appropriation from which every Indian youth who shall graduate from school and marry an Indian maiden who has also graduated may be assisted in settling down upon a homestead of 160 acres, in purchasing a team, in breaking and fencing land, and in building a house. If the homestead is not on an Indian reservation the man should also have the privilege of citizenship, including the right of suffrage. Such a law would greatly encourage Indian youths and maidens in their resistance to the evil and savage influences of their untutored friends, and would do much to keep them from a return to savage life.

Schools,	1885.		1886.		Increase in attendance.
	No.	Average attendance.	No.	Average attendance.	
Boarding schools under agency supervision	84	4,066	85	4,817	751
Day schools under agency supervision	86	1,942	99	2,370	428
Training schools	7	1,425	7	1,582	157
Schools in States	23	710	23	861	151
Total	200	8,143	214	9,630	1,517

LAKE MOHONK.

Thou liest calm and still,
 Dream of the laughing rill,
 That in thy bosom slumbers, won to rest:
 So fair, and pure, and sweet,
 Unsullied and complete,
 A limpid jewel on the mountain's crest.

Thou crystal gem of earth!
 The sunlight gave thee birth
 From mist of morning's breath and even-
 ing's dew:
 The mountains cradled thee,
 In deep tranquility,
 Amid their lofty pinnacles of blue.

Serene, with Heaven-turned face,
 And touch of Heaven-lent grace,
 On this far height in dreamlike solitude,
 No barden of unrest
 Disturbs thy placid breast.
 But earth bears in thee Heaven's simili-
 tude.

A. ALPHONSE DAYTON, in *Home Journal*.

THE MOHONK STATEMENT.

THE MOHONK CONFERENCE on Indian Affairs, assembled, October 13th, by invitation of Albert K. Smiley, one of the Board of Indian Commissioners, at the Lake Mohonk House, Ulster county, N. Y., was, as on previous similar occasions attended by a large number of men and women interested in the protection and improvement of the Indians.

The following is the statement put forth by the Conference:

1. The discussions of the conference have led us to a clearer recognition of a few principles which we believe furnish the key to the solution of the Indian problem. The application and enforcement of these principles by the immediate passage of the Dawes Land in Severalty bill, the Sioux reservation bill and the bill for extending law over all Indians, would at once do more for the cause of the Indians than can be done in years without such legislation.

2. It is our conviction that the duties of citizenship are of such a nature that they can only be learned by example and practice, and we believe that quicker and surer progress in industry, education and morality will be secured by giving citizenship first, than by making citizenship depend upon the attainment of any standard of education and conduct; and we therefore urge upon congress the necessity of ceasing to treat the Indians as incapable of bearing responsibilities, and the advantage of compelling them to undertake the same responsibilities that we impose upon all other human beings competent to distinguish right and wrong.

3. The uncivilized tribe enforces no law. The tribal relation dwarfs family life and weakens family ties. The reservation shuts off the Indians from civilization, and rations distributed unearned tend to pauperize them. Therefore we are convinced that the sooner family ties and family homesteads replace tribal relations and unsettled herding upon the reservations, the better. Give to every Indian family a home, where needful, with a protected title.

4. The opening of large parts of our great reservations to actual white settlers by the sale, in the interest of the Indians and with their consent, of lands remaining after all Indians have received ample allotments of land in severalty, we believe can be accomplished by the proposed legislation now before congress, with justice to the Indians and with advantage alike to him and to the whites.

5. While these results will follow the proposed legislation, we believe that the great work for education, general, industrial, and moral and religious, should be pressed forward, both by the government and the religious societies, with unflagging zeal, with larger expenditure of money and of teaching force, at schools in the east, and in the day schools and the boarding-schools on the reservations, and with greater hope and confidence as we see such encouraging results as have been reported to us here.

6. We believe that the agency system in

some form must be temporarily continued; and since the efficiency of our Indian service depends almost entirely upon the personal fitness and the experience of the inspectors, agents, teachers and subordinates who come into immediate and personal relations with the Indians, we have declared our conviction for these and for other reasons elsewhere stated that the principle of Civil Service Reform should be at once applied to our Indian service.

7. We thankfully express our conviction that each year sees a quickening of public conscience in matters touching justice for the Indians, and a deepening public sentiment in favor of the full protection of his rights by law, and we invite all good citizens to join us in our efforts to protect, to civilize and to Christianize the Indians.

THE WAY TO CIVILIZE.

We Want to do Something but Don't Know how—Why take them in a lump?—The other side of the question.

From the "Query Club," by Frances E. Sparhawk, published in the September number of *Education*, in which the essayist of the evening, Miss Anne Wynne, brings out some forcible argument on the side of Indian education, we copy the following:

"In the first place, I lay no claim to originality in the presentation of this subject. It would not be too much to say that it has been discussed and rediscussed a thousand times. As a principle it has no antagonism to encounter; for everybody thinks that something satisfactory ought to be made out of the Indian Question. But I must say that it is fast becoming the Sphinx's riddle. The soldiers were the men principally sent to solve it, and the army, as such, did not prove itself an Edipus; although in its ranks we may find one who is solving this, not as a soldier, but as a citizen. It is no longer enough for us to say, indifferently, that the Government and the Indian Bureau will take care of the matter. We see that we have our part to do in helping to sway the Government through public opinion.

"Is there any other way, also in which we can help in the work further than by contributions of money occasionally, and an endless number of God-speeds? If there is, obligation rests upon us from two sources: our duty as American citizens, and the still higher duty owed by man to man. For, if power is the crown of humanity, duty is its sceptre; and only through both can it reign. Usually the question is discussed from the point of view of the known characteristics and unknown possibilities of the Indians; but the other side of it is even more important to us.

"The Indians are an anachronism here. They are savagery in the heart of civilization; and the first question that we have to ask ourselves is, How this state of things can have lasted? The law of the stronger is that savagery goes down before civilization. But if this meant that the more uncivilized race died out in presence of the other, Rome would never have added the refinement of Greece to its own vigor, nor at last have, itself, fallen under the onsets of barbarians.

"Generally, the more warlike race in the struggle has been the least civilized. But it was not so in the contest between the Indians and the English settlers of America. The civilization here was not complete. But instead of being enervated by luxury and voluptuousness, as in Rome, it combined religious fervor with ascetic rigor. Yet the human nature which, repressed, plucked away its amusements like the right eye that, being evil, would lead the whole body into everlasting fire, came out with vigor in the right foot, which planted itself upon the new soil with all the predatory strength inherent in the Anglo-Saxon race, and then followed it up with the left. Really, so far as we are concerned, the

Indian has Never met High Civilization.

There has been set face to face with him, instead of it, the selfishness that is the disintegrating force of every civilization. We have outfought him and outwitted

him. Thus, as a government, we have been in the habit of meeting him upon his own ground. It is only lately that a new spirit has come upon the people, and that through this the Government has already begun to act.

"But thus far the trumpet has given a very uncertain sound. We want to do something, but we don't know what. We would like now, upon the whole, to civilize the Indians, if they are capable of civilization. But while the question is pending, if we go on with our reservation system, and they with their raiding, the need of further solution will be over for a good many more of them. When a shipload of Germans, of Italians, of Irish, Swedes, or of any other people, lands upon our shores, every man of them is at once treated as an individual. He is among fifty millions of Americans. Law and order are about him. The obedience to these that he finds begins at once to teach him his duties as he learns his privileges, and keeps on unconsciously teaching him them all his life, so that his children are Americans, not only in birthplace but in earliest influences.

"It is by this means that America has been so successful in Americanizing foreigners; she has in this way brought all the force of free institutions to bear upon them naturally and individually. If one state, as Minnesota, had been portioned off for the Swedes and they rigorously kept within its limits; if another state had been set apart for the emigrants from another nationality, and so on, where should we find our national life? We should be the

Divided States of America.

It needs no argument to prove what we all are convinced of,—that our course has been the only road to greatness, in numbers and in the strength of unity.

"Now, what is the reason that we turn our back upon this wisdom of ours and the success of it, when it comes to the matter of the Indians, and insist upon taking these in the lump, as if they did not require as much tutoring as,—what shall I say,—other nationalities? No; for, emphatically, they are the Americans. And this has been one cause of the difficulty; it has been easier for us to grant privileges than to yield rights,—to be generous than just. It is for this very reason that this question of our justice has an interest to us, not less than to the Indians themselves. If it is life or death to them, it is also so to us. For every nation is, of course, doomed by unrighteousness; but where the moral sense of the people is the real sovereign, as in a republic, if this die, 'the king is dead,' and there is no successor of whom we may cry, 'Long live the king!' This death of the sense of justice toward all men is the death of the government by the people, and the beginning of despotism under some form. As Whittier said of the negroes, so it is with us and the Indians.

"Close as sin and suffering joined
 We ride to fate abreast."

At present we are not only allowing them, but forcing them, to remain in the midst of influences that would make us despair of Americanizing any other nationality; and then we are declaring that a 'dead Indian' is the only good one. For a live Indian, unlike a German, or a Swede, or an Irishman, is not, by any means, an individual to our government; he is only the numerator of a fraction whose denominator is the number of his tribe. For his education he has the constant example of his tribe, more powerful than his few hours of school-life with a white teacher and Indian companions; and for morality, the checking of savage instincts for that most important part of all education, familiarity with other minds, with other modes of thought, with other lands and peoples, he must fall back upon—his tribe.

"What race has ever grown under such conditions? The beginning of modern civilization in Europe was the Crusades; these gave the moral stimulus of a cause believed holy, and the mental growth which comes from travel and intercourse with what is new and more refined. Would not the little republic in the cabin of the Mayflower have been always small in

numbers, however grand in soul, but for the broad country that was waiting for it? Evolution presupposes an environment; and how savagery ever got beyond savagery is one of the unsolved problems.

"In regard to the Red Man, one thing is certain: he would never make a good slave. The Puritans had no hope of subjugation,—they thought only of extermination; for the Indians, with some of the worst vices of the slave-craft,—drunkenness, cruelty,—has yet an unconquerable love of freedom. Is this always, and to be always under all circumstances, only the nomadic instinct of wild animals; or is it a human love, capable of something of the same tireless activity that has brought the Anglo-Saxon race from savagery to the first of freemen? But though the result of any effort that we may make will depend greatly upon the character of the Indians, it is our part to make it; and we are false to our republican faith and Christian civilization until we do. And

Until we Cease

treating the Indians simply as members of some tribe, as was said, and begin to treat them as individuals, we do not make this effort; we stand aloof.

"But we must not give liberty to wild beasts," some one will say, throwing down the paper giving an account of a massacre by the Indians. Among the white people of the United States we have criminals, and we have a criminal class. To the first we deny liberty for terms of years, or for life, after offences have been proven,—and for murder we take life sometimes. But the other, the criminal class, which may even contain criminals who have served their sentences, we are learning to confront with all the forces, active and in reserve, that nineteen centuries of Christianity have given us. The light of a better life than they have lived, knowledge that will help them to earn their bread in honest ways, interest that will give them foothold in the new paths,—all these things are a part of the life of the age. But to accomplish the end one thing is necessary in every case: first, break up old associations. These gone, everything may be hoped for; these in strength, nothing; they counteract every effort.

"But we cannot compel men who are not proved criminals to come out from their old association; we can only hope to induce them; and in this hope we strengthen the inducements. So far from compelling the Indians, however, to any such course, we thrust them back, and back forever, upon themselves. Churches of different denominations send among them missionaries, who live lives of hardship and self-sacrifice, and in the end

Cannot Accomplish a Tithe

of what would be done, if the pupils were face to face with the greatness of the civilization that is so painfully carried to them in the little. If we want a man to get an idea of the ocean, do we carry him a pail of salt water? It is only face to face with the limitless expanse that perception is possible to them. To try to make Sandwich Islanders Christian Sandwich Islanders is an effort that cannot be too highly commended; but if we were also trying to make American citizens of them, wouldn't we bring them over here? Or, perhaps some one would suggest our making them citizens first, and then bringing them over. It is what the Government is trying, with all its might, to do with the Indians; and that its plan does not succeed is solely the fault of the Indians. All of which last statements are merely a roundabout way of quoting Captain Pratt in his paper of last December, read before the Military Service Institution. He speaks there most forcibly of 'fostered ignorance and idleness among the rationed Indians;' and after quoting the record of the 'children's Aid Society' as evidence of the necessity for and the benefit of continued new environment to those who are lifted out of the slums, he says: 'The policy of providing one teacher for from 150 to 200 Indians needs to be reversed to a policy that will provide from 150 to 200 teachers to each Indian; and that will be the case when our 260,000 Indians are brought into association with our 50,000,000

nor dismounted and the stillness of the nights was often broken by the discharge of rifles and pistols in their savage orgies. The indolent and vicious young men and boys were just the material to furnish warriors for the future and these people although fed and clothed by the Government had been conspiring against its authority. They had been in communication with the hostiles, and some of them had been plotting an extensive outbreak. Being fully confirmed in opinion that the permanent peace of these Territories required the removal of these tribes from the mountains of Arizona, I sent a delegation of both Chiricahua and Warm Spring Indians to Washington, under charge of Capt. Dorst, to confer with the authorities with a view of some location being selected for them where they would no longer be a disturbing element. My first intention was to have them moved to some place east of New Mexico, all their arms taken away, the most of their children scattered through the industrial Indian Schools, and should they consent to go peaceably, enough domestic stock, money, and farming utensils given them to make them self-sustaining, and such disposition made of the hostiles as should subsequently be determined upon by the Government as most advisable.

There were ten men sent to Washington, and the number included several of the principal leaders and some of the most dangerous characters. Nothing was accomplished at Washington, and the delegation was ordered back to Arizona. Against this I telegraphed an earnest protest, giving as a reason that if these Indians returned to Arizona, in defiance of the military authorities and the appeals of the people for their removal, outbreaks and disturbances might be expected for the next twenty years; that their presence had been a menace to the peace of this country and that in my opinion there could be no hardship in retaining a handful of Indians at Carlisle, Pa., until a question involving the lives, property and peace of the people of this section of the country could be satisfactorily decided.

This had the desired effect of stopping their return—not, however, until they had reached Kansas on their way to Arizona.

They were then independent and defiant and their return to the mountains about Apache under the circumstances would have been worse than the letting loose of that number of wild beasts. I then asked that Capt. J. H. Dorst, 4th Cav., who had charge of them, be ordered to report to me, and I also ordered Lieut. Col. Wade, commanding at Fort Apache, to report to me at Albuquerque, N. M. The importance of the measure then appeared to me sufficient for taking very decided action.

Capt. Dorst was directed to return to Fort Leavenworth and inform those Indians that they could be either friendly treaty Indians or individuals; that they could conform to the wishes of the Government and people, and consent to the peaceable removal of the Indians referred to from these territories, or they could return and be held responsible for their crimes. As the principals had committed scores of murders and warrants for their arrests were awaiting them—and they could not expect the military to shelter them from the just and legal action of the civil courts—the effect of this plain talk was the absolute submission of the Indians to any disposition the Government might decide to make of them. They agreed to go to any place that I might designate, there to wait until such time as the Government should provide them a permanent reservation and funds, domestic stock and utensils by which they could become self-sustaining. This was the first step in that direction that promised ultimate success. In the meantime I had directed Colonel Wade to place those tribes near his post at Apache entirely within his control and in addition to the three troops of cavalry and two companies of infantry then under his command, I ordered one troop from San Carlos, two from Fort Thomas, A. T., and one from Alma, N. M., to march to Fort Apache.

This important and difficult service Lieut.-Col. Wade performed with good judgment and decision. He placed the Indian men under guard and moved the entire camp of nearly 400 persons 100 miles to Holbrook, Arizona, on the Atlantic and Pacific Railroad, and thence by rail via Albuquerque, St. Louis and Atlanta to Fort Marion, Florida. This I regard as one of the most difficult duties that can be required of a commanding officer and it was accomplished with complete success.

While at Fort Apache, July 1, I learned from one of the Apaches who left Geronimo's camp after Capt. Hatfield's fight, of the weakened condition of the hostiles, and that and other information convinced me that they could not hold out much longer against the zealous and persistent action of the troops, and that they would soon surrender. I selected two Chiricahua Indians from those at Apache and sent them with Lieut. C. B. Gatewood, 6th

Cav., to Fort Bowie, Arizona, and thence south into Sonora.

Surrender of the Indians.

The effort of a small party of Indians to get through the lines south of Bowie near the boundary, and their action in not committing any depredations indicated a desire to surrender or get past the troops to the agency. When near Fronteras there was some communication between the Indians and the local authorities regarding terms of peace, but it amounted to nothing as the Indians would not place themselves in the hands of the Mexicans. During the two days of truce while this matter was being considered, Lieut. Wilder met two of the Indian women belonging to the hostile camp and informed them that if they and their people desired to give up they could surrender to the American troops, and when the hostiles withdrew from the vicinity of Fronteras closely followed by Lawton's command, communication was opened through means of the men above referred to with Lieut. Gatewood. They were sent forward with a demand for the surrender of the camp. This resulted in their meeting Lieut. Gatewood, when he rode boldly into their presence at the risk of his life and repeated the demand for their surrender. They refused to surrender at once, but they desired to see Capt. Lawton who had pursued them with great pertinacity. Capt. Lawton granted the interview, but the Indians asked similar terms and privileges to what they had been given before and through the interpreters sent me two messages and made most urgent appeals to see the Department Commander. I replied to Capt. Lawton that their requests could not be granted and that he was fully authorized to receive their surrender as prisoners of war to the troops in the field. They were told that the troops were brave and honest men and that if they threw down their arms and placed themselves at the mercy of the officers, they would not be murdered. They promised to surrender to me in person and for eleven days Capt. Lawton's command moved north, Geronimo's and Natchez' camp moving parallel and frequently camped near it. At the request of Capt. Lawton, I joined his command on the evening of September 3d, at Skeleton Canyon, a favorite resort of the Indians in former years and well suited by name and tradition to witness the closing scenes of such an Indian war.

While en route to join Lawton's command, Geronimo had sent his own brother, with the interpreter, to Fort Bowie to see me and, if not as a hostage, as an assurance of their submission and desire to surrender and as an earnest of their good faith.

Soon after reaching Lawton's command, Geronimo came into our camp and dismounted; then coming forward unarmed he recounted his grievances and the cause of his leaving the reservation. He stated that he had been abused and assailed by the officials and that a plot had been laid to his take life by Chatto and Mickey Free, encouraged by one of the officials; that it was a question whether to die on the war-path or be assassinated; that at that time he was cultivating a crop and if he had not been driven away he would by this time have been in good circumstances. A part of this story I knew to be true. I informed him that Capt. Lawton and Lieut. Gatewood were honorable men and that I was there to confirm what they had said to them; that though Capt. Lawton with other troops had followed and fought them incessantly, yet should they throw down their arms and place themselves entirely at our mercy we should certainly not kill them, but that they must surrender absolutely as prisoners of war to the Federal authorities and rely upon the government to treat them fairly and justly. I informed them that I was removing all the Chiricahua and Warm Springs Indians from Arizona and that they would all be removed from this country at once and for all time. Geronimo replied that he would do whatever I said, obey any order and bring in his camp early next morning, which he did. Natchez sent in word requesting a pass of twenty days to go to the White Mountains, but this was refused. They had found troops in every valley, and when they saw heliographic communications flashing across every mountain range, Geronimo and others sent word to Natchez that he had better come in at once and surrender. Natchez was wild and suspicious and evidently feared treachery. He knew that the once noted leader Mangus Colorado, had years ago been foully murdered after he had surrendered, and the last hereditary chief of the hostile Apaches hesitated to place himself in the hands of the pale faces. He sent in word that if Geronimo would come out he would return with him. I told Geronimo to go and bring him in, and the two subsequently rode in together, and dismounting moved forward, and Natchez formerly surrendered his camp. It was then late in the afternoon of September 4, and soon commenced raining in torrents. Early next morning Natchez's people came in and joined Geronimo's camp and I immediately started to return to Fort Bowie, distant sixty-five miles, taking with me Natchez, Geronimo and four other Indians, reaching there after dark. Capt. Lawton following reached that post

three days later. The night before reaching Bowie, three men and three squaws crawled out of Capt. Lawton's camp and escaped into the mountains. There was one Mescalero among them and they have since been trailed towards Mescalero agency and it is believed will soon be arrested by the troops. On reaching Fort Bowie, the Indians were placed in wagons and sent under heavy guard to Bowie station, thence by rail to El Paso and San Antonio, Texas. Immediately before and after the surrender, several official communications were received regarding these Indians, but their surrender was in accordance with measures I had taken and directions given to bring it about months before, and the direct result of the intrepid zeal and indefatigable efforts of the troops in the field: when they surrendered they had not ammunition enough to make another fight. At the time referred to I did not suppose that the Indians who surrendered or were captured would in any marked degree be considered different from those hostile Indians who had in the past surrendered to others and to myself in other parts of the country. It is true that they have committed many grievous offences, and there are some malicious and vicious looking men and boys in the camp, but Natchez, and Geronimo and his brother do not appear to be among the worst. Since the establishment of the Government there have been two methods or policies of dealing with the Indians. One holding them individually responsible for their acts and amenable to the local laws, subject to arrest and punishment; the other, the almost universal policy—where their offences have assumed the nature of an insurrection—to use of the military forces against them as a people, and by the devastations of war and destruction of their property, and imprisonment of the whole tribe or banishment from their native country, to effectually subjugate and punish them as one body. Such men as Natchez and Geronimo occupy the same status as Red Cloud, who led the Fort Fetterman massacre, Chief Joseph, Rain-in-the-Face, Spotted Eagle, Sitting Bull and thousands of others, many of whom have burned and mutilated their living victims.

In determining what policy it is legal and judicious to pursue regarding these Indians it may be well not only to consider the course the Government has pursued heretofore in its relations with Indians, but also the probable effect which any radical departure from established policies would have upon other Indians that may in the future be in hostility to the Government. Should they be held as prisoners of war and never allowed to return again to the territories of Arizona and New Mexico—and there are military reasons why this would be advisable—I would recommend that their children of suitable ages be placed in the various industrial Indian schools in order that the rising generation may not suffer from the acts of their fathers, and that their present degraded condition may be materially improved.

Arbitrary and absolute banishment is a severe punishment for any people, and its effect upon neighboring tribes has been very salutary heretofore, in other parts of the country.

All of the friendly Indians in this Department have been kept under control, and the hostile bands have "by prominent use of the regular troops" been subjugated and are now prisoners.

These gratifying results have been produced by the most laborious and persistent effort on the part of all—officers and men.

The hostiles fought until the bulk of their ammunition was exhausted, pursued for more than 2,000 miles over the most rugged and sterile districts of the Rocky and Sierra Madre Mountain regions, beneath the burning heat of midsummer, until worn down and disheartened they find no place of safety in our country or Mexico, and finally lay down their arms and sue for mercy from the gallant officers and soldiers, who despite every hardship and adverse circumstance have achieved the success their endurance and fortitude so richly deserved.

The above is not the only good work accomplished by the disposition of the troops and a thorough system of communication over the different sections of these vast territories. The military were thus enabled to give substantial protection to the scattered settlements, and in addition to this have removed the whole hostile Apache tribe, who have fought the civilized race for 300 years, from the Territories of Arizona and New Mexico.

This affords the citizens of these territories great gratification and the troops a feeling of relief to know that they are away from this part of the United States.

The results of the military operations during the last four months will, I believe, effect a saving for the Government of \$350,000 per annum, and the benefits to the material interests of these territories cannot well be estimated.

Honor to Whom Honor is Due.

I am under obligation to Gov. Louis E. Torres of Sonora, Mexico, for his most

courteous and hearty co-operation. His intelligent and liberal construction of the terms of the compact between the two Governments was of very great assistance to our officers in moving troops and supplies through that portion of the country, and was acquiesced in by our Mexican officials. In fact every assistance within his personal and official powers was rendered by the Governor to aid in arresting the common enemy that had for many years, disturbed the peace of the two Republics.

To Gov. E. G. Roes, of New Mexico, and Gov. C. Meyer Zulick, of Arizona, as well as the territorial officials under them, I am thankful for their fullest sympathy and support.

To the District Commanders, Cols. Grierson, Kautz, Shafter, Bradley and Royall, Lieut. Cols. Wade and Morrow, Maj. Mills, Beaumont, Van Vliet and Vance, Capts. Tupper, Chaffee, Sprole and others I am much indebted for the earnest and judicious use of their troops.

Capt. Wm. A. Thompson, 4th Cav., was appointed acting assistant adjutant general in the field, and in that capacity rendered most valuable assistance. His personal knowledge of the country and his many soldierly qualities have rendered his services most valuable.

Lieut. Dapray and Stanton have each rendered efficient service in the capacity of aides-de-camp. Reports of the officers of the general staff are hereby enclosed, also roster of the troops.

Maj. Barber has discharged the important duties of assistant adjutant general with fidelity and intelligence, and I enclose herewith his annual reports, also the report of Col. L. P. Brady, commanding the District of New Mexico.

Lieut. Spencer's report and map will show the various trails of the Indians and routes of march of the troops and other topographical information that will be found of interest, and when fully developed will be of value in the future.

The report of Lieuts. Dravo and Fuller will show the workings of the most interesting and valuable heliographic system that has ever been established. I have made this service useful heretofore, and it would be found valuable in any Indian or foreign war. These officers and intelligent men under them have made good use of the modern scientific appliances, and are entitled to much credit for their important service.

I would invite special attention to the report of Maj. Kimball, chief quartermaster of this Department. This efficient officer has rendered most important assistance in the thorough organization and equipment of the means of transportation and in the prompt and proper disbursement of the public funds, and Lieuts. Benson, Neall and Patch are entitled to especial mention for their arduous and efficient service as A. A. Q. M.

Captain Weston, chief commissary of subsistence, has through his agents kept the scattered camps well supplied.

I enclose herewith the report of Assistant Surgeon Leonard Wood, who accompanied Captain Lawton's command from the beginning to the end. He not only fulfilled the duties of his profession, in his skilful attention to disabled officers and soldiers, but at times performed satisfactorily the duties of a line officer, and during the whole extraordinary march, by his example of physical endurance greatly encouraged others, having voluntarily made many of the longest and most difficult marches on foot.

I also submit the report of Captain Lawton, who has distinguished himself as a resolute and skilful commander. His report of the operations of his command and account of one of the most remarkable marches ever made will be found valuable and interesting.

On the 19th of April last, soon after assuming command and seeing the wants and necessities of the Department, I addressed a letter to the Adjutant General of the Army (copy enclosed) and I would respectfully invite attention to that important subject. The recommendations contained in that letter are respectfully renewed. So long as the territory adjacent to the international boundary remains as it is now, the greatest temptation is offered and facilities afforded for marauding bands of outlaws, whether composed of Indians or others of a kindred nature, to make forays from the Mexican side of the line or seek refuge there after devastating the settlements on our own soil, renders the military defences of paramount importance, and fully justifies the extension of the appropriation for defences between Texas and Mexico, made a few years since, to this line also.

The scattered settlements, and vast material interests of these territories require that strong military garrisons be maintained at available stations in order that the lives and property of the citizens, as well as the public interests, may be as secure and well protected here as in other parts of the United States.

Very respectfully, your obedient servant,
NELSON A. MILES,
Brig. Gen. U. S. Army,
Comdg. Dept. of Arizona.

WHAT OUR PUPILS WRITE TO PARENTS AND FRIENDS AT HOME.

"Oh, Papa I wish you would come here and pay us a little visit and I know you would like the school."

"This year we have History to study. It is interesting, but it is hard to understand."

"It does not seem to me a year since I left home. The year has been very short because I have been busy."

"In South Carolina many people have been disturbed by violent earthquakes, during the summer. These eruptions of the earth which lasted seconds and caused people to bow down on the ground to pray. But that did not do them any good, because no doubt, they were the ones who hate Christianity. That shows plainly that a man of physical courage needs the religion of Christ to stand fear when endangered. There are a great many theories given by men of science about earthquakes which were published in papers and read by thousands of people in the United States. But none give them a true reason to what has caused earthquakes. However many people are convinced by a man whose theory is that the earth being in a state of fire internally the heated mass is so great in motion that it comes out for want of room."

"This time tin-shop has lots of tin and other stuff. I guess they want us to make some more coffee boilers and buckets. I like to make those things."

"It made me so happy to hear that — is working for the trader. If it is not very healthful to work in the store I am glad to know that he is working than to hear that he is doing nothing. I was so afraid that he was not going to stop going with bad company. I thought if our Father in Heaven could change those savage people who eat other people so that they believe in the Bible and become like other people that He was able to turn my brother's heart and I think he has heard my prayers for him. If we only believe and ask in His name we shall receive it as He promises."

His Farm Experience.

"I stayed with white folks, seems to me first time strange to me. I couldn't hardly get acquainted in a week. Day after day come good friends to me. How kind folks they are. Treated me kindly very much. This school opens our minds, stirs our brains, makes us look up and not down. We ought to be very thankful to our Government."

"Here is where you will find knowledge in great quantities. So come on boys and girls too and get all you can carry away of the knowledge that is now over flowing in this part of the country."

"I received a letter from agent last week and he told me that you have improved your farm and I was very glad to hear it."

"We take gymnastics every evening from a teacher and we also march. We like the exercises very well."

"We are all not glad to hear that the Omaha commence to dance again. We are sorry for them, because we heard that they are doing as they used to. I believe they will get in some trouble before long if they keep on as they are now. Margurite thinks best to be at home, but I don't think so. I always think that best to be among the educated people. Because we can learn more by seeing the way they do in the Eastern States. Just think of Pittsburg, Philadelphia and Steelton how they do in their manufacturing shops. Making Locomotives, cars, different kinds of machines for manufacturing. Look over the Alleghany mountains, see how they find the, iron, salt, and oil, away

in the solid rocks, where no man can see, but God. He has put these precious minerals in the mountains so man can thought out and get them by working at it. I wish all the Indians would see these things, which taken out from ground. I wonder what would help them to stop dancing."

"Our base ball season is over and we don't know what to go at next for sports. I guess we better put our time on something else besides base-ball. I have not talked Indian since I came here but once."

"We are not the only creatures that do not know anything there are thousands of other people who do not know the knowledge of the whites."

"I must stir up my brains to look upon the books."

"Suppose all the farmers in this country to attend the dance every night would you think they are good farmers? No I don't think so, now you must keep away from dancing, make yourself a home and be a good farmer."

"I heard that all the Indians are farming like good fellows."

"Our normal class has started again. I like teaching very much, but I think I like house-work a little better. I miss my country home and I know I am losing some of the flesh I gained last summer. We intend to start our Society this week. I suppose you will be disappointed at my record, but really I don't agree with Arithmetic. I know it is not the Arithmetic that disagrees, for some others get along with it very well, but still I'll try."

"The new ones are beginning to learn how to talk English. It seems very hard for them, they have to talk mostly by signs. But I see that they are trying, they like the school well. Not one ever wishes they had stayed at home, but glad to be away from it, to where they will get the better ways of living. We were permitted to talk Indian, for the sake of the new ones and have heard many things about you, both the things encouraging and discouraging, but it has been stopped and it is now only that the English must be talked by us."

"I would like to see the Apaches digested with us into civilization. It will make a rich food for the white people. Now they are in the midst of civilization they will soon be masticated and swallowed up."

"When I was at Hagerstown fair I saw a mower and reaper like ours, but I judge the sickles are better than ours, for this reason, that it goes faster. I have been to a great many different places since I came here and have seen a great many wonderful sights that I have never seen before."

A Returned Laguna boy Writes to his Teacher.

"We haven't heard from each others for a good while, but I am not forgotten you, I always remembers you."

The first when I returned I had always kind of lonesome if I did not see any Carlisle boy or girl for a little while, but I got over, perhaps I got little used to it now. I am working both farming and stock raising. At the first when I came back it was too dry here. Now this time we had a good deal of rain, there are good grass everywhere. This is I was so pleased for account of too hard for me at the first. Soon as when I got home I commenced to work on the farm at reap the wheat, now we had finished reaping and threshing.

Other day I went to the ranch to be a cow-boy, I like first rate. I was on the horse back most of the days, I have to drive cattle and horses. I hollowing around, I had a long whip, I have to sleep anywhere when gets night. We have a house at the ranch, but just I like to sleep near around my stocks, everything was nice, flowers around about, and the fresh

open air. I have to make bed on the ground under the tree, my saddle was my pillow, and I have to cook early in the morning and every meal.

Way in the night it can be heard hooting owls, and hollowing the foxes, and birds singing early in the morning. At first I could not sleep I just watching the stars. I haven't go to where my sleep is, there is also nice to be there. I do not know which business I will take, farming or stock raising, but still I am thinking another engagement that is if I will not go back to Carlisle this year. I asked my parents and they let me do that. That is to sell some cattle and to make a little store, so then I will get a chance to do what I have learned at Carlisle."

ONE EVENING'S WORK.

From Mr. Bryan's Albuquerque [New Mex.] Indian School.

One evening I studied about physiology before school time after awhile my teacher came in and rang the bell so we paid attention.

She gave us one in physiology. Then she asked if I had a chicken bone the leg bone.

I told her that I tried hard to get one, and a man promised me to save one for me.

We then began studying physiology. After awhile she went in another room and brought in a muriatic acid bottle full and a bone with it that I got in a chicken. She told us that it was poison.

The next thing she heard our spelling. Finally she put the word cigarettes and I asked what is meant by cigarettes and she told me.

Just in the same evening I had bought some chocolate cigarettes and she asked me if I smoke.

I told that I did smoke and I put my hand in my pocket and took those chocolate cigarettes and gave to her.

She look them over and said to me, why my child I didn't know you smoke.

After awhile she saw that they were chocolate and said why I can smoke these kind of cigarettes.

When we were through our school we closed with the Lord's Prayer and then went home to go to bed.

I went in first and saw two little dogs in one of the boy's bed.

We took each by itself and threw it out the door.

One of them cried the other one did not. Next time I will write about a man U. S. Indian School. JACK OWENS.

How one of our Creek Girls Employs her Time at Home.

NUYARKA MISSION, I. T.

CAPT. R. H. PRATT, MY DEAR SCHOOL FATHER:—This Tuesday afternoon I seated myself down to write you a few lines as I am here at Nuyarka in Creek Nation, cooking for twenty scholars at Mrs. Moore's school. All the scholars and teachers are enjoying good health. Hope that all the teachers and scholars at your school are enjoying good health. Captain, I am going to ask you one thing which I dearly love to have. I would like to have one of those song books that they used to have there named Sterling Gems. Please send one of them to me and let me know the price of it and I will send the money whenever you tell me the price. At this school they have about 40 girls and 40 boys. The school is right on top of the prairie, so it is pretty cold in these cold mornings and evenings. Hoping that these few lines will find you well.

Your old school daughter,

A Little Pueblo Boy's First Story on Paper.

I am going to tell you a story. This is it. Once when I and N— we go away off. In the morning we started and in the evening we got there and it was very dark so we sat down to sleep and we slept there. We let the donkeys off. I rode on a little donkey and N— rode on a big donkey. We got too many bread. We want to sell them. After while N— went up into the mountain and saw some deer and he shot them, but didn't kill them. And in the morning we got home. This is all.

A Returned Carlisle Boy, Scouting.

FORT ELLIOTT, TEXAS, Oct. 26th, 1883.

DEAR FRIEND:—I want to inform you how I am getting along with the Indian scouts at this post. The camp of the company is situated a quarter of a mile southwest of the garrison. Nineteen of the Indian scouts have been out on detached service at Indian Territory, to patrol the Cantonment road. Some of the Carlisle boys are here and are our best interpreters. I am doing right well but I am going to quit at the expiration of my term of service. I was married on the 29th of July, 1886, and I want to start a farm next spring. Three of my best horses have been stolen by unknown Texas fellows. I will be subscriber of the *Indian Helper* after I get back to Reno, Indian Territory. Remember me to my Carlisle friends.

Very respectfully your friend,

S. S. RIGGS,

1st Sgt. Co. "C" Indian Scouts.

Tecumseh's Prediction About Stamping his Foot at Detroit.

Connected with the great earthquake period of 1811-1812 already mentioned, occurred one the romances of American history. It was the lucky prediction of this great earthquake that made the fame of Tecumseh, the celebrated "Indian false prophet," and led to the uprising of the Creek Nation and the Indian war that followed. "Tecumseh" was a Shawnee warrior and first appeared among the Seminoles in Florida and the Creeks in Alabama and Georgia as early as 1810, endeavoring to form them into a confederacy, whose aim it was to rise up against the whites in the Northwest and exterminate them. He failed, and on the breaking out of the war with England in 1812 entered the service of the British, and again set out to stir up sedition among Southern Indians. He had been told by the English when a comet would appear, and he told his excited Indian hearers that at a certain time they would see his arm stretched out over the sky on fire, and that he was going to Detroit to prepare them for their rising against the Americans; when the proper time came he would strike the ground with his foot so hard that he would shake down the houses in their head city.

He left the Creeks, and at the time when he promised to smite the ground, strange to say, came the great earthquake. All the territory bordering on the Gulf was agitated. The ground of Alabama trembled like an aspen, while from the earth came terrifying rumbles and groans. Toockabatcha, the capital of the Creeks, was shaken to ruins, and, as the earth heaved and shook the frightened Indians ran from their dwellings crying: "Tecumseh is at Detroit?" "Tecumseh is at Detroit?" "We feel the stamp of his foot!" At the same time the comet appeared in the heavens. This was too much for the superstitious Creeks. They rose to a man, and, after two years of sanguinary fighting, they were a defeated and ruined nation. Tecumseh was killed in the battle of Thames in Canada (October 5, 1813) by American troops under the command of Col. Richard M. Johnson, of Kentucky. Tecumseh, who was serving in the English ranks, commanding a band of Indians, was carried off the field by followers and buried, no one knew where.—[*Boston Herald*.]

The *Boston Herald*, the paper from which this prediction has been taken, has fallen into an error when stating that Tecumseh was the "Indian false prophet." It was his brother, Elskwatawa, who set himself up as a prophet, denouncing the use of liquors and many other customs introduced by the whites. The prophet fought with Tecumseh in his march from the Lakes to the Gulf of Mexico. His prestage as a prophet was lost at Tippecanoe on the Wabash, where General Harrison defeated him and his warriors, from that time forward he sank into obscurity, and but little is known of him.—[*The Indian*.]

Geronimo is 62 years of age, about 5 feet 9 inches, and weighs 190 pounds. His figure is as straight as the barrel of his own Winchester, and were his face not considerably drawn he would show no sign of age. His eyes are small, black and bright and his hair long, black and glossy. It is carefully combed down on each side of his face and kept in place by a handkerchief bound across his forehead. In spite of Geronimo's bad reputation he hasn't a bad face; it is rather good natured