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"GOD HELPS THOSE WHO HELP THEMSELVES."

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The land is wild, but wilder still
The dusky ones who roam at will
Along the streams and through the vales,
Swept by rich Minnesota's gales.

One maiden heard the louder call,
Than wealth, or fashion, or the hall
Where pleasure trips with singing feet
Through hours when night and day-time meet.

A voice of ignorance and sin
Calls her a dark tepee within.
She listens, and would enter, fain;
From "dirt and filth" starts back again.

A dusky guide with manly grace,
Conducts her to the needy place;
His practiced eye with sudden look,
Takes in the filth she could not brook.

Swift as an eagle seeks his prey,
His mantle at her feet, he lay;
Now, maiden, seat thee safely there,
From all that's ill thy garments spare.

Chivalric tales of days of yore,
Men listen'd to in times before;
But what sweet tale with richer grace,
Has ever filled a modest place?

No longer scorn the darker face,
Thou art no better but for grace;
Grace, needs thy Indian brother; care
With loving hand that grace to bear.

—[American Missionary.]

FOR THE MORNING STAR.]

THE CROWNING ACT.

The bill providing for the allotment of Land in Severalty, approved Feb. 8, 1887, and published in full in the last issue of the MORNING STAR opens the way for the legal release of the Indian from his hitherto anomalous position in our midst. Born in this country of an ancestry knowing no other land, he could not acquire here any rights that would place him on an equality with the race that had dispossessed him of his heritage. He could not become a citizen or possess individually his property by any act of his own, but must remain a "domestic alien" without the pale of the law until relieved by a special act of Congress. This relief has been granted. The Indian may now become a free man; free from the thralldom of the tribe; free from the domination of the reservation system; free to enter into the body of our citizens. This bill may therefore be considered as the Magna Charta of the Indians of our country.

Of the one hundred and sixty-nine reservations at present existing by patent, treaty or executive order, one hundred and nineteen will probably be subject to the action of the Severalty bill. Of these, sixty-three are treaty reservations, having approximately 82,283,510 acres, and 82,919 inhabitants. The remaining fifty-six reservations under executive order, may be said, in round numbers, to cover 22,289,552 acres, and contain a population of 35,425. Thus a total of 104,573,062 acres are open to allotment in the proportions provided for in the bill to 118,344 Indians.

(The number of reservations, acreage, and population to which the Severalty bill is applicable may not be accurately given in the text. Exact statistics would involve more research than the time at the command of the writer will permit. Several reservations are not counted, because they have already been allotted under previous legislation. Other reservations are enumerated which are partially allotted under treaty stipulations. The figures given above are therefore approximate, but they are near enough to show in

general the extent of territory covered by the act.)

It should be remembered when the vast area of the Indian reservations is presented, that this includes mountain ranges, where only goats could live, and also barren sandy plains, fruitless, unless water can be supplied for irrigation.

Four important provisions are embodied in this Act. Three of them pertain to the Indians, the remaining one to the white settlers. They are as follows:

First: Lands now occupied by Indians can be secured to them and homesteads provided for others having no recognized claim to land.

Second: The substitution of individual ownership for tribal ownership in land.

Third: Placing each owner of land under the civil and criminal laws of the State, and conferring upon him all the rights, privileges and immunities of citizenship.

Fourth: Providing, with the consent of the Indians, for the throwing open to settlement the surplus lands after the Indian allotments have been made.

The first provision particularly benefits the Indians who are living on executive order reservations and those who are without any reservation or other claim to land.

Executive order reservations are formed by withdrawing from the public domain certain lands and setting them apart for the occupancy of specified Indian tribes. These reservations are subject to mutation and can be at a moment's notice, curtailed or wholly remanded to the public, by the executive hand, and the Indian occupants turned adrift from their improvements. By this bill, however, all such reservations are today subject to be taken in individual allotments by the Indians living thereon. This act of justice, alone makes the bill worthy of the hearty support of all who love right dealing among men.

According to the report of the Commissioner of Indian Affairs, for 1886, 15,281 Indians are living in various territories and states, without any claim to reservations. Most of these natives have been driven from their homes by the pressure of miners, immigrants, and others, eager to secure lands, and left to roam over the mountains and barren plains, to pick up a scanty living wherever it could be obtained. Under Section 4 of the bill, these wanderers can secure homesteads. The great difficulty, however, in the case of many of these Indians, outside of their ignorance, is to find unappropriated United States land near the localities where these people feel the tie of home, as they seriously object to go to a distant and strange place.

Under this first provision, the 35,425 persons on executive order reservations and the 15,281 homeless ones, making a total of 50,706 Indians, have thus the opportunity to own their homesteads.

The second provision is of special value to the Indians living on the reservations formed by treaty, although its benefits are not confined to them.

No portion of a treaty reservation can be alienated except by Act of Congress. Thus not only are white persons prevented from becoming possessed of any of the Indians land by individual negotiation, but the Indian members of the tribe are equally debarred from owning separately their share in the tribal inheritance. The property is vested in the tribe, and the tribe is controlled by the chief; as a consequence the tribal property is in the hands of the chiefs. There are some treaties which specify that the consent of a majority of the male members of the tribe shall be needful to authorize a sale, but owing

to the tribal organization this does not wholly break the power of the chiefs to negotiate for Indian lands. The individual Indian is practically in the power of the tribal authorities and must submit to dictation concerning tribal property. The history of the removals and sale of Indian's lands proves the above statement, and reveals how constant has been the injury done to individual members of tribes by the intimidation and corruption of those having tribal affairs in charge. Many a home has been abandoned by an Indian because he could not become individually possessed of his improvements and transmit them to his children. Leading men in a tribe, have taken for themselves an undue share of tribal lands, so that a few have had control of all the desirable soil to the exclusion of other men having an equal tribal claim. This state of affairs already exists on more than one reservation, to the detriment of many Indians who are thus deprived of their heritage. Severalty is the only cure for such evils.

The bill provides that "any Indian" may receive his allotment to the land where he is located. This opens the way for any individual having sufficient intelligence to assert his individual right as against tribal dictation to have his quota of land patented to him. Thus for the first time in the history of our transactions with the natives of our country, the executive branch of the government is empowered to deal with the Indian as a man and not as an unrecognizable component of a tribe. This act, therefore, relieves the progressive Indian from the tyranny of the tribe as to his property, and makes the labor of a man secure to his family. The twenty-five years, during which the United States acts as guardian, and forbids any incumbrance of the land, or its taxation, affords the Indian ample time by education and labor to fit himself to take on the added responsibility of full ownership, when the patent shall be given him in fee simple.

The reservations are located in varied sections of our territory. Some are adapted to agriculture, the rich prairie merely awaiting the plow to yield an abundant harvest. Others are fitted only for grazing. Many are in regions where irrigation is needful. Sections 1 and 7 of this act provides for increased amount of land where the soil is only fit for grazing, and also secures an equal and just distribution of water privileges.

The third provision provides the means by which the homes given to the Indian, and the Indian himself, can find proper legal protection. The law and its privileges are now as freely opened to the Indian who seeks to maintain himself as to any man in the land.

At last, we, who have through centuries learned the worth of the individual and whose faith in this great truth warranted the founding of our nation, and its baptism in the best blood of the land have evoked the individual in the Indian tribe, by permitting him to possess his own property, to appeal to the law, and to stand among our citizens vested with the power to vindicate himself as a man.

ALICE C. FLETCHER.

FOR THE MORNING STAR.]

CONSUMPTION AMONG THE INDIANS.

CIVILIZATION DECREASES IT.

FOURTEEN YEARS OF ACTUAL SERVICE.

By O. G. Given, Carlisle Indian School Physician.

Of all the diseases which afflict the human family consumption is the most important and wide spread, being found in almost every part of the globe. No race is free from its ravages, and its history is contemporaneous with the history of disease.

The study of this malady among the Indians becomes of greater interest and importance to us, as our relations to them be-

come closer. As all other phases of the Indian question are being discussed this one should come in for a share.

Many have supposed that this disease did not exist among the Indians at all in their wild, roving state, that it is only since they have been brought under civilizing influences that consumption has made its appearance. All are surprised to learn that it is the most common and fatal disease found.

Our aim in this article will be to inquire whether consumption has always existed among them, and if to the same extent in the wilder tribes as in the tribes which have been brought under civilizing influences.

There is little doubt but that consumption in its varied forms, has always existed among the Indians. This is to be inferred from the fact that the causes which tend to produce this disease among many of them now, and which are found to develop it in other races, were found when these people were first visited by the white man. Like causes produce like effects. We have the testimony of Agents, Missionaries and others, who went first among them, that scrofula and consumption prevailed extensively. The worst cases were rarely ever seen by white men, as they were full of superstition and were completely under the control of the medicine men. Even long after physicians were provided for all the Agencies, few of those who were afflicted with chronic diseases were ever brought to the notice of the Doctor. This was my own experience as agency physician, in a service of five years, with some of the wildest tribes of the south west.

This service began fourteen years ago, when the fewest number of those people knew anything of civilization, except as they came in contact with it in their raids among the sparse settlements on the plains of Texas, and the prairies of Kansas. It was generally believed that constitutional diseases were unknown among those tribes at that time. This belief was current because the facts were not known. There never was a greater mistake. There was enough came under my observation, when those tribes were brought in, and compelled to submit to a count, at the point of the bayonet, to satisfy the most incredulous of the falsity of such an opinion.

Scrofula, consumption and other forms of constitutional disease were common. The longer I was with those people the more of it I found hid away under the blanket, or in some miserable little lodge in the bushes "without the camp."

The Agency physicians, of some of the wilder tribes, with whom I had correspondence at that time, and whose reports I read, bore the same testimony, showing that consumption and its kindred affections were wide spread among the wilder tribes.

The Physician at a large Dakota Agency reported consumption and scrofula common, and believed that better food and better clothing would have much to do in removing these tendencies. Another at an Oregon Agency reporting about the same time says, "The most of the deaths have resulted from chronic diseases, contracted previous to their present improved habits and manner of living." Another in 1873 says, "That constitutional diseases prevail everywhere and have well nigh tainted the whole mass."

Having visited the Agency of the wild Apaches, who had been as little affected by civilizing influences as any Indians in the United States, the same common enemy of the human family was found to prevail among the bands shortly before brought in from the mountain fastnesses of old Mexico.

It is found among the children of these wilder tribes at our school more frequently than among the children of those

who have been long under civilizing processes.

Much of the apparent increase currently reported can no doubt be accounted for, in the difficulty of obtaining correct statistics from the wild tribes. Since it has been impossible to get a correct census among many of the tribes how much more so would it be to find out what kinds of diseases were the most prevalent, the number of deaths and the causes of deaths, occurring among them.

The first attempt to embrace a general enumeration of the Indian population in the United States was made by General Walker in the ninth census 1870. The figures given, he says, are far from satisfactory and must be accepted with the greatest caution. Over 68 per cent of this number, at so recent a date as that, were based upon "estimates."

The great decrease in the numbers since that report was made, compared with this year's report, is not to be attributed to a decimation of the Indian population by disease, but by inaccuracy of count. The reports from the sources where we know the count is comparatively correct, for ten years past, gives quite a large excess of births over deaths.

This shows how little can be known concerning the death rate and causes of death, among the wilder tribes even yet, and how unfair to contrast them with the Indians who have taken their own lands, and of whom an exact count can be made and the correct death rate known.

The comparison in the census of 1880 in contrasting the death rate of the three races is also unfair. This report gives the number of deaths from all causes, to one thousand of population, for that year, as follows:

Europeans 14.74; Africans 17.28; Indians 23.6. Now notice, that the rate in this table is obtained from a population of over 43,000,000 among the Whites, over 6,500,000 Negroes, and only a little over 78,000 Indians.

The vital statistics of the report of the National Board of Health for 1885 shows that, in two hundred cities and towns in the United States, with a population of over 10,200,000, the mortality rate per 1000 of the population is 20.7 or not far below that given for the Indians in Vol. XI, on Vital Statistics, census of 1880. Of the principal causes reported upon in the National Board's report, consumption stands at the head of the list, being 13.4 per cent of the total number of deaths. If we were to take an equal number of either Whites or Negroes, from among the lower classes of these two hundred cities, where the sanitary conditions, diet, habits, and moral influences more nearly correspond to that of the Indians, the strong probabilities are that the death rate of Indians, as compared with other races, would not greatly differ, and no such disparagement in death rate from consumption, as is shown in Vol. XI, tenth census, would appear.

If the Indians, as a race are more susceptible to consumption, than other races, what are the causes? The claim is set up that it is due to civilizing influences; that it is only since the Indian came in contact with civilization that consumption has developed, or is greatly increased under such influences, and that he is destined to decline and finally disappear as a result of such contact.

In answering this, it will be necessary to examine the causes which produce consumption.

The similarity between scrofula and consumption, should receive attention first. Dr. S. D. Gross, than whom we have few higher authorities, says "I have long been convinced of the identity of these diseases and of the fact that the only essential difference between them, depends, not upon any difference in the morbid action, but solely upon the difference of structure. A tubercle in the lung, being essentially the same disease as a tubercle in a bone, or in a lymphatic gland, having a similar origin, running a similar course and producing similar results." Many authors have felt that a syphilitic taint in either parent, will induce tuberculosis in the offspring. Some have even

maintained that this disease is only a degenerated species of syphilis.

Dr. Gross, whom I have already quoted as saying that tuberculosis and scrofula are essentially the same disease, in treating of scrofula, says: "A close and careful study of scrofula, during a third of a century in public and private practice, has forced upon my mind the strongest conviction, that many of the so-called cases of this disease, as they are brought under our observation, are simply examples of a syphilitic taint of the system in its more remote forms." He further says of syphilis, "A poison like this, so potent, so subtle, so diffusive in its action and so difficult to eradicate, is well calculated to make the most fearful inroads upon the system, pervading every atom of living matter, weakening the vital powers and establishing a predisposition to disease which the slightest causes may readily fan into an open flame."

The testimony of a number of Agency physicians, in whom I have great confidence, corroborates my personal observation and experience, with regard to the prevalence of syphilis among the wilder tribes. One says: "I have made scrofula a study for the past fifteen years, and after a careful research, am satisfied beyond a doubt, that it has its origin in syphilis." In the cases of death from consumption among the Indians under his charge, he says "I found in nearly every one that the grand-parents, parents or themselves had been afflicted with syphilis."

Another agency physician says, in answer to the question as to what were the principal causes of scrofula and consumption among the Indians at his agency: "The greatest factor is syphilis," and further says, "I maintain that consumption, scrofula and syphilis are of the same nomenclature. Of one of the tribes at this agency about two-thirds are affected with this disease in some form." The physician at the Apache agency, in Arizona, gave me the same testimony concerning the wilder bands of that tribe. Many of them just brought in from the mountains of old Mexico. The children of these Apaches in our school showed the unmistakable marks of this disease in their systems when admitted.

These causes have been in operation for generations, and when we contemplate the hereditary tendency in consumption, which is acknowledged to be very strong by all writers and observers on this subject, can anyone wonder that it is found among them or doubt that it always existed.

Whatever may be the theories concerning the specificity of the *strumous virus*, it is a fact, that children of tubercular parents are more liable to have the disease developed in them on the application of exciting causes, than the children of healthy parents. Whole families we know are often swept off by it.

Now we will examine some of the exciting causes and see if they are to be found among the Indians in the uncivilized state:

Sanguinary Marriages.—These are frequent and as is well known tend to deterioration and weakness.

Insufficient and improper food.—Their diet being largely meat and this eaten often in a state of putrefaction, many of them being regular scavengers, would surely not tend to overcome the hereditary tendency to scrofula.

Utter want of cleanliness.—This point does not need enlarging upon.

Impure air.—"Certainly this charge cannot be brought against the Indian in his wild state," you say. It is possible to have more bad air to the square foot, in an Indian lodge than I ever felt any place else. Fill a tepee with big Indians, none of whom have bathed or changed clothing for weeks, all smoking the vilest tobacco, drawing it into their lungs and puffing it out through their noses, and tell me how long the air will be pure.

Insufficient clothing and exposure to cold and damp.—No comment.

Indolence.—They have no regular habits of exercise.

Often spend the whole night dancing

and sleep most of the day following.

Gluttony.—Gorge themselves when they have food, and then go half famished for days.

Want of care when sick.—Who that has been among the wilder tribes, but has seen the poor, deluded creatures, lying sick in some out of the way lodge being powwowed over by a "conjurer, to the beat of the 'tom tom.'"

These are causes that are mentioned by all writers on this subject, as being prolific in producing the disease under consideration in other races and why not among the Indians.

The experience of our Carlisle school in placing students out in families is perhaps one of the best tests of what civilization will do for the Indians physically as contrasted with the old life.

It is found that the varied diet, the regular habits, the good moral influences into which they are "forced," has the effect of vastly improving their physical conditions. The contrast between those who have been here for four or five years, and those who come to us from the wilder tribes, is so marked, that no unprejudiced mind can fail to be convinced of the falsity of the statement; that Consumption increases under the influences of civilization.

I have seen enough of the Kiowas, Comanches, Cheyennes, Arapahoes, the Apaches and the wilder bands of the Sioux, to satisfy me that the causes for the diseases from which they suffer most, can be traced to the old life. The tendency of these iniquities reach even further than the third and fourth generations.

Why then charge civilization with it?

For health reasons, if for no other, the tribal, reservation, disease-producing life of the Indian should be broken up.

The "Adamantine wall" must be thrown down and he, as the representative of every other race, allowed to breathe the life-giving air of the best civilization the world has ever seen.

"THE INDIAN AS A POLITICAL CRIPPLE."

An Answer.

On the 25th of February last, there was delivered by the Rev. Joseph Cook, in the Tremont Temple, Boston, an address entitled "The Indian as a Political Cripple," in which the speaker presented his case with that unequalled power of expression which he possesses, but nevertheless, he in common with the speaker who followed him (Bright Eyes) was led into error by a too conclusive assumption that "nothing good could come out of Nazareth," when Nazareth was the United States Government in its capacity of manager and guardian of its Indian peoples and their interests.

The Reverend gentleman asserts without particularizing, that the Indian is usually cheated by the Agents of the Government who have to do with his affairs. As this class of officers for some years included men recommended by the various religious organizations of the country as being peculiarly well qualified for these positions, mentally and morally, the assertion that they usually cheated those under their care constitutes, if true, a serious criticism on the integrity of church members not of one body, but of all the principal churches of the country. If it is not true why does a clergyman of all others make or endorse it?

Mr. Cook further says that the Indian on the reservation is furnished by the government with "blankets only" in the way of clothing. If the statement had been blankets without limitation there could have been no objection to his position, but to assert that the government issues to the Indians no other clothing than this one article, shows a lack of information as to common facts that must detract from the reliability of the speaker's whole position and argument.

The aim of the Government in this matter is, as few blankets and as many coats, overcoats, pants, vests, hats, shoes, shirts etc., as the Indians can be prevailed upon to utilize with due regard to the amount of money applicable for clothing. In this

matter I speak knowingly having witnessed the issues on many different reservations and made them myself so as to be able to notice year by year an increasing use of the articles of civilized apparel and disuse of the blanket.

The speaker next advocated some new measures proposed by Prof. Thayer, the alleged object of which was to take the Indian out of politics and treat him as a part of the state or Territory to which he belongs geographically, and his school funds as the school funds of such state or Territory. On these measures, for want of a full understanding, no absolute opinion can be given here, but as outlined in this address they look very much as though their tendency would be to take the Indian out of national, and relegate him to the local politics of the State or Territory adjacent, thus making "the last state of the man worse than the first."

A "cripple" he is in the sense of not now being able to cope on equal terms with the white population, and being so it is infinitely better to be a cripple under the care of the National Government than of: Well! the State of Nevada or Territory of Utah, for instance, as to school funds, civil rights or anything whatever.

In the address following that of the Rev. Cook by Bright Eyes the arraignment of everything governmental or white is still more unqualified. No exceptions appear to that which is outrageous and wicked. Now, does anybody believe this? My acquaintance with officials and employees of the Indian Department, has been extensive, reaching over nearly seventeen years and I have generally found that those employed, under whatever circumstances they entered the service, soon became interested in the work, and were gratified at any evidence of progress on the part of the Indians, and always ready to help any man who showed a disposition to help himself.

Bad agents as well as other employees there doubtless are and have been, and it may be that the Omahas have been particularly unfortunate, but that all should be corrupt without exception, is against reason and common sense, a libel on our race and religion.

Bright Eyes further speaks of the impossibility of an Indian getting redress on account of the overshadowing power of the agent, and of the folly of the Government in breaking down the power of the *Soldiers' Lodge*. In regard to the former of these charges all who know Indians at all, know that they are not slow in making complaints, often trivial and unfounded, and those who have had experience know that the leaning of the higher authorities is almost invariably to the side of the Indian, giving him the benefits of any doubt and leaving their own agent as the final sufferer, right or wrong.

Just how the *Soldiers' Lodge* may have used its influence among the Omahas I cannot say, but do know that with other tribes adjacent, it has proved and still is the strongest opponent of all that is progressive or modern, overawing and intimidating any who do not agree with them, and is devoted to upholding the usages of heathen barbarism in an age of civilization, and in a Christian country; to living on the past, and avoiding present and future issues. When the Government by the advice of some of the best friends the Indians ever had, dressed these same men in uniform and labeled them *Police*, with the duty of guarding their own reservation from whiskey dealers, and horse and timber thieves, etc., every one with sound judgment said, "well and rightly done."

The good of this *Police* system has become apparent on all reservations, and it has led as was intended, to the disintegration of the tribe by the development of individuality, and raised the man at the expense of the chief—establishing law and order; a terror to evil doers white and red, a much more desirable condition of society one would imagine than the regime of a self-constituted irresponsible court.

The Indian teachers among the Omahas are severely handled by Bright Eyes. They appear to have been bad without any exception worthy of mention, so very un-

fortunate has this tribe been in this class of officials. It is hard to credit all that is implied in her strictures; neither will any one do so who knows that for a period of nearly ten years this Omaha Agency was under the care of the Quakers of Philadelphia—a people pledged by every principle of their religion and tradition to kind treatment of the Indians, and well known for general sympathy with the wronged and oppressed wherever found.

It is not intended to deny that some of the conditions implied in this address as to abuses in the Indian service have existed and do yet, and that the moral influence of Government employes is not always what it should be in locations where Christianity is on trial and civilization to be judged by the sample and not the bulk.

It seems rather odd after the severe arraignment given to the white race by Bright Eyes, to find her in the same breath questioning, "What harm can it do an Indian to have an industrious white farmer working side by side with him?" Why! none at all, of course, and it is pleasant to find that she can see something good in more than one member of the white race. But for the farmer to live by the Indian's side, involves either that he live on the reservation, or the Indian off it, or else that there be no reservation. Of course the former is intended. If so, on his own acres, or to cultivate land owned by the Indians? The latter seems to be intended, as the inability of the Indian to rent or to work his land is deplored, and this is desired on the ground of the Indian's ignorance and the lack of opportunity these particular Indians have had for observation. Living on the Missouri River, 80 miles from Omaha ever since the foundation of that thriving village of forty or fifty thousand people, and no chance to see anything! Such a statement calls to one's mental vision the proverb that "There are none so blind as those who will not see." What an acknowledgement of weakness lies in this statement, if true, that with the finest lands in Nebraska under their feet, progress and plenty all around them, the Omahas have hardly enough to eat, which fact is also made to appear to be owing to the shortcomings of the Government in some way or other, when this same abused Government has within the past twenty years furnished at different times, work-horses, work-cattle, stock-cattle, implements, and land ready broken for those who would cultivate it.

In proof of this I cite the first book at hand for specific information, viz., the Report of the Commissioner of Indian Affairs for the year 1880. On page 108 of this report, we find that Agent Howard White of the Omaha Agency reports that the Omahas were rapidly improving; that they had that year raised enough produce for their subsistence with a surplus for sale, the quantities being 20,000 bushels of wheat, 33,000 bushels of corn, 6,000 bushels of potatoes, 700 bushels of beans, 1,500 tons of hay, etc., and 3,200 acres of land under cultivation. During the year, 100 head of two-year-old heifers were issued to those likely to take the best care of them. This is not a starvation statement, and if there was plenty seven years ago, why not now?

Agent White further says that there are Indian apprentices in mills and shops, "Our steam engine is run by an Indian, also the shoe and black-smith shop." Quoting still from the same report we find it stated that the policy had been to replace white mechanics with Indians as rapidly as the advancement of the latter would warrant it.

What more in the way of intelligent action could be desired in an officer than is set forth in this report, is difficult to see. Though the Agent does remark that a number are clamoring for the rights of citizenship, but these are generally the most shiftless, and he doubts the propriety of such action at present. He says "they certainly should not be granted the opportunity of disposing of their lands and trust funds."

Turning now from the report 1880 to that of 1886, we find the Omahas with all the

Agency property turned over to them for management, and the trial being made of their ability to manage for themselves, with great dissatisfaction among them at being at once made citizens of the State of Nebraska and declining to receive their land patents on such terms—this in January 1886, when an annuity payment was made to them of which according to Bright Eyes they never received a dollar. Also, from the Agents report, we find their time spent in discussion and feasting to the neglect of the necessary plowing and sowing, and only 2900 acres of land cultivated, with a product of 2,500 bushels of wheat, 30,000 of corn, 800 of potatoes, and 2,000 tons of hay, that they own about 500 head of horses, 40 head of cattle and 100 swine—a poor showing for 1,200 people, we all must admit and without much evidence of progress. The remedy, Bright Eyes insinuates, may be found in paying over to them the amount due the tribe in completion of the terms of the various treaties, at present paid in annual instalments of goods or money as provided by the Treaties. This amount she places at \$1,700 per capita, which the Government wisely takes care of until satisfied that the Omahas will use to advantage, which by the showing here set forth is not yet.

I am for doing all we ought, yes, more, all we can for the Indians that is prudent and practical, and heartily endorse the wise provisions of the Dawes bill, feeling sure that it comes nearer to opening the way to those Indians, who wish to enter civilization and citizenship, than any other measure yet devised, and think that in its development, great good and no wrong or injustice will result, while with this as a foundation, other legislation will come as the necessity therefor, is apparent; but we must never on any consideration forfeit or mutilate the 25 years' trust title to the allotments of land.

A. J. STANDING.

"THE TRUTH SHALL MAKE US FREE."

Mr. J. B. Harrison is a new and keen observer in Indian matters, if we may judge from the reading of a few advanced pages of his forthcoming book, which is being issued under the auspices of the Indian Rights Association. No better service can be performed for the cause just now than such as this of turning on light. The more extended the observation and criticism the better for the service. The "Truth shall make us free." This is a "Government of the people, and for the people and by the people," and the more the people know about it the sooner will the end come. In this view we print the following extracts from Mr. Harrison's "Indian Reservations."

The idea that the young Indians who are educated at the Eastern schools should all "go back to the reservations to lift up the tribe" has been inculcated and insisted upon with an emphasis somewhat extreme. It is certain that nearly all of the young people will go back for the present whether it is best for them to do so or not. But if any Indian has a real opportunity to work and make a living in manly ways anywhere among white people, he will probably, in most cases, do more to "lift up his tribe" by keeping himself up, out of the squalor and disorder of savagery, than he can accomplish by going back to the reservation; unless he has a certainty of employment there which will secure him a living. Of course, if a concrete specific duty or obligation, resulting from the personal relations or circumstances of a particular Indian, requires him to go back to his reservation and stay there, he should do so. Duty may require a man to lower himself into a mine full of choking fire-damp, to endeavor to release his perishing comrades, or to pass the rest of his life in a hospital for lepers to cheer them with his sympathy while they await the doom inevitable alike for them and for him. When duty points the way no

true man can hesitate because the path is laid.

But the assumption that a general obligation to return to the reservation rests upon the students of the Eastern Indian schools, the assumption that it is their duty to go back there "to lift up the tribe," seems to me entirely without support in the facts and conditions of the case. I was requested, when I went out to the Indian country last spring, to find out as much as I could of the situation of the students who had returned to the reservations from Carlisle and Hampton. I saw many of them. I think they are generally doing as well as we could reasonably expect, which means that we could not reasonably expect very much of these young people. It is a short story. When they have employment they do well. But there is little employment for educated young Indians on the reservations, and there is a general prejudice, among both Indians and the white employes, against the young men who have returned from the Eastern schools. I saw some pathetic cases of returned students who were eager to work, and who felt keenly the degradation of enforced idleness, but who could obtain no employment. They were tin-smiths, harness-makers, carpenters, etc., among a population where there would not be a stroke of work for them from the beginning of the year to its end. An idle man does not "lift up the tribe." Unless there is a specific place or duty awaiting a young man's return to the reservation, I would say to him: "Go anywhere among civilized men, and do any honest work for your living, rather than return to be incorporated into that hopeless, inorganic cake of savagery." When I saw stalwart, manly-looking young fellows in the Indian country, wasting their years to no worthy end, I wanted to say: "Escape for your lives! Run away, get over the line, and keep going till you are so far away that it would be hard to get back. Work on a farm: do anything that is honest; live among men, and become a man."

It is sometimes urged that the affection of the Indians for their children should be regarded as decisive in this matter; that it should outweigh all other considerations, and should be spoken of only with a solemn hush and veneration. But English mothers love their children as well; yet I have seen their younger sons herding cattle in Texas and Montana, overseeing miners in Alabama, and serving in restaurant kitchens in New York and Philadelphia. Our own children leave home early and go all about the world to find work and make a living. Hundreds of the tenderly reared daughters of Vermont mothers are in the cotton mills of New Hampshire and Massachusetts. There is not much substance, or practical value in this talk about the Indians loving their children so well that they cannot bear to be separated from them. It has been used "for all it is worth," and a great deal more. If Indians are to become civilized, they will have to accept some of the risks and hardships of civilized life. In visiting Indian schools I saw some things not to be commended. I was told by some persons who were educating Indians by contract, and were paid so much per head by the Government, that they could not afford to give the Indian children milk or butter; that the taste for these articles of food was "an acquired taste," and not important; that their Indian pupils lived largely on pork, because they cannot afford to supply them with anything else. When I remarked that Eastern physicians thought it important that Indian children should have milk and some vegetable food they repeated contemptuously that they could not afford it. When I referred to their limited use of the English language in school, and to the amount in instruction of Dakota, I was told that the churches which sent these teachers out to the Indian country did not send them there to educate the Indians, nor to civilize them, but to convert them and save their souls. I could not discover anything in either the personal equipment or the methods employed in teaching these Indians which seemed

fitted to improve or develop them in any degree, so far as life in this world is concerned. Aside from the matter of saving their souls, which I do not discuss, I thought they might as well have been left on the reservations, to grow up in the free life of the camp and the plains.

There is a large camp of Sioux at the mouth of Cherry Creek, on the Cheyenne River reservation in Dakota, which should be broken up. There are several men in it, who, in accordance with the agent's uniform policy, and under his direction, have tried to leave the camp in order to live on separate allotments and engage in civilized industry as a means of self-support. In every case the men making such efforts have been attacked with abuse and violence by the savages of the tribe, under the direction of the chiefs. Their animals are slain or maimed, and their other property destroyed, and the men themselves beaten until they are forced to relinquish all effort at improvement.

It is an abominable and outrageous state of things, but under the existing system and methods there appears to be no remedy. Of course, the agent can cut off the rations of these hundreds of Indians, but that would be idle and useless. They would simply take care of themselves, roaming about, and living off the country around the reservation. That would soon be intolerable to the settlers. There is no reason for the Government's maintaining these Indians and at the same time permitting them to act in this way. The present condition of affairs is an absurdity and a nuisance. The agent should be directed to give notice that the camp is to be entirely broken up and abandoned, that no one will be permitted to live there any longer, and that the Indians must scatter, settling wherever the agent wishes them to go. An adequate force of United States soldiers should be at hand to enforce the order. If any chief, or big man, resists or opposes, he should be arrested, put in irons and snatched off the reservation, and sent to some prison where he will have to work. There is more savage foolery and stupidity in the Cherry Creek camp than in any other company of Indians of which I have any knowledge. They number about 550. They were among the hostiles who surrendered with Sitting Bull, and are known as Hump's band of the Minneconjou Sioux. The Cheyenne River reservation is entirely too large; it should be divided and some of the land sold for settlement by white men, whether the Indians are willing or not.

One of the greatest hindrances for Indians who wish to improve, acquire property and become civilized, is the influence of the old order of things in the matter of tribal possession. When the people lived by hunting, and operated as a tribe, as they often did when hunting the buffalo, common possession was a reasonable right. There was no such thing as personal property in food, or, indeed, in anything else, except, perhaps, articles of clothing actually on one's back. Under such a system, civilization is, of course, impossible. It is now a potent instrument, in many tribes for the repression of all the young people who wish to improve and advance. I have seen instances of it when educated young Indians had married, built themselves a house, and laid in a stock of provisions for the winter, flour, meat, vegetables, fruit, sugar, coffee, tea, salt, soap, etc. While the young man is away at work, the old chiefs of the tribe, and their retainers, will come to the house and eat up, and carry away every vestige of food, and every article of clothing and furniture, leaving the house bare and the young people utterly destitute. This practice illustrates very well the chance that many educated young Indians enjoy, "to work for the lifting up of the tribe," to quote a phrase which is used much more in the East than on the reservations.

Even when this kind of robbery is veiled as it often is, under the forms of friendly visiting, it is none the less effective in repressing efforts at self-support; and on many of the more important reservations

(CONTINUED ON SEVENTH PAGE.)

Halle 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.

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

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CARLISLE, PA., MARCH, 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.

WHILE we think the Land in Severalty Bill a most excellent thing as tending to bring about the breaking up of the slavery of tribal cohesion and to encourage the independence and individuality of the man, which is the bottom stay, and brings such great success to our American plan, we do not especially enthuse over it, as by any means the plaster that is going to heal all the Indians' woes. Nor do we think it at all the greater part of that which is necessary to cure his difficulties. The stubborn fact of his ignorance and consequent inability to plow, to plant, to cope, remains to be overcome. The degradation of his former generations will remain the atmosphere of his daily life and associations. With these clogs still about him he will have little chance to rise. True, a change is made in his possibilities. Before, he could not rise if he would; now, he possibly may, if he can and will, but the very fact of contiguous tribal ownership, chains him to the locality and the old commune, where discontent and animosity will continue to reign. This will be a sad obstacle in the way of individual progress. To gain the will and ability to rise and meet the inevitable white man in such surroundings will be an especially hard task on any struggling individual Indian. To our notion sharing opportunities in the associations and competitions with the dominant race is to be the real solution. We would merge the Indian into the white race, and not the white race into the Indian. The man is worth more than his land. The Divine estimate is that one man is worth more than all land.

In the weak answer to the proceedings of our Boys' Debating Society which the editor of the *Council Fire* makes in the March issue of his paper there are misstatements. He says he got his information about our whipping a boy on his bare back from a report in the Departments. The facts are, that he went about the Departments inquiring for such a report but found none, for the reason that no such report was in any of the Departments.

He also states (as though it were important) that the five (so-called) civilized tribes "do not send their children to Carlisle, etc." The facts are, we had twenty-five Creek youth here for three years, and if letters of application and appreciation are any evidence of what those tribes would do if permitted we might easily fill the school with their children to the exclusion of all others; but the law is against our taking them. They have abundant treaty and annuity funds from the Government under their own management for school purposes. Notwithstanding these well known facts we are often appealed to by individuals, to take their youth. Within a month, one of their best-known and most progressive men wrote urging us to take his son into Carlisle. The *Council Fire* editor's habit of drawing upon his imagination for facts, and of always tearing down instead of building up, has evidently become a constitutional infirmity.

As we go to press, the volume on "Indian Reservations" by Mr. Harrison, has been received. We have looked it over with special interest and care, and find that the spirit and ideas contained in the extracts printed on another page and which were all the advanced sheets sent to us, are not borne out in the rest of the book.

While there are here and there bright and often acute observations of men and things, there are many and serious misapprehensions of the real state of affairs upon reservations. It would, however, be demanding too much to expect that a person after spending a few days or weeks with an Indian tribe, would be able to master the perplexities that hinder both natives and officials in securing civilization and progress, and to present a clear, judicial statement covering the entire case of the community. That the author has made mistakes was, therefore, inevitable. A more serious defect of the book lies in the fact, that the writer has failed to grasp the real problems that beset the Indian. This is clear to any one who has worked in the slow and difficult task of uplifting a people born in ignorance and savagery. This failure seems to be in part due to the evident leaning of the author toward the fostering of a strictly paternal government for Indians and the ignoring of such methods of administration as have the capacity to develop the manhood and self-reliant powers of a race. It is a disappointment to find nothing new or of intrinsic value in this volume for Indian workers.

THE Council Fire has been the favorite place of the Indian to gather and plot against civilization. Nine tenths of all the border raids upon defenceless settlers and of the schemes to war, destroy, and oppose, which wily leaders have concocted and carried out, were originated and incited under the mysterious influences of the Council Fire. Education and experience for individual Indians together with opportunities to get out into the world and learn the facts of their own and other peoples' existence and responsibilities in it, and the great Land in Severalty and Citizenship Bill seem to be bombs in the Council Fire, sounding its doom, and little evil may henceforth be anticipated from its conclaves.

GENERAL SHERMAN AND THE INDIAN QUESTION.

The country has made active use of the aphorism "The only good Indian is the dead Indian," and the notoriety of having originated it is about equally divided between General Sherman and General Sheridan. During a recent pleasant evening with the hero of the "Atlanta Campaign," and "The March to the Sea," he related many vivid Indian experiences, and in answer to the question as to whether he was the author of the famous expression, he replied "No! that remark was made before we were born. It is an old catch like 'Head-quarters in the saddle' and comes from so far back, nobody knows its origin." We invited him to our Academy meeting. His reply declining contains the quintessence of the principle that has animated all our efforts from the beginning. This fact, together with the good will of the letter, leads us to publish it.

5th AVENUE HOTEL, NEW YORK,
Feb. 1, 1887.

Capt. R. H. PRATT, U. S. A.,
266 Madison Ave.

DEAR CAPT:—I received promptly your kind letter of the 28 ult. with tickets for the box at the Academy of Music on the occasion of your Indian School exhibition next Friday evening, and retained them until now in hopes I could fill the box with my family, but it is now demonstrated that they cannot possibly attend.

One of my daughters Mrs. Thackara must return to Philadelphia on Thursday, and Rachel has some other positive engagement so you must excuse us.

I assure you that I wish you and all who are striving to save the remnants of the Indian race all honor, and all success, but it seems like trying to stop the tides of the ocean with brooms. The sooner these In-

dians are absorbed into the prevailing race the sooner will be solved the Indian question which has bothered the brains and commanded the sympathies of the humane for ages long before we were born. Thanking you for remembering me in this connection,

I am sincerely your friend,
W. T. SHERMAN.

TO THE FRIENDS OF CARLISLE SCHOOL.

For the whole period of our history—seven and a half years—our boys have been too improperly housed to secure the best results from our training. Individual application is quite impracticable, living as they do eighteen to twenty in dormitory rooms. Aside from this fact the buildings are old and needing much repair.

Last year I secured the approval of the Honorable Secretary of the Interior and the Honorable Commissioner of Indian Affairs, to Congress, for \$19,500 to reconstruct the buildings, enlarge and improve the shops and erect a barn, as well as \$18,000, to buy an adjoining farm. These amounts were allowed in the Senate but refused by the House. This year the money was again refused by the House, but the Senate gave 18,000 for the farm, and in conference the House acceded to it. The loss of this appropriation has been a great disappointment to me and a much greater one to the students, very many of whom are now sufficiently advanced to desire and improve all special advantages for study.

On my return from Washington last week and reporting the want of success, I was immediately urged to take hold of the buildings anyhow, and try to get the money, as we have so many times before, from friends. I finally told the advanced boys, many of whom have sums of money saved in Bank, that if they would raise \$1,000 to begin with, I would take that as an evidence that, somehow, we could reach the money to pay for their building, and would begin it this spring. They at once got together and, after discussion, concluded to undertake to raise the \$1,000. They started a subscription list among themselves and within a week have agreed to give a little over \$1,700, from their savings. I shall need about \$8,000, in addition to their donation to complete the building. Last year I burned 200,000 brick with reference to the two buildings, and have accumulated a quantity of lumber and other material necessary, which, together with our own work, will enable us to do for about \$10,000 what would otherwise cost \$25,000.

The building will be 250 feet long, 36 feet wide, 3 stories high, divided by a hall on each floor and into rooms 13x14 ft., so that we may have no more than three students in a room, thus accommodating 216 and giving a large assembly room, clothes, store and bath rooms. The building will be plain and substantial, without ornament or other extra cost. There will be porches eight feet wide the entire front.

That this building is necessary, is, I think, amply proven by the action of the students who are to occupy it, and who, from their small savings, are willing to give so much. Their gifts have been altogether voluntary and most cheerfully made. With over 550 pupils to provide, for as we now have, the small boys' building is no less necessary and the enlargement of shop-room and the barn should all be attended to this summer, and will be if the \$19,500 can be raised.

I am frequently confronted with the statement that it is giving to the government to give to us. To this I answer that every aid given anywhere to the Indians is given to the Government, and we might very properly say the same of any aid given to educate or Christianize any of the people within the bounds of the Government. Every effort to increase intelligence, industry, and good conduct, decreases crime and pauperism, and increases the productive capacity of the inhabitants and so becomes aid to the Government. To raise such questions and attempt to utilize them against any educational, industrial, or Christianizing

work being carried forward, whether with Government support or not, is, to my mind unreasonable.

During the history of the Carlisle School, the appropriations for Indian schools have been increased about twenty fold, and the confidence of the Government and the people in the speedy and final settlement of this vexed question has grown constantly. The Carlisle School has been one of the most important factors in bringing about this result. There is yet much to be done, and while I am filled with gratitude to the Government for its constant appropriations for our support, and for its special endorsement this year in giving the farm, I feel it right and proper, under the circumstances, to turn once again to our many unswerving friends, conscious that only in a working together between the Government and the people can we hope to obtain early and complete success in ending the Indian as a separate and harassing factor. It must be plain to every thinking person that no provision of "law," "citizenship," or "land in severalty" alone, will carry our Indian people successfully through the breakers between barbarism and safe civilization. They must be well equipped by intelligence and the skill of self-help, supplemented by experience in civilized life; and this hardest part of the work we can undertake with far more courage and hope, if our facilities keep pace with our needs.

R. H. PRATT,
Capt. U. S. Army, Supt
CARLISLE, PA.,
March 14, 1887.

THE EDUCATED INDIANS' FATE.

Too High-toned to Fell Trees and Snubbed
by their Degraded Kinsmen.

WASHINGTON, March 10. The Superintendent of Indian Schools has received a letter from an Indian agent on one of the reservations stating that several of the graduates from the Indian School at Carlisle, Pa., had recently returned to the reservation and asked him for work. He could give them no employment where their education could be utilized. They understood book-keeping, but there were no books to keep. He finally offered them \$1 a day to fell trees. This they declined to do because, first, it would ruin their hands, and then the occupation was degrading. The agent asked what he was to do. No answer has yet been sent, but the Superintendent in speaking of the case said that it was only one of many of a similar nature that had been brought to his attention.

The Indian boys come East to Carlisle or Hampton and receive good training and a good education. They return to their reservation with higher ideas and ambitions than their parents or relatives and yet without any means of utilizing their ideas or attaining their ambitions.

The above from the Phila. Press of March 11, we print especially for the benefit of our returned pupils, most of whom will see THE STAR.

Its publication also affords us the opportunity to say that no pupils have ever "graduated" from Carlisle and none have ever returned to their reservations who have conspicuously understood "book-keeping."

We have asked the Hon. Commissioner of Indian Affairs for a copy of this particular complaint as well as all "others of like character" with a view, if that should be sufficiently important and necessary, of establishing a "Tree Felling" industry in addition to the others now under way. We have already consulted Mr. Fuller, at the head of the South Mountain Rail Road and Iron Company, controlling some 25,000 acres of timber lands in the adjoining mountains, and are assured of abundant opportunity.

We hope our inquiry to the Commissioner will enable us to reach the following facts not given in the Press dispatch.

1. What reservation has so many trees to spare?
2. Who is the agent?
3. Who are the students?
4. How long have they been at Carlisle?
5. What are the "many cases of a similar nature"? And such other information as may be necessary to a just conclusion of the matter. In the mean time, we have to say that our pupils here almost without exception are constantly asking for farm and other hard work and are glad to get it at a much less salary.

AT THE SCHOOL.

Our school now numbers 361 boys and 192 girls.

The playing of our brass band was never better than now.

Mrs. Campbell is having a new choir. Healthful rivalry is waking up progress.

Mrs. Pratt, after five months absence under the doctor's care in New York City, has returned.

The daily calisthenic drill our girls have received this school year has been of incalculable benefit to them.

Rev. H. B. Wile, Pastor of the Lutheran Church, Carlisle, preached for us five Sundays in February and March.

Mrs. William E. Dodge, of New York City, with her son Mr. D. Stewart Dodge and wife, were recent visitors of the school.

Rev. W. B. Morrow, rector of St. John's Episcopal Church, Carlisle, has charge of our school services for five Sundays in March and April.

Mrs. Ellis, Max Elliott, Editor of the *Boston Herald*, who gave us such a lengthy article in that Journal a few weeks ago was one of our recent visitors.

Etahleuh Doanmoe left for his home at the Kiowa Agency, Indian Territory, on the 21st inst., for a few months' visit, during which time he will work his farm.

We are in receipt of a copy of "Ramona Days," a magazine issued quarterly by the Indian Department of the University of New Mexico, published at Cleveland, Ohio.

Samuel Townsend, Pawnee tribe, foreman of the printing-office, is now employed on a regular salary, and has the entire management of the work of our printers.

Thomas Kester, Pawnee, Lena Blackbear, and Minnie Yellowbear, Arapahoes, were returned to their homes in Indian Territory during the month, the first two on account of ill health.

One hundred sets of double wheel harness made by our boys have just been shipped to Rosebud, and fifty sets to Cheyenne River Indian Agencies, Dak. If not satisfactory, will Agents please report?

Miss Hyde, so well known to many of our readers as formerly in charge of our girls, but since last year an employee of Mr. Pratt's great Industrial School, Brooklyn, paid us a ten days visit during the month.

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.

We are often asked about the health of our students and their tendency to consumption. The very full answer to these questions, given elsewhere in this number, by our school physician, Dr. Given, will be read with interest by all such inquirers.

Geo. Hill and Flora Wellknown, two of our pupils for four years, from Crow Agency, Montana, left us this month, having permission from the Honorable Commissioner of Indian Affairs, to accept positions offered them by General Marshall, in the Unitarian Mission school at their agency.

Pollock Spotted Tail, son of the great Sioux chief of that name, and Bruce Hayman, Pawnee, are the latest additions to the printing office force. The mechanical part of the office is under the direction of a Pawnee, who gives the young Sioux his instruction. To those acquainted with the bitter antipathies existing between these two tribes a few years ago, the wonderful changes this fact indicates, may be of special interest.

The several discussions, Literary entertainments and sociables given independently by our young men's Debating Club and young women's Literary societies this winter have been not only entertaining but highly instructive and beneficial to the whole school.

The contrast pictures showing the Chiracahua Apaches as they arrived from Ft. Marion, Florida, and as they were four months later, is in such demand that the photographer can't print fast enough. We will send the two for four new subscribers for the STAR, accompanied by four cents to pay postage.

We have recently been entertained very pleasantly by two magic lantern exhibitions, the first representing illustrations in *Pilgrim's Progress*, lecture delivered by Rev. M. M. Bell, (Colored), of Benning, D. C.; the second, a delightful trip to Alaska, by Prof. A. J. Davis, of Harrisburg.

Hon. N. H. R. Dawson, who takes the place of our old friend General Eaton as Commissioner of Education, expresses great interest in the Carlisle school and accompanied Secretary Lamar from Washington especially to be present at our exhibition in the Academy of Music, Philadelphia.

The young men's committee appointed to write to students on farms for additional donations report something over \$200 added to the \$1700, the boys at the school gave for their new dormitory building. These gifts are fully explained on the opposite page, in Capt. Pratt's appeal to the Friends of the school.

By the kind permission of the Honorable Commissioner of Indian Affairs, several cases containing articles showing the skill of our boys and girls in the several branches of industry taught at the school, also papers, and drawings, showing the mental work, was placed in the office of Indian Affairs, where Mr. Atkins informs us that it has attracted a great deal of favorable attention.

On the 24th of March, the Indian School was visited by about 140 members of the Pennsylvania Legislature, under the conduct of Messrs Wherry and Zeigler representatives from Cumberland County.

The party arrived at the school about 12.30, and were invited to proceed at once to the chapel where a lunch had been provided for them—as it is a well known fact that Legislators are in no way exempt from the necessity common to all humanity of now and again fortifying themselves against the attack of hunger. Lunch over, the party proceeded to inspect the Industrial departments of the school, passing first through the work shops, then to the sewing room and laundry, winding up with the Printing Office at which point about seventy of the visitors evidenced their interest by subscribing for the *Indian Helper*, one of the papers printed at the school.

Time being short, it became a question whether dress-parade or a visit to the school-rooms should be next in order. As there was a majority for dress-parade, the band was called out, best uniforms donned and the 300 boys left at the school were soon in line going through their first parade of the season in such a manner as to elicit plaudits from the visitors.

Train time being at hand any inspection of the school-rooms had to be reluctantly omitted and headed by the School Band the party regained their train and were soon on their way to Harrisburg, we hope with better knowledge and opinions of Indian boys and girls and their work than when they knew of them only by hearsay.

WASHINGTON, March 31.—The President to-day directed the allotment of Lands in Severalty to the Indians on the Warm Springs Reservation in Oregon. This is the first action taken under the Indian Land Severalty Act which was passed by the last Congress.—[*Phila. Press*.

The Saulte Ste Marie Indian School.

When the Rev. E. F. Wilson, Principal of the Saulte Ste Marie Indian School, Canada, was with us some time ago he gave at one of our evening gatherings an interesting account of the institution over which he presides, and told many pleasing incidents connected with his work among the Indians of the North West.

Mr. Wilson said that the Chippewas call him in Indian, Puk-kah-kah-ban which means "Clear day light."

Twenty years ago Mr. Wilson came to America from London. He came to take up land, but found a work for him here among the Indians and went back to London to prepare for the ministry that he might better prosecute this work.

In 1871 after about three years' labor in the western extremity of Canada he moved to Saulte Ste Marie, and shortly after while on the way to Toronto he fell into the company of an old Indian chief, named Shing-wauk—(pine tree), who was on board the lake steamer. This Chief told Mr. Wilson that he was on his way to see the big black coat (referring to the Priest), to ask for more missionaries. He wanted a big teaching wig-wam at Saulte Ste Marie, where his children could go to school and learn the better way. "The days are past," said the Chief, "for us to learn, but we want our children, to learn trades and be like white people."

The Chief could not speak English, but Mr. Wilson helped him to tell his story at different meetings called for the purpose. \$300 was collected to begin the work with.

The next spring the Indians were called together and told that if they really were in earnest to have a wig-wam for their children more money must be collected. Mr. Wilson went to England and took with him an Indian, dressed in Indian costume. They remained three months and collected \$4,000, with which a school to accommodate about 40 pupils, was built, but in six days after the building was completed it was burned to the ground. Mr. Wilson immediately telegraphed to England. In two weeks, friends in England sent \$2000, and at the end of the year \$10,000. They then built a stone house, which would accommodate 60 children. This was for boys only.

In spite of considerable opposition a building was then started for girls, but owing to lack of means could not be finished and carried on as a school; but one day when five little girls arrived in open sail boat from a hundred miles up the lake and insisted upon staying, "It seemed not right," said Mr. Wilson, "to turn them away; it seemed as if God had, sent them. It seemed as if God was saying 'Go forward!' And we kept them. At the same time a lady in England was writing a check for \$1,200 and the Indian Department sent \$600, soon after, which enabled us to finish the building, and take in twenty-five girls."

Now, at the Saulte Ste Marie there are in the boys' home, 53 boys, and in the girls' home some two miles distant, from the boys' school there are 25 girls. The boys are taught trades by entering the town shops two miles away, and the girls learn house work and sewing as ours do. The boys' home is situated on the bank of the St. Mary's river connecting Lake Superior with Lake Huron. The river is one mile wide, and all the ships passing back and forth, between the great lakes are plainly seen from the school.

For pleasure they have boating, fishing and swimming in summer and skating and the best of tobogganing in the winter. Mr. Wilson's pupils sent kindly greetings to our boys and girls which were returned by the Y. M. C. A. of our school. His remarks were listened to with the closest attention, and it is the wish of every member of our school that he may come to see us again.

The annual lettings for beef, flour and groceries, for the Indian service for the years '87 and '88 are to be made in St. Louis, April 12th 1887. The annuities and other supplies will be let in New York as usual, on May 3rd 1887.

No Temporizing.

WASHINGTON, March 10.—Commissioner of Indian Affairs Atkins said to-day that he hoped to make the severalty bill passed by Congress subserve the purposes of the agreements made by the Northwestern Indian Commission, several of which are now in the hands of Congress.

"Had I possessed any idea that Congress would really pass the severalty bill I should not have asked for the Commission, although I believe it has been of great value to us outside of the work it has turned in, and the money has been well spent. I have sent the severalty act to the Secretary of the Interior with a note asking for a construction upon some of its more ambiguous clauses, and we shall begin our work under the bill just as soon as those are satisfactorily settled and our force of special agents can be organized and set in motion. I hear that some objections have been made to our Indian agreements on the ground that two-thirds of the Indians treated with have not signed the contract, but I do not think that can always be taken into consideration. Where we can we shall always secure the consent of the Indians to every move that we make in their work, but it might as well be understood that the policy involved in this severalty act will be carried out, whatever obstructions are placed in the way. It must be conceded that this entire work will inure to the benefit of the Indians in every particular, and there can be no temporizing over it."—*Chicago Inter-Ocean*.

A significant illustration of the effect of colored glasses upon clear vision is seen in the Rev. Dr. Sunderland of Washington. For a couple of years he has been looking at Indian affairs through the "Council Fire" glasses, and so he characterizes the Dawes Sioux Bill as the greatest Indian steal on record.

Now we have never heard any of the advocates of that measure claim that it represented abstract justice, but there are a few important facts which makes it sure that it is the best thing that can be done for the Indian under the circumstances. 1. It is a moral impossibility to hold this reservation intact for these Indians very much longer. 2. These Indians must be brought within narrower bounds and localized as soon as possible for their own good. 3. The rate per acre offered by Government for the lands to be ceded is all they are worth.

There are points in the bill which we could wish were different, but we are not at all sure that the change would make the bill any surer of success. The explanation of Dr. Sunderland's new tangent is probably that he has reached a point in life in which he has lost interest in things that can be done, and is living in the world of contemplation of abstract ideas. We are confirmed in this view of the case by the fact that Miss Sunderland, his daughter, who is one of the most active ladies in Washington in the work of the Woman's Indian Association is quite radically opposed to her fathers views.—[*The Word Carrier*.

The Presbytery of Eastern Texas (Pres.) established a mission, a few years ago, among a tribe of Indians in Polk County, and sixteen of them were recently admitted to church membership. They own their own land in severalty, are industrious, energetic, frugal, and virtuous. Last year they made a hundred bales of cotton among their number. Again it is proved that the Bible is a better civilizer than the bullet.

The Genoa Indian Industrial school adds another to the list of papers in the interest of the Indians and the school work. It is called the *Pipe of Peace* and we gladly receive our whiff and pass it around.

Mr. Riley, Superintendent of Indian Schools, has been making a thorough examination into the condition of the schools in New Mexico, Arizona, Nevada and elsewhere.

President Cleveland gave \$50 to Prof. Ladd's Ramona School for girls at Santa Fe, N. M.

MISS ALICE C. FLETCHER, OF WASHINGTON, D. C., ON SATURDAY NIGHT, FEB. 18, MADE A TALK TO THE BOYS AND GIRLS OF THE CARLISLE SCHOOL.

had recently returned from Alaska. She told them that she could now talk to them about Alaska in a way that she could not have done before the President had put his name to the Dawes' Bill. This bill makes it possible for almost all the Indians to enjoy all the rights which are accorded to white men; already many before her were citizens of the United States. So, when she talked to them of Alaska, she was speaking not of a foreign country but of our own United States, and they, too, were a part of the United States, as they never were before. She told them that they would now be called upon to take their places among men, and she believed they would do it, and carry forward the banner that "God helps those who help themselves" to their kindred and friends.

In a vivid, glowing, and enthusiastic manner she described her voyage to Alaska, starting from Port Townsend, in Washington Territory, sailing through the wonderful straits of Juan de Fuca, on a little schooner of only 160 tons, but large in that it was carrying out teachers to establish schools in the western part of the country. Alaska, she said, was equal to all of the United States east of the Mississippi, and north of the Carolinas and Gulf States. The climate, if it were on the eastern part of our country, would be very cold, but it is made warm by the Japanese current, just as the climate of England is made warm by the Gulf stream. She described the snow-capped mountains, that ran northerly along the coast, and then deflected and turned to the west, north of which are the two great rivers, the Yukon, and the Kuskokwin. She sailed 21 days out of sight of land, then sighted Kadiak. She visited several places sailing all around Kadiak Islands and to the end of the Kenay peninsula. On their way they encountered some very severe storms, and the Captain had to determine his course by dead reckoning.

She said: "When the ship is being sailed, the Captain finds out where it is by making observations of the sun at noon, and also in the afternoon. He gets the latitude at one of these observations, and the longitude at another. Now, when it is stormy and you cannot see the sun, you cannot take these observations, and the Captain, has to sail by what is called dead reckoning. He has a large chart where the ocean, and the islands of the ocean, and the coast lines are laid down; and he marks his course on that chart where he wants to go; and every day at noon, if he has taken his latitude and longitude, he makes a mark on his chart where the vessel is; so then when he wants to sail north-west, he tells the man at the wheel, 'You must keep the vessel headed to the north-west,' so the man at the wheel keeps the vessel in that given direction from where the Captain puts the last mark on the chart." She described to them how the speed of the vessel is kept by what is called the log: That is, a spoon-shaped float attached to a long line, that is fastened to a metal rod which revolves, as the spoon is drawn through the water by the onward movement of the vessel. These revolutions are registered by a clock work attached to the rod, inside a metal cylinder. In old times the line used to be divided into sections by knots of cloth and the line held in the hand of a sailor, while another held a minute glass, and as the knots ran out the sailor could tell just how fast the ship was going in a minute. The register of the log is looked at every two hours, and the Captain calculates where the vessel is on the chart. Yet, she said, "Although you may head the vessel toward north-west, it may be pushed off by the wind or roll of the waves to one side, making what is called 'leeway,' so that the Captains are very troubled if they have to sail by 'dead reckoning.' They do not know but what some current has come in and driven them from their course.

As they had to pass some islands where the reefs ran out 30 miles the Captain be-

came very anxious and turned the vessel about and soon afterwards when the sun came out they found they were only a little way from the rocks. At Unimak pass great mountains were on their right hand, ten thousand feet high, coming right down into the ocean, and on the left were islands full of mountains and sharp promontories rising right out of the sea, so that a vessel running against one would be like running against the side of a wall. There was a strong current of water between the mountains and the islands, and one could easily understand why the Captain should be anxious, with this strong current, the waves and storms behind, mountains and rocks on each side and clouds all about. Suddenly a rift came in the heavy fog and there lay Ugamok island directly in the front of the ship not half a mile off. The Captain called out "Hard port!" and in less than two minutes the island lay behind them.

They sailed up through Behring Sea until they reach Unalaska. This place was inhabited by native people belonging to the Esquimaux. These people go out in parties and hunt the sea otter with spears and arrows.

She said, "I want to tell you about their little boats. They are made of round sticks, and the sticks are not much larger than my finger. The boats are shaped like an Indian canoe. The frame work is very light and bound together by sinews. The sea-lion skin is tanned, and this frame work is covered all over, top and bottom with this sea-lion skin. A hole is arranged in the frame work, sometimes one hole in the centre, sometimes three, one in the centre, and two further long. The skin is fastened very tightly around these holes where the men sit. A skin is spread in the bottom of the boat, and the men either sit down on their knees, or else sit flat with the legs extended in front. Out in the Aleutian Islands they hold the paddle in the middle with both hands so that they can paddle either one side or the other. When they carry passengers they put these in the middle hole, and if there are more, place them back to back. The natives carry their children in the bottom of the boat, and sometimes older folks too. I have seen a dozen or fifteen people come out of these holes. The boats are very light, a lady and I took up one, and we could have easily walked off with it.

The natives are very ingenious people. They have made a kind of water-proof shirt from the intestines of the seal. These are very nicely dressed, in very long strips, and the shirt is made out of this material. They begin to sew it at the lower end of the shirt, and it runs round and round. There are no seams at the sides except where they begin and end. It is beautifully done. They make a little hood to the garment that comes up over the head of the man. When he gets into the boat he puts on this shirt and ties the lower part of it down round the man-hole. The man thus becomes a part of the boat and you can then turn it over and there cannot a drop of water get in.

Men go out in these boats to hunt the sea-otter. The Fur Company have to pay \$65 for a single skin. Which will sell for \$150 to \$250 in England. The skins are taken to Leipsic, in Germany, where these furs are sold. They are worn by the Russians. We do not get them here. They are too expensive. This fur is so handsome that it has taken the good looks of almost every other kind out of my eyes. It is a very dark fur, almost black, and yet it is a little brown,—very rich, and the pile runs from a quarter of an inch to half an inch deep. Through this soft fur there are short little fine black hairs, the edge of them tipped with silver.

I want to tell you something and ask you what you think about it. I told the people out there that we were from Washington. The people looked very blank when I said that. I asked them if they did not know where Washington was. They had never heard of it. Well, what have you heard about? They had heard of San Francisco. We told them that Washington was the Capital of the

United States and very far east of them. They don't know much about our country. It was as queer to them to think there was an Atlantic ocean, as it is for some people here to think there is a Pacific ocean.

We travelled around these islands, and visited the Alaska peninsula and various places about there, then after sailing 14 days, seeing nothing but sky and water, we came to south-eastern Alaska, where the most mission work has been done, where the people are not Esquimaux, but Indians. This part of Alaska is as large as the State of Maine.

I should like to tell you about the beauty of the scenery there. It is wonderfully fine. You may sail for hundreds and thousands of miles between its Islands. It is what we call an archipelago. There you sail among mountains rising up several thousand feet. I have seen water-falls coming down for two thousand feet and falling right at side of the ship. The trees,—spruce, the hemlock, the willow, the cedar, are green all the year round. When a tree falls down other trees grow up right on top of it. They took me out to show me what discouraging work it was to try and dig up roots. Everything grows right on top of everything else. Young trees, and old trees, and ferns, and mosses, and anything else that will grow. I took some mosses and ferns and brought them home and one of the ferns was 44 inches long. That is doing pretty well for a fern. The moss hangs from the trees, and lichens grow on the trees, and they are very, very beautiful.

I never saw so many ducks, so many wild fowls. They call venison Alaska beef, there—it is all they have for meat.

At Sitka I told the scholars in the Mission school about the boys and girls of Carlisle. They asked me ever so many questions. They asked me what you were studying; what you looked like, and ever so many more questions. Now you want me to tell you what they looked like. They looked a good deal as you do. I don't think they have got as big noses as you have. They have more color in their cheeks. They are very nice boys and girls. Very handy with their fingers. Great weavers of baskets out of the grasses that grow by the water. Sometime when I come to Carlisle I will bring you some specimens. Out in the Aleutian islands they make some of the finest grass-work that is made in the world. They are trying very hard to speak English in their schools, and they are succeeding. I told them they were doing almost as well as the boys and girls at Carlisle. They are very anxious to be English speaking boys and girls. They don't want to live as in the past when they had not much to do but to eat fish and be miserable. They want to learn trades. One of the boys wanted me to bring him to Carlisle. I looked at my pocket-book and I found I could not do it. Now, while my pocket-book is growing, when you boys and girls get a chance to earn money, I want you to go up and tell them how good it is to study and be your own masters, and be citizens of the United States, and I think they will understand you.

There are a good many schools throughout south-eastern Alaska. There the children do not speak Russian. In the western part of the territory they are taught to speak Russian, and they know very little English. They use, when they do not speak their own language—the Russian language.

On my way out and also on my return I visited some of the reservations, and schools in Oregon and Washington Territory. At Chemawa, lately Forest Grove school, the scholars gathered in their chapel and sang for me. I went through their school, and attended some of their societies and heard them speak. I wrote you a letter about it. One of the boys repeated one of the speeches that was given at your last commencement, in which there were brave words, and I got up and tried to say some brave words, and the president made a speech, and we got into quite a state of enthusiasm. They sent a word of greeting to you.

The school was moved to Salem, and they were dumped into the midst of a for-

est. A forest in Pennsylvania and in Oregon are entirely different things. The trees there are enormous, and are very close together, and it is all filled up with under growth so that you have to hunt for a place in order to get a chance to work. It is a very wet climate and consequently all vegetation is very luxuriant in growth. All the apple-trees are covered with mosses and lichens. The climate is so moist and soft that something is growing all the time.

These children have had to clear all the land at Chemawa.

What pleased me particularly was that they were interested in this country, and how it was governed. I remembered hearing a class in political economy the last time the Congressional party came up to Carlisle, and I told the boys how you were beginning to look into the history of this country—its present and past history, and beginning to make yourselves felt—that is, beginning to feel within yourselves that you have power to make yourselves felt.

Now let me tell something about owning land: In the division of land the Puyallup tribe, there was not land enough to go around and some of the boys were left out. Some of the smartest boys in the tribe. They went to work and got into business and succeeded well, and I thought it was a blessed thing that they had to lose their land. It is a capital thing to be a farmer. It is an admirable thing to own land, but it is not necessary to be tied to a piece of land. There are a great many of you who own land, and who will own land, but you will find out that there is something a great deal better for you to do that to settle down to the idea that you can do nothing else but to go and live on it, especially if it be in the midst of a reservation, so I thought I would tell you about these boys who are doing well without land.

Wherever I went the one thing that struck me was this: If the Indian will make up his mind that he will study and master the English language, and master a trade, an occupation, and will go to work, he will win the respect of every one around him. It rests with you what you shall be. Call upon God to help you and do every day and hour the best you can, and God will bless you.

The Intermingling of Races.

We find in *Popular Science Monthly* for January, on the above topic, by John Reade, an article which will be read by many with decided interest, as touching a question on which there seems to be, as yet, no uniformity of opinion.

A good deal has been recently written on the negro's destiny in the United States. The late Wendell Phillips, in one of his outbursts of eloquence, spoke of that "sublime mingling of the races which is God's own method of civilizing and elevating the world." Bishop Haven felt confident that Americans would one day see "Helen's beauty in a brow of Egypt." Rev. George Rawlinson, the historian, is also in favor of race fusion. But Bishop Dudley, who has had opportunities of looking at the question from a nearer point of view, thinks that, in their actual condition, union with the blacks would be ruinous to the whites.

And yet what he cannot accept as a doctrine for the present, may, he admits, be received by generations still unborn as in the natural course of things. "What may come," he writes "in the far-distant future, when by long contact with the superior race the negro shall have been developed to a higher stage, none can tell. For my own part, believing as I do, that 'God has made of one blood all the nations of men,' I look for the day when race peculiarities shall be terminated, when the unity of the race shall be manifested. I can find no reason to believe that the great races into which humanity is divided shall remain forever distinct, with their race marks of color and of form. Centuries hence the red man, the yellow, the whites and the black may all have ceased to exist as such, and in America be found the race combining the bloods of them all; but it must be centuries hence.—[*Congregationalist*.

(CONTINUED FROM THIRD PAGE.)

the practice of visiting and feasting wherever an industrious Indian has acquired anything, is one of the strongest barriers in the way of any advance toward a better order of things. In many instances there is no possibility of preventing such spoliation until the laws of the country are extended to include the Indians.

I think that the feature of treaties, and of congressional legislation, which provides that the consent of the Indians must be obtained before any important changes can be made in their condition, is likely to be a source of difficulty and trouble for the Government, in some cases, within a few years. It is my opinion that this provision will have to be set aside and disregarded, in some cases, in the interests of the Indians themselves. Some tribes have steadfastly set themselves to maintain existing conditions, and to prevent any steps toward the abolition of the tribal organizations, or of the present reservation system. If our National Government is to protect the Indians it should govern them. No more agreements depending upon their consent should be made with them. The business men of the country should acquaint themselves with the Indian situation, so that future measures affecting Indian interests may be intelligently devised for the security of the Indian's rights.

CARLISLE INDIANS AT HOME.

By Rev. Charles B. Chapin.

Some of the Carlisle Indians recently gave a wonderfully bright and interesting exhibition at the Academy of Music in New York city. These same Indian youth, together with many others, the writer has just visited at their home in Carlisle. A brief account of what he saw and heard will perhaps be timely, and it may help to fill out the picture for those who saw and heard the Indians here.

First of all as to their home surroundings. Carlisle is a pleasant Pennsylvania town, surrounded by hills, in the Cumberland valley, and nineteen miles from Harrisburg. The school is not in the town itself, but in its suburbs. Our natural idea of its appearance was that of one or more large institution buildings. What was our surprise to come upon what used to be army barracks. Imagine several long rows of buildings, of two and three stories in height, and so arranged as to form a square, open at the ends. For many years this was a most popular army post. Its fine location and vicinity to the town, made it much sought after by officers and soldiers. And when a few years since it was proposed to remove the garrison, and turn the barracks into a school for several hundred wild Indians, a great hue and outcry was made against it. The Carlisle people could not for a moment think of having such a source of annoyance and possible danger in close proximity. But the Indians came, and the very willing testimony of the family at whose delightful home we were entertained, and whose grounds immediately adjoin the school, was that the five hundred Indians were far less troublesome than their predecessors, the soldiers, had been; that indeed a more quiet and orderly set of neighbors they could not possibly imagine. The commander's house was given to Capt. R. H. Pratt, the efficient general of this new Indian garrison, and a level-headed enthusiast on Indian education. The officers' quarters were changed into school-rooms, girls' dormitories, and teachers' rooms, while the soldiers' barracks were given to the boys. Between the buildings the old-time lawn, once the soldiers' pride, is given up to large and fine play-grounds, where in their season croquet, tennis, ball, and other games have their Indian admirers. In the centre is the Summer house, in which the Indian band play in pleasant weather, to the great delight of all the scholars. With the blue hills in the distance, and the church spires and dwellings of the town in the foreground, the situation is delightful, and it is no wonder that these

wild children of the West soon became attached to their new home and life.

But the sensation of the visitor in walking about is most curious. Indian girls in navy blue dresses, with cloaks of the same color lined with scarlet, and Indian boys in military clothing, all with their characteristic dark skins, straight black hair, small bright eyes, and high cheek bones, meet him at every turn. Some are full of life and laughter, but the majority are quiet and restrained. And the realization forces itself upon him, that they are all *bona fide* Indians, many of whose parents are as savage and blood-thirsty today as they ever were.

And the question naturally rises, Can anything be made of such stuff? To find the answer, we looked into the shops on the outskirts of this Indian settlement. There we saw boys working at the different trades, making shoes, clothing, harness, and doing carpenter and other kinds of work. Immediately we were struck with their quickness at learning, their quiet inattentiveness of manner, and the excellent character of their workmanship. The girls in the meantime were in other buildings sewing, darning, cooking, and doing the various forms of house-work. In the afternoon this half go to school, while the other go to work. We looked in upon the school. The scholars, young and old, were making an amazing progress, considering what they were and whence they came. And the quietness and order in all the rooms was something really striking, surpassing what we had seen in any school of our white boys anywhere. Especially were we interested in one room, where the boys and girls ranged in age from about eight to twelve years. Only two months ago these children were sleeping on the ground in blankets, were upon the war-path with their parents, and members of a most savage and troublesome tribe; yet here they were that morning behind their desks at school, neatly dressed, quiet and attentive, and really trying to learn to read and write. And yet some people say there is no good Indian but a dead one.

Next we took just a glance at the girls' dormitories. Each room had two or three comfortable spring beds, the walls were decorated with pictures cut from illustrated papers, and everything was homelike and cheerful. The boys are more crowded, and greatly need better quarters. We then hastened to the large dining-halls. Strangers in Boston sometimes visit the Harvard dining-hall to see the students eat; but such a sight cannot be compared to that of seeing five hundred Indians eat, all the way from about seven to twenty years of age and a little over. They marched in two by two, and in an incredibly short time, each was seated at his or her place at table. Then there was a moment of perfect silence, during which these wild (?) Indian youth bowed their heads, and a teacher asked the blessing. Immediately they began. Those at the heads of each table carved the roast lamb, passed it to the next, who helped to beans, and then quietly and quickly the plates were distributed around the table, potatoes and bread completing the bill of fare. At other meals they have tea and coffee. The food is always good and nourishing, there is plenty of it, and it is prepared by the Indian girls. Indeed this institution, we were told, is singular in this respect, that its inmates prepare all the garments, shoes, food, and in fact about everything that is needed.

Next to the dining-hall, we saw the printing office. A paper is published by the school, some of its contributions coming from the scholars. Diagonally opposite and across the campus, we looked into the hospital, not at all a bad place in which to be sick. The resident physician told us that the Indians are predisposed to lung troubles, and most of their sickness is of this kind. Weak eyes also are not uncommon.

But in order to see what could be made of wild Indians, we visited the chapel at one of the corners of the campus. It was the regular Sunday afternoon service. They marched in two by two at the call of the chapel bell, until four hundred and

fifty were present. Almost perfect quiet reigned throughout the entire hour. Could any four hundred and fifty white children be found so free from restlessness, so decorous in behavior, throughout a religious service? We believe not. There was something truly pathetic in watching this wronged and down-trodden race, some of them scarce eight weeks from their savage life, reverently worship God. The lesson we shall not soon forget. No chaplain ministers to them, the pastors of the several Carlisle churches taking turn in preaching. Many of the scholars attend the different Sunday-schools, and some are members of the different churches.

We had seen enough. We were satisfied. And we asked ourselves the question, Which is better, for our Government to spend some seven hundred dollars, the cost of giving an Indian five years of Christian and civilizing training at Carlisle, or one million dollars—(nearly fifteen hundred times as much) the computed cost of every Indian killed in war?—[*The New York Evangelist*.]

OUR PUPILS IN NEW YORK.

For nine months, Buffalo Bill has been furnishing New Yorkers with a sensational nondescript spectacular exhibition of wild Indians and frontiersmen. It is discreditable to New York that such a nonsensical farce should receive patronage so long continued. It keeps alive the false idea people have about the Indian, that he is a savage fit only to be exterminated. But Capt. Pratt, of the Indian Training School, at Carlisle, Pa., has just given us an exhibition that puts the Indian in an altogether different and better light. Last week in the Academy of Music he presented 130 Indian boys and girls from his school, in the presence of a large audience, among which were to be noted some of New York's wealthiest families. The program was very instructive and entertaining. A brass band composed of Indian students furnished the music. Indians have lungs and they know how to blow; they have muscles and they know how to pound on the head of a drum so as to get out noise. That brass band would make a creditable civilized racket at the head of a Fenian procession. But amid all the noise, harmony was easily heard, and that is more than can be said of the playing of some bands composed of white men. One student, a graduate of Lincoln University and a candidate for the ministry, pleaded earnestly that the American people might give the Indian a chance. Another, a full-blooded Apache, who had been picked up by a Chicago photographer while he was taking pictures out among the Indians, educated by his benefactor, and soon to be graduated from the Chicago Medical College, eloquently argued that it paid to educate and civilize the Indian. We listened to a debate in which four of the boys participated, on the question: "*Resolved, the Indian ought to be exterminated.*" A boys' tableau showed us type-setters, pressmen, shoemakers, tailors, carpenters, blacksmiths, tinsmiths, harnessmakers and bakers, all at work. A girls' tableau presented the Indian girls knitting, dress-making, bonnet-making, washing, ironing, floor-sweeping, bread and cake-making, apple and potato paring and table-setting. A very clever exhibition of drawing was given on the blackboard, one boy sketching the map of the United States, outlining every State and Territory, great lakes and rivers and mountain ranges—the whole done in a few minutes and without a single note or reference! No less a man than General Sherman said a few nights ago at a public banquet, that Indians could not be civilized. One is reminded of the two New Yorkers years ago discussing whether a steamboat could be built to cross the ocean. The negative disputant was a scientist and confidently affirmed that it was an impossibility to make a ship large enough to carry the amount of coal necessary to furnish the motive power. At the very moment when he was demonstrating the impossibility from scientific data, the first steamer from Liverpool was making

her way up the New York harbor. General Sherman's speech is hardly ended when these Indian youth, civilized, intelligent, skilled and industrious, come upon the scene and unanswerably overthrow all the General has been saying.—[*New York Letter in Chicago Advance Feb. 17*]

An Indian Queen.

I have a Kansas paper before me announcing the death of grandma King, the Queen of the Ottawa tribe of Indians, formerly of Canada but now of the Indian Territory, south of Kansas, at the age of 119 years; she was among the first of our charge in taking President Grant's Peace Policy of 1870, became a zealous worker for the good of her people, attending meetings and councils with them, and was honored with the privilege of voting on all questions of importance for the good of the tribe. In our schools we often had her acceptable company and advice, and at our burial services around the graves of her people sitting in a chair provided for her at the head of the grave, with becoming Christian dignity. Her words on such occasions were words "fitly spoken," and were as "apples of gold in pictures of silver."

We commenced celebrating her birthday anniversaries when she was 106 years old, reading on that occasion the 91st psalm, which was kept up during our stay among them. The honor shown her was humbling, leading her to confess that she had never known such respect shown to a woman. The throng of people on these occasions is well represented in the picture I have at your office, with one of hers taken on her 115th birthday.

In the notice of her death, it is said she remained sprightly, frequently visiting in Kansas, talking freely of events which occurred a century ago. The writer remembers her story of her people being driven back into the woods for four days, and of their nearly starving, when Gen. Washington made his attack on the British, near Niagara Falls. With enthusiasm she spoke of his majestic appearance, and when questioned as to her age at that time she replied, "I can't tell quite, but I was old enough to begin to think of having a beaux," etc.

As she lived, so she died, a happy Christian, exemplifying the proverb, "Mark the perfect man, and behold the upright, for the end of that man is peace;" proving besides that the path of the just is as a shining light, growing more and more to the perfect day.—[*A. C. Tuttle, in Dover (N. H.) Republican*.]

The Indian Object Lesson.

The exhibition of the Carlisle Indian School, at the Academy of Music, recalls a passage in Franklin's autobiography, from which it appears that efforts to educate the Indians had been made one hundred and fifty years ago. Franklin tells a story of how some Virginia commissioners, having negotiated a treaty with the six nations, in 1744, offered to take half a dozen Indian youths and educate them at Williamsburg, where even at that early day a fund had been set apart for this purpose. The Indians, according to the story, declines the offer, with thanks, because, as they said, some of their youths had already been educated in Northern colleges, and when returned to their tribes, they could not run well, nor build a tent, nor hunt successfully, nor were they good warriors; they were, in short, "no good" for the practical life of an Indian. They offered, however, to take half a dozen sons of the Virginians and educate them in the Indian methods, and pledged themselves to make *men* of them. Franklin had perhaps an ulterior purpose in telling this story; his own life and experience probably told him that college education was not always of practical value, even to white men. But there has been considerable educational advance since those days, and the Carlisle School is at least endeavoring to give a practical turn to the education of Indian youth.—[*Philadelphia Ledger*.]

OUR PUPILS' PAGE.

STANDING OFFER.

For ONE new subscriber to the MORNING STAR, we will give the person sending it a photographic group of the 13 Carlisle Indian Printer boys, on a card 4 1/2 x 6 1/2 inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

(Persons wishing the above premium will please enclose a 1-cent stamp to pay postage.)

For TWO, TWO PHOTOGRAPHS, one showing a group of Pueblos as they arrived in wild dress, and another of the same pupils three years after; or, two photographs showing a still more marked contrast between a Navajoe as he arrived in native dress, and as he now looks, worth 20 cents a piece.

(Persons wishing the above premiums will please enclose a 2-cent stamp to pay postage.)

For THREE, we offer a GROUP OF THE WHOLE SCHOOL on 9x14 inch card. Faces show distinctly. Worth sixty cents.

(Persons wishing the above premium will please send 3 cents to pay postage.)

Unless the required postage accompanies the names we will take it for granted that the premium is not desired.

For FOUR subscribers we will give two cards (very little smaller than the above picture) one showing a group of Apaches as they arrived, and the contrast group of same pupils, three months later, worth 40 cents a piece.

(For the above premium send 4 cents to pay postage.)

"I would like to know if you want the *Indian Helper* for ten cents a year. If so let me know and I will get you one. It is a good thing to read *Indian Helper*, because it tells what we are doing in here at school."—*Indian Pupil to his friend at home.*

From a Pupil Teacher to her Friends at Home.

"You did write at last and I was real glad to get your letter. I like to hear about little Minnie. How cute she must be. But just think, she won't know me when I come home. Does she ever say my name the way she used? You need not be afraid that I will get home sick for there is so much going on here that my mind is most always at this place excepting when I think of those waffles I used to make. Well now I will tell you some thing about my work, in the mornings I go in a school room where the new Apaches and some of the little boys and girls recite. I have taken charge of a reading class this week. Sometimes I give them number work on the board. Last week I began to drill them on the sounds of letters. We dictate words and sentences to the Apache boys, and then have them read from the board. In their number, we used to have them use objects a great deal but now they get their answers down quicker than some of those who have been here a year. Besides helping these classes I am studying History and Arithmetic again with another class. In the afternoons I recite my lessons upstairs. They are as follows: Grammar, History, Arithmetic and Physiology. Now I will close my letter with much love to all."

Will Round up His Lessons.

"I would very much like to see my brother's house now. I just wonder who is herding our cattle and horses. I know they are in the Bosque by this time. Wouldn't I like to go to a 'round up' this morning, but I must go to round up my lessons as I am too far to go for the cattle. This month I have studied harder, but some how the lessons seem harder to learn than last year's. In the shop I am doing all I can to learn all kinds of work that is in the line of my trade."

We Were Something Else.

"In New York and Brooklyn a great many people followed us wondering and asking what we were. Some called us Chinese, Japanese, Salvation Army and other names. I suppose they had seen Buffalo Bills' Indians, and concluded they were like all Indians and we were something else."

He Argues well for School Privileges.

"I think you made a mistake in one way, that is that you want me to be home this coming summer. I think you wanted to say this, stay there and learn something. I have been here only six months, and I will say I don't want to go back so soon as this for you did not send me here. I came myself because I like to be in school. I wouldn't be here, if I had to look and ask you, for I know you don't want me to come here again. Grand Father, let me tell you

that I remember that when I was a little boy you sent me to school and I did not like it, but you sent me anyhow. So here to-day you are the same man that put me to school and after all want me out from school. When I was a little boy I did not learn anything and now to-day I am just about right age, to learn something and how to behave. I don't think I will go back this summer. Instead of going home I expect to be on a farm, for farming is going to be a good thing for the Indians there and nothing else. I am always sorry I lost my opportunity by staying so long out in the West, if you let me come back a long time ago I ought to be something about this time. I am very well and doing nicely this last month. I got a letter from my uncle Yellow Bear also wants me to come home, but I wrote to him and tell him the same way."

Telling his Friends at Home of the Great Battle of Gettysburg.

"Did you ever hear of the Gettysburg battle? The greatest battle in our country? The picture of the battle was shown in town last Friday afternoon, the greatest fight I ever saw in all my life. I've seen the red men fight, but I never saw white men fight. Many thousand soldiers march to war with each other; everywhere some poor soldier fell down, and his friend took out his handkerchief and tied around his head, and then went to fight again. Oh, you could shut your eyes and kill about a dozen in one fire. Too many! About 2000 acres, covered with soldiers. I wouldn't like to be there."

Glad his Daughter is Having an Opportunity.

We have with us a young married couple, each of whom began school when Carlisle opened in 1879. They remained here for three years, after which they returned to their homes in Dakota and married, the young man working at the carpenter's trade which he learned at Carlisle. Last fall when a party of pupils were collected from his agency to enter our school, this same young man with wife and child applied to come back. They were accepted, and he goes regularly to school half days and works half days. The following extract from a recent letter to his brother-in-law at home is expressive of gratitude:

"Dear brother-in-law, I am exceedingly gratified to notify you about our dear baby who is getting along, and growing a big girl now, and also she is getting to talk English now, therefore I am exceedingly thankful to all those kind people here. Dear brother-in-law I want you to understand why we came to this school again, it is because we wanted our dear little baby to learn how to talk English and another thing that we wish her to do that is this; we want our baby to grow up among these good people here so that when she grows big, she might be a dear girl."

He Wants to Stay Longer.

"Dear father I want to stay in the east as long as I can. Five years is not enough for me. I want to stay about five more years. I don't want to give up this good chance I have, and I want to learn all I can before I leave this school. Some of the students want to go home when they learn a little English. I don't want to be like them."

Wrong Use of "Tickle."

"DEAR FATHER:—I have been thinking to tell something that tickles me so much which is about Benj. Franklin. It is said that Benj. Franklin was a great philosopher, but what I wanted to tell you is that when he was ten years old, he was discharged from a school by his father, for he was needed for cutting wicks and molding candles. The occupation was greatly distasteful, so that his father sent him to Boston to learn the printing business with his older brother, but he was not fitted for the printing business, so that he removed to Philadelphia, according to tradition, he carried a loaf of bread under his arm, entering the city of Philadelphia where was curiously laughed at by a lady who afterward was proud to become his wife. I am well, and so are the rest."

He Wants to go on a Farm—A pupil's Letter to the Office.

"If we are allowed to, we would like to taste the experience of farming life. The farming will do us good and help us to learn more about what we are trained for and we know that the farming business is more better than any other business. This point leads us anxious to taste the business we are speaking about, so we ask you to give us what your idea is."

A Creek Carlisle Pupil Writes from his Home.

"CAPT. PRATT: DEAR SIR:—It is a good while since I have heard from your school, and I believe this is the first letter I wrote you since I left Carlisle. At first I will ask your pardon. Not as I didn't want to write to you but through neglect I have failed to write till now."

Since I have been home I have been up and down through good and bad, till finally I settled home down to hard work.

Last summer I tended thirty acres of corn and fenced fifty acres of new land, (which I will work this spring) besides other work that I helped—such as hay-making and taking care of stock. On account of drought crops were cut very short, in fact some never raise corn at all, although I gathered fifteen hundred bushels of corn of my thirty acres. My farm turned out more corn to the acre than any other farm in this section of the country, the reason of that I guess is because it lies in a low valley and can stand more drought than others. Corn is worth fifty cents per bushel here at present, further west I heard it was from 75 cents to \$1.00, and many places can not get it for that.

Last summer hog cholera raged through the country and killed nearly all the hogs. The people haven't as many hogs as they used to. We lost about 23 of ours.

If the crops fail next summer, the people are going to see very hard times, in fact times is harder now than ever was known before. I haven't seen many of the Carlisle scholars since I have been home. Although I hear of some once in a while. Silas is at home, but sorry to say that he is not doing very well. I heard Benj. Marshall was home hard at work. I haven't seen him since last fall. I heard of Jimmie Bell at Wealaka Mission.

Your friend,

ELLIS B. CHILDERS.

Sentence building and descriptive writing from pictures form part of the daily school work of each pupil, and the following interesting attempts to form straight English sentences was the result of a recent exercise: "I see unit tree;" "Put wheat in stacks to keep from eating the animals walking around in the field;" "The Elephant is a clumsy;"

"I know the earth is round because if you go a long time you will come back to the place where you staid like an apple walking around."

Describing one of the Indian boys in public debate who grew very earnest: "Near come out his eyes he talk so loud."

"I am study hard this time. I am study the book of bones. It is called the physiology book. I must try hard this time about the bones."

"The other day I went to see my head and lungs about the doctor."

"Mexico is made of states untied under one garment."

IN A BOX.—The little Indian boy whose problem in Arithmetic to work out was "Divide 1000 by .001." He worked away very patiently until the slate was nearly covered with 9's and 1 over, then looking up to his teacher in tones of great perplexity said "Miss Blank, I can not stop."

FROM REV. CHAS. SMITH COOK, A MISSIONARY AT PINE RIDGE AGENCY. WHO IS AN INDIAN.

The Burning of his House a Blessing in Disguise.

"My friends of Carlisle may be interested, and thankful to God, to know that what seemed to me, at first, to be an unbearable blow has proved but a great blessing in disguise. Friends from all sides,

with warm hearts and Christian interest, have helped us so materially with ready money and necessary wear, etc., that we are once more, happily and gratefully, keeping house in a log building that we had fixed up. Talk about the red man with a heart as cold and unfeeling as a stone! In this trial of ours, they have given us over one hundred dollars in *cash*, besides bed-quilts, knives, forks, spoons, pans, a sewing machine, etc., etc., But, more than all that, they showed how genuine their sympathy was by weeping—yes, shedding actual tears when they saw our dear little house in ashes!

The graduates from Carlisle who are here employed in the Agency are a noble lot of fellows—they are a great credit to the Institution which has sent them home so well equipped for the battle of life.

I refer to Clarence, Edgar, Frank, Guy and Amos."

Since the chapel was enlarged a few months ago, there have been many and varied opinions in regard to its outside appearance, some thinking the building is improved and others not. One of the Indian boys upon returning from a farm in the country, at first sight expressed his views unhesitatingly: "Looks like barn, corn-crib one side, wagon house otherside, inside horses."

The following, from one of our patrons with whom Walter Guerrier, a Pine Ridge Dakota Sioux, is living shows whether or not Indian boys under right influences can become useful and at the same time more than earn a living:

DOLINGTON, PA. Feb. 8th 1887.

EST. FRIEND:—Enclosed please find a check for \$50 for Walter Guerrier, the amount he authorized me to send to you for deposit in bank to his account.

Walter seems ambitious to get money ahead and does not spend it uselessly to my knowledge. Respectfully,

JOSEPH P. EYRE.

A Memory Sketch of Capt. Eads, by Carl Lieder. Crow.

Capt. Eads was born in Indiana in 1820. He took a great interest in making machines. When James Eads was ten years of age he made models of saw mills, engines and other machines, and thus laid the foundation of his inventions. At thirteen the family of Eads was moving to St. Louis on a steamer when the ship caught fire and burned all their possessions. It was said that James Eads stepped with bare feet on the rocks, on the banks of Mississippi river where he afterwards constructed a steel bridge across the river into the city of St. Louis. It took him seven years of constant labor to build it. The piers of the bridge were the deepest and longest of any bridge in the world, being built under the sand on the solid rocks. At St. Louis he was so poor that he began his life by selling apples in the streets, then a clerk in store and then on a steamer. But all this time he took every moment in studying his books to prepare for his great works. In 1840 he invented the wonderful diving-bell boat, which goes into the water on the bottom of the ocean and brings the remains of wrecked vessels. Another work of Capt. Eads was the widening and deepening of one of the mouths of Mississippi river which took him some time in studying out the plan for the work. He had an idea that the mouth of Mississippi was not deep enough and it took much trouble for vessels to go through and so he went to work and cleaned the bottom of the river thirty feet deep. He put maple beds all around the banks in order that the waves will not wash the sand into the water. This work was at last ended and found much success and the Congress paid him over five million dollars for it. The greatest work in his life was the making of ship-rail-way across the Isthmus of Tehuantepec in southern part of Mexico. The distance was one hundred and forty miles where a boarded vessel could be carried into the Pacific Ocean on twelve rails in twelve hours. But poor fellow he didn't live to see the great work prosper. The United States has lost her greatest civil engineer

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