

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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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

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.

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-

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

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

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,
Unsuited 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 burden 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 ship-load 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

of people.' This is not simply theory with him, for he adds, 'These sentiments have come to me from an experience of eighteen years in managing Indians.'

"If we want the Indians to comprehend our civilization, we must bring them to it."

Bishop Whipple on the Mississippi Reservoirs.

"The St. Paul Chamber of Commerce practically gave up its entire session recently, to listen to an address upon the condition of the Leech Lake and Winnebagoish Indians, by Bishop Whipple, who said it was a matter of national honor that the condition of these Indians should be considered and the duty of the government to them understood.

In 1880, for the better protection of the interests of the Mississippi river, it was deemed necessary to build reservoirs at the head waters of the river. But at the time that Congress authorized the construction of the reservoirs, the opinion of the attorney general of the United States was solicited as to the legality of the act. He stated then that in his opinion the government had no right to overflow the land of these Indians, which they legally held, nor to take material from them in the construction of the reservoirs. In the face of all this the dams were builded, the Indians' lands overflowed, their crops destroyed, and the fish and wild rice, their main sources of subsistence, destroyed. A peaceable, friendly tribe, from them had been taken their living. Reports of this state of affairs have been sent to the government, but without avail. The commission of which General Sibley and Russell Blakely were members had thoroughly investigated the state of affairs, and made an elaborate report that came to naught. Congress had offered but \$15,000 to the Indians for the destruction of their crops and the overflow. They are 2,000 in number, and their condition demands immediate attention.

At the conclusion of his remarks the Bishop read a letter from the Rev. J. A. Gilfillin, who had been a missionary among these Indians for many years, which gave a detailed statement of the condition of affairs at this time. In the early part of June, Mr. Gilfillin visited Leech Lake. He found the water much raised and that in consequence the Indians could catch hardly any fish, and were hungry; a condition of affairs unknown before the building of the dam. In consequence of the rise of the water, the fish had left their former haunts and could not be found, and the Indians were thus deprived of almost their entire subsistence in summer.

Neither is this all; the great overflow has destroyed their rice fields, a fact that will make their condition in winter even worse than now. The Indians are well aware that these dams have been built contrary to law, and they are patiently waiting for the government to send them relief in some form before they die of starvation. It is already four years since these dams were commenced and not one cent of relief has yet been sent them, and if winter sets in without some adjustment of the matter it is hard to tell what will happen. The Leech Lake dam is in charge of two men only, and the Indians may yet determine to destroy it if made desperate by hunger. What the result of letting the water, stored above the dams, out suddenly would be, can only be surmised. It is a great body of water having a coast line of over 350 miles,—a vast sea extending far inland. The trees standing far out in the water are dead, the hay meadows all submerged, the roads overflowed and obliterated, the Indians driven to the hills and all communication stopped. The Indians are exasperated and bitter at the wanton destruction of their property, and are talking of the consequences of breaking the dams, when this vast body of water would sweep down over the lower country with terrible effect.

The St. Paul Chamber of Commerce voted to do all in its power that the wrong done should be righted. The government treaty which gave the Indians the use of

this land, is as binding as any treaty made with England, France or Germany. To deliberately break it, without compensation, is a national disgrace; and when it involves hunger and death, as this is certainly doing, it is a crime for which Congress is responsible."—*Faribault Democrat*.

Hand to Hand Work.

An old chief sat by me one sabbath night and asked: "What must I do to belong to God's people? Tell me plainly. Forty years ago I gave up fighting, stealing horses, and doing wild and evil deeds, and I have conformed to the white man's law, as far as I knew it. You tell me that I must give up conjuring. That will be difficult, for I get presents and pay for the patients who are cured. Must I give up going to dances? By joining in the dances and feasts and worship of spiritual powers I can get horses and ornaments and fine clothing, which are distributed to the visitors by those who entertain them. Must I give up all the old Indian songs, so woven into all the social and religious life of our people? Must I give up the charms I have carried on my person for years, and which I believed defended me from adverse spiritual influences? My body is all tattooed from head to foot to represent my allegiance to various spirits: can I cut these out of my flesh? I have pictures of my father and grandfather and locks of their hair carefully wrapped up, and which I take out and look at and talk to at times, invoking the assistance of my ancestors now in the spirit world. Must I give this up as wrong? All my old life of more than sixty winters is bound up in these things, yet I have come to believe that you are telling me the truth about God's way. Since my early childhood I have looked upon the many works of nature and wondered at the power shown in them, and have felt that great supernatural beings were at work to do all these wonderful things. Now I believe you tell us the truth about the great God who made all and does all. So I come to listen to your preaching, and go about the village before the meeting calling aloud to the people to assemble and pray to God."

Hear the words of this old man, bound hand and foot, lo, these many years by Satan. Yet shall the Lord's word release him, though the white skeptic and his own people say he cannot follow in the way of Christ. For something within him holds him to the truth without, and Sabbath after Sabbath his eager face is bent toward the pulpit in the house of God.

Another listener, a man still young, says: "I have no superstition, like the old chief, to hold me back. I am expecting to receive one present as a return for my participation in one of our Indian dances. When I get that I can go in the Jesus way."

"No, my friend," I reply, "Christ now; it must be without delay."

"Well," he replied, "I must talk to my mother and relatives about joining."

Another young man says: "God does not seem to care for me, though I have listened to your words about Him, and come to your prayers for many moons. I lost children, horses, property, last year, and now my child is very sick."

"Yes," I replied, "you have heard much of God, but do you so much as pray to Him to teach you and help you to do His will? Have you asked Him to have mercy on you and heal your child? Do you not refuse the invitation to our prayer meetings when the few who would follow God come together? How, then, can you expect His blessing?"

Another young man says: "You follow me up with words."

"Yes," I replied, "I shall, because I care for you. I want you to join with us in this way."

"How many do you want to have join?"

"Everyone, you!"

"When?"

"Now, to-night. Go home and tell

your people that you now give up all the old ways and put on the new."

"Ah," he replied, "that would be hard."

"Yes, but nevertheless do it."

"I have prayed to Jesus," he continued, "I have carried part of the white man's sacred book with me when away hunting and have asked the white man's God to bring me game, and thought I got help."

"But," said I, "the writing will not help you, you must have the word written in your heart. You must have a new heart."

He urged further, "I have given you my daughter to educate and have defended you when others defamed you."

"Yes," I said, "and because you have given me your little girl I want you too, and because you are my friend I want you to make a friend of my God."

The last young man I talked to said: "I give up my heathen worship. I do not dance; I only look on to see the dancing."

"But will you give up looking on, to please Jesus?"

"Yes, I will," he said.

"Will you go in this way though you go alone?"

"Yes," he said.

Will he? Is this the work of God's spirit for which we have prayed? If it is His work then the signs must follow.

C. L. HALL, in the *World Courier*.

GENERAL SHERMAN NOT RIGHT.

An Indian, Former Student of Hampton, Takes Issue with the Great General.

THEOLOGICAL SEMINARY,
ALEXANDRIA, VA.
Oct. 3, 1886.

Too much has been done and said against our striving toward civilization. I should like to say a few words in regard to the statement.

I noticed in the last issue of the *MORNING STAR*, Carlisle, Pa., a statement by Gen. Sherman, which slightly wounded my feelings, at the same time aroused my indignation. While that gentleman's judgment extends over a larger scope than my own, I beg leave to differ with him.

Surely it has in it little encouragement for us who are a people laboring under great disadvantages to reach a higher plane of civilization. We are unable to understand what that gentleman may mean by his statement, "That Indians are the enemies of civilization," and I offer a modest reply to what might be regarded its obvious implication.

Now let me say, when an Indian is an enemy, his attitude is one of hostile aggression, but can it be said that such is the attitude of the Indian at present towards his civilized surroundings? Does he not rather manifest hopeful feelings to all the overtures of civilizing influences and institutions?

I think I am right in affirming that my people have made encouraging progress within the last few years. They show a growing disposition for a friendly arbitration of grievances whenever they arise. With a great confidence in the white men, they send their children a long distance from home to a strange land and among strangers that they may receive Christian instruction and a knowledge of civilized life, is this the spirit of an enemy? I think not.

Again that gentleman might mean that the Indian is incapable of civilization. To this I would reply simply citing a few facts which I deem conclusive. In the first place, it is acknowledged by all those who know anything of the Indian, that his intellectual qualifications are in no degree inferior to those of other highly civilized nations, who have risen from a low plain of existence. As to his moral discernment and capability. He shows a clear discernment of right and wrong together with a strong conviction of obligation to do what his conscience commands. With these facts before us we do not believe that the Indian can rightly be called an "enemy to civilization." I would now speak a few words of encouragement to those Indians, who have left their parents' homes and are striving to enlighten

their minds with Christian and civilized knowledge.

My dear friends, such words as I have mentioned in my statement will come to your ears again and again. It has always been so, but let us not get discouraged, but bury them forever, and forget those things which are behind and press forward to that higher plane of civilization without hesitation, fear, or trembling, knowing that we are capable of learning, and let us try to improve the opportunities which are granted to us by benevolent people, and at the last we shall meet each other by the guidance of God's own powerful hand and our Saviour himself will appear in his glory to crown us as a part of His people with eternal life. We shall be happy through out eternity if we pray right and live right here in this world of ours. I am yours truly.

GEO. BURHATTER. (A Sioux.)

The Ramona school for Indian girls at Santa Fe, New Mexico.

The friends of Indian education have a new object of interest in the work which has been established and in progress for a year in Santa Fe. The present Indian Industrial School, instituted as a department of the University of New Mexico, will soon be divided. The boys will be placed in a school wholly supported by and under the control of the United States Indian Bureau at Washington. The citizens of Santa Fe, through their Board of Trade, having contributed one hundred acres of land to the Government for the purpose, the necessary buildings for a large school will be erected there during the present year from the appropriation of \$25,000 made by Congress last winter. Meanwhile the old territorial capitol, a large unfinished building of stone, will be fitted up immediately for occupancy by the Indian school till the new buildings, sufficient for the accommodation of 150 boys, can be erected.

This will wholly set free the location, buildings and appointments of the present school at Santa Fe for the use of a Girls' Industrial School, which will be continued under the present management of the University, and its teachers from the American Missionary Association. It will instruct girls of the Pueblo, Apache and Navajo tribes, and those of Arizona and Southern California, as fast as they can be induced to attend. There are now in the school at Santa Fe eleven girls of these tribes, who will be the nucleus of the enlarged girls' school. It is designed to increase the facilities and buildings with special reference to the wants of the industrial education of women. The location in Santa Fe is admirable for this purpose—an old Spanish resort containing seven and a half acres of land, fifty large cottonwood trees, a pond, a pasture, one hundred fruit trees, plats for the culture of small fruits, flowers and vegetables, school and dormitory buildings, and an adobe house of Mexican style for teachers, and work rooms. It has abundance of water for irrigation, being situated on the bank of the Santa Fe, and has proved a very healthy place for Indian pupils, not one of whom has died during the year from change of conditions and locality.

This property has been offered by the owner, a liberal stock ranch man of California, for the purposes of this school, at \$6,000, its assessed value before the school buildings were erected; and he has himself contributed toward its purchase \$1,000. Another \$1,000 has just been contributed by three prominent friends of Indian education in New England, one of whom, a philanthropic lady of Boston, largely interested in the industrial education of girls, has named this school "Ramona," as a memorial of Mrs. Helen Hunt Jackson. This is the first memorial of the kind in honor of this eloquent pleader for Indian rights, whose name is dear to thousands whose hearts her words has moved and helped to larger charities. Many will be glad to aid in accomplishing the latest and most cherished desires of her life, in the elevation of Indian women of the Southwest. In New Mexico, Arizona and Lower California are 60,000 of the 260,000 Indians within the domain of the United States.—(*Christian Union*).

Haile Keatah Toh,

—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,
M. BURGESS. } Editors.

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., NOVEMBER, 1886.

NEBUHADNEZZAR, having conquered the Jews, concluded to educate some of the Jewish youths in the learning and wisdom of the Chaldeans, but he did not choose to do this in Judea—their home—but saw fit to take them to Babylon, where the wisdom and learning of the Chaldeans could be seen on every hand and absorbed by every sense. The immediate results abundantly justified the rulers sagacity, and all who honor the name of Daniel will join in thanks to Nebuchadnezzar for his policy in educational matters, and hope that the light of the past may serve for a guide to the present, bearing in mind that when the walls of Jerusalem, which had been broken down, were rebuilt, that the builders went up from Babylon; those who had remained in Judea did not undertake it.

We make a quarterly report to the Indian School Superintendent on which we show by name the previous school privileges and the grade of each pupil on entering this school. At this date (Nov. 9th, 1886) we number 552 pupils, and the record above named, shows that when they entered Carlisle they stood as follows:

Never in school before.....	259
In First Reader Grade.....	189
In Second Reader Grade.....	65
In Third Reader Grade.....	33
In Fourth Reader Grade.....	4
In Fifth Reader Grade.....	2
	552

Two hundred and fifty years ago, when the Pilgrim Fathers landed from the Mayflower, they were at once confronted with the "Indian Problem," which to them was, how could they meet the Indian and survive? To their complete success in solving the problem so far as they were concerned we are witnesses. We, their descendants, have the reverse of the situation to contend with. Our Indian Problem is, how can we secure the Indian a heritage as his sure possession amongst us? By what means can our clutching hands be withheld from his last acres? And the difficulty of the solution staggers us. Verily our fathers were wiser than we are, or at any rate, were more successful in their effort.

The Indian problem is to be solved. The time has gone by when to solve this problem was to kill the Indian. The theory has ceased also that masterly inactivity will settle the question, because "the Indians are dying off." There are as many Indians in America to-day as when Columbus discovered this continent.

Moreover, the Indians can be civilized, can be educated, can become Christian. We have learned this, and know it. We have learned more, viz., that there are no people speaking a foreign language sunk in the degradations of heathenism more accessible or more quickly influenced by the Gospel. They respond to religious motives. —[Fortieth Annual Report of the Executive Committee of the American Missionary Association.]

INDIAN EDUCATION.

An Adverse Report upon the Schools at Carlisle and Hampton.

WASHINGTON, Nov. 9.—Superintendent Riley of the Indian schools, in his report to the Secretary of the Interior, speaks very disparagingly of the work of the schools at Carlisle and Hampton. Upon the general plan of Indian education he says: "I am satisfied that the rudiments of the English education are what we should confine ourselves to in this matter, and that beyond that we can not successfully go." He says "what the Indians need is not higher education, but for the men to be taught agricultural and simple mechanical work, and the women needle and housework. We can not teach Indian boys agriculture successfully at either Hampton or Carlisle, for the agriculture of Virginia and Pennsylvania is so vastly different from that of Dakota and Arizona, that it serves no purpose. Higher education is practically valueless." He is in favor of compelling the Indians to settle on lands in severalty, and urges that Congress should furnish them greater facilities for doing so. Mr. Riley is of the opinion that the schools at Carlisle and Hampton could be closed without detriment to the cause of Indian education.

The above in various forms has been going the rounds of the country in the daily and weekly press. We are not fully authorized to contradict it for Supt. Riley's report is not out yet, but there are several reasons why we question that Supt. Riley has made any such a report. In the first place, he has never visited Carlisle, and he certainly would not condemn that which he has not seen, especially when it is so easy to see. In the second place, Carlisle attempts no "higher education," and of that fact Supt. Riley is fully informed by our reports. Not that we do not favor a fair proportion of "higher education" for the Indian. We simply claim that he can get "higher education" best in the established institutions of the country, which are all open to him, and that in the competitions of youth, in the schools with our own race, will be found his best start to the acquiring a capacity to relieve himself of such superabundant management and mismanagement of himself and his affairs, by us, as now.

Supt. Riley could not intimate a condemnation of Carlisle on any grounds of its lack of effort to teach agriculture and simple mechanics to the boys, or needle and house work to the girls, for thousands of observers can testify, that in these particular lines Carlisle has become a "Crank" in its enthusiasm. Supt. Riley could not certainly have said that Pennsylvania farming does not apply in Dakota and Arizona, for he knows, or ought to, that the numerous Pennsylvania farmers who have emigrated to those Territories are not one whit behind the very best and most successful farmers in all those regions. Another reason why we think Supt. Riley could not have said that Pennsylvania farming does not apply is the fact that he is part of the Department which wisely sends out Pennsylvania farmers to teach the Indians of those sections how to farm. Of all the dozens of Government farmers at the many agencies in Dakota and Arizona there is probably not one who did not get his farm education in Pennsylvania or New York or Virginia or South Carolina or Tennessee or other locality whose soil, climate and farm systems are as much at variance with Dakota and Arizona as Pennsylvania. Supt. Riley could hardly have said that Carlisle could be closed without detriment to the cause of Indian education, because if as stated, he advocates lands in severalty, he will need to have capable individuals in severalty or there will be no success, and he knows that capable individuals in severalty is all we are after.

HELP FOR THE INDIAN.

Women Interested in His Welfare Hold Their Annual Meeting.

The annual meeting of the Woman's Indian Association was opened yesterday morning in the chapel of the Broadway Tabernacle. About eighty delegates, representing the associations of all the New England States, and the States of New York, New Jersey, Pennsylvania, Michigan and the City of Washington were present. The President, Mrs. J. B. Dickenson, of this city, presided. The morning session was devoted principally to hearing and discussing the reports of the Treasurer and Secretary. The former, Mrs. Hannah Whitehall Smith, of Philadelphia, reported that the receipts of the Association during the past year were \$6,743.58; expenditures, \$4,934.11; balance on hand, \$1,809.47. Mrs. Amelia S. Quinton, of Philadelphia, the General Secretary, presented a long report, the salient features of which are given below.

The association has gained twenty-three new branches during the year, making in all eighty-three organized since the beginning of the work (April, 1879), located in twenty-eight States and Territories. Most of these associations and town committees are making public sentiment on the Indian question by petition and press work, and the majority are doing much more than this, while the number of those taking up earnest work of some sort among Indians is constantly augmenting.

The mission work of the association has grown in power, popularity, and good results. The Government grants the use of a cottage on the reservations for missionary purposes.

The officers of the association were re-elected for the coming year. They are: Honorary President, Miss Mary L. Borner, of Pennsylvania; President, Mrs. J. B. Dickenson, of New York City; Vice-President, Mrs. J. R. Jones, of Philadelphia; General Secretary, Mrs. Amelia S. Quinton, of Philadelphia; Recording Secretary, Miss Sarah Newlin, of Philadelphia; Treasurer, Mrs. Hannah Whitehall Smith of Philadelphia, and Assistant Treasurer, Miss Helen R. Foote, of Philadelphia.

A mass meeting was held last night in the Broadway Tabernacle under the auspices of the association. There were between five and six hundred persons present. Gen. Clinton B. Fisk presided, and there were on the platform Mrs. Dickenson and Mrs. Quinton, the Rev. Drs. Kidder, Read, Lowery, Young, of Canada; William H. Ward and Lyman Abbott. Speeches were made by Drs. Abbott and Young, Mrs. Quinton and others. Mrs. Quinton told of the work done by the association, and appealed to the audience for sympathy and money. Dr. Abbott said that when we learn to treat the Indian as a man there will cease to be an Indian question. He also read the following resolution, which was unanimously adopted and ordered to be forwarded to Congress through the chairman of the meeting as soon as the session is opened:

Resolved, That on behalf of justice and the true interests of both the white and the red race it is the pressing duty of Congress immediately upon reassembling to pass the Indian bills known as "The Bill for the Relief of the Mission Indians of California," "The Dawes Severalty Bill" and "The Dawes Sioux Bill," and for this legislation, we, as a popular assembly of United States citizens, hereby earnestly pray that honorable body.—[N. Y. World.]

INDIAN AFFAIRS are, very properly, occupying more public attention now than at any previous time, except during the terrible Indian wars. There is reason to hope that the conscience of our people is gradually becoming aroused on the subject, and that, moreover, the frightful expediency of spending millions of dollars and hundreds of lives of soldiers in hunting, again and again, a few score of savage warriors through mountain passes and swamps is coming to be understood.

Gradually, too, the disadvantages of the reservation system, and the mistake of dealing with Indian tribes as a foreign "nation," are being made plain to those ac-

quainted with the facts. Yet the problem has not yet been cleared of all its difficulties. No speedy panacea has been discovered. The ultimate end in view is plain; but some of the intermediate steps are obscure, in the case, at least, of those tribes which as yet have made but little beginning in civilization. What are those ultimate ends? To make of every "blanket" Indian, now in the puerile state of savagery, a man, a property owner, and a voting citizen, with all the rights, protection and privileges of other citizens. Can this be done all at once, by withdrawing Agents, stopping "rations," and giving free permission to white settlers to occupy reservation lands? This would, almost necessarily, bring back at once the days of the tomahawk and scalping knife, made more fearful by the use of the rifle by many Indians. Should the remedy be, the allotment of the land in severalty to all Indians, with immediate payment to them, without restriction as to their disposal? The effect of this has been shown in Michigan, where, in one reservation, 86,000 acres allotted to Indians were, in about twenty years, reduced to 1000 acres, and the Indians were brought to general poverty. Will giving votes to the Indians, as they are, meet the case? How will they know how, or for whom, or what, to vote? The example is cited of the negroes, made citizens at the close of the Civil War. But the negroes were, although in slavery, brought up for generations amongst the whites, and many of them were therefore much nearer to civilization than most of the Indians. They were not well prepared for the ballot; but it was, perhaps, with them, the least of evils. Even Lyman Abbott, who was last year in the advance in this direction, said in an interview with President Cleveland, in regard to the Indians, "We want them given homes, implements of industry, education, the rights and protection of citizenship, and then we emphasize this word—we want to say we will not feed, clothe or pauperize you any more. You must take care of yourself, and confront the civilization of the nineteenth century."

Some time must be required fully to bring about this wished-for result. An object of pressing importance is the extension of the protection of the civil law to all Indians in the United States. Why is not this worthy of a great effort and large expenditure? It has cost much, no doubt, to make effective United States laws among the Mormons in Utah. Would it cost more, and is it less called for, in the case of the 260,000 Indians in our country, besides the 40,000 in Alaska?

With this, also, the education of the Indians must continue to receive large attention, at the reservations, while they exist, and at the great Schools, West and East; industrial and agricultural education most of all. If well applied, the amount appropriated by congress, this year, \$1,200,000, should accomplish a great deal. But the christianizing element needs still to be supplied by missionary teachers and workers from the religious organizations. The passage of the "Land in Severalty Bill," the "Sioux Bill," and the "Bill for the Extension of the Civil Law to Indians," which with the "Bill for Relief of the Mission Indians of California," having passed the United States Senate, are now awaiting action by the House of Representatives, will contribute greatly to hasten the consummation so much to be desired. But, unless superseded by a very carefully appointed Commission, with full authority, Agents will still be needed during the transition state with many tribes; and much responsibility rests with the government, in the endeavor to replace a system of long continued neglect and injustice by even-handed fair dealing and benevolence, such as become a civilized and Christian nation. —[Friend's Review.]

To expect a young tree to produce abundance of fruit before the branches are come forth, and spread with strength to bear it, is not reasonable.—JOHN CHURCHMAN.

Subscribe for the MORNING STAR, and thus help us buy our paper and ink.

AT THE SCHOOL.

Our girls are knitting mittens, hoods, pulse-warmers, and what not? for Christmas.

Rev. Wm. R. Higgins, of Oberlin, Ohio, preached to our pupils on Sunday the 28th inst.

The band boys continue to practice assiduously, and their improved ability and talent is marked.

On Monday evenings the Young Men's Christian Association of our school meets in the chapel between supper and study hour.

A supply of dumb-bells has been received. Now girls is your opportunity for exercise and a proper development of muscle.

We need Twenty-five Hundred Subscribers for "The Morning Star." We take no Advertisements, and all expenses must be met by Subscriptions.

The Indian Union Debating Society on the evening of Dec. 10th, will discuss before the whole school, the question, "Resolved, That the Indians should be exterminated."

The steam heat now introduced into the chapel proves quite efficient and we have the prospect of being able to use our chapel in cold weather with more comfort than heretofore.

The carpenter boys are busy making wardrobes for the additional rooms at the girls' quarters. They are made with three divisions, one for each girl, there being three girls in a room.

The Girls' Literary Society is indebted to Mrs. Ramabai, of India, for an interesting book, entitled "India Revisited," which gives an insight into the customs of the people of that far off land.

Harper Brothers' illustrated lecture on the grand Canons of the Colorado, was one of the recent treats for the Indian students. The views were excellent and were much enjoyed, especially some views of the Indian Pueblos, and other features of Indian life.

Among others who visited our school during the month were Dr. Agnew and Col. Elliott F. Shepard of N. Y. City; Mrs. Allen, and Miss Agnew of Dublin, Ireland; Rev. James Morrow, D. D. of the Pennsylvania Bible Society. Lieut. S. Smith, U. S. A., in charge of the late arrival of Apaches; Mr. W. D. Bishop, of Arkansas City, Kansas, and Miss Julia E. Remington, of Onondaga Castle, N. Y.

On the 20th inst., we were visited by Mr. J. A. Macrae, of the Canadian Indian service for the North Western Territory, who came to Carlisle at the request of his Department to examine into our methods—especially the industries and equipment—to see what there might be in our system that they could with profit adopt in the Indian Schools under their care. Mr. Macrae stated that there were about sixty schools under his supervision which he hoped shortly to greatly increase. He further stated that the schools of the North Western Territory were generally small, none with over 100 students, and that the vernacular of the Indians was largely used, although he more than approved of the use of English only. Supt. Macrae said they had nothing that would compare with Carlisle, though as the result of his nine years experience he was entirely in favor of a system of education that removed Indian youth as far as possible from agency and Indian influences, thus giving scope and encouragement to progressive aspirations and enlarging by travel and the perceptive faculties the Indian's limited mental horizon.

We regret that the visit of Supt. Macrae was limited to one day, and that Saturday, but hope that it will prove to be the commencement of a pleasant interchange of courtesy between the instructors of the two countries who are engaged in the work of Indian education.

Mr. Miller sent from the school farm, two magnificent clusters of Chrysanthemums. One graces the platform in the dining-room, the other carries brightness to the hospital, thanks to Mr. Miller.

Thanksgiving was observed with an appropriate morning service, consisting of singing, prayer, responsive reading, etc., arranged and printed, especially for our school. The customary dinner and usual free and easy time after, were fully enjoyed by all.

The little Indian girls at Carlisle are very fond of games. If you have any the children are tired of, send them to the *Morning Star*, (pre-paying postage or express); and we will gladly turn them over to the little ones and let you know what they say in return.

The number of pupils now at the school and taking three meals daily at the dining-room is greater than ever before, but the force in charge there and in the kitchen seem to be equal to all demands on them, and the provisions are ample in quantity and good in quality.

THE MORNING STAR office is in receipt of a copy of an engraving entitled, "The world's Exchanges," published by Root and Tinker, with the compliments of Messrs. Moore and Schley of N. Y. City. It is a picture of a group of institutions, whose daily transactions aggregate many hundreds of millions of dollars. Thanks, gentlemen.

The entertainment given in the chapel recently, by the little folks of No. 1 school room was excellently performed and surprised the audience. Where all was good it is hardly fair to say which was best, but Annie Lockwood did her part so beautifully that we want to mention her name for the encouragement of others to try and do as well. We hope the ladies who originated and conducted this entertainment will try again.

A number of friends have asked of us some account of the capture of the Apaches and we give General Miles' report in full. His recommendation had to do with the bringing of the thirty-seven youth from Fort Marion to the school. A picture of eleven of them fronts this issue.

For an account of General Crook's campaign which preceded that of General Miles we recommend "An Apache Campaign" by Capt. John G. Bourke of General Crook's staff, printed by Charles Scribner & Sons, New York.

How the Time is Spent at Carlisle.

For five days of the week the following program is pretty generally carried out.

MORNING:

5:45, Rising-bell; 6:30, Breakfast; 7:30, Work-bell; 9:00, School for half the pupils, beginning with devotions in the chapel; 11:30, School dismissed; 11:45, Work dismissed; 12:00, Dinner.

AFTERNOON:

1:00, Work-bell, for those who were at school in the morning; 1:30, School; 4:00, School dismissed; 5:15, Work dismissed, at shops, laundry, sewing-room, etc.; 5:30, Supper; 7:00, Study-hour, and alternate singing for 1/2 of the school on Monday, Tuesday and Wednesday nights.

Thursday night prayer meeting for those who wish; Friday nights are free to all who do not belong to the Debating and Literary societies; 9:00, Retire.

On Saturdays each pupil has a half holiday, and work is dismissed at 4 o'clock, P. M. When the weather permits, dress-parade follows early supper on Saturdays, and the evening is devoted to an English speaking meeting held in the chapel, at which reports for the week on English speaking from the girls, the little boys and the large boys are read, and a talk is given by the Superintendent on various topics leading to the one grand result of English speaking for all Indians.

On Sunday morning, at 8:20, pupils' rooms are inspected by the Superintendent and officers. At the foot of his bed stands each boy dressed ready for Sunday School

or church. The girls are inspected in line in their assembly-room.

At nine o'clock most of the boys go to the different Sunday schools in town, and the Roman Catholic pupils attend mass, while most of the girls and those boys who understand but little English attend Sunday school on the grounds.

In the afternoon, at 3:30, services are held in the school chapel, at which the different ministers of town, officiate in turn, and the evening is devoted to a pupils' prayer meeting.

The finger Frank Dorjan, Iowa, hurt last Summer, playing ball, has caused much suffering ever since, and had to be taken off recently a little above the first joint. Miss Cutter and her class in Physiology went to the hospital to see the operation performed. Edith Abner, Peoria, was the most courageous girl of the party, and looked on as calmly as if she were accustomed to seeing such things, while all of the other girls were obliged to leave the room.

Carlisle Indian School.

Total number of Pupils on Roll, 552. Number of Pupils Present: Girls, 163; Boys, 287. Total 450.

Number of Pupils living out in families; Girls, 29; Boys, 73.

St. Regis Indians of New York ask Admission to Carlisle.

HOGANSBURGH, N. Y., Nov. 4, 1886. To Capt. Pratt, Supt. of Indian School, Carlisle, Pa.

MY DEAR SIR:—Duty demands me to write a few lines to you. I am an Indian belonging to the Onondaga tribe. I was sent here 18 years ago to preach among the St. Regis Indians in the State of New York. Last June I retired as a missionary but am here yet.

The object of writing to you is to ask you to open your Institution to 12 or 15 St. Regis Indian children. It will be an act of very great kindness and generosity to receive them. The Indians begin to appreciate the value of education. We can not successfully Christianize the Indians without an education. Religion and education go hand together. I fully believe that the time has come to civilize the Indians. Kindness makes many friends. Now my dear Brother will you accept my earnest appeal. When these children are brought to the plain of civilization it will never be forgotten from generation to generation that through your instrumentality they became wise and industrious. This is the only hope.

We will not stop supplicating till you grant our sincere request. The children are ready to go when ever you call them, when you answer my letter give us glad tidings of good news.

Very Respectfully Yours,

THOMAS LA FORT.

The theory that the Indian cannot be civilized is no longer tenable. Each day may be seen upon our streets specimens of the noble Sioux equipped in all the paraphernalia of an eastern dude, swinging their canes and gazing at the zenith in a manner that would paralyze an old masher.—*Rushville Sun*.

Here in Genoa the Indians do not put on so much "dog" but they are a sober, industrious, honorable class of people, and make good citizens. Many of the young men find employment in the shops and offices about town, making fair workmen in most any capacity. The Indian is able and willing to follow the "white man's road," and is doing it whenever the conditions are proper.—[*Genoa (Nebr) Leader*].

A census of the Sisseton Sioux Indians in Minnesota has been forwarded to the government. They number 648 males and 789 females. The population according to the last census was 1540. They show decided aptitude for civilized life, have raised this season some 36,930 bushels of wheat, 9000 of corn, 17,400 of oats, and other grains in less quantities; own 500 horses and mules, 443 cattle and small herds of swine and sheep, and have 5706 acres of land under cultivation.

The Salem Indian Industrial School Ahead!

Col. Sam'l F. Tappan, says: "Only last winter the Indian pupils of an Industrial School at Salem, Oregon, asked to be permitted to purchase with their own labor, at a cost of \$1500, an additional farm for their School, and a bill passed Congress enabling them to do so, the Government accepted the gift in behalf of the School.

Can anything be more promising than such an act by Indian pupils? Anything more grand? Anything that can better illustrate the capacity of Indians for education and civilization? Such an act is worth ten times the school, and all such schools cost our government. Think of it! Two or three hundred Indian boys and girls begging to be permitted to earn during vacation \$1500, picking hops and with the money buy a farm to be presented to our Government to hold in trust for the school!

Any thing in the history of our schools to match this? If there is, let us hear of it immediately. Publish it far and wide. If not, let us recognize and salute the Indian school in Oregon as entitled to stand at the head, commanding our respect and admiration."

This is very kind and we thank you for it, but we beg to say that a 100 of us earned the \$1500 to buy this 85 acres farm, in less than three weeks. There is not a lazy boy or girl in this school.

We came here in the spring of 1885 and found this place a perfect wilderness. Upon the grounds where our beautiful buildings now stand, the gigantic fur tree towered almost to the very skies.

Come and look at it now. The Indian boys, by their energy, perseverance and determination to do right have wrought this change.

Only give us a chance. Educate us. Teach us to work and we will solve the Indian problem of this country by becoming useful men and women.—[*Indian Citizen*, published by the Indian children of the Salem Indian school.

Our Y. M. C. A. Represented at Altoona.

Invitations were sent to both small and large Y. M. C. A's of Pa., and from the Carlisle Indian School, Luke Phillips and myself were elected delegates to the convention to be held at Altoona, on October 14 to 17. On getting to the place we met Christian young men and people of different ages. The first meeting was opened in the 1st Lutheran Church, at which Rev. Mr. Russell, welcomed us in behalf of the Altoona Y. M. C. A., and all the churches in Altoona. The convention, which consisted of over two hundred delegates, proceeded in accordance with the programme, and from the first to the closing meeting, it was full of good instruction, and I was altogether convinced that the call for laborers is just as much to me as it is to those who have ability and much learning. I was also deeply impressed with the necessity of keeping the religion of Christ alive in the heart, by its exercise in earnest prayer, and in thanksgiving.

PETER J. POWLAS, Oneida.

Allotment of Indian Lands.

Gen. Sheridan renews his recommendation of last year concerning the allotment of land to the Indians in severalty and the sale of the residue for their benefit. The Indian reservations of the country, he shows, contain about 200,000 square miles, and the Indian population is about 260,000. It would require only 26,000 square miles to provide each Indian family with a half section of land, leaving a surplus of over 170,000 square miles, which could be readily sold for enough to make a fund yielding at least \$4,480,000 per year or \$660,000 more than the total present appropriations for Indian purposes. The plan is not only an obviously sound and practical one so far as the Indians are concerned, but it also includes advantages for white men which ought to insure it general approval and support. As the matter now stands, this vast body of land is worth nothing to any body; and certainly there could be no harm done by causing it to yield a regular income for the payment of Indian expenses, and at the same to supply thousands of American citizens with homes.

THE S. IN ARIZONA.

Annual Report of General Miles.

HEADQUARTERS DEPARTMENT OF ARIZONA, ALBUQUERQUE, N. M.,
Sept. 18, 1886.

To the Asst. Adjt. Gen. Div. of the Pacific,
Presidio, San Francisco, Cal.

SIR: I have the honor to submit my annual report as follows: On the 5th of April I received the following instructions:

H. Q. OF THE ARMY, WASHINGTON, D. C.
April 3, 1886.

Gen. Nelson A. Miles, Ft. Leavenworth,
Kansas:

The Lieutenant General directs that on assuming command of the Department of Arizona, you fix your headquarters temporarily at or near some point on the Southern Pacific R. R.

He directs that the greatest care be taken to prevent the spread of hostilities among the friendly Indians in your command and that the most vigorous operations looking to the destruction or capture of the hostiles be ceaselessly carried on. He does not wish to embarrass you by undertaking at this distance to give specific instructions in relation to operations against the hostiles, but it is deemed advisable to suggest the necessity of making active and prominent use of the regular troops of your command. It is desired that you proceed to Arizona as soon as practicable.

(Signed)

R. C. DRUM,
Adjutant General.

With as little delay as practicable, I proceeded to Fort Bowie, Arizona, and assumed command of the Department, April 12, 1886.

On the 20th of April, I issued the following G. O.:

H. Q. DEPT. OF ARIZONA, IN THE FIELD,
FT. BOWIE, A. T., April 20, 1886.
G. F. O. No. 7.

The following instructions are issued for the information and guidance of troops serving in the southern portions of Arizona and New Mexico.

The chief object of the troops will be to capture or destroy any band of hostile Apache Indians found in this section of country; and to this end the most vigorous and persistent efforts will be required of all officers and soldiers until the object is accomplished.

To better facilitate this duty and afford as far as practicable protection to the scattered settlements, the territory is subdivided into districts of observation as shown upon maps furnished by the Department engineer officer, and will be placed under commanding officers to be hereafter designated.

Each command will have a sufficient number of troops and the necessary transportation to thoroughly examine the district of country to which it is assigned, and will be expected to keep such section clear of hostile Indians.

The Signal detachments will be placed upon the highest peaks and prominent lookouts to discover any movement of Indians and to transmit messages between the different camps.

The Infantry will be used in hunting through the groups and ranges of mountains, the resorts of the Indians, occupying the important passes in the mountains, guarding supplies, etc.

A sufficient number of reliable Indians will be used as auxiliaries to discover any signs of hostile Indians, and as trailers.

The Cavalry will be used in light scouting parties, with a sufficient force held in readiness at all times to make the most persistent and effective pursuit.

To avoid any advantage the Indians may have by a relay of horses, where a troop or squadron commander is near the hostile Indians he will be justified in dismounting one-half of his command and selecting the lightest and best riders to make pursuit by the most vigorous forced marches, until the strength of all the animals of his command shall have been exhausted.

In this way a command should, under a judicious leader, capture a band of Indians or drive them from 150 to 200 miles in forty-eight hours through a country favorable for cavalry movements; and the horses of the troops will be trained for this purpose.

All commanding officers will make themselves thoroughly familiar with the section of country under their charge and will use every means to give timely information regarding the movements of hostile Indians to their superiors or others acting in concert with them, in order that fresh troops may intercept the hostile or take up the pursuit.

Commanding officers are expected to continue a pursuit until capture, or until they are assured a fresh command is on the trail.

All camps and movements of troops will be concealed as far as possible, and every effort will be made at all times by the troops to discover hostile Indians before being seen by them.

To avoid ammunition getting into the hands of the hostile Indians every cartridge will be rigidly accounted for and

when they are used in the field the empty shells will be effectually destroyed.

Friendly relation will be encouraged between the troops and citizens of the country and all facilities rendered for the prompt interchange of reliable information regarding the movements of hostile Indians.

Field reports will be made on the 10th, 20th and 30th of each month, giving the exact location of troops and the strength and condition of commands.

By command of Brig.-General Miles:
WM. A. THOMPSON, Captain 4th Cavalry, A. A. G.

The districts of observation were placed under command of experienced officers, and sufficient troops were given to each to enable him to make his district untenable for any hostile bands.

Early in April I decided to make prominent use of the Signal Service and so notified the Chief Signal Officer of that Bureau, and in answer to my request he furnished me ample men and appliances for making that service most useful and effective.

Each troop of cavalry and company of infantry was fully equipped with the necessary supplies and transportation for effective service.

Organization of the Pursuing Forces.

I made such disposition of our troops as would give the best protection to our own citizens, and organized an effective force to pursue them when in Old Mexico. For this purpose I selected Captain H. W. Lawton, 4th Cavalry, an officer who had a brilliant record during the war, whose splendid physique, character, and high attainments as an officer and commander peculiarly fitted him for one of the most difficult undertakings to which an officer could be assigned. He also possessed another element of success in believing that the Indians could be out-manoeuvred, worn down, and subjugated. His command was comprised of picked cavalry and infantry, scouts, guides, etc., with a packed-train capable of carrying two months' provisions, with the necessary ammunition and medical supplies. Before this command was organized the Indians assumed hostilities, making simultaneous attacks at three points in Central Sonora, from near the Mexican Border to 150 miles south of that line. This raid spread terror throughout that district of Mexico. The hostiles swept northward and on the 27th of April invaded our territory, passing down the Santa Cruz Valley stealing stock and killing a few citizens, including the Peck family. At this point they struck a section of our country further west than they had appeared in for many years, not however without opposition. Captain T. C. Lebo, with his troop, 10th Cavalry, was quickly on the trail and after a hot pursuit of 200 miles brought them to bay in the Pinito Mountains, some thirty miles south of the boundary in Sonora. In this rapid march and encounter, Capt. Lebo displayed his usual energy, good judgment, and gallantry, and although engaging a hostile adversary on grounds of their own choosing and with every natural obstacle against him, he made a good fight, inflicting some loss and sustaining very slight loss to his own command. During the engagement Corpl. Scott, a brave soldier, was severely wounded and lay disabled under a sharp fire of the Indians and Lieut. Powhatan H. Clarke, a gallant young officer, distinguished himself by rushing forward and with his own hands and at the risk of his life carried the disabled soldier to a place of safety. A youth thus rescuing a veteran under a severe fire indicates that the days of chivalry have not passed.

After the engagement the Indians continued their retreat and the trail was soon after taken up by Lieut. H. C. Benson, 4th Cav., a very enterprising young officer of Capt. Lawton's command, who during this entire campaign has rendered most difficult and valuable services. They were then pursued south and west. Their trail was again taken up by Lebo's command and later by Capt. Lawton, and they were finally on May 15 intercepted by the command of Capt. C. A. P. Hatfield, 4th Cav., which had been placed to intercept them, east of Santa Cruz, Sonora. The hostiles were completely surprised, Capt. Hatfield's command capturing their entire camp equipage and about twenty horses. At this fight the hostiles lost their first deserter, who having his horse shot under him, crawled into the rocks and continued his retreat for forty-five days, surrendering at Fort Apache, 250 miles north, on the 28th day of June. Unfortunately while passing west through a deep and narrow canon, towards Santa Cruz, embarrassed with his captured property and Indian horses Capt. Hatfield's command was attacked by the hostiles and a sharp fight ensued. There were several cases of conspicuous bravery displayed in this fight. The action of Sergt. Samuel H. Craig, was most heroic and very worthy of praise. 1st Sergt. Samuel Adams, and citizen Packer George Bowman exposed their lives in attempting to rescue John H. Conradi, of that troop, who lay seriously wounded on the ground, but still using his rifle to good effect. This act of bravery and heroism would have

been richly rewarded had not this unfortunate soldier received a mortal wound as he was being borne from the field by his devoted comrades.

After Hatfield's fight, Lieut. R. A. Brown, 4th Cavalry, an enterprising young officer, with a small command struck the trail and pursued the hostiles in an easterly direction with good effect. The hostiles then divided and a part struck north passing through Dragoon, Caesura, and Santa Teresa Mountains. While these movements were being conducted, preparations were made to prevent the Indians at the different agencies affording the hostiles any assistance in men, ammunition or provisions, and on the third day of May, I went as far north as Fort Thomas, Arizona, and there met Capt. F. E. Pierce, commanding at San Carlos Agency, and Lieut. Col. J. F. Wade, commanding at Fort Apache.

Soon after assuming command of the Department, I became convinced that there could be no permanent peace or lasting settlement of the chronic condition of warfare that had for centuries afflicted the territories now comprising Arizona and New Mexico, and the bordering Mexican States, until the hostile Apache Indians then on the warpath were captured or destroyed and those at the agencies entirely moved from that mountainous region. The trails they had made in past years showed that their raids had been from the Agency through the settlements, and back again to that source of evil, and every few years their boys became full-fledged warriors, who in order to achieve distinction according to the traditions and practices of their fathers, were compelled to commit savage acts of devastation.

I then informed Col. Wade that he should make it his duty not only to prevent any communication between the hostiles and the Indians on his reservation, but that he should exert his utmost energy to bring the camp of Chiricahua and Warm Springs, who were then not only mounted but still armed and liable at any time to assume hostilities, entirely under his control and gain their confidence if possible, but at least, to obtain such control over them as would enable him to remove them from the territory in case he received an order from me to that effect, and furnished him additional troops to accomplish that object. That duty could not have been assigned to a more efficient, judicious and determined officer.

Capt. Pierce, who is by appointment of the President, in charge of the civil administration of the San Carlos and White Mountain Indians, and who is a very faithful and efficient officer fully concurred with me in the importance of the work, and actively co-operated in the enterprise. The matter was kept a secret and every effort was made to bring about the desired result.

Pursuit of the Hostile Indians.

I return again to the movements of the hostile Indians who were now divided into two bands. The one moving north through the Dragoon Mountains was intercepted by Lieut. L. M. Brett, 2d Cav., they crossing the Southern Pacific Railroad near Dragoon Summit, thence passing north to a point west of Fort Grant, Arizona.

In this pursuit Lieut. Brett displayed great energy and determination. The Indians going over the roughest mountains, breaking down one set of horses would abandon them and pass straight over the highest ranges and steal others in the valley below, while the troops in order to pursue them were obliged to send their horses around the impassable mountain heights, and followed the trail on foot climbing in the ascent and sliding in the descent. He went at one time twenty-six hours without a halt, and was without water during eighteen hours in the intense heat of that season. When they were in the mountains west of Fort Grant, Lieut. L. P. Hunt, 10th Cav., took up the trail and later the pursuit was continued by Lieuts R. D. Reed, Jr., S. D. Freeman, J. W. Watson, J. B. Hughes, and W. E. Shipp, 10th Cav., Lieut. A. T. Dean, 4th Cav., and Lieut. G. W. Ruthers, 8th Inf., and when near Fort Apache all the horses then in the hands of the hostile raiding party captured by Captain J. T. Morrison, 10th Cav. The Indians then turned south and the pursuit was again continued by troops under Capt. S. T. Norvell, 10th Cav., Capt. Allen Smith, 4th Cav., Capt. G. C. Doane, 2d Cav., Lieut. W. E. Wilder, 4th Cav., and others. They finally recrossed the Mexican boundary.

The other party or band of hostiles were followed west by Lt. Brown until the trail was struck by Capt. Lawton. They were turned north by the movement of the troops under Capt. A. E. Wood, 4th Cav., and Lieut. Wm. Davis, Jr., 10th Cav., and then entered our territory again east of Oro Blanco, Arizona.

Then the pursuit was taken up by Capt. Lebo and Lieuts. Davis and Clarke, 10th Cav., and followed through the Santa Rita, Whetstone, Santa Catalina, and Rincon Mountains.

When in the Catalina Mountains, they were attacked by a body of citizens under Messrs. Samaniego and Leatherwood from Tucson, Ari., and a boy who had been re-

cently captured by them was recaptured. They were pressed south by Capt. Lebo and Lieut. Davis, Capt. Lawton and Lieut. John Bigelow, Jr., 10th Cav., and in passing through the Patagonia Mountains, they were intercepted by Lieut. R. D. Walsh, 4th Cav., June 6, with a loss of much of their equipments and stock. They were then pursued by Capt. Lawton and Capt. J. G. McAdams, 2d Cav., into Sonora for the second time. These movements occurred in the Districts commanded by Cols. Royall, Shafter, Wade, and Mills, who made excellent dispositions of their troops.

From that time, Capt. Lawton with a fresh command assumed the arduous and difficult task of pursuing them continuously through the broken, mountainous country, of Sonora, for nearly three months.

In this remarkable pursuit he followed them from one range of mountains to another, over the highest peaks, often 9,000 and 10,000 feet above the level of the sea, and frequently in the depths of the canons, where the heat in July and August was of tropical intensity.

A portion of the command leading on the trail were without rations for five days, three days being the longest continuous period. They subsisted on two or three deer killed by the scouts and mule meat, without salt. The pack trains had been delayed by the roughness of the road and the difficulty in following the trail.

A portion of Capt. Lawton's command consisted of picked infantry, a part of the time under command of Lieuts. Henry Johnson, Jr., and C. P. Terrett, 8th Inf., Lieut. H. C. Benson, 4th Cav., Asst. Surg. Leonard Wood, Lieut. T. J. Clay, 10th Inf., and Lieuts. J. J. Haden and S. E. Smiley, 8th Inf.

These men made marches where it was impossible to move cavalry and pack trains; but their laborious and valuable efforts were crippled by the miserable shoes, made at and furnished from the military prison at Ft. Leavenworth, Kan. The worthless material frequently fell to pieces in three or four days marching. This not only occasioned unjust expense to the soldiers, but caused them unnecessary and cruel hardship and suffering. His scouts and trailers performed very difficult service under Lieut. Leighton Finley.

The troops suffered somewhat from fever, but fortunately they were very strong men and endured their hardships with commendable fortitude. When on the Yaqui River and in the district of Montezuma, the hostile camp was surprised and attacked by Capt. Lawton's command. The Indians escaped among the rocks, but their entire property, with the exception of what they could carry, was captured, including all their horses. They scattered in every direction, but whenever this occurred the troops followed the trail of a single Indian until they came together again. They committed several murders and many depredations in the districts of Sahuaripa, Ures, Moctezuma, Arizpe, in the State of Sonora, Mexico, and moved rapidly north by a march of nearly 300 miles to the vicinity of Fronteras in Arizpe, district Sonora. Meanwhile the concentration of our troops in the vicinity of the hostile camp, the rapid movement of two troops of cavalry under Lieut.-Col. George A. Forsyth, 4th Cav., from Fort Huachuca, the movement of Lieut. James Parker, 4th Cav., from the east, and Lieuts. James Lockett and W. E. Wilder, 4th Cav., with his own and Lieut. D. N. McDonald's troop, 4th Cav., from Fort Bowie to that point, and the very vigorous and rapid movement of Capt. Lawton in following them up from the south, were most threatening to the Indians, and had a most discouraging effect upon them.

During their raids in the United States Territories, fourteen persons were reported killed by the hostiles; in their raids through the Mexican States their depredations were still greater.

Removal of the Chiricahua and Warm Springs Indians.

During the time the hostiles were 300 miles south of the Mexican boundary, and when a temporary peace and security prevailed in our own Territories I turned my attention more particularly to the removal of the Chiricahua and Warm Springs Indians, as their camps have been the place of refuge for the hostiles for years.

In my visit to Fort Apache, the Honorable Secretary of the Interior very kindly sent his secretary, Mr. L. Q. C. Lamar, Jr., to accompany me. This secured a co-operation of that Department, and avoided any conflict of opinion or authority. I made a very careful examination into the condition of the Chiricahua and Warm Springs Apaches. I found over 400 men, women, and children, and a more turbulent and dissipated body of Indians I have never met. Some of them, chiefly women, were industrious. They had raised a little barley, but much of their earnings and crops went for trifles and "tisin" drinks; riots and bloodshed were not infrequent.

These people were on paper prisoners of war, yet they had never been disarmed

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. Ross, 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, Majs. 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 skillful 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 skillful 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 defenses of paramount importance, and fully justifies the extension of the appropriation for defenses 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 overflowing 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 hollering 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 hollering 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 cegarettes and I asked what is meant by cegarettes and she told me.

Just in the same evening I had bought some chocolate cegarettes 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 cegarettes 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 cegarettes.

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 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, 1886.

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 26th 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.