

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VII INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JANUARY AND FEBRUARY, 1887. NO. 5.

THE LANDS IN SEVERALTY BILL.

AN ACT

To provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the law of the United States and the Territories over the Indians, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in all cases where any tribe or band of Indians has been, or shall hereafter be, located upon any reservation created for their use, either by treaty stipulation or by virtue of an act of Congress or executive order setting apart the same for their use, the President of the United States be, and he hereby is, authorized, whenever in his opinion any reservation or any part thereof of such Indians, is advantageous for agricultural and grazing purposes, to cause said reservation, or any part thereof, to be surveyed, or resurveyed if necessary, and to allot the lands in said reservation in severalty to any Indians located thereon in quantities as follows:

To each head of a family, one-quarter of a section;

To each single person over eighteen years of age, one-eighth of a section;

To each orphan child under eighteen years of age, one-eighth of a section; and

To each other single person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-sixteenth of a section: Provided, That in case there is not sufficient land in any of said reservations to allot lands to each individual of the classes above named in quantities as above provided, the lands embraced in such reservation or reservations shall be allotted to each individual of each of said classes pro rata in accordance with the provisions of this act: And provided further, That where the treaty or act of Congress setting apart such reservation provides for the allotment of lands in severalty in quantities in excess of those herein provided, the President, in making allotments upon such reservation, shall allot the lands to each individual Indian belonging thereon in quantity as specified in such treaty or act: And provided further, That when the lands allotted are only valuable for grazing purposes, an additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual.

Sec. 2. That all allotments set apart under the provisions of this act shall be selected by the Indians, heads of families selecting for their minor children, and the agents shall select for each orphan child, and in such manner as to embrace the improvements of the Indians making the selection. Where the improvements of two or more Indians have been made on the same legal subdivision of land, unless they shall otherwise agree, a provisional line may be run dividing said lands between them, and the amount to which each is entitled shall be equalized in the assignment of the remainder of the land to which they are entitled under this act: Provided, That if any one entitled to an allotment shall fail to make a selection within four years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if such there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner.

Sec. 3. That the allotments provided for in this act shall be made by special

agents appointed by the President for such purpose, and the agents in charge of the respective reservations on which the allotments are directed to be made, under such rules and regulations as the Secretary of the Interior may from time to time prescribe, and shall be certified by such agents to the Commissioner of Indian Affairs, in duplicate, one copy to be retained in the Indian Office and the other to be transmitted to the Secretary of the Interior for his action, and to be deposited in the General Land Office.

Sec. 4. That where any Indian not residing upon a reservation, or for whose tribe no reservation has been provided by treaty, act of Congress, or executive order, shall make settlement upon any surveyed or unsurveyed lands of the United States not otherwise appropriated, he or she shall be entitled, upon application to the local land-office for the district in which the lands are located, to have the same allotted to him or her, and to his or her children, in quantities and manner as provided in this act for Indians residing upon reservations; and when such settlement is made upon unsurveyed lands, the grant to such Indians shall be adjusted upon the survey of the lands so as to conform thereto; and patents shall be issued to them for such lands in the manner and with the restrictions as herein provided. And the fees to which the officers of such local land-office would have been entitled had such lands been entered under the general laws for the disposition of the public lands shall be paid to them, from any moneys in the Treasury of the United States not otherwise appropriated, upon a statement of an account in their behalf for such fees by the Commissioner of the General Land Office, and a certification of such account to the Secretary of the Treasury by the Secretary of the Interior.

Sec. 5. That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the lands thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs as aforesaid, in fee, discharged of said trust and free of all charge or incumbrance whatsoever: Provided, That the President of the United States may, in any case in his discretion, extend the period. And if any conveyance shall be made of the lands set apart and allotted as herein provided, or any contract made touching the same, before the expiration of the time above mentioned, such conveyance or contract shall be absolutely null and void: Provided, That the law of descent and partition in force in the State or Territory where such lands are situate shall apply thereto after patents therefor have been executed and delivered, except as herein otherwise provided; and the laws of the State of Kansas regulating the descent and partition of real estate shall, so far as practicable, apply to all lands in the Indian Territory which may be allotted in severalty under the provisions of this act: And provided further, That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner if in the opinion of the President it shall be for the best interests of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe, in conformity with the treaty or statute under which such reser-

vation is held, of such portions of its reservation not allotted as such tribe shall, from time to time, consent to sell, on such terms and conditions as shall be considered just and equitable between the United States and said tribe of Indians, which purchase shall not be complete until ratified by Congress, and the form and manner of executing such release shall also be prescribed by Congress: Provided, however, That all lands adapted to agriculture, with or without irrigation, so sold or released to the United States by any Indian tribe, shall be held by the United States for the sole purpose of securing homes to actual settlers, and shall be disposed of by the United States to actual and bona fide settlers only, in tracts not exceeding one hundred and sixty acres to any one person, on such terms as Congress shall prescribe, subject to grants which Congress may make in aid of education: And provided further, That no patents shall issue therefor except to the person so taking the same as and for a homestead, or his heirs, and after the expiration of five years occupancy thereof as such homestead, and any conveyance of said lands so taken as a homestead or any contract touching the same, or lien thereon, created prior to the date of such patent, shall be null and void. And the sums agreed to be paid by the United States as purchase money for any portion of any such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians; to whom such reservations belonged; and the same, with interest thereon at three per cent per annum, shall be at all times subject to appropriation by Congress for the education and civilization of such tribe or tribes of Indians or the members thereof. The patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto. And if any religious society or other organization is now occupying any of the public lands to which this act is applicable, for religious or educational work among the Indians, the Secretary of the Interior is hereby authorized to confirm such occupation to such society or organization, in quantity not exceeding one hundred and sixty acres in any one tract, so long as the same shall be so occupied, on such terms as he shall deem just; but nothing herein contained shall change or alter any claim of such society for religious or educational purposes heretofore granted by law. And hereafter in the employment of Indian police, or any other employes in the public service, among any of the Indian tribes or bands affected by this act, and where Indians who have availed themselves of the provisions of this act and become citizens of the United States shall be preferred.

Sec. 6. That upon the completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside; and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the law. And every Indian born within the Territorial limits of the United States to whom allotments shall have been made under the provisions of this act, or under any law or treaty, and every Indian born within the Territorial limits of the United States who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of

such citizens, whether said Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the Territorial limits of the United States, without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property.

Sec. 7. That in cases where the use of water for irrigation is necessary to render the lands within any Indian reservation available for agricultural purposes, the Secretary of the Interior be, and he is hereby, authorized to prescribe such rules and regulations as he may deem necessary to secure a just and equal distribution thereof among the Indians residing upon any such reservations; and no other appropriation or grant of water by any riparian proprietor shall be authorized or permitted to the damage of any other riparian proprietor.

Sec. 8. That the provision of this act shall not extend to the territory occupied by the Cherokees, Creeks, Choctaws, Chickasaws, Seminoles, and Osages, Miamies and Peorias, and Sacs and Foxes, in the Indian Territory, nor to any of the reservations of the Seneca Nation of New York Indians in the State of New York, nor to that strip of territory in the State of Nebraska adjoining the Sioux Nation on the South, added by executive order.

Sec. 9. That for the purpose of making the surveys and resurveys mentioned in section two of this act, there be, and hereby is, appropriated, out of any moneys in the Treasury not otherwise appropriated, the sum of one hundred thousand dollars, to be repaid proportionately out of the proceeds of the sales of such lands as may be acquired from the Indians under the provisions of this act.

Sec. 10. That nothing in this act contained shall be so construed as to affect the right and power of Congress to grant the right of way through any lands granted to an Indian, or a tribe of Indians, for railroads or other highways, or telegraph lines, for the public use, or to condemn such lands to public uses, upon making just compensation.

Sec. 11. That nothing in this act shall be so construed as to prevent the removal of the Southern Ute Indians from their present reservation in Southwestern Colorado to a new reservation by and with the consent of a majority of the adult male members of said tribe.

Approved, February 8, 1887.

The Captive Apaches.

The Secretary of the Interior in response to the Senate resolution calling for information regarding the Apaches at Ft. Marion, Fla., says: "All of the youths among those Indians between the age of 12 and 22 years, numbering forty-four, have been transferred to and placed under educational and industrial training at Carlisle, Pa., and that upon recommendation of the officers of the Army in charge of the confined Indians provision has been made for the education of sixty of the younger children by the Sisters of Charity at St. Augustine, Fla., at an expense of \$7.50 each quarter." The reply is accompanied by communications from Dr. C. R. Agnew, of Florida, asking that the Department erect school buildings for the education of all Apaches, and offering, in the name of the "St. Augustine Indian Aid Society," to procure teachers for the school free of cost. The reply of the Department to these communications is also submitted, and shows grave doubts as to the advisability of pursuing this course, and that the Department had no authority to expend money for the erection of the buildings desired.—[Army and Navy Journal.

THE CANADIAN INDIAN POLICY.

In the edition of Feb. 1st of *The Mail* which is one of the great dailies of the Dominion we find the following editorial and letter which will be read with special interest by those of us who have so often been told of the excellence of Canada's methods of dealing with her Indian peoples:

The Indian Problem.

Elsewhere will be found a letter from Rev. E. F. WILSON, of the Shingwauk and Wawanosh homes, at Saulte Ste. Marie, giving an account of a visit that gentleman has made, at his own expense, to the American institutions for the education of Indian children. Mr. WILSON has sent a report to the Indian Department at Ottawa, recommending the enlargement and remodelling of the Shingwauk home upon the American model. The question is one of great importance to the country. Hitherto we have been able to congratulate ourselves upon the good relations existing between us and our aborigines, and to entertain a feeling of pity for our neighbors, whose Indian problem has cost them millions of money and unspeakable shame. It is time to reflect, however, that we too have an Indian problem. There are 260,000 Indians in the United States, with a white population of nearly sixty millions. In Canada, with five millions of whites, there are 130,000 aborigines; and now that civilization has penetrated the North-West and is thrusting the red man further and further towards the cold North, it is evident we must before long come face to face with the difficulty that has so long perplexed our friends across the line. The United States Government has spent millions, now in treating the Indian as a pauper, now exterminating him as a pest; but this two-fold system has failed. To say nothing of the moral aspect of the case, the process of alternately feeding and fighting the tribes has not been a paying one. The Americans have therefore determined to try the experiment of educating the Indian and incorporating him in their own civilization. For this purpose the Washington Government is subsidizing a number of training institutions, originally established for the most part by charitable organizations. About two thousand Indian children are being taught in these schools; and Mr. WILSON asks the Canadian Government to adopt a similar policy. SITTING BULL once told General MILES, the famous Indian fighter, that there was "not one white man who loved an Indian"; and in that pathetic sentence lies the secret and the solution of the Indian problem.

What They are Doing for the Indians in the States.

To the Editor of *The Mail*.

SIR,—Having heard that there were several large institutions for Indian children in the United States, I started from my home at Saulte Ste. Marie about two weeks ago to visit them; my idea being to make full inquiries as to how they were conducted and how supported, and then go on to Ottawa and report to our own Indian Department with a view to having our institutions at Saulte Ste. Marie remodelled and enlarged and placed more directly under the control of Government. I am now on my homeward journey, having visited the Carlisle Institute, in Pennsylvania, the Hampton Institute, in Virginia, and the Lincoln Institute, near Philadelphia, and also had an interview with General Atkins, Commissioner of Indian Affairs, in Washington. I hope you will consider that this question of educating and civilizing our Indian population is of sufficient importance to allow of your giving me a little space in your columns.

1. The Carlisle Institute, 18 miles from Harrisburg, Pennsylvania, was formerly a barracks; it consists of 15 separate buildings (exclusive of stables), distributed over a large space of ground, with band stand and flag staff in center, and has accommodation for about 600 Indian children, boys and girls. At present there are 430 pupils in residence, and over 100 more placed with farmers. The school is under

the charge of Captain Pratt, a cavalry officer of the United States army, and he employs a staff of about 40 teachers. The Government allows the institution \$167 per annum per capita, and they also raise about \$10,000 in general contributions. The buildings are all thoroughly well furnished and heated by steam, and there are facilities for teaching 8 or 10 different trades. The total expenditure per annum is between \$80,000 and \$90,000. The school has been in operation since 1879, and is very successful. General Atkins (whom I met in Washington) assured me that it was doing a very good work, not only in educating the Indians, but in proving to the white people what the Indians can do if properly taught. Captain Pratt insists on taking the children away entirely from their parents (provided they are willing)—the further they can be removed he thinks the better—and after they are educated he encourages their leaving the reservations and settling among white people.

2. The Hampton Institute (Virginia) is for both colored students and Indians, and is under charge of General Armstrong. Originally it was for coloured persons only. Indians were first taken in 1877. There are at present 500 coloured pupils and 135 Indians, boys and girls. Two separate buildings are set apart for the Indians to live and sleep in—two or three only in each bedroom—and for meals and lessons they mingle with the coloured students. The average age of the pupils is about 17. The buildings are nearly all of red brick, large, roomy, substantial, heated by steam and most complete in every way. There is a staff of 64 teachers employed. The coloured students pay in part for their education, but the Indians are admitted free, and the government allows the institution \$167 per capita per annum. Both this institution and the one at Carlisle are conducted on the military system, the boys being all in United States uniform and formed into battalions under regular officers. Every day at noon they march to the drillhall, headed by their band, and numbers of visitors are generally present to see them. I was much struck by the thorough interest the teachers seemed to take in the pupils and the general good feeling which seemed to prevail. The school teachers receive from \$600 to \$900 each, salary, out of which they pay \$3 a week each for board.

3. The Lincoln Institution (Philadelphia) consists of two large buildings in the immediate neighbourhood of the city, and several miles apart from each other. They were both established by a benevolent lady named Mrs. Bellange Cox, and are under the auspices of the Episcopal Church.

The Government aids these institutions by a similar grant to that made to Carlisle and Hampton, namely, \$167 per capita per annum. There are 99 boys at present in the Boys' Home and 101 girls in the Girls' Home; they are chiefly Sioux and Ojibways, and come from Minnesota, Nebraska and other distant States. The idea seems to be at all these homes to remove the children as far as possible from their old haunts, and they are not allowed to go home for holidays. Twenty-five or thirty of the Lincoln pupils merely board in the institution, and attend the Public day school in the city.

It will be seen from what I have related that the United States Government is dealing with thoroughness and considerable liberality with this question of Indian education, and has evidently been led on to do so partly from the idea of economizing public funds and disposing of the Indians in a less expensive manner than the old way of shooting them and partly by the fact that public sentiment demands it. There are 260,000 Indians at present in the United States, and the United States Government is expending a million dollars per annum solely in the education of their children.

Since visiting the institutions in the United States I am inclined to give up my plan for branch homes in the North-West and elsewhere, and to concentrate all my efforts towards the establishment of a large central institution at Saulte Ste. Marie. I believe Saulte Ste. Marie to be about as

good a central position as could be found. It is already the crossing point of eight or ten different steamboat lines, and I understand that within the next two years it will be the centre of four railway lines, two connecting us with the States and two with Eastern Canada. Our position on the banks of the St. Mary river is a very prominent one, and a large institution established there could not but be noticed by the travelling public. There are already eight or ten large institutions established in the States, either largely aided or wholly supported by Government, and it seems to me only reasonable that we should have at least one such institution established in Canada. I propose to remodel and enlarge our present institution so as to take 300 pupils, and I shall ask the Government to give us at least \$150 per capita toward the support. I think it would be an honour to the country to do such a work as this. General Atkins assured me that in his opinion \$1 expended on educating Indians went further than \$10 in fighting them. The Indians ought not to be treated as paupers; they ought to be as well cared for as our blind and deaf and dumb. Their condition is their misfortune and not their fault. If this plan is carried out I am willing that the institution should become undenominational in so far that pupils not belonging to the Church of England be allowed to attend their own place of worship in town, and be visited by their own ministers, provided only that the institution continue to be distinctly Protestant, and that the whole Bible always be a text-book in the school. Yours, etc.

EDWARD F. WILSON.

(*Phila., Press, February 4, 1887*)

INDIAN LADS AND LASSES.

Secretary Lamar and a Great Assemblage Applauding a Novel Exhibition at the Academy of Music.

Upon the Academy of Music stage last night was one of the most novel exhibitions ever seen in Philadelphia. It was an entertainment given by Captain R. H. Pratt's Indian School at Carlisle, and the packed house rang with applause again and again as the dusky lads and lasses showed how they had profited by civilization and schoolroom influences. Secretary of the Interior Lamar, Commissioner of Education N. P. H. Dawson, and Congressman B. W. Perkins, of Kansas, sat in the right hand lower box. They had come from Washington especially to witness the performance. Secretary Lamar was deeply interested. He sat well in front, with a pair of opera glasses in his hand, which he frequently brought to bear upon the Indian maidens, and time and again enthusiastically applauded. It was evident that he had been won over to the side of the Indian School. The Secretary and his party returned to Washington on a late train.

The Indian band sat in the orchestra. It was composed of boys a little more than half grown, and they played the opening medley with skill and precision which made everybody applaud. Then the curtain was drawn aside and the school choir walked out upon the stage. It was composed of boys and girls. The girls wore dark blue dresses and their dark tresses were bound with pink ribbon. The boys were in uniform with gold stripes on their arms and shoulders. They sang "America" and sang it well, while one of the lady teachers accompanied them on the piano.

The choir made way for a tall, slender young Indian, familiar to all, who, of recent years, has attended the Lincoln University in Chester Co.,—Joshua Given, of the Kiowa tribe. He recently graduated from there and is now engaged in the study of theology. He came, he said, to make a plea for the education of the Indian. "It is not true," he said, "that when we are educated we go back to the reservation and resume our old mode of life. My own experience proves my position. I have an education. I am studying for the ministry, and when I am fitted for the work I hope to return to my people and help to lift them from darkness to light. I am able to make my own way and to

take care of myself, and yet I am not a citizen. I apply to be made a citizen and I am told that I can not be one until an act of Congress is passed. I appeal for education for the Indian."

Hearty applause rewarded the young Kiowa's speech and this swelled into a roar as the curtain rose upon a tableau for which the audience was not prepared. It showed the industries at the Carlisle barracks in which the boys and girls are employed and the show filled the entire stage. In the centre were half a dozen strong fellows sewing shoes and back of them was a blacksmith shop in full blast. To the right several of the boys sat cross-legged upon tailors' tables plying the needle, and to the left was a complete printing office, with type-setters and pressmen at work. In the rear were carpenters and bakers and tinsmith and harness makers. All were busy as bees. Strung across the stage was a large placard which explained that there were 363 boys and 194 girls in the school at present; and that the trades were distributed among the boys as follows: Carpenters, 19; tailors, 25; tinsmiths, 15; blacksmiths, 10; printers, 13; wagon-makers, 10; shoemakers, 56; harness-makers, 25; painters, 4; broom-makers, 15. The lads all seemed to be bright, wide-awake fellows and they went about their work with great skill.

The curtain fell and there was more music. When it rose again the smithy, printing office and work benches had disappeared to make room for the girls tableau. The stage was crowded with Indian maidens big and little. Some were sitting and some were standing. Some were sewing, some knitting, some ironing and some baking. Two or three sewing machines were humming and the dashing of a churn was heard. All the work in a well-regulated house-hold was going on at the same time, and the girls with their bright, smiling faces made an attractive picture and completely captivated the audience. When the curtain went down Secretary Lamar joined in the demand for encore, but didn't get it.

A primary class composed of four girls and two boys, all of them but little more than toddlers, gave a black-board exhibition of addition, division and subtraction, and then a bevy of youngsters ran on the stage and sang "See Saw," while two young Indians in the background alternately bobbed up and down on a board balanced across a bench.

The audience were then treated to the way in which the pupils are first taught the meaning of numbers. A class of young Chiricahua Indians who have been but three months in the school were called. They had small sticks in their hands, and with them they counted.

"What are six less one?" asked the teacher. The pupil addressed held up six sticks, took one away, and gave the answer. "Six less one are five."

"What are three less three?" asked the teacher. "Three less three are six," confidently said the young Indian.

"Is that right boys?" "No," answered a chorus; "three less three are not any."

Carlos Montezuma, a young Apache, who is studying medicine in Chicago, and who proved himself a graceful and eloquent speaker, told how he had been captured by another tribe in 1871, and had been purchased by a photographer, who was collecting curiosities in Arizona, for \$30. "As he was collecting curiosities," said the speaker, "I suppose he thought he might as well have a real live one." "He strongly urged the education of the Indian. "People ask," said he, "Does it pay? Do you not see the answer here to-night? May God help you to realize that it does pay!"

A class of little girls went through the calisthenic drill, Jemima Wheelock, of the Oneida tribe, recited with much force an argument in favor of education as a civilizer, and little Annie Lockwood, a Pueblo, sang "Apples for a Penny." She wore a great big straw hat and carried a basket of apples on her arm. In pantomime she was perfect and fairly took the house by storm. Samuel Townsend, a young Pawnee who looked every inch the civilized Indian, delivered an original

speech, his subject being "Work a Civilizer." He was earnest and self-possessed and he argued that employment of the head and hand was bound to make the Indian a good citizen.

The choir sang "Peace Be Still," and a class was called to be questioned upon the Constitution of the United States. Miss Wheelock, the Oneida maiden, standing in the main aisle questioned them and fired puzzlers at them hot and fast. Not once was the class disconcerted, and for full ten minutes answered the interrogatories promptly and correctly. Delia Hicks, a little Wyandotte girl, gave a recitation, "Helps to Read," with much tact; there was a laughable farce, "Real Elocution," by the boys, and then the School Debating Society discussed the resolution, "That the Indian be Exterminated." The debate waxed fierce and exciting and lasted for three-quarters of an hour. The result arrived at was that the way to exterminate the Indian was to instruct and civilize him. The exercises closed with the singing by the school choir of "God be with you."

Captain Pratt was warmly congratulated by hundreds in the audience upon the success of the exhibition. He will leave with his pupils for New York to-day in a special train on the Pennsylvania Railroad. They will call upon Mayor Hewitt, visit the Statue of Liberty and in the evening will repeat the exhibition in the Academy of Music. Generals Sherman and Sheridan will be present.

(N. Y. World, Feb. 5th.)

SCHOLARS OF THE CARLISE INSTITUTE ENTERTAIN THE NEW YORKERS.

They Visit Liberty Island and Some of Them Ascend Into the Torch They Sing Songs and Declaim Speeches in the Evening, in the Presence of Fifteen Hundred People—Their Programme for To-Day.

A special train of five cars on the Pennsylvania Railroad yesterday morning brought 130 Indian scholars from the Government school at Carlisle, Pa., under the charge of Capt. R. H. Pratt, to this city to enjoy two days of sight-seeing and to give two public entertainments. There were in the party fifty-three comely girls, aged from seven to twenty-four years, who were dressed in neat-fitting blue flannel dresses and cloaks of the same color. The male contingent was made up of seventy-seven young Indians, strong, athletic fellows, of twenty and twenty-two years, and other youngsters not yet in their teens. They wore army-blue uniforms, the trousers striped with red and gold, and dark-blue fatigue caps bearing the initial of the Carlisle Institute. Accompanying the students were several female teachers.

The scholars, who attracted great attention, were met by Col. William McMichael, A. G. Agnew and Capt. Fessenden who took them to Liberty Island. Some of the young men, led by Capt. Pratt, ascended into the torch of the big statue. The Institute brass band of twenty pieces played several patriotic airs. Returning to the city, the party visited the Harper's publishing-house, and then marched into City Hall Park, where Acting Mayor Beekman, with Messenger Brown, bearing the municipal flag, met them on the City Hall steps. Headed by the band, the young Indians marched past the acting Mayor and through the big crowds that had congregated to the Sixth avenue elevated road, on which they rode up to Thirty-Fourth street. Thence they went to Grammar School No. 49, in West Thirty-Seventh street, where they got a good idea of what a modern public school is like. They took dinner at the Ashland House, on Fourth avenue and twenty-Fourth street.

In the evening they went to the Academy of Music, and gave an entertainment which was attended by upwards of fifteen hundred of people. It would have opened the eyes of the disciples of the doctrine that the best Indian is a dead Indian, to see these young people show how much they have learned. The entertainment began with a "National Medley" by the band. Joshua Given, of the Kiowa tribe, a good-looking young Indian in a stylish

cutaway coat, then made a speech in fluent English. He said he was a graduate of Lincoln University and spoke in behalf of his race, advocating the wisdom of giving the red man what Congress gives to every immigrant—the rights of American citizenship. The speaker recited his own history, told how he had been reclaimed from slavery and brought under the influence of civilization, and ended by declaring that what had been done for him it was possible also to do for the entire Indian race. He was frequently interrupted with applause. The "Boys' Industries," a tableau, was next on the program. It showed the young Indians at work at the different trades taught at the school. Some were at work making shoes, others at carpentry. Some showed their efficiency as tin-smiths while others were engaged at broom and mattress making, baking, blacksmithing and tailoring. A banner overhead showed that of the 557 scholars in the school, which was founded Oct. 5, 1879, 194 were girls and 363 were boys. The "Girls' Industries" tableau showed twenty-five young women busily at work at the principal household occupations—cooking, washing, sewing, crocheting, dressmaking and the like. On upright frames in the rear of the stage were specimens of their handiwork of various kinds. Both of these tableaux were enthusiastically encored.

Six young boys and girls twelve years of age next appeared with huge blackboards, on which they successfully solved problems in arithmetic propounded by a lady teacher.

The song and play, "Village Green," to the air of "Sea-Saw," was next given by the smaller pupils. Seven young Chiricahua Apache boys who were captured three months ago in the Geronimo campaign, displayed how much they had learned at the school during that time. Carlos Montezuma, a seventeen-year-old Apache, made an original speech in English. He said that in 1871 he was exchanged for a horse belonging to a neighboring tribe and later came into the possession of a Chicago photographer, who paid \$30 for him. "The gentleman," said the young fellow, wittily, "was out in Arizona taking landscapes and collecting curiosities. He took me to Boston, New York and Chicago, where I am now employed in a drug store and attending the Medical College, where I expect to graduate next June. I shall devote myself where I am needed to the wants of the suffering Indians." (Applause.)

Little Annie Lockwood, of the Pueblo tribe, sang "Apples for a Penny;" Jemima Wheelock, an Oneida, recited "Education a Civilizer," and Samuel Townsend, a Pawnee, recited "Work a Civilizer," of his own composition. Ten of the pupils answered questions which proved their knowledge of the Constitution of the United States. "Real Elocution," a colloquy, was a burlesque performance given by seven of the boys and created much merriment. There was more singing by the choir, after which a debate on the question, "Resolved, That the Indian be exterminated," was participated in by the Institute Debating Society. The speakers showed that they were acquainted with all the arguments, pro and con, that are offered nowadays in settlement of the question.

After the entertainment Capt. Pratt invited the audience to inspect the handiwork of the school that was displayed on the stage, a privilege that was improved by many. This afternoon the entertainment will be repeated in the Brooklyn Academy of Music, after which the party will go home.

FOR THE MORNING STAR. MISS FLETCHER'S VISIT TO THE CHEMAWA SCHOOL.

About a week before Christmas I visited the Indian Training School at Chemawa, Oregon, formerly the Forest Grove School. I had just returned from my long voyage to western and southeastern Alaska and was glad of the opportunity to see this school, that had trained some of the young men and women I had seen doing so well among their people in Alaska and Washington Territory. Of course it rained the

day I was at the school. There is very little snow in the Willamette Valley, but plenty of rain in the winter season, and the weather is never very cold.

This valley was among the first settled by white people, and of those who came there, was a missionary colony who desired to help and teach the Indians. It was not all pleasant work between the Indians and the white race in those early days. Many noble men and women tried to do right, and many others acted selfishly, driving the Indians from their homes. All that is past now, and today, one of the most promising schools for Indian youth on the Pacific coast is located, in this fertile region and doing more, by educating the young men and women, and making them capable of becoming intelligent, self-sustaining members of society, than if it were possible to reinstate the Indians in possession of the entire valley once more. The students at Carlisle have learned that property, either in land or money is worthless to those who have no knowledge of how to use it. The man or woman whose mind and hands are trained can earn a home and keep it, while the ignorant will lose that which he may inherit and become a burden upon the community where he lives.

Not quite two years ago the Chemawa School was moved from Forest Grove to its present site. The tract of land which had been purchased by the people of Salem for the school was an unbroken forest. A forest in western Oregon, a dense mass of trees, the trunks several feet through and the roots interlacing; between these great trees grow smaller ones, and the spaces intervening are filled with brush, for the moist climate favors a luxuriant vegetation.

The Indian boys went to work clearing. First, they had to cut a place to stand and work in, so you can fancy that the axe was swung lustily many times a day, for many days and months in succession. The grounds around the new buildings, (three are completed, and others in the process of erection,) present today quite a park-like appearance. Several large trees were left standing here and there and grass now grows over the space cleared of stumps. I was told that thirty acres were prepared for the plow, and more would be ready by spring. I saw the boys digging and hacking at the roots and stumps, and they made quite a picture as they paused in their work to enjoy the blaze when the fire took hold and helped to get rid of the huge masses.

Boys who have cleared the fields where Chemawa School stands need not fail in hewing out a farm for themselves in the future, and in making a wilderness to become a civilized home.

The demand upon the boys for outdoor work, added to the inadequate, temporary quarters for the shops, has prevented a number from working at trades. The girls were busy and neat in their indoor service in the kitchen, the laundry, the sewing-room and elsewhere.

In the school room it was pleasant to note the bright faces and intelligent answers of the older pupils. The faithful work of the past years of the school was marked in the present condition of the institution and the present work is going forward under good teachers.

The pupils of one grade were holding a society meeting. One of the boys was president, a girl, secretary, and motions were put, seconded and carried in due parliamentary form. A member gave a recitation, the words grew more and more familiar as he went on. At the close, I asked the President: "Who wrote that speech?" He answered, "A Carlisle boy." When I was asked to say something, I talked about Carlisle and of how the students were striving to become English speaking Americans. The society passed a vote extending a greeting from the Literary Society of the third grade of Chemawa School to the societies at Carlisle School, and I was requested to convey the same.

The President then made a good speech urging the students to push on, telling them that a wide future was open before them, wherein they must act as citizens

and take their share in the work and duty of the country.

After school the band played several pieces for us, standing in the rain, before the Superintendent's residence. There were seventeen instruments and although some of the boys had only been under drill for two or three months, they played well and gave us some patriotic tunes. I told them about the Carlisle band and was asked, "Do the Carlisle boys play better?"

In the evening all the school gathered in the chapel, and it was pleasant to listen to their voices in songs often heard at Carlisle. Then I told them about the schools in the East, and in Alaska, and finally had them remember that no matter where they lived, or to what tribe they belonged, it was essential that all should seek a good education, and become Christian men, going out into the world among men, and maintaining themselves honorably there, and not herding as Indians and becoming paupers.

The disciplinarian of the boys is David Brewer, a Puyallup, and a graduate of Forest Grove School. His wife a Sitka Indian has charge of the boys' building. The neat tasteful home of this young couple, their steady persistence in becoming English speaking people, and in leading active, useful lives, is a daily object lesson showing what a man and woman can do, if they have the will to try and the courage to keep on trying. ALICE C. FLETCHER.

"I believe that the only solution of the problem of Indian civilization is in their concentration, by vesting them with individual rights of property and by compelling them to live by their own labor. Individual rights are required to develop individual citizenship. It is nonsense to attempt Indian civilization by providing for the red men in tribal life. They must be placed as individuals and families and made to feel the responsibility of distinctive effort. The preceding defects in our Indian policy are that we have merely established almshouses, whence we have graduated savage, helpless paupers. We provided for his wants, in measure, as compensation for prescribing his territory. Constant hunting; the encroachment of civilization and a variety of causes soon left him no work. For example the water was so much raised at Leech Lake last spring by the building of tanks, that the Indians could not catch any fish, their chief sustenance. Sixteen hundred Indians were deprived of their rights by the construction of those dams. Since the dams for reservoirs were built at the head waters of the Mississippi, the Red Lake, Leech Lake and Winnebagoish Indians have suffered every year by the loss of their fish, wild rice and other crops.

"Twenty years ago we began with a small number of Indians at White Earth Reservation. They were wild folk used only to savage life. Now there are 1,800 people living like civilized beings. They have houses built by themselves. They are self-supporting. It is an orderly, law-abiding, peaceful community. In religion they are about equally divided between the Episcopalian and Catholic churches. The laws are administered by an Indian police. This year they raised 40,000 bushels of wheat and 30,000 bushels of oats.

They have a herd of 1,200 or 1,500 cattle, several hundred horses, swine, sheep and fowls. They are proud of their homes and of living in them like white people. They are as neat and orderly as old-fashioned Dutch house-keepers. They are excellent cooks, too; they never need to be shown twice how to cook anything. Their sewing is the most beautiful I ever saw; it is impossible to see the stitches. They have made all the carpets and bedding I have in my house. The contrast, therefore, between these White Earth people and the scattered bands of Chippewas shows plainly what can be accomplished with them by adopting right methods. The latter are utterly degraded.

BISHOP WHIPPLE.

The best word he could think of to express his approbation:—"That was a delicate dinner." The speaker an Indian boy and the occasion a feast.

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.
MISS ALICE C. FLETCHER, Washington,
D. C., regular contributor.

Address all business correspondence to
M. BURGESS.

Terms: Fifty Cents a Year.

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

JANUARY AND FEBRUARY, 1887.

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 educa-
tion and civilization promoted, with a view
to their ultimate citizenship.

PRESIDENT CLEVELAND.

The Indian Bill just passed by Congress
gives us the \$18,000 to buy the Parker
Farm, but does not give the \$19,500 for
buildings. "Half a loaf is better than no
bread."

It is with no little gratification that we
add the well known name of Miss Alice
C. Fletcher as regular contributor. We
wish to keep ahead of the advancing
movements which we believe are to for-
ever and speedily close out our Indian
difficulties, and Miss Fletcher's experi-
ences and live pen will materially aid us
in doing this.

Secretary Lamar says that any one copy
of our great metropolitan Journals, chronic-
ling the history of the community for a
day tells of more murders and crimes
committed among our people than the
whole Indian population of the country
commit in a year. The crime commit-
ting race is called the civilized one, the
other savage. What a commentary on
civilization!

General S. C. Armstrong the head of the
great Hampton school whose health has
been a source of much concern to his friends
is travelling in the South, noting the con-
dition of the colored population in various
localities. General Armstrong's health is
materially improved, and a long and most
intensely interesting letter, dated at Col-
umbia, South Carolina, printed in the
Southern Workman for February, gives
full evidence that mentally his powers are
unabated.

The re-election of Senator Henry L.
Dawes of Massachusetts, so long chair-
man of the Senate Indian committee, the
great champion of Indian education and
civilization, and the father of the severalty
bill which we print on our first page, gives
universal satisfaction to the friends of the
Indian throughout the country. Senator
Dawes hopes that during his new lease of
six years measures will be adopted for
consummating the transition of the In-
dians from their petty tribal relation into
our great nation.

The use of the Indian as a bug-a-boo is
on it's last legs in this country. Not
much longer will he serve to scare. The
whole country is beginning to understand
that the Indian is a man who chanced to
have been born in savagery instead of
under the Stars and Stripes; but who if
removed to the protection and opportuni-
ties afforded by the Stars and Stripes will,
notwithstanding the misfortune of his
birth, prove and claim his title to man-
hood. No better illustration of this fact
could be asked, than the letter which we
print on another page from Joshua Given
one of our old pupils. Those who would
keep the Indians, Indians, may through the
ingenuity and subtlety of their devices
hinder his onward march to independent
manhood but they cannot stop it. We
have only to open up the avenues of
knowledge, and soon the Indian will gain
the power to meet the issues, and manage
himself. Then all of us advisers and
managers may go into other business.

AN ENORMOUS SPIKE.

Commissioner Atkins drove home and
clinched immovably an enormous spike
in the building which is to let the Indians
out of their prison of dependence and
ignorance, when he re-iterated in this
year's report his views of last year that
all Indians should be taught in the Eng-
lish language only. He says, "The Eng-
lish language as taught in America is good
enough for all her people of all races."
This one platform, if it had been estab-
lished and industriously worked upon
from the beginning, would have long ago
done away with our Indian as a problem.
The wasted energy and talent in transla-
tions, concocting vernaculars, and inter-
pretings that have been thrown in, to limit,
confuse and confound the transfusion of
the Indian race into ours, would if applied
on the other lines have made most of them
English speaking, and given them Eng-
lish education, which is, for them, the
only open door to fraternity, freedom and
loyalty, which means protection indeed
and prosperity indeed. Elliott's forty
years in translating the Bible into an In-
dian tongue was only a futile labor to
keep them separate and apart. How fu-
tile was proven years ago by its utter aban-
donment as a means of helping even that
particular little tribe, and none now live
who can read it. If the principle sought
to be established by Elliot and others
down to our present day, of continuing
and inviting the growth of separate peo-
ples and tongues in one home were ad-
mitted and practiced the unity and great-
ness of our America would soon fade away.
We want no German, Russian nor Irish
empires here. Neither do we want Indian
empires. If by the vast development and
improvement and enlightenment wrought
on this continent in two and a half cen-
turies by our race, and by the speed and
eagerness with which the races of all lands
rush here and ask and do become one
with us, we have not fully proven by this
time to the Indian races that their great-
est boon is also to be found in deserting
their old degraded slavish life of ignorance
and savagery, and uniting with us in
language, occupations and ambitions,
then indeed it would seem that such ob-
tuseness deserves nothing more than "the
only good Indian is the dead one."

THE TEACHING OF LOYALTY TO GOVERNMENT AS A FACTOR IN INDIAN EDUCATION.

The neglect in Indian schools and In-
dian management to teach Indians the
principles of loyalty to the Government
which feeds and clothes them is bringing
a great harvest of multiplied difficulties
upon us. There is no end of instruction
and incentive towards loyalty to the tribe,
but the pressure to inspire loyalty towards
the United States forms only the very
smallest element. As at present situated,
no tribe offers any escape to the
individual man, from its low, and in most
cases degraded environment. The five
so called civilized tribes of the Indian
Territory occupy the highest place. They
have something of a general system of
government and education, but in the
economy of their organization the many
are made subject to the few. Their
teachers demand that American citizen-
ship shall not be thought of by any of
their number until every one of their tribe
is fitted for American citizenship. This
of course, means that they intend their
people shall never become citizens, for
wherever the standard is fixed above
which one may be a citizen, there will
always be some below the standard. No
more cruel oligarchy could exist than
this. These leading Indian men of the
civilized tribes, who dictate this have each
their hundreds of acres of lands in farms
and other hundreds of acres for grazing
and their thousands of cattle and other
stock; and they handle the hundreds of
thousands of dollars of annuity money
paid their tribes every year. Having
been educated in tribal schools, and in
distant colleges with tribal funds furnished
by the United States Government, and
educated for tribal purposes they are set
over against the United States Govern-

ment in all their aims and desires. The
poverty and inability of the masses of
their people both intellectual and finan-
cial plainly indicate the defects of the sys-
tem. Whether it is good policy to con-
tinue forms of education and management
which will produce such results may well
be questioned. It would seem that the
Government ought not to educate its en-
emies to a stronger enmity. Loyalty to
government is one of the highest prin-
ciples of the Christian religion, but it
appears that in educating and proselyting
the aborigines of this country this vital
principle has been almost entirely neg-
lected.

The government of the United States
offers to the Indian the only protection he
can rely upon. His tribal protection has
Government protection for its base. This
strong arm only can care for him and de-
fend him in his helpless condition, and to
its bounty must he be mostly indebted for
sustenance and education. Why should
he not be taught to revere his protector and
sustainer? And why should it not be part
of the system of his instruction and train-
ing to teach him duty, respect and affection
for that which must some time, and ought
to be now, his country and his govern-
ment?

THE GOVERNMENT AND MR. CODY'S INDIANS.

WASHINGTON, Jan. 10 (Special).—In
the House to-day Mr. James, of New-York,
offered the following:

Resolved, That the Secretary of the
Interior be directed to inform the House
of Representatives by what authority certain
wild Indians are absent from their reser-
vations and engaged in presenting
before the public scenes represent-
ing their lowest savage characteristics,
and whether in his opinion the same is
calculated to elevate and benefit them,
and in what way, and to what extent the
exhibitions are under the auspices of the
Government of the United States as
claimed by the exhibitor.

In the explanation of his purpose and
the reasons which impelled his action Mr.
James said: "The resolution is offered in
good faith and is to find out how it is
that certain savage Indians are off their
reservations and employed in an exhibi-
tion in New-York entitled 'Wild West.'"

It is stated that Cody, the proprietor,
has permission from the Interior Depart-
ment so to employ them. I wish to learn
if such is the fact and as to how far the
exhibition is under the auspices of the
Government of the United States, as ad-
vertised. A man in uniform of a United
States cavalry officer, and claiming to be
such, and men in the uniform of private
soldiers of the United States are about
the exhibition, giving color to the truth
of the claim, although it is probably a
fraud; but if so, I want to expose it. It
is stated that it is the purpose to take this
show to Great Britain next summer. If
such is the fact, it is particularly desir-
able to learn how far the Government is
committed to it."

The news of Mr. James's resolution in
Congress was received without visible
commotion at the Madison Square Garden
last night. One of the managers said:

When we received permission from
Secretary Lamar to take the Indians from
their reservations we were obliged to give
heavy bonds for their safe return. We
have never claimed that our show was un-
der Government auspices, nor do we mean
to advertise it when we go to England.
That the employment of Indians by us
is consistent with the civilizing policy of
the Indian Bureau, is shown, I think, by
the treatment accorded the Indians by us.
We educate them, clothe them and en-
large their ideas. They are much more
likely to be civilized when with us than
when on their reservation.—[*New York
Tribune.*]

Mr. Cody or "Buffalo Bill" has about
one hundred Indians old and young, male
and female, from the Sioux, Cheyenne,
and Pawnee tribes, and is just now giving
and illustration of the "Battle on the Little
Big Horn," or "The Custer Massacre," as
it is popularly called. One of our young
men who visited his father in Buffalo Bill's
employ tells us that while sleeping in his
father's lodge there, he was waked up by
partly intoxicated Indian showmen three
times in one night and urged to drink
whiskey with them, and they pressed
him to go to the brothels of the city with
them. Other like testimony comes
to us.

The false notions and vile habits carried
back to the reservations by these one
hundred showmen will go a great way
toward nullifying the best agent's efforts

to elevate his people, aided by his home
and mission schools and the distant Train-
ing Schools. Not more sure than bullets
are the deadly fruits of the degrading dis-
eases they contract and carry back and
spread on the reservations. As an influ-
ence upon our own race such exhibitions are
opposed to every good sentiment that
should grow up in favor of better things
for our Indian peoples, and indeed for
ourselves as well. War and reckless ad-
venture are exalted and attention directed
to the subjects upon whom to practice.
Within the past three years, dozens of
youngsters in the east have loaded them-
selves with pistols and ran away west to
shoot Indians under the spell of Wild West
schooling.

METLAKAHTLA.

On the north-west coast of British Col-
umbia, not many miles from our territory
of Alaska, is a small town of about 1200 in-
habitants, which for experience and con-
ditions is one of the most unique in the
whole world. Thirty years ago a bold
Englishman, named Duncan, went alone
to a large Indian settlement less than
twenty miles from the place which is now
Metlakahtla and established himself for
the preaching of the gospel and Christian-
izing the Indians. Esteemed an intruder,
many times his life was in danger.
But he remained, learned the language,
and little by little conquered the preju-
dices of the Indians until after a few years
he had succeeded in winning over to his
principles a party of about fifty. He then
determined that it would be better to re-
move his proselytes and establish a village
composed entirely of them and to which
none would be allowed to come except
those who became Christians. They broke
new ground, and cut down the forest, built
homes, and a school house and church,
and gradually under his direction his col-
onists assumed the habits and practices of
a Christian civilization. They established
a saw-mill, and a cannery for putting up
salmon. Through Mr. Duncan's expedi-
tions into the savage camp and other in-
fluences their numbers were increased, un-
til to-day their strength is as above stated.
We had the pleasure, a few days ago, of
listening to Mr. Duncan's account of the
history of his colony. It was in Washing-
ton whither he had come, as he stated, to
secure permission from the United States
government to transfer his Christian col-
ony of Indians, from British to American
soil. He wanted to move it a few miles
up the coast into Alaska. He wants to do
this for the protection of his Indians. He
stated that they could not have justice in
British Columbia; that the government of
that province was about to deprive them
of part of their land and to extend over
them its rules and regulations.

Mr. Duncan's story was a curious revela-
tion. We have always been taught to be-
lieve that the British government was
better to her Indians than we to ours. Mr.
Duncan's story compelled us to remodel
our convictions about that. We are ready
now to believe that the Government of
the Queen mother is quite as obnoxious
to the let-us-alone disposition of the In-
dian as Uncle Sam has been.

OUR old friend Gen. J. F. B. Marshall,
formerly Gen. Armstrong's able assistant
at Hampton Institute, now manager of the
Unitarian Society's Indian work, sends
us a print of their new school building at
the Crow Agency, Montana. It is built
of logs eighty-six feet front with two
wings running back seventy feet, and
looks cosy and capable to protect against
the 50 degrees below zero that almost
every winter brings in that region.

Rev. Henry F. Bond, formerly Agent
for the Utes in Colorado, is the Superin-
tendent and his wife, matron. Miss Mary
Crosby, who represented the Kindergar-
ten methods of education at the great New
Orleans exposition is one of the teachers,
while Sarah Walker, one of the Fort
Berthold Indian girls whom we took from
her home to Hampton in Nov. 1878, and
who has been fitted for teaching there, is
to be assistant teacher.

This is a small squad to advance so far
into the enemies' country and make an
attack upon such a large force of darkness
and ignorance, but reinforcements are be-
ing drummed up, and the General is full
of courage, and his forces undismayed.
We are hopeful and bid them good speed
"The battle is not to the strong."

INDIAN CHILDREN FROM CARLISLE.

A delegation of Carlisle Indian School children arrived at this city Friday morning, and put up at the Ashland House. There were 141 of them, 41 being girls between the ages of ten and sixteen years. Thirty-five tribes were represented, about 12 Apache girls having been only two months in the school, and cannot yet speak English. The party were dressed in uniform, and presented a very bright and attractive appearance. The six teachers accompanying the party testified to the quick intelligence of these Indian scholars, and represented them to be eager and industrious pupils. Capt. Pratt, the Principal of the school, is giving exhibitions of the industries carried on in the Carlisle Institution. He thinks the cause of the red man has been injured by the Wild West shows, which represent the Indian as only a barbarian.

Ocular testimony is worth more than oral. The sight of such a collection of civilized Indians as Capt. Pratt showed at the Academy, is worth tons of theorizing and lecturing about Indians. Here was an ocular demonstration that young Indians are educated, are taught to work at useful trades and household occupations—are ready, in fact, to assume the duties of citizenship with a full sense of their responsibilities, and to perform their share in the industrial development of the country. No one who saw the Carlisle pupils can longer doubt the capacity of the Indian race for education and civilization. Such a demonstration is worth a great deal. As a matter of theory, almost everybody is ready to admit that the Indian should in time be admitted to citizenship, but the feeling is a languid assent, and it needs some such sight as that presented last evening to bring people to a realization of the importance and urgency of the matter. Young Indians who speak English as these do, who are up on the leading questions of the day as these are, who are capable of carrying on useful manual occupations as these are, will make better citizens than half of those who use the ballot for the first time every year. The object of the entertainment is not immediately to raise funds for the prosecution of the work, but it should have, and will have an effect when appeals are made for help for both this school and the one at Hampton.—[*New York Mail and Express*.

The *Council Fire*, in an article of some length, replying to *The Christian Union* and defending the policy of maintaining the Indian reservations, corrects one of our statements in respect to which we are glad to be corrected. General Walker, of Boston, is no longer President of the National Indian Defense Association; so that the one man of National reputation outside of Washington whom we had credited with being an indorser of this policy cannot be so regarded. *The Council Fire* gives the names of a number of gentlemen who are members of the National Indian Defense Association—"indeed, quite a goodly number of them are subscribers to the *Council Fire* as well." We have only, in reply, to caution our readers against imagining that every man who is a member of the Association, or even a subscriber to the *Council Fire*, has investigated the Indian question and has come to a deliberate judgment in favor of the reservation system. It is not uncommon, unfortunately, for men good-naturedly to subscribe their names to membership in an association because it is easier to do this than to say no; nor uncommon for them somewhat unwisely to assume that the principle of an association is always correctly embodied in its title. We shall be very glad to publish any letters, if not too long, from any well-known students of the Indian problem who advocate retention of the reservation system. Until such letters are forthcoming, over the writers' own names, we shall retain our belief that all those who have intelligently studied the Indian question, and who have a reputation for knowing anything about it, and whose judgment is of value as a guide to others whose means of study are not so good, are substantially agreed that the Indian reservation is evil, and only evil, and that continually, and that the only question for the friends of the Indians is, How to break up that system most speedily and with the least hardship to individuals. Meanwhile we reassert the two aphorisms which must solve the Indian problem: Barbarism has no rights which civilization is bound to respect; The Indian is not a red man, but simply a man.—*Christian Union*.

Our boys and girls have again to thank their good friend Mr. O. S. Houghton for a donation of 557 pounds of writing paper from the Southworth Company at Milton, Mass.

New York Evangelist.

THE CARLISLE INDIANS.

Capt. R. H. Pratt, U. S. Army, exhibited a new race of Indians at the Academy of Music last Friday. The new race is compounded of representatives from thirty odd tribes known as Apaches, Wyandottes, Pawnee, Kiowas, and the like. But these are not like any of the original stock in language, dress, or customs. They speak the American, their costume is civilized, and their character Christian. They are called Carlises, not so much in honor of the Speaker of the House of Representatives, who is, or ought to be, their great legislative friend, as from the place in Pennsylvania where Capt. Pratt carries on his manufacture of them out of the raw material.

Among the most exciting parts of the exhibition was the debate on the question "Should the Indians be exterminated?" The fiery orator who took the affirmative, declared that the Indians had had possession of this continent without doing anything good with it; had never made any useful inventions like steam and telegraphy; had been idolaters, and would have exterminated the whites if they could, and the thing to do with the Indians was to cut their throats. A philosophical orator on the same side drew a distinction, and favored exterminating the Indian in every man, and leaving the rest of him alive. This would wipe out heathenism, treachery, ignorance, drunkenness, and make room for something better.

The house was convulsed with laughter when one of the opposing orators declared that if all men who had not invented steam and the telegraphy or some useful thing, should be exterminated, the number would include a great many besides the Indians: and the house applauded to the echo when another declared that humanity protested against extermination, and Christianity demanded the Indians for her subjects.

As the antithesis of Buffalo Bill's show of "The Wild West," two most fascinating and beautiful tableaux were produced: one showing the boys working at their trades, printing, tailoring, blacksmithing, harness, shoes, and wagon-making, and their cognates; and the other showing the girls at ironing, waiting, sewing, spinning, teaching. These two villages were lovely enough to dream over.

The drawing class could give a few points to the Academy of Design in bold, off-hand work. The class in constitutional law answered questions that would have puzzled half the lawyers. The sticks method of wedging the science of numbers into the youthful mind, was most entertaining. The orchestra and singing classes showed the Carlises had mastered music. The Shakespearean class entirely accomplished their adroit object of turning tragedy into comedy, better than Sullivan and Gilbert have done it.

We advise all New York to attend the next performance by the Carlises, if they want instruction, elevation, and amusement combined. Perhaps they will take the city again next Fall. In the meantime, whoever wishes to befriend these Indian youth in a substantial way will do well to lose no time in inclosing a contribution to Capt. Pratt at Carlisle, Pa. He needs aid, and will make the best use possible of all gifts.

Commissioner Atkins, the head of the Indian Department, in his annual report, makes a full and comprehensive expose of the oligarchy which dominates the five so called civilized tribes in the Indian Territory. It is a picture which every friend of the Indian and humanity will object to having repeated in this country.

Our thanks are especially due to Mr. J. H. Seger, an old time worker among the Cheyennes and Arapahoes, for one of the most interesting letters from the Indian country we have ever published. (See sixth page). These real pictures of what is going on among the Indians are what we want. An ounce of truth is worth a ton of assertion.

OUR TRIP TO PHILADELPHIA, NEW YORK AND BROOKLYN.

One hundred and forty one of the pupils and faculty of this school left Carlisle at ten o'clock on the third of February and went to Philadelphia. There they visited the Mint, Mr. Wanamaker's great store and gave a general exhibition of the school that evening in the Academy of Music. The next morning they went to New York, visited the Statue of Liberty, called upon the Mayor of the city, had a friendly interchange of greetings and school exercises with one of the great public schools of New York, and repeated the exhibition in the Academy of Music on the night of the fourth. On the forenoon of the fifth they walked across the Brooklyn Bridge, and in the afternoon again repeated the exhibition in the Academy of Music in Brooklyn, and then returned to Carlisle where they arrived a little after midnight. They did this to help along the cause of Indian education.

We print in this issue of our paper, selections from a number of accounts which will tell our friends of the success of the campaign. No accident or mishap of any kind marred the way, and all returned to the school with much additional information and new incentive from the friendly receptions every where given, and the great opportunities for observation. For the entire success of the trip we are especially indebted to the authorities of the Pennsylvania Rail Road; to Mr. Wistar Morris of Overbrook; Hon. Daniel M. Fox, Superintendent of the Mint; Mr. Wanamaker and Mr. Ogden of the great store; to the several managers of the Institution for the Instruction of the Blind, the Educational Home, and Lincoln Institution; to Mr. Samuel Jeanes who furnished a most bountiful supper for the entire party; in New York Capt. J. A. Fessenden U. S. Army who has charge of Bedlow's Island and the Statue of Liberty; and the Captain of the steamer plying between the Battery and the Island, for passage; to our old friend Col. William McMichael who kindly arranged for our introduction to the Mayor of New York; to Mr. A. G. Agnew for constant attention and help in facilitating our movements and introduction; to our faithful Florida and Carlisle friends Mr. and Mrs. Joseph Larocque; to Col. and Mrs. Elliott F. Shepard, Mrs. C. R. Agnew, Miss Grace Dodge, Mr. John Sinclair, Mrs. Russell Sage, Lieut. John Bigelow U. S. Army and to the presidents, secretaries, and other ladies of the Woman's National Indian Associations of both New York and Brooklyn, and many others. The whole trip was an experience never to be forgotten by any of the participants.

We give large space to the resolutions of our Debating Club, in answer to the *Council Fire's* attack on our system of punishing, for the reason that it affords opportunity to show the parents of our students, and the Indians among the tribes, that what they would desire themselves to have done with thieves who have crept into the school, their boys and the school authorities do. The system of trial by jury we have pursued from the beginning and our experience encourages us to continue its use. We think our course fully as humane and free from despotism, as the course of civil law in this state, which would have sent the young man to the penitentiary for three years and then turned him out a vagrant on society. As it is, notwithstanding the offences stated in the resolutions of the club, and others of like character which preceded it, and additional trial and conviction for a like offence since, the young man is to day enjoying all the rights and privileges the school affords and we still have hope for him.

On account of the extra work that came upon us through the New York and Philadelphia exhibit, we issue the *MORNING STAR* for January and February as one number. Twelve copies, however, make a volume or year, and our subscribers will all receive their full quota.

We need 3000 subscribers to the MORNING STAR to pay expenses. The question is—Shall we have them? We think we are helping the work. If you wish to help us to help the work, subscribe, and ask your friends to do the same.

When one of the Apache boys asked for a "Heads up" collar, it was easy to infer what he meant and we thought it a very good name.

Brave Words of Miss Fletcher to our Students at Their Sunday Evening Service, Feb. 20th.

The worst thing that has happened to the Indians is that they have accepted the notion of dependence. They have been willing to think of themselves as dependents leaning upon some one else; not striving to help themselves in lawful ways. They have looked at the white man. They have seen that he was strong and they have depended upon the white man. They have not stopped to think what has made the white man strong, and can I not try and become strong myself? They have settled back upon the idea of dependence; and in that idea they have settled back upon another—I am an Indian; I am different from the white man and I must do things in a different way.

One of your number here to-night recalled the miracle where the man lay by the side of the pool of water waiting for somebody to lift him in; he waited a great while, and by and by the Lord came near and he spoke to the man; the manhood and the faith of the man responded, and what was the result? He arose and walked. Now the Indians have been lying on the bed of dependence waiting for some one to help to lift them up, to make them go; they have not thought far enough to see the foolishness of this speech—and it is a speech so foolish, boys and girls, and it makes my heart so sore that I hardly like to speak of it to you—and yet I have heard Indian men and women say, "What will you pay me if I will send my child to school?" If you could only think and see how foolish it is to lie back upon some one else! What would I pay them if I would permit a great good to come to their child! Now, my friends, the Indian has lain by that pool waiting for help to come to him. He has lain there in his dependence, and God is merciful and kind and patient; and now, in the Providence of God, He has spoken to the Indian, He has spoken to you, and by God's Providence you have some of you listened; more of you, I trust, will listen, will rise to this word which Christ speaks to you, "Be men, be helpers, be workers, be my children;" and listening to that word you will be whole, you will stand, you will find the disabilities go away,—not all at once, boys and girls, not all at once. God shows us the picture clearly to give us courage, but with us it comes little by little, as we fight, and as we work, and as we strive. Therefore beware of any man who speaks the word of dependence to you. Beware of any man who tells you you are different from any one whom God has called to do work in the world. Such men speak not the truth; speak not words that are fitted for men to hear, for men and women to act upon. Listen to the words of God. Listen to the words of those who speak words that are like the words of God, who call you to manliness, who call you to effort, who call you to work, work, in this common country, yours, mine, ours; to work here and bear your part.

So when you go back, in all you do of work for your people, remember this is the great message that you must carry to them, "Rise in your manhood; drop dependence, drop all thought that you are different from any one else in this world. You are God's child, the white man is God's child; the word comes to all; he will hear it. God help you to read this message, to rise as the message comes, to go forward unflinching, no matter how hard the road may be, and it will be hard; no road is easy; no road is easy for any honest Christian man or woman. It is fight, fight, fight!

As you study more and more of physiology, as you learn more and more of how your bodies are built up, you will find that there God has set forth this lesson for us continually, that we are dying, and continually being born again by living, as we call it. With every word that I speak to you I have destroyed certain tissues of my body, and the food I have eaten, and the laws of health I have observed are coming into operation to create new particles, to enable me to go on with my speech to you; so that physical life is continually going forward and taking on new forces and new life. It is the same with moral life, it is the same with student life, it is the same with every life; you must work, you must fight, you must learn to stand,—stand in the midst of contradiction when you know that you are standing rightfully, that you are taking side with that which is the right thing,—and the right thing is generally the hard thing to do. It is sin that is easy; sliding down hill is easy; going up hill is hard, but going up hill is the way we must go. God bless you, boys and girls, and help you to be strong!

A LETTER FROM A WORKER AT CHEYENNE AGENCY, I. T.

Seger Colony.

As the MORNING STAR has again made its appearance it reminds me of the promise I made in regard to keeping you posted concerning the Indians under my care.

We are building houses now, completed two last month. The Indians are doing the work themselves. An Indian carpenter has charge of the building—hangs the doors, and puts in the windows.

As the houses are built it requires more hard work than skill. The Indian in charge has worked six years under instructions. The last year he spent in the shop at Haskell Institute, Lawrence, Kans.

Many of our Indians have no team or wagon. We have two yoke of oxen belonging to the Government, which I lend to them to haul material for their houses. They are generally spoken for one week ahead. I don't think there is an Indian man in the Colony that has been here, since last spring but who thinks he is competent to drive two yoke of oxen, yoke and unyoke them.

When the boys are on the ground for a house, all the men not otherwise employed are expected to assist in putting up the house, making a party similar to an old fashioned log house raising, except the absence of liquor which used to be furnished at such gatherings. These Indians manage to get along without strong drink at their house raisings. They get along without fighting, and do not swear, though sometimes the logs do not fit, and they frequently bruise their fingers, and their hats blow off, and the same accidents happen to them that happen to white men.

They enjoy joking as well as any people. A few days ago when eight of them were putting up the logs for a house, one of the Indians called my attention to an Indian seated on a hay knoll not far away.

He had a blanket on which was drawn over his head, leaving only his eyes uncovered. The Indian who called my attention to him, said, "That is the way we all used to do, and he reminds me of the old time when we used to sit around and do nothing."

I suggested that we put the Indian in his blanket, and see how high we could throw him up. They all agreed, and one man slipped away from the workers and crawled up to the blanket Indian, sprang upon him and held him till the rest of the party ran to help. Soon they had him on his back in the middle of his blanket and tossing him up. He kicked out, however, and I was surprised to find that it was —, a returned Carlisle boy, who had put on the blanket for a joke, but did not intend it to turn on himself. The boy did not get angry at the rough treatment he received yet I noticed he remained sober while all the rest laughed. He went back with us to the building and made the best hand on the job for the rest of the day, and many times I noticed the advantage his Carlisle training gave him over the uneducated Indians. Although this boy has gone to camp and does not always set a good example, yet I can see many ways in which he has improved those with whom he lives, more particularly in the way of cleanliness of their bodies and washing their clothes.

Daniel Tucker, returned pupil, was over to see us from Cantonment. We enjoyed his visit although he only staid two days. We urged him to stay longer, but he said he had a great deal of work in the blacksmith shop, and he was anxious to get back and attend to it.

We talked over old times, from the time he wore his hair long until the present. We went around and visited the different camps. While in one camp I saw Dan laughing. I asked him what pleased him so much. He answered, "Look over there and see that old man helping his wife wash the dishes. It is too funny."

Sure enough! There was an Indian of fifty years of age or more perhaps, seated by his wife and they were both washing up the cups and plates, and by the way the old gentleman was glancing over

his shoulders at us, it was evident that he wanted to get the dishes washed before we arrived on the spot.

The men of this colony, that is, those who have been here since last spring do not consider it any disgrace to be seen carrying or cutting wood, or bringing water, or even to help about the cooking. Fashions change even among the Indians.

Not long since, I was stopping in a camp over night, I took supper with one family and went on to another lodge for breakfast. As I dropped in upon them unawares, I was surprised to see the dishes from the previous meal lying unwashed in a basket, I probably would not have been surprised at this had there not been two young women there who had been some time attending the Agency school, and usually their dishes were clean when I visited them. This family has two lodges—one in which they do their cooking and in the other one they eat their meals.

One of the ex-school girls came in to pass the food around on plates as is their custom. She there saw me and was evidently surprised and somewhat embarrassed, as she glanced at me then at the pile of dirty plates, after which she sat down and went to work wiping the plates with a cloth. I watched the operation though I supposed it was not polite to do so, and I saw that when there was a dry speck of food on the dishes she would spit on the rag, then she could remove the dirt much easier. As I expected to eat from one of the plates I felt more than a passing interest in the operation and said to her, "Is this the way you washed dishes when at school?" She hung her head and made no reply, but went in to the other lodge where her mother was and said, "I want a kettle to heat water in."

"What do you want to heat water for?" replied the mother. The kettle is in use. Wipe them with a cloth."

The girl replied, "I don't want to. Mr. Seger is in there and I'm ashamed to do that away."

Her mother said, "Oh! Then empty the coffee from the tea-kettle into the breadpan and use that kettle to heat water in."

She did this and soon came in with hot water and a piece of soap. This time she sat down facing me and the way she handled the dish-cloth, showed that she knew how to wash dishes.

While traveling around the country I came across a lodge standing off by itself. Knowing of no habitation of any kind nearer than fifteen miles, and it being so unusual to see an Indian lodge by itself, so far from the Agency, I dismounted and went in to see who the proprietor was. As soon as my head was fairly inside, my name was called in Cheyenne, and I was soon shaking hands with my old friend Drunkard. He had worked for me several years before and I had lost track of him. I sat down for a talk and found out that he had been freighting. He had laid by some money to live on through the winter and had moved out by himself, that he might have food for his family, without feeding crowds of lazy Indians, who are to be found around a large camp and always ready to drop in to be sociable and eat with those who are hard working and thrifty.

I found that Drunkard had five acres broken and fenced with a rail fence, and intended to enlarge his field in the Spring.

He also had five head of cattle which he said he thought a great deal of.

At this point in our conversation a person entered. I thought at first it was a white man. The second look convinced me he was not. He said, "Good evening" very politely, and I saw at once I should have to brush up in politeness or take a back seat.

Said I to him, "I think I know you, but I've forgotten your name."

"My name is John Washe," was his reply.

"Oh, yes, you are Black Short Nose's boy. I remember cutting your hair the first time. There is quite a change in you since that time."

By farther inquiry, I found he had been to Carlisle School three years, and had been at home three years since, living in

camp most of the time. He was well dressed, in citizens clothes. His hair was shingled nicely, he spoke English and as far as I could see was a gentleman.

Supper was ready and I was invited to partake. I had eaten with Drunkard several times, I could not help notice the improvement in cleanliness and the manner of serving out food. Drunkard's wife brought out earthen dishes, knives, forks, spoons, also a basin of water and a clean towel.

As I noticed these little improvements I involuntarily glanced at John Washe, for I knew he must have suggested them.

I will say right here that I believe there has been as much good done by the returned Carlisle boys who have gone to camp to live as has been done by those who have come back and went to work for the Government or clerking in a store. The boy that works for a salary of fifteen or twenty dollars a month, can dress in citizens clothing all of the time, while the boy who lives in camp has to fare like those around him. I may in the future say more about those boys who come home and live in camp, and as many of them read the MORNING STAR I hope they will conduct themselves in such a way that the fact that they are living in camp will not be considered discreditable.

J. H. SEGER.

ALASKA.

"The native inhabitants of Alaska are few, considering its vast extent. They are not Indians, but superior in mind and different in manners. They live in houses half under ground, that they may be warmer. The fire is in the middle of the floor, and the smoke escapes through the roof. They are supposed to be akin to the natives of the opposite coast of Asia. Some tribes are ingenious in manufactures, skilful in carving ivory, and almost artistic in decoration. Their small canoes are admirable, and some of their large ones will carry a hundred men. The Aleuts, inhabitants of the Alaskan chain, seem to have milder qualities than the rest, and even to possess kind and amiable dispositions. No atrocious crime among them came to the knowledge of a missionary stationed there during a residence of fifteen years. Other tribes, however, show harsher characteristics, manifesting themselves in the murder of infants, of aged or helpless relatives, and of slaves at the death of their masters. Some of their habits are intolerably filthy. Some tribes treat their women with such brutality that their miserable lives often end with suicide. Their minds are darkened by childish superstitions concerning disease, death and transmigration. Their shamans pretend to cure sickness, or to point out its cause, after wild and fierce incantations, sometimes taking the form of savage and atrocious fanaticism.

Their religion is a feeble polytheism. They pay little attention to the good spirits, as they consider them harmless, but they offer propitiating sacrifices to evil spirits or devils. The medicine men are their priests. This form of religion is called Shamanism, and is said to be the same as that of the old Tartars before the introduction of Buddhism. Like the Orientals, they believe in the transmigration of souls, put into other families of human beings, and not into animals. These peculiarities of belief, together with the custom of widows exposing themselves more or less to the flames on the husband's funeral pyre, seem to confirm the view of an Asiatic origin.

MISSIONS.—Under an imperial order of the Empress Catherine in 1793, eleven monks sailed for Kadiak Island. At one time the Greek Church had eleven missionary districts and claimed 12,140 members. The Lutherans, also, sent their missionaries, but when the country was transferred to our government, in 1867, the Russian schools were abandoned; ten years passed before any one went from the United States to carry the gospel. British Columbia had its Episcopal mission and a very successful Methodist mission under the Rev. Thomas Crosby. The Church Missionary society of England

had a flourishing mission at Fort Yukon, which now contains over 1,600 members, besides smaller churches at Fort McPherson and La Pierre's House. Their work began twenty years ago.

In 1876 nine Christians of the Tsimpsean tribe went from Fort Simpson, B. C., to Fort Wrangell, to obtain work. They met on the Sabbath for worship, and thus began a religious awakening among the Stickeen. Mr Crosby came to their aid. The Spirit was poured out, and forty souls turned to the Lord. A school was started and two Christian natives left in charge of work until further help should come.

In 1877, ten years after the purchase of Alaska, the Rev. Sheldon Jackson was sent by the Presbyterian Church to this place. Mrs. McFarland, a remarkable woman for executive ability and religious zeal, went with him. She began at once to teach, while Mr. Jackson returned to the States to present the needs of the field to the government and the home church. For seven months Mrs. McFarland was the only Christian white woman, and the only Protestant missionary, in Alaska. Questions of all kinds were submitted to her, and her decisions accepted by the natives. Great chiefs came from long distances to enter the school of "the woman that love their people" or to plead for teachers to be sent to their tribes. She soon had a large school, and in 1878 a Home for Girls. The latter was especially needed, as the moral degradation of Alaskan women is almost without a parallel. Other missionaries of the Presbyterian Church followed, and Mr. Jackson returned to found new schools and mission stations. These have now been established among the Sitkans, Hydahs, Chilcats; Hoonyahs, Hootzenoos, Auks, Takoos, &c.

Other Protestant missions have followed. The zealous Moravians entered the field in 1885 and now have a mission on the Kuskokwim River, where they have two missionaries and their wives. Another missionary left the States for Alaska during the past summer. The Baptist H. M. S. have a missionary and his wife under appointment to establish a mission at Port of St. Paul, on Kodisk Island. The P. E. Church has sent a missionary to St. Michael, on the western coast, and our church has just appropriated funds to defray the expense of prospecting in this field with a view to founding a mission.—[*The Friends' Missionary Advocate.*]

Origin of the Term "Yankee."

There are comparatively few people who know the origin or the meaning of the term "Yankee," by which we are accustomed to more or less affectionately designate our American cousins born in the United States. In view of the approaching American Exhibition of the Arts, Inventions, Manufactures, and products of the United States to be held next year at Earl's Court, Kensington, and which has already been nicknamed in some quarters the "Yankeries," it may be of interest to readers to know what the word means. When the Pilgrim Fathers landed on Plymouth Rock, the friendly Indians asked of what people they were, to which query they replied "English." But the red man could not twist his tongue around that word, and "Yangeese" was as near as he could get to it. It was but a very short time, and by a natural and easy transition, before "Yangeese" became transformed into "Yankeries." The use of this word also is peculiar. The people of the Southern States call all Northerners, both east and west, "Yankees," as will be remembered by those familiar with the great Civil War. The people of the Western States call only those living in the Eastern States, or east of the Hudson River, "Yankees," and these are the only people who acknowledge the name, and always so describe themselves. On the other hand, all the English colonists and the people of Great Britain invariably call all citizens of the United States "Yankees," and when abroad they cheerfully accept, and are generally proud of the title, which, as we have seen, means and is only a corruption of the word "English."—*Iron.* (English paper.)

A few years ago a party of French gentlemen proposed to do something to show the good feeling entertained by their countrymen for ours, and agreed that it would be a good thing to present the United States with a costly gift to be paid for by small sums from the mass of their people. They engaged Auguste Bartholdi, a young but already famous sculptor, to carry out their design. He visited this country, and noticing Bedloe's Island, in New York harbor, was at once struck with the beauty of the scene, and conceived the idea of an immense statue, to be erected on this island, and to represent "Liberty Enlightening the World." Returning to France, he developed his idea, and the result was the production of the largest statue the world has ever seen.

The height of the figure, from the bottom of the feet to the top of the torch, is 151 feet, 2 inches. The head is 14½ feet long; the nose 3 feet 9 inches; the eye about 2 feet 2 inches wide; the forefinger is 8 feet long, and the finger-nail is 14 inches in length by 10 in breadth. Forty persons can stand inside of the head, and fifteen persons can sit inside of the frame which surrounds the top of the torch. The statue was made in 300 distinct pieces, the outside being composed of copper plates, and the inner portion of wrought iron, the entire weight being 440,000 pounds. It cost about \$250,000, which was contributed by over a quarter of a million of the people of France. This immense figure stands on a pedestal, 62 feet square at the base, and about 150 feet high, which was erected by the Government and people of the United States, at a cost of about \$250,000 more, making the entire cost of this stupendous work of art over half a million of dollars. The statue is lighted by electricity, so that it will answer as a beacon for vessels at night. The entire height of the pedestal and statue above low-water mark is 305 feet.

It may be truly said of this grand work of art that it is a "work of faith and labor of love." The artist took his own mother's face as a model for "Liberty's" features, and his last act before leaving France for America, to witness the unveiling of the great statue, was to make a pilgrimage to see this cherished parent, whom he has thus immortalized with himself. The monument he designed not only symbolizes the friendship of the two great Republics, but is prophetic of the reign of Liberty throughout the world. A quarter of a century ago how inappropriate would have been the erection of such a monument on our shores! Now, thanks to God, without a bondman on our soil, we welcome this expressive gift, and join our Poet of Freedom, Whittier, in saying:

Rise, stately Symbol! holding forth
Thy light and hope to all who sit
In chains and darkness! Belt the earth
With watch-fires from thy torch uplift!
Reveal the primal mandate still
Which Chaos heard, and ceased to be;
Trace on mid-air th' Eternal Will
In signs of fire—"Let man be free!"

An Indian Pot-latch.

An election to chieftanship is purchased by a "pot-latch," or giving away of presents of goods and money. These are common to the native tribes on the Pacific coast from Puget Sound to Alaska.

An ambitious young man will work hard for years and save his earnings that he may make a pot-latch. If unable to accumulate a sufficient sum of himself, his relatives will add to his collection. When the time arrives the Indians are invited for hundreds of miles around. It is a season of dancing and other festivities, during which the entire accumulation of years is given away, and the giver impoverished.

He, however, secures position and renown, and soon recovers in the gifts of others more than he gave away.—*Sheldon Jackson*.

It is not the clock with the loudest tick that goes the best.—*The Pipe of Peace*.

TOTEMS.

The Alaskan tribes have several chiefs, one of whom is head chief. Upon all public occasions they are seated according to their rank. This rank is distinguished by the height of a pole erected in front of their houses. The greater the chief, the higher his pole. Some of these poles are over 100 feet high. The Indians are again subdivided into various families, each of which have their family badge. These badges, or *totems* among the Thlinkets, are the raven, the wolf, the whale and the eagle. Their emblems are marked on the houses, canoes, household utensils, ornaments, and even clothing of the people. These crests or badges extend through different tribes, and their members have a closer relation to one another than the tribal connection. For instance, members of the same tribe may marry, but not members of the same badge. Thus a wolf may not marry into the wolf family, but may into that of the whale.

In front of their leading houses and at their burial places are sometimes immense timbers covered with carvings. These are the genealogical records of the family. The child usually takes the totem of the mother. For instance, at the bottom of a post may be the carving of a whale, over that a raven, a wolf and an eagle—signifying that the great-grandfather of the present occupant of the house on his mother's side belonged to the whale family, the grandfather to the raven family, the father to the wolf family; and he himself to the eagle family. These standards are from two to five feet in diameter and often over 60 feet in height, and sometimes cost from \$1,000 to \$2,000, including the gifts and entertainments that attend their dedication. Formerly the entrance to the house was a hole through this standard, but latterly they are commencing to have regular doors hung on hinges. Among the Stickeen these badge trees or totems are usually removed to one side of the door.—*Sheldon Jackson*.

Medicine Men in Alaska.

The utmost extreme of disgusting cannibalism, or of rabies like that of hydrophobia, is not uncommon among the "medicine men" of the Haidaha. "The chief, who seems to be the principal sorcerer (among the Haidaha), and, indeed, seems to possess little authority save for his connection with preternatural powers, goes off to the loneliest and wildest retreat he knows of, and half starves himself there for some weeks, till he is worked up to a frenzy of religious insanity, and the *naw-loks* (fearful beings, not human), consent to communicate with them. During this observance the chief is called *taamish*, and woe to the unlucky Haidah who happens to meet him during its continuance! At last the inspired demoniac returns to his village, naked, save a bear skin or ragged blanket, with a chaplet on his head and a red band about his neck. He springs on the first person he meets, bites out and swallows one or more mouthfuls of the man's living flesh, wherever he can fix his teeth; then rushes to another and another continuing his revolting meal till he falls into a torpor from his sudden and half-masticated surfeit of flesh. The victims of this ferocity dare not resist the bite of the *taamish*. On the contrary, they are sometimes proud of its scars. All the Alaskans are held in abject fear by the medicine men."—*Missionary Review*.

It is asserted that tobacco was in use in China from the earliest times, but we have no certain knowledge that this was the case. If it was so, the knowledge of the plant and its use must have been carefully guarded by the Chinese, for it was not introduced into any other Oriental nation until after its discovery in America. When Columbus first landed on the island of San Domingo, in the West Indies, he found tobacco in use among the natives there, who smoked it when made into small cylindrical rolls, and wrapped in maize leaf. The Indians on the continent smoked it in a pipe, and among all the tribes, from Peru to Upper Canada, the first discoverers found the plant to be in

use, and to have been known to them from so early a period that the time of its first discovery was unknown. The smoking of tobacco with the Indians partook largely of the nature of a religious rite. The seeds of the tobacco plant were first brought to Europe by Gonzalo Hernandez de Oviedo, who introduced it into Spain, where it was first cultivated as an ornamental plant, till a traveler who had noted its use among the American Indians called attention to its narcotic properties. The name is said to have been taken from Tobacco, a province of Yucatan, though others derive it from Tobago, an island in the Caribbean Sea, and yet others from Tobasco, in the Gulf of Florida. The practice of smoking the dried leaf of the plant became general in Spain, and its manufacture into snuff followed soon after. It was introduced into Italy in 1560, and about the same time into France. The first to bring the seeds of the plant into the latter country was Jean Nicot, the French ambassador to Portugal, in whose honor tobacco received its botanical name Nicotina, whence the name nicotine, applied to a poisonous extract from the plant. Tobacco is said to have been first introduced into England by Sir Walter Raleigh. From these beginnings the use of the weed spread over the entire Eastern continent. It did not become known in Asia until the seventeenth century, but was taken up by the Oriental nations with great eagerness, and they are now the greatest smokers in the world.—*Chicago Inter Ocean*.

An Indian and the Book of Mormon.

A Mormon elder was once trying to prove the superiority of the Book of Mormon over the Bible and doing so told how Joe Smith was guided by an angel to where the manuscript or the book was hidden in the woods in Western New York.

When the harangue ended an intelligent Indian who was present asked the privilege of speaking; consent being given, the Indian went on to say that ever since the sin of Adam, and the fall of man, there have been two influences at work in the world, one good, the other evil, one influence is fostered by God, the other by the devil; the effort of the evil is to compete with God. So when God inspired good men to write the Bible, the devil prompted a bad man to write a book to counteract the influence of the Bible; but when it was finished he looked it over and finding it so stupid and grovelling, he hid it away in that lonely hillside near Palmyra in Western New York, and there on the crest of Curmorah Joe Smith found it, and that is the Book of Mormon, it's the devil's book. Then the Indian exhorted the people to hold on to God's book, the Bible, and let the devil's book, the Book of Mormon, alone. His argument spoiled the chances for converts in that community and came near procuring a ride upon a rail for the Mormon, whose benediction was a leap through a window and a sudden flight to parts unknown.

Hunting Work.

CALDWELL, KANS., DEC. 9, 1886.
DEAR MR. MERRITT:—I am now in this town and can't find any job. I have been looking for the promised letter from you, but have not seen any sign of it as yet. Mr. W. W. Charles is here to-day, and I had a talk with him of you and he handed me your address. I also learned from him that you are now at Cash City, in Clark County, Kansas, running a paper. Could you not hire me if I should work my way out there? Please reply soon. Mr. Charles has shipped his things to Wichita, and will leave himself soon. My best regards to you. I am your friend,
HENRY D. NORTH.

The above letter was written by a sixteen year old Arapahoe Indian boy, and we give it verbatim. He is a graduate of the government Indian Industrial school at Carlisle, Pa., learning the printing trade while there. The boy with others was returned to his tribe in the Territory and for a long time was in our employ on the Cheyenne Transporter. Many of the pupils immediately don their former dress and take up the Indian customs on their return from school, but Henry has held his head up well and is anxious to make use of his education. He is a bright lad, and we shall watch his future steps with interest.—*Cash City Cashier*.

DON'T COME.

The following amusing letter, written by a New York gentleman and addressed to the postmaster here, explains itself:

"Will you be so kind as to write and tell me just what kind of a place Genoa is. Is it a place where a man can take his family consisting of a wife and two daughters and have them enjoy anything of civilized life? Are there any good dwelling houses, or do they have to live in dug-outs and shanties? I have appointment as teacher of blacksmithing in an Indian School. My wife and eldest daughter will also teach, providing the country is not too wild. Please let me know just what kind of a place it is and greatly oblige.

WM. W. WRIGHT.

It is astonishing that an intelligent and refined gentleman, as the author of the foregoing appears to be, should for an instant contemplate removing his beloved family, probably unacquainted with the mildest form of hardships, right from the lap of luxury, into the depths of privations and dangers! Don't Come! Though a government "posish" is desirable under most any circumstances, why for a money consideration should a man endanger not only the peace and happiness but the lives of those for whom he lives? "Enjoy anything of civilized life?" Well, we reckon not, out here five hundred miles in the wilderness, surrounded by wild beasts and still wilder men. Why, man, there is scarcely a night ravenous wolves or mountain lions do not make a meal on some unfortunate pioneer, and if the Indians could not have human steak and blood pudding regularly every day there would be a general uprising among all the wild tribes and nations.

Dwellings? Yes, we have 'em. We used to seek shelter in nooks and caves and the lion's lair, but times have improved and he is a worthless character who cannot afford at least a slab shanty elegantly thatched with willows and slough grass. Teach? Yes, teach the red-skins. But what gentlemen of refinement wants his wife or daughter instructing the paint-bedaubed son of the forest? The women who are employed as teachers here were born and raised in the West, and there is not one of them but can kill a grisly or scalp a refractory Sioux pupil in the shake of a lamb's tail. Friend, we advise you to continue hammering iron in the Empire State.—*Genoa Leader*.

A Faithful Grandmother.

Miss Fletcher, tells this story of a loving Indian grandmother: "The great-grandmother of one of the boys she brought to Carlisle was once on the hunt when the Sioux came on the Omahas. The women and children were placed in the rear for safety, and they began at once to dig pits and jump into them to escape the arrows.

This woman had her three grandchildren with her, and they pretty well filled up the pit. The Sioux pressed forward and came toward the place where the children were. The grandmother had no time to conceal the hole, so she threw herself over it as if dead. The Sioux passed her, but she dared not stir, for the shouts of fighting were all about her. Soon the Sioux returned, and their warriors discovered her.

'She's dead,' said one.
'We'll soon see,' said the other, drawing his knife and stabbing her in the shoulder. The woman never winced.

'She's dead,' they said, and off they went, leaving her in pain and joy, for her grandchildren were safe. When the three little boys were taken out of the pit, they were nearly frightened to death, but they all lived to see their children's children, and tell many times the story of the loving grandmother."

Let it be remembered that no parent has the right to say that his child shall remain ignorant. He has no right to breed firebrands and death to the society of which he is a part, and to which he owes everything himself. Here is the foundation of the right of compulsory education on the part of the state.—*American Journal of Education*.

Subscribe for the Morning Star.

OUR PUPILS' PAGE.

ACTION OF THE UNION DEBATING SOCIETY OF THE CARLISLE IDNIAN SCHOOL.

A special meeting was called by the President of the Society on the evening of Feb. 9th., to take some action concerning the statement, which was laid before them, made by the *Council Fire*, a paper published in the city of Washington. Having heard the statement and after some debate, it was decided to appoint a Committee of six, to make a report and to represent it to the Society at the regular meeting on Friday night, the 11th. inst., by resolution or otherwise, such answer as the Committee thought best to give that the Society should make to the *Council Fire*.

The following is the article published in the *Council Fire*. Feb. 1887:

"We are too much pressed for space to say much on this subject at present, but it would seem from the way that the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles have managed their affairs, that all the tribes would be better off if allowed to control their own affairs, and their own funds, under the advice of of Trusted Missionaries and other white friends, whom they would allow to settle among them. They want their children educated, but they sometimes protest against our plans. They don't like to have their children carried off thousands of miles and put in schools under control of subaltern officers of the Army, whose rule is the iron rule of despotism. Indians never punish their children. They govern by love, not by fear, so wherever the story has gone among the tribes that for a petty crime Capt. Pratt sentenced an Indian boy to be whipped on his naked back in the presence of all the pupils of the Carlisle School, and to have the word thief posted upon his person in a conspicuous position, and be compelled to work in the public yard, chained to a block of wood for thirty days, and be confined in a dungeon at night—wherever this story has gone among the Indians they hesitate to have their children sent to school at Carlisle."

The Committee appointed was composed of Peter Powlas (Oneida), Richard Davis, (Cheyenne), Joel Tyndall, (Omaha), Carl Leider, (Crow), John D. Miles, (Cheyenne), and Samuel Townsend, (Pawnee).

The Committee met and after deliberation, made the following statement in answer:

1. That we as partly educated Indian young men belonging to various tribes, believe and our people believe that in order to elevate our race, we should get sufficient education, experience, and ability, and when that obtained, be able to manage our own affairs, and be able to act for ourselves, and not be always dependent upon and under the direction of Missionaries, and other white friends. We can do it. We can stand on our own feet if we are given sufficient chances to get out into association and competition with the best civilization—in its education and business. We must have experienced civilized life. We must go where education is free. We must go where experience is broad. We must have the chance to observe and compete in all the affairs of the country. Where will we find education free and experience broad—find them thousands of miles away from the reservations. By these privileges we will learn enough to hold our own with the white men.

The statement made that our people object to sending their children thousands of miles to Carlisle has no foundation. The fact that our school is full and overflowing is a sufficient evidence that the parents are glad to send their children where good education is easily acquired.

The Editor of the *Council Fire* does not seem to have wit enough to see that in espousing the systems of the tribes he holds up as examples, he kills his own statement. He knows very well that the most educated men among the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles are those who were transported thousands of miles from home among the whites for education. What right has the *Council Fire* in seeking to deny us the privileges which it claims has worked so great good for them? Does he want an Indian to remain Indian forever?

That the Indians never punish their children as stated in the *Council Fire* is not true, for in that, as in many other things, they are very much like other people. They punish their children to better their characters as the whites do their children. Of all the sixty members of our Society, only ten say they were never whipped by their parents, when they did wrong; but our parents do govern by love when that will do, and when that

will not do, they, like other parents, use stronger remedy.

We think it best that the full particulars of the case of the young man, whose punishment is referred to, should be given. The following were the charges and specifications against him. We omit his name.

CHARGE—Stealing.
SPECIFICATION 1st.—In that he did on or about Sept. 15, 1885, go to the trunk of _____, a student of the school, and take therefrom a razor, the property of _____, and appropriated the same to himself.

SPECIFICATION 2nd.—In this that the said _____, did on or about Nov. 10th, 1885, go to the box of _____, a student of the school, and take therefrom a pair of Pueblo bracelets, the property of _____, and appropriated the same to himself.

SPECIFICATION 3rd.—In this, that the said _____, did on or about Nov. 13th 1885, take from the over-coat pocket of _____, a pair of kid-gloves, the property of _____, and appropriated the same to himself.

SPECIFICATION 4th.—In this, that he, the said _____, did on or about Nov. 13th, 1885, go to the box of _____, and take therefrom a collar-button, the property of _____, and appropriated the same to himself. (Signed) W. P. CAMPBELL, Disciplinary.

Upon these charges a Court was opened as follows:

ORDERED:
A Court Martial is hereby appointed to convene in the Disciplinary's Office on Monday Nov. 16th, 1885, at 4 P. M. or as soon after as possible for the trial of such person or persons as may be brought before it, by the proper authority:

DETAIL FOR THE COURT:—1st. Sergt., Frank Lock, 1st. Sergt., Debet Cheyenne Chief, 1st. Sergt., Arnold Woolworth, 1st. Sergt., Richard Davis, Sergt. Samuel Townsend, Sergt. Frank Conroy, Sergt. William Fletcher.

By order of Capt. R. H. PRATT.
W. P. CAMPBELL, Disciplinary.

When he was brought before the court, he plead "Not guilty;" but after more than a dozen witnesses he said he wanted to change his plea, and said he was guilty.

The Court found him guilty and gave the following sentence:

SENTENCE:—"_____ shall be whipped before all the companies of boys, and wear a block of wood with thief, shackled to his leg, for a period of one month, and stay at the Guard House at nights; and put him to hard labor such as cracking stones etc., for one month."

The sentence was duly executed. He was not whipped on his bare back as the *Council Fire* states.

If any young man engages in the same business again, we shall ask that the punishment above mentioned be doubled as we intend that such business is not going to exist among us. Whipping is a medicine, not only at our school, but among our people.

It is the opinion of your Committee that the *Council Fire* should give the name of its informant, in order that we may know and make it known by what kind of people it is guided in making allegations against the school.

Your Committee recommends that, if this paper be approved by the Club, every member who favors it, may sign his name and his tribe, and if any not in favor of it, may be given full opportunity to state their objections in writing over their signature, and that the said paper or papers be sent to the Editor of the *Council Fire* for publication, and that a copy be also given to the MORNING STAR with the request that it be published, and that copies of the STAR be sent to every Indian Agent and Indian School, and also to the parents of every pupil at this school.

SIGNED:
Noah Lovejoy, Omaha;
James B. Garcia, Pueblo;
Mark Evarts, Pawnee;
Richard Davis, Cheyenne;
Peter J. Powlas, Oneida;
Carl Leider, Crow;
Edwin Schanandoah, Oneida;
Frank Everett, Wichita;
Otto Zotom, Kiowa;
John Londros, Winnebago;
Howard Logan, Winnebago;
Chas. D. Wheelock, Oneida;
Lorenzo Martinez, Pueblo;
Reuben Wolf, Omaha;
Geo. Fire Thunder, Sioux;
Levi Levering, Omaha;
Wilkie Sharp, Pawnee;
Henry Martin, Comanche;
Joel Tyndall, Omaha;
Abe Somers, Cheyenne;
Paul Boynton, Cheyenne;
Abram Platt, Pawnee;
George Baker, Kaw;
Stacy Matlack, Pawnee;
Casper Edson, Arapahoe;
William Tivis, Comanche;
George W. Hill, Crow;
Eli Sheridan, Omaha;
John Miller, Miami;
William Morgan, Pawnee;
Ernie Black, Cheyenne;

Luke Phillips, Nez Perce;
Robert A. Horse, Sioux;
Clay Ainsworth, Arapahoe;
Benjamin Lowry, Winnebago;
Richard Wallace, Crow;
Samuel Johns, Nez Perce;
Harvey Warner, Omaha;
Kias Sioux Man, Cheyenne;
Maurice Walker, Sioux;
Theodore North, Arapahoe;
Percy A. Kable, Cheyenne;
Clayton Brave, Sioux;
Joe Harris, Gros Ventre;
Peter Cornelius, Oneida;
William Brown, Sioux;
Thomas Metoxen, Oneida;
Jesse Paul, Nez Perce;
Joel Cotter, Wyandotte;
Staily, Navajoe;
John Rooks, Sioux;
Frank Lock, Sioux;
Samuel Townsend, Pawnee;
Chester Poe Cornelius, Oneida;
Henry J. Kendall Pueblo;

AN EDUCATED INDIAN ATTACKED BY DR. BLAND AND JUDGE WILLARD.

The following pointed letter from a full blood Kiowa, for five years a pupil at Carlisle, and now a student at Lincoln University, shows up well the lines upon which the real enemies of the Indian are working and proves our work and position the true one. Educate all the Indian youth and they will take the best care of the Indian problem.

LINCOLN UNIVERSITY,
CHESTER CO., Pa.
Feb. 20, 1887.

CAPT. R. H. PRATT—MY DEAR FRIEND:—I will write to you and inform you that I am keeping good health since I saw you last and am trying to study hard—late at nights so that I may not be far behind my class. My time is now well employed. I am sorry to say my studies have been interfered with a good deal by going and coming but I hope to march forward with a new determination.

I sent the Kiowa and Caddo chiefs home last Thursday morning. Dr. Bland seemed to be afraid of me and stole my chiefs several times in my absence and urged them not to accept the white man's civilization and Christianity, especially the "Allotment of lands," said he, "is a detriment to your people and I as a friend of yours, advise you not to be too hasty in accepting the allotments, because the moment you accept the proposition you are gone." Lone Wolf told me all this, and I told the chiefs that Dr. Bland is not the man they came to talk and listen to, "because," said I, "the Commissioner does not recognize him when he comes to his office."

Dr. Bland scolded me, because I allowed Capt. Pratt to call me before the people—a body of Indian workers—to show what a once wild Indian can become when put through the process of education. "If I were you," said Judge Willard, "I would not allow it."

I told them that "Capt. Pratt meant no harm when he called me and asked me to stand before the audience. He simply wanted to show that if one wild Indian can be educated, it is possible that all other wild ones can be educated. I will still allow him to tell to the people, that I was once a wild savage Indian, but now an educated Christian Indian, as Paul was once a hater and persecutor of the Christians, but afterward became a minister of the Gospel."

I was invited to speak at a missionary meeting held in the North Presbyterian Church, Washington, D. C. To my surprise, Dr. Bland was on the list as one of the speakers. He told his experience among the Indians and how the Sioux Indians named Dr. Bland "Big Bear" because of his bravery in fighting against the Government. Dr. Bland, in conclusion, made an appeal to the body of Christians, "Let the Indian live. Have respect for his religion, (worshipping idols) have respect for his rights. Allow him for few more years to roam over the plains as he has done in the past."

I was introduced as next speaker. I said that I was notified a day before the meeting was held, therefore had not prepared a speech for them. But would, however, talk to them in my own way. I appealed to the audience, that the Kiowa Indians need a missionary among them, who will tell them about the white man's religion and urge them to abandon their mode of worship, and when I got so warmed up, that I jumped upon Dr. Bland. I said in substance: "Will the gentleman inform me who is about to destroy the Indian and why? Why would you respect and allow the Indians to worship the sun, the moon and have sun dance? What rights have the Indian that you must regard and respect? Is it drawing rations or what? The idea, you have allowed the Indian to remain an Indian for the last 395 years, and will you still allow him to roam another 395 years? Some one has advised my chiefs not to accept

the white man's religion. Woe to that man. Is that the way our Saviour commanded us?—"Go ye into the world and tell the heathen to continue their evil practices?"

In answer to a question asked me, I said, "There are about 4,000 Indians at the Kiowa Agency, and it will take a Peter to preach a day and a third to convert this 4,000." You may build walls around the Indian reservations, whose heights will reach the sky—for fear the Indian race might be Christianized and civilized. But I tell you, my friends, the believers of Christian civilization will surely march around the walls, that the Indian Defense Association has built in the way of civilization, seven times, like Joshua of old and then and not until then you will see the walls fall and thus Christian civilization will prevail. If you must work for the Indian race, work right for him, do not ask him to send you some money because you are working for him."

Mr. Frank La Flesche spoke after I got through and I wish you could have heard him. I am little afraid A— has written to some one, to tell Dr. Bland that you whip the Indian boys. I am very insulted, because Dr. Bland used your name in his dreadful paper—*The Council Fire*. I cut the article out to send to you. Frank La Flesche asked me whether the statement was true, I said, "Yes, but the students deserved such punishment." I am sorry, because Dr. "Big Bear" means to use his pen against the Carlisle School and its honored founder. I hope you are well. I am your friend,

J. H. GIVEN.

P. S.—The National Indian Defense Association talk of having the Severalty Law repealed by next December. Ha! ha! ha! Fifty men fighting against the United States Government. They might just as well fight against the Almighty God, for allowing the white people to come to this country. J. H. G.

Agency School Difficulties.

The following letter from one of our returned pupils will disclose some of the difficulties met in keeping Indian youth in school at the agencies, with the methods of overcoming them:

ST. STEPHEN MISSION, Jan. 26th 1887.

DEAR TEACHER:—I am going to write to you to day because I have nothing to do this morning. I have been thinking about to write to my teachers there at Carlisle, but did not have much time to write letters. Well, I hope you are all well at present time. I am going to tell you all what I have been doing at country since I came home from Carlisle school. I have been working for a school for \$1.00 a day, and I was doing well; and now I have left that school. That is I went to work for Catholic school. I am receiving only \$25.00 a month, and besides this \$25.00 the month of the boys' schooling will complete of 28 days, beginning last month each Indian boy will enter school. So if an Indian boy would stop 28 days at school I receive one dollar for having taken care of him during that time. If another Indian boy would stop at school only 15 days then I would get for this boy only fifty cents; and if another boy would stop at school only 7 days then I would receive only 25 cents for this boy. For all other fractional days a boy might stop at school I would receive five cents for each boy if I would take care of him, so again if a boy would stop at school only 10 days I would receive forty cents. Now I think that is very good for me, don't you think so? I have been married last year and I have nice home to live in. My house was put up last spring which I pay so many dollars to build that house. I have two brothers in agency school; they school three years now. I am well all the time with all my friends. I shake hands with all the teachers and the boys and girls. Hoping to hear from you soon.

Truly Yours,
WILLIAM SHAKESPERE.

Strong Argument in Favor of Staying East Longer.

MY DEAR MOTHER:—I thank you very much that you want me to go to help you. Dear mother I am trying to get some knowledge in my head this time, so I can help you after while.

I cannot help you if I come home now I don't even know how to take care of myself, I know more than when I came here, and I know I am not able to protect myself from such people. Mother I say I must stay east long enough to learn good strong business ways myself, then I will not be afraid to push out and work with business people anywhere if I can. Then I can help you. It is very hard for a young man to take care of himself well, that is buy his own clothing and pay for what he eats, I am not able to do this yet but if I get some more knowledge I mean to try to take care of myself and you too. It would be very foolish for me to give up this good chance I now have. Just to go out there to be with you, if I could not help you, I cannot help you anywhere if I don't know how first to help myself, your loving son.