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THE SHADE OF LOGAN.

BY JOSEPH D. CANNING, ESQ.

Through the wilds of the West, in the fall of the year,
A wanderer strayed in pursuit of the deer;
And clad in the garb of the hunter was he—
The moccasined foot, and the bead-gar-tered knee.

Though far towards the sunrise the wanderer's home,
He loved in the gardens of nature to roam;
By her melodies charmed, by her varying tale,
He followed through forest and prairie her trail.

By the shore of a river at sunset he strayed,
And lingered to rest 'neath a sycamore shade;
For soft was the breath of the summer-like air,
And the sweetest of scenes for a painter was there.

He mused: and in slumber the past was restored,
When thy waters, Scioto, a wilderness shored!
And the shade of a Mingo before him up-rose—
The friend of the white man, the fear of his foes.

Erect and majestic his form as of yore;
The mists of the stream as the mantle he wore;
And o'er his dark bosom the bright wampum showed,
Like the hues of the bow on the folds of a cloud.

The tones of his voice were the accents of grief,
For gloomy and sad was the Shade of the Chief;
And low as the strain of the whispering shell
His words on the ear of a slumberer fell;—

"I appeal to the white man ungrateful, to say
If he e'er from my cabin went hungry away?
If naked and cold unto Logan he came,
And he gave him no blanket, and kindled no flame?"

"When war, long and bloody, last deluged the land,
Not Logan was seen at the head of his band;
From his cabin he looked for the fighting to cease,
And, scorned by his brethren, wrought the wampum of peace.

"My love to the white man was steadfast and true,
Unlike the deep hatred my red brothers knew;
With him I had thought to have builded my home,
No more o'er the forest and prairie to roam.

"When the leaf which pale Autumn is withering now
Was fresh from its budding, and green on the bough,
Unprovoked, by the white man my kindred were slain,
And Logan became the wild Indian again!

"There runs not a drop of my blood in the veins
Of any who lives—not a mortal remains!
Not even my wife or my children were spared—
All alike at the hand of the murderer shared!

"This called for revenge, and to seek it I rose;
My hatchet is red with the blood of my foes,
The ghosts of the dead are appeased by their sire—
I have glutted my vengeance, and scorn to retire!

"I joy for my country that peace should appear,
But think not that mine is the gladness of fear.
Logan never felt fear. In the deadliest strife
He'll not turn on his heel for the saving of life.

"Who is there to sorrow for Logan? Not one!"

Thus spoke, and the Shade of the Mingo was gone!
But Logan, thy words in his mem'ry are borne,
Who waking did mourn thee, and ever will mourn.

—[Williams' American Pioneer.]

INDIAN LAND TENURE.

The recent Land in Severalty act makes it both interesting and instructive to review the history of Indian Land Tenure. Such a retrospect enables us to realize how great an innovation upon the old-time methods is now made by placing the power in the hands of the Executive to allot "any Indian" of a tribe to his land individually. Hitherto the Government has recognized tribes only. Today it can reach the men of the tribe and accord to the individual his inheritance.

Thos. Jefferson in his Notes on Virginia (p. 200), summarizes the relations between the colonists and the Indians in reference to land, as follows: "The mode of acquiring lands in the earliest times of our settlement was by petition to the general assembly. If the lands prayed for were already cleared of the Indian title and the assembly thought the prayer reasonable, they passed the property by their vote to the petitioner. But if they had not yet been ceded by the Indians, it was necessary that the petitioner should previously purchase their right. This purchase the assembly verified by inquiries of the Indian proprietors." * * * * * Later there were established "general rules according to which all grants should be made." * * * "From these regulations there resulted to the state a sole and exclusive power of taking conveyances of the Indian right of soil; since according to them an Indian conveyance alone could give no right to an individual which the laws would acknowledge. The state or the crown, thereafter, made general purchases of the Indians from time to time."

In the proclamation of George the third, dated October 7, 1763, four principles of government in Indian Affairs, in force to the present day are therein laid down.

- 1st. The recognition of the Indian's right of occupancy;
- 2nd. The right to purchase Indian lands is vested solely in the government;
- 3rd. The right to expell white intruders on Indian land;
- 4th. The right to regulate trade and license traders:

These principles were not new as we have seen nor promulgated for the first time, but they were distinctly grouped and set forth as pertaining exclusively to the rights of the crown and not to the different colonies. The burden of a troublesome responsibility in dealing with local affairs which concerned the Indians was officially taken by the central and more powerful government, to the great relief of the colonial assemblies. This advantage was maintained when the colonies threw off the English yoke, by transferring these crown rights to the Colonial Congress.

The Articles of Confederation of July 9, 1778, in section 4, of the 9th Article, states: "The United States, in Congress assembled, shall also have the sole and exclusive right and power of * * * regulating the trade and managing all affairs with the Indians, not members of any of the States, Provided that the legislative right of any State, within its own limits, be not infringed or violated."

When the Constitution was adopted in 1789 the President was given "power by and with the advice and consent of the Senate to make treaties, provided two thirds of the Senate present concur." As far as

legal enactment was concerned Indian treaties were upon the same footing as those negotiated with foreign nations. The popular and official language and thought was fully in sympathy with the following assertion of the United States Court.

"The treaties and laws of the United States, contemplate the Indian Territory as completely separated from that of the states; and provide that all intercourse with them shall be carried on exclusively by the government of the Union."

Not only was the government the only power authorized to negotiate with Indians for their lands, but these negotiations could only take place with the tribe. No individual white man was permitted to purchase lands of an Indian nor could any individual Indian sell land to a person or to the United States. The government and the tribe alone could face each other and transact business. This recognition solely of the tribe, is set clearly forth in the following extract from a decision of the United States Court.

"One uniform rule seems to have prevailed in the British provinces in America, by which Indian lands were held and sold, from their first settlement, as appears by their laws; that friendly Indians were protected in the possession of the lands they occupied, and were considered as owning them by a perpetual right of possession in the tribe or nation inhabiting them, as their common property, from generation to generation, not as the right of the individuals located on particular spots. Subject to this right of possession, the ultimate fee was in the crown, and its grantees; which could be granted by the crown or colonial legislatures, while the lands remained in possession of the Indians; though possession could not be taken without their consent."

Slowly the absurdity and injustice of treating the Indian tribes in our midst as foreigners grew upon the public mind. Meanwhile much had taken place to change popular sentiment. The vast extent of the continent had become known; the hunters trail had given place to the turn-pike. Railroads were bringing far off places near. And finally the Atlantic and Pacific coasts were banded together by transcontinental railways. The Unity of the country was established and the Indian as well as his land was recognized to be our responsibility and possession.

It was fitting, therefore that, Congress on March 3rd 1871 should pass an act providing that thereafter "no Indian nation or tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe, or power with whom the United States may contract by treaty." Up to that time from 1775 when the first treaty was made independent of Great Britain six hundred and forty-five had been negotiated.

The Indians were henceforth always talked of as wards, and all negotiations with the tribes for lands were subject to approval by both Houses of Congress.

Many influences were at work pressing the claims of the individual Indian, and demanding that the struggling, thrifty man should not be held in the bondage of the tribe, and prevented from securing the benefits of his own efforts. The act of March 3rd., 1875, permitting Indians to homestead lands under certain restrictions, was in recognition of this demand. By this act an Indian could on leaving home and friends secure the ownership of his farm. He acquired this right at a cost that was hardly fair to himself, since he left behind his ancestral heritage in the possession of the tribe, being thus a prey to

his birth and to the laws which had gathered about his people.

The recent Severalty act relieves him of this injustice. It provides for the complete recognition of the individual. It accords to him his full inheritance from the tribe; it places him under the protection of our laws, and invests him with the rights and liberties of citizenship. The record of the century touching Indian land tenure shows the slow but sure growth of an enlightened public opinion upon the worth of manhood.

ALICE C. FLETCHER.

QUESTIONS CONCERNING POINTS IN THE SEVERALTY BILL.

The question has been asked: Are the Indians placed under the law at the beginning or at the end of the twenty-five years of trust? or, in other words, must they wait until they get their fee-simple patents before they become citizens?

SECTION 5 of the Severalty Act reads:

"That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the lands thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory, where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs as afore said, in fee, discharged of said trust and free of all charge or incumbrance whatsoever:

The term "patent" is used for the instrument conveying the land to the allottee and which it is also provided that the United States shall hold the same in trust. This "patent" a trust-patent, if for the sake of distinction from a fee-simple patent, we may so call it, is prepared upon the "approval" of the list of allotments made by the Agent appointed to do the work. These trust-patents are all registered in the Land office, and being only signed, are transmitted to the Agent for distribution among the Indians. This act constitutes the "completion" of the allotment mentioned in Sec. 6, which states:

That upon the completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal of the State or Territory in which they may reside; and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the law. And every Indian born within the Territorial limits of the United States to whom allotments shall have been made under the provisions of this act, or under any law or treaty, and every Indian born within the Territorial limits of the United States who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, whether said Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the Territorial limits of the United States, without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property.

It is clear, that it is the trust patent that is referred to as bringing law and citizenship to the Indian, and not the fee-simple patent to be delivered twenty-five years hence.

The Indian Department has by its Acts continued a similarly worded law. The Act of August 7 1882, which provides for the giving of the Omaha tribe their land in severalty states in Sec. 7: "That upon the completion of said allotments and

the patenting of the lands to said allottees, each and every member of said tribe of Indians shall have the benefit of and be subject to the laws, both civil and criminal of the state of Nebraska; and said state shall not pass or enforce any law denying any Indian of said tribe the equal protection of the law."

When the trust-patents were issued to the Omahas, about fifteen months ago, a letter was sent by the Indian Department to the Agent to be read by him to the Indians, in which they were informed that they were henceforth under the laws of the State of Nebraska. Since that time Agency legal control has been withdrawn because the United States can not set up a government within the limits of a state over persons whom Congress has expressly placed under the laws of that state.

By the Act of Aug. 7, 1882, the Omahas were not made citizens, but by Section 6 of the Severalty Act of Feb. 8, 1887, they have become citizens of the United States. One of them has within the present month, voted at an election held in the town where he was residing. By practical application, therefore, it appears that it is the reception of the trust-patent for his allotted land which brings the Indian recipient under the law and also makes him a citizen at the beginning of the twenty-five years of trust.

QUESTION. Are Indians who received their lands in severalty under the Act. of Feb. 8, 1887, taxable?

The land patented to them is not subject to taxation during the period of trust, but the Indians are liable to be taxed upon their personal property. This includes their stock, houses, and other articles. The list varies in the different states and territories. As a general rule the implements or tools by which a man makes his living are exempt. There are some general taxes, such as the poll-tax, from which the Indians will not be exempt, but these vary in different localities. These taxes constitute the only direct contribution by the Indians toward the support of the state and county organization. They are not likely, therefore, to escape these payments, nor should they be permitted to do so, if they are to derive benefit and protection from the law.

A. C. F.

ELEPHANTS AND GIANTS.

The winter is the time for story telling among Indians. When the fire blazes brightly in the lodge the old men relate the wonder myths to their eager listeners. Tales of giants, water monsters and other fabulous animals form a marked feature in this folk lore. That these stories represent the struggles of the aboriginal mind to explain the presence of fossils and bones of extinct animals has long been suspected by students. For instance, the bad-lands of Dakota which have yielded such rich material to the paleontologist have also furnished the Indian, who roamed over that region, with many a tale wherein strange animals appear. The description given of some of these creatures points to a close observation of certain skeletons found there, or possibly to a legendary knowledge of the animal itself. Mr. W. B. Scott, in *Scribner* for April, writes an interesting article on "American Elephant Myths," wherein he indicates upon what common ground the human mind works, when it approaches and seeks to explain strange objects. He shows the relation of the bones of fossil elephants to a belief in giants, not only among the Greeks and Romans, but the learned men in the middle ages and nearly to the present time. He quotes Gov. Dudley, of Mass., who wrote to Cotton Mather of some mammoth bones found in New York in 1705 that he was "perfectly of opinion that the tooth will agree only to a human body, for whom the flood only could prepare a funeral; and, without doubt, he waded as long as he could keep his head above the clouds, but must, at length, be confounded with all other creatures."

The writer goes on to state, "Not longer ago than 1846, a mastodon skeleton was exhibited in New Orleans as that of a

giant. The cranium was made of rawhide, fantastic wooden teeth were fitted in the jaws, all missing parts were restored after the human model, and the whole raised upon the hind legs. It certainly conveyed the notion of 'a hideous, diabolical giant,' and was no doubt responsible for many nightmares."

Mr. Scott says that in Europe the evidence "geological, traditional, and proof derived from works of art, have been submitted to the most searching examination, and there is no possible room for doubt that, on that continent, the mammoth or hairy elephant coexisted with prehistoric man."

* * * "Mastodon bones occur in this country in much more recent deposits than they do in Europe, often covered by only a few inches of soil or peat, and in such a state of preservation as to make it difficult to believe that they are more than a few centuries old. In California human bones and stone implements have been found in the gold-bearing gravels associated with the remains of mastodons, mammoths, and other extinct animals. In Oregon the mastodon bones so abundant near Silver Lake are commingled with flint arrow and spear-heads; and very recently a human skeleton has been discovered in Mexico embedded in a calcareous deposit which also contained elephant bones. These facts remove all reasonable doubt that man had appeared in America before the disappearance of the elephants. A much more difficult question is to decide what race of men they were."

Tradition existing among different tribes of the big buffalo, the great elk, are referred to, and Mr. Tylor's remark concerning the latter that it "points to a remembrance of some elephant-like animal, for nothing but observation of the living form could give a savage a notion of the use of an elephant's trunk." "An old Sioux who had seen an elephant in a menagerie described it to his friends at home as a beast with two tails, which would certainly be the view suggested to an Indian by the carcass of such an animal."

Still more explicit is a tradition given by Mather of some Ohio Indians, which seems to refer to the mastodon, and according to which these animals were abundant; they fed on the boughs of a species of lime-trees; they did not lie down, but leaned against a tree to sleep. The Indians in Louisiana named one of the streams Carrion-crow Creek, because in the time of their fathers a huge animal had died near this creek, and great numbers of crows flocked to the carcass; a mastodon skeleton was found near the spot indicated by the Indians.

Traditions of a similar import are recorded from the Iroquois, Wendots, Tuscaroras, and other tribes, and perhaps most interesting of all is a widely spread legend among the tribes of the Northwest British provinces, that their ancestors had built lake-dwellings on piles like those of Switzerland, to protect themselves against an animal which ravaged the country long, long ago. This, from description, was no doubt the mastodon. I find the tradition identical among the Indians of the Suogualami and Peace Rivers, who have no connection with each other; but in both localities remains of that animal are found abundantly. So suggestive were these Indian tales that on some of the early maps of North America the mammoth is given as an inhabitant of Labrador.

In Mexico and South America we meet with a series of myths which form a curious parallel to those of the Old World. Bernal Diaz del Castillo reports among the Mexicans at the time of the Spanish conquest the existence of legends of giants, founded upon the occurrence of huge bones.

Humboldt collected similar legends in South America. In Guayaquil the tale of a colony of giants grew out of the mastodon bones which are found there.

The natives who guided Darwin to some mastodon skeletons on the Parana River, had a tradition which is very important as showing how the same myths can arise

independently in very widely separated localities. As these bones occurred in the bluffs of the river, the conclusion was reached that the mastodon was a burrowing animal, exactly as the Siberians had inferred from similar evidence in the case of the mammoth. In the pampas, on the other hand, the ever-recurring myth of giants prevails, and such local names as the Field of the Giants, Hill of the Giant, require no comment.

Remains of aboriginal art which point to a knowledge of living elephants are not numerous. None is certainly known of Indian workmanship.

In Mexico there are many indications that elephants were known to the ancient inhabitants. Some of the bas-reliefs of Palenque figured by Waldeck are very strikingly like elephants, and the resemblance can hardly be the result of accident or coincidence. Close to an ancient causeway near Tezcuco, in what may have been the ditch of the road, an entire mastodon skeleton was found, which "bore every appearance of having been coeval with the period when the road was used." Humboldt reproduces a figure from a Mexican manuscript representing a human sacrifice, and says of it: "The disguise of the sacrificing priest presents a remarkable and apparently not accidental resemblance to the Hindoo Ganesa [the elephant-headed god]. * * * Had the peoples of Aztlan derived from Asia some vague notions of the elephant, or, as seems to me much less probable, did their traditions reach back to the time when America was still inhabited by these gigantic animals, whose petrified skeletons are found buried in the marly ground on the very ridge of the Mexican Cordilleras?"

Taken altogether, the evidence from tradition and art is strongly in favor of the view that the ancestors of existing American races knew these monstrous animals familiarly."

THE APACHES IN FLORIDA.

THEIR TREATMENT AT FORT MARION.

Mr. Herbert Welsh Describes the Condition of the Captives and Declares that they have been Treated with Shameful Injustice.

PHILADELPHIA, March 20.—Mr. Herbert Welsh, the corresponding secretary of the Indian Rights Association, has recently returned from a visit to the Chiricahua Apache Indians now confined in Fort Marion, at St. Augustine, Florida. The visit was undertaken at the instance and by the authority of the Executive Committee of the Indian Rights Association. Its object was to gain reliable and exact information concerning the Indian men, women and children, some of whom for more than a year past, and others for about half of that period, have been imprisoned by order of the President. The total number of Indian prisoners confined in Fort Marion last October, when the last party was brought there, amounted to 500. There are now within its walls, including men, women and children, 447. Forty-four of the original number were taken to Carlisle. Twenty-three, principally women and children, have died in confinement. Of the 447 Indians, about ninety are men, the remainder women and children.

"It is an interesting fact," says Mr. Welsh in his report upon their condition, "and one to which I desire to call especial attention, and upon which I desire to lay the strongest possible emphasis, that of the ninety men only thirty have been guilty of any recent misdoing (these were with Geronimo on his recent raid) whilst most of the remainder were employed in our Army as regularly commissioned scouts, first by General Crook and afterwards by General Miles, to assist the white soldiers in following up and finally securing the surrender of Geronimo and his hostiles. That these men should have been imprisoned on the same footing with those Indians who were at war with the United States, and that their fidelity and, in some instances, their valuable service rendered to our arms, should have been rewarded by incarceration is a fact well

calculated to attract attention. Such is the case. One of the most remarkable instances of this is found in the case of Chatto a Chiricahua Apache Indian, whose history I will briefly narrate. This man was at one time hostile and doubtless committed such acts of violence as Indians on the warpath indulge in. But in 1883 Chatto surrendered to General Crook in the Sierra Madre Mountains, at which time he made a promise of good behavior in the future, which he has never violated. He has since served as a scout in our army under General Crook, in which capacity he has rendered valuable service. He has been engaged in farming at Fort Apache, San Carlos Reservation, A. T., where he owns a house, fourteen acres of land and several horses and mules. His house was built by his own unaided labor. Early last summer Mr. L. Q. C. Lamar, jr., the son of the Secretary of the Interior, visited Fort Apache and held a conference with Chatto, and asked him to visit Washington. No hint was given to Chatto that he was under suspicion of wrong doing, or that his proposed journey to the Capital was to terminate within prison walls. On the contrary, the object of his visit, according to the statement made to him by Mr. Lamar, jr., (I base my assertion on Chatto's account of the interview and that of another witness, given me at Fort Marion) was to talk with the authorities concerning the possible removal of himself and his people to a better reservation. Chatto accordingly, about July 15, 1886, went to Washington with fourteen other Indians, men, women and two reliable interpreters, Concepcion, a Mexican who speaks Spanish and Apache, and Samuel Bowman, who speaks some Apache but principally Spanish and English. Chatto was furnished with a certificate of good character by Mr. Lamar, jr.

"When Chatto was in Washington he had interviews with the President, Secretary Lamar and Secretary Endicott. According to Chatto's statement, Secretary Lamar told him if he needed anything in the way of farming implements to ask for them. Chatto told him of his needs in this respect, and Mr. Lamar told him that if he would return he should receive these things (Chatto had informed the Secretary that he did not wish to leave his old home at Fort Apache). Mr. Lamar further told him that he could return by way of Carlisle, because many of the men in his party had children there. Captain Dorst, the army officer who had charge of them, took the Indians to Carlisle. After remaining there some time, orders came for them to return. They started westward and journeyed three days and three nights, when the car they were in was detached from the train. Chatto states that he felt happy and bright at the prospect of reaching his home, when the first thing he knew he was back at Fort Leavenworth. Here Captain Dorst received orders from General Miles to meet him at Albuquerque. Upon his return Captain Dorst said General Miles would give them a reservation, so many square miles, sixty, and that they would lose none of their property that they had left behind. The new reservation, he said, would contain better land than the old. Chatto supposed that he had taken pity on them because of their poverty. On this new reserve the new chief was to receive \$50 per month, and others according to their station, \$30 and \$20 per month. The Indians were again started on their journey and finally arrived, not upon the new and better land promised them, but within the narrow limits of their prison. In concluding his narrative Chatto naively said; 'I do not think this place looks as though it contained sixty square miles.'

"Chatto's complaint to me," continues Mr. Welsh, "was that he had no chance to work; he wishes to do in the future as he has done in the past—to support himself by his own exertions. I was much struck by Chatto's good appearance. He is forty years of age, a man in the vigor and prime of life. Although he wears his hair long—as do all the Apache men—he dresses in other respects like a decent white man. He wore a clean linen shirt

and collar, a cravat, a vest and trousers and a pair of leather topboots. I have in my possession a copy of a document signed by the honorable Secretary of War (the original Chatto showed me) in which Mr. Endicott stated that President Cleveland has assured him that so long as he shall keep faith with the Government his interests shall be looked after. What Chatto's view may be of the manner in which this pledge has been maintained I do not know, but honorable men can scarcely regard it as other than a very shameless violation of good faith.

"Martinez and Ki-e-ta are the names of the two Apache scouts who were commissioned by General Miles shortly before the close of last autumn's campaign in the Sierra Madre Mountains to visit the camp of Geronimo and his band in order to induce them to surrender. Both of these men I found in captivity in Fort Marion. Ki-e-to and Martinez state that General Miles instructed them to say to Geronimo that if he would surrender he might go back to Fort Apache if he was unwilling to go to any other place. Geronimo finally consented to give himself up, and, in company with the scouts Ki-e-ta and Martinez, he joined Lieutenant Gatewood and his detail of soldiers; but on the journey to General Miles Geronimo went off on another brief raid into Mexico, rejoining Gatewood on his march. It is evident, if the story of the two scouts be correct regarding this much-controverted point of the terms on which Geronimo gave himself up, that the surrender was far from being unconditional. Ki-e-ta and Martinez complain that the promise of ten ponies apiece if they succeeded in effecting the surrender has not been fulfilled; that they were given \$100 each but that they did not deem that the equivalent of what had been pledged them. It was further stated that they were at first given but \$60, but that a military officer increased the amount to \$100 out of his own pocket. Why should the United States Government continue to imprison men who have rendered so valuable a service as that of Martinez and Ki-e-ta?"

"I found also in Fort Marion Gout-kill and Izilgan, the former a San Carlos Apache, the latter a Sierra Blanca Apache. Neither of these are Chiricahua Apaches, but they have been identified with that tribe because they have married Chiricahua women. Both of them have served as scouts and have been faithful men. To-Klanna is also in confinement. He is a Chiricahua who married a White Mountain Apache woman and consequently left his own to live with her people. He has not been on the warpath for many years, certainly not since 1872. He was one of General Crook's most trusted scouts in the Sierra Madre campaign. Socke, also in captivity, was Captain Crawford's chief of scouts in the attack upon Geronimo's camp. He is a good man. 'Dutchey,' a Chiricahua, also in captivity, was at Captain Crawford's side when that officer was murdered by the Mexicans a year and a half ago. 'Dutchey' shot the Mexican by whom Crawford was killed. He has abundant time to reflect upon the gratitude of republics.

"The above," says Mr. Walsh, "are but a few noticeable cases among the many similar instances to be found in the fort. So far as I can gather it seems to have been the intention of the authorities to remove from Arizona all members of the Chiricahua band of Apaches indiscriminately, without any adequate investigation as to individual guilt or innocence. No effort is being made to give these male adult prisoners any training in handicrafts, farming or other industries. They are employed occasionally in the light and insufficient labor of keeping the fort clean, and in a few odd jobs from time to time. Beyond this so far as physical work is concerned their time is passed in idleness. A noble effort is being made for the instruction of the Apache men in English speaking and simple studies by some of the ladies of St. Augustine—Miss Mather, Mrs. Caruthers, the Misses Clark are en-

gaged in this good work from 10 o'clock in the morning until 12. It was interesting to watch the intent, eager faces of these men, to mark the evident interest in their work evinced by them and the quickness with which they followed the words of their teachers and caught their pronunciation. The work of Miss Mather and her friends is a labor of love and is rendered entirely gratuitously. The Roman Catholics have entered into a contract with the Indian Bureau by which sixty boys and girls from among the children in the fort receive daily instruction from the Sisters of St. Joseph. The Government pays for the tuition of these children \$7.50 quarterly per capita.

"Whatever criticisms may justly be made upon the sanitary conditions at Fort Marion should in no way reflect upon the officers in charge, who do all that is in their power to preserve the health of the Indians and to prevent the entrance of epidemic or other diseases. The rations issued to the prisoners consist of beef, one pound daily per capita to adults, one-half pound to children twelve years of age and under, also bread, sugar and coffee. Once a week, or once in ten days, they receive potatoes and onions in small quantities.

Samuel Bowman informed me that the amount of rations issued them in confinement is less than what they obtained on the reservation, where they were able to procure a considerable supply from hunting, and vegetable and fruit food from the mescal, various roots and seeds and the prickly pear.

"The clothing of the Indians during the winter has been totally insufficient and unsuitable. Most of them wore only the rags which they brought with them from Arizona. During cold days when even at St. Augustine great coats were necessary, the Indian children were obliged to keep within the tents for protection. Many of them had nothing to cover them but a calico slip. Dr. Horace Caruthers, in view of this necessity, made application for relieving it to friends in the North, and finally through the efforts of Senator Dawes a requisition for clothing was granted by the Government. The clothing, however, did not reach its destination until a week previous to the time of my visit and long after the winter had passed. I was told by both Lieutenant Conkling and Samuel Bowman that the behavior of the Indians since their imprisonment had been good and that they had given no trouble. Geronimo and a considerable number of the worst marauders are confined at Fort Pickens, near Pensacola." —[N. Y. Tribune

AN AUTHORITATIVE STATEMENT CONCERNING THE SURRENDER OF GERONIMO.

To the Editor of The Army and Navy Journal.

LOS ANGELES, CAL., April 4, 1887.

SIR: In your paper of the 26th ultimo is published an extract from the report of Mr. Herbert Welsh, who visited the Chiricahua Indians at Fort Marion, Fla., accompanied by Captain J. G. Bourke, U. S. Army. Speaking of Martinez and Ki-e-ta, Mr. Welsh says: "General Miles said he would give them ten ponies apiece, if they would find Geronimo and persuade him to surrender. * * *

Leaving the Lieutenant and the soldiers eight miles behind, the two Indian scouts went unattended into the camp of Geronimo. They spent three days with him trying to persuade him to leave the war path and surrender to General Miles. They say that General Miles instructed them to say to Geronimo that if he would surrender he might go back to Fort Apache. Geronimo finally consented to give himself up and in company with Ki-e-ta and Martinez he joined Lieutenant Gatewood and his soldiers. If the story of the two scouts be correct the surrender was far from being unconditional."

The undersigned accompanied the two Indians, and represented General Miles in communicating with the hostiles previous to his meeting them, and knows very well the incorrectness of the above

statements. They were not promised ten ponies apiece, nor did they so understand it. In Mexico, days after having left General Miles, they told me that no definite pay was promised them, and they wanted to know what they would receive for their services, and if success of their mission would not increase it. All that these two Indians were expected or required to do was to go down at a time Geronimo's band was worn down, out of ammunition and closely pursued by the troops and to demand their surrender. I had nothing to do with their remuneration, and so informed them. Afterward, at Fort Bowie, they were paid for their services, and were satisfied with what was given them.

Whatever may be said by the Indians or by any one else as to the terms of the surrender the following is what actually happened:

The two Indians and their small escort, having encamped on the Bavispe River Aug. 23, 1886, the former, as a matter of precaution, followed the trail and examined the country several miles ahead.

Martinez returned about sundown, and reported that he had found the camp of the hostiles in the rough mountains in sight several miles ahead, and that Ki-e-ta would remain there all night. He said, further, that they desired to "talk" with the officer who represented General Miles, and not with the two Indians themselves. As it was too late that day, the meeting could take place the next morning.

The two parties met according to this arrangement, and the conference lasted all day long. The hostiles were informed that if they would surrender they would be moved to some place to be designated by General Miles under the orders of the President, and that the place would not be the San Carlos or Apache Reservation. They would not be allowed to return there again. They insisted on this condition, and said they would not surrender unless it was promised them; they were positive. At sundown we left the place of rendezvous with the understanding that they would further consider what was offered, and the advice given to surrender and trust to General Miles and the President. We returned to the camp of the night before, to which place Capt. Lawton and his command had in the meantime arrived. It was also understood that General Miles should be communicated with, in the hope of getting better terms, although the uselessness of such proceeding was represented to them. The next morning I met Geronimo and several others outside of Captain Lawton's camp, when they said that, after considering the matter, they had concluded to surrender if Captain Lawton would promise to protect them until they could meet General Miles face to face, tell their story to him, and hear from his own lips what he had to say. Captain Lawton gave them his word that he would comply with their wishes, and did conduct them to the place where General Miles met them. The surrender was then accomplished as reported by General Miles.

They believed it would be best for them to trust to the mercy of the department commander and the President. It was distinctly understood all the time that their final disposition should rest where it properly belonged—with the President of the United States. When they found that they could obtain no better terms, they asked only one mercy, namely, that their lives might be spared. I am aware, of my own personal knowledge, that not only Geronimo and Natchez thoroughly comprehended what they were doing, but so did every individual man in the two bands. These facts can be attested by many officers and men in whose presence the different conversations occurred. It was understood by every one that they would be banished to Florida, and they were told that those at Fort Apache were being sent there also. Geronimo asked how long he would be on the way and was told five days.

The Indian camps on the reservation have been the source and rendezvous of

the hostile element, and from them have been made the bloody raids that devastated Arizona and New Mexico for years. Not less than five hundred citizens have been murdered in the last ten years. There is not a Chiricahua Indian man that has not been engaged in some of their outbreaks, and Chatto, Dutchey, Ka-etenna and many others are now under indictment in the civil courts for their crimes. It is true that some of them have been in the service as scouts, both before the outbreak and afterwards, and there can be no doubt that much of the ammunition issued to them went into the belts of the hostiles. As far as my own observation went in the earlier part of the campaign, Chatto and the other Chiricahua scouts could scarcely be considered faithful; they hindered rather than aided the operations of the troops.

Before their removal was started from Fort Apache, and while efforts were being made to properly carry it out and their condition benefited, they were plotting a more serious outbreak.

Under fear of being tried for their crimes they agreed to be removed to any place designated by General Miles, and remain until such time as the Government might provide them a reservation and the means of support, but this was not confirmed by the Government. General Sheridan telegraphed that it had been decided to send them to Florida "as a preliminary step," and the acting Secretary of War ordered them straight to Fort Marion, to which place they were moved. Very Respectfully,

CHARLES B. GATEWOOD,
First Lieutenant, Sixth Cavalry.

SWEDISH HAND-WORK SCHOOLS.

The value of hand-work in schools is being recognized in all civilized nations. Sweden has worked out a successful method, which is practiced in eight hundred national schools in that country and is being introduced into the secondary schools for boys and the upper schools for girls. This plan of hand-work has been introduced into schools in France, Belgium, Germany, Austria, Russia, and in our own country.

From an instructive article upon this subject, by Evelyn Chapman, in the *Journal of Education*, we quote the following concerning the influence of this hand-training upon the physical, mental and moral powers:

"It is essentially a form of work which calls forth every variety of movement, which brings all the muscles into play, and which exercises both sides of the body. It is so arranged that the children can work with the left hand as well as with the right, in sawing, planing, etc. Thus all the muscles are strengthened, a more harmonious development attained, and there is less fear of their growing crooked. There is no reason to dread their becoming left-handed; in more delicate manipulations, the right hand will always remain the better man of the two.

Does hand-work help forward the mental development? Surely work which draws out and exercises energy, perseverance, order, accuracy, and the habit of attention, cannot be said to fail in influencing the mental faculties; and that it should do so by cultivating the practical side of the intelligence, leading the pupils to rely on themselves, to exercise foresight, to be constantly putting two and two together, is specially needed in these days of excessive examinations, when so many of us are suffering from the adoption of ready-made opinions, and the swallowing whole, in greater or smaller boluses, the results of other men's labors.

We want whole men and women, the sum total of whose faculties is developed, who have learned to apply their knowledge, not only in the emergencies, but in the daily occurrences of life; and this readiness—this steadiness of nerve, the ordered control of that wonderful machine the body, the cultivation of the practical side of us—can only come by exercise, and this is given by means of hand-work. Let us also remember that all skilled work, however humble it may appear, is brain-work, too: the hand is the servant of the brain. If any one doubt this, let him try to make, from first to last, some complete object, however insignificant,—be it the modelling of a leaf, cube, or even a ball, or the making of a wooden spoon,—and, I answer for it, he will gain a new respect for hand-work,

Continued on Sixth Page.

Hadle Heatah 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,
MARIANNA BURGESS,
ALICE C. FLETCHER, Washington, D.C.,
regular contributor.

Editors.

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CARLISLE, PA., APRIL, 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.

TEARS vs. TEARS.

The *Rushville Neb. Sun*, describes the departure of forty or fifty recruits from the Pine Ridge Agency, Dakota, to join Buffalo Bill's Show which is now startling English audiences with its portrayal of apocryphal "Wild West." The editor says: The parting scenes enacted here upon their leaving were quite affecting and fraught with no little interest to those who had never witnessed the grief of a savage. Some of the squaws who were to be left behind by their faithful braves gave vent to their feelings in a monotonous but strikingly doleful mourning song, while the members of the sterner sex maintained an impressive and dignified silence.

But little account is made of these tears, nor are those who are left behind grieving for absent ones remembered by the people who gather to see the savage spectacle of the show. Yet these lonely ones live, and the performers, though Indians, are men, whose lives are being deformed and wasted by their surroundings and occupation. They are truly objects of pity and of grief to their friends. The future, too, will be full of mourning when the men return carrying vice and disorder to their distant homes.

In marked contrast to this indifference to the tears of those related to the show performers is the capital which is made of the natural sorrow of parents at parting with their children when they leave the reservation for distant schools. Over these tears every one waxes eloquent. No one looks forward to the bright future when this sorrow becomes a joy that increases with the years, for the educated child returns to make life nobler and better in the home that he left sorrowing.

"THE POLITICAL CRIPPLE" AGAIN.

A good friend to the cause of Indian elevation writes rather warmly against Mr. Standing's, "Answer" in our last STAR. It is but just to show both sides. All kicks and no praise do get monotonous and we are rather in sympathy with Mr. Standing's "squirming":

BOSTON, April 13th 1887.

MY DEAR CAPT. PRATT: The last MORNING STAR contains a long article headed "The Indian as a Political Cripple."

The article very justly confesses that the writer does not fully understand some of the points discussed; and most surely portions could be easily and conclusively answered. But what good comes to a cause by pecking at honest workers, who are doing good service, if it be not just according to our mind.

'Tis not helpful to a cause and I know it cannot be according to your judgment, and I therefore respectfully and confidently ask you to set your paper broadly and liberally right toward Mrs. Tibbles who has done good, honest, earnest, unselfish service.

The President only last week said to some of our committee that it was a great pity that the reputed friends of the In-

dians were not united instead of often times, working in opposition to each other.

Yours with Sincerely high regards,

CARLISLE PA, April 18, 1887.

CAPT. R. H. PRATT: DEAR SIR: I have read with interest the letter you handed me from Mr. — of Boston, and from it I gather that he belongs to a class with whom I also wish to be counted, who desire unity of action and concord among those whose aim is to help and befriend the Indian.

I am quite aware of my inability to fully compass the questions at issue, and that I made the attempt was because that in the wholesale arraignment of what had been done by Government Agents and teachers, I felt that my own work with that of many others was being unjustly censured, and I claim for many officers of the Government past and present, who have had to do with Indian Affairs, perfect integrity and earnest, capable efforts for those under their care.

The time is propitious for effective action in Indian matters as it has never been before.

The Indian Bureau is the organized machine for administration of Indian affairs, and I think the true policy of the friends of the Indian is to aid this organization by all means in their power and not seek to overturn it for a something, that may be better, may be worse, only time will show which. It seems to me a time to support, to build, and not tear down.

I honor Bright Eyes as an instance of what an Indian may become, but throughout her career so far as I have had the opportunity of observing, she has been invariably opposed to that which is and in favor of something else.

If Mr. — had experienced the dangers and hardships of the Indian service as I have, in endeavoring to lead a little way in civilization some of the wildest tribes of the country, and then found himself classed with a possible one who referred to Indians and dogs as nearly on an equality he would have to be exceedingly indifferent to criticism, just or unjust, if he did not squirm a little and claim for himself an equal title to credence with the accuser.

Respectfully Yours,
A. J. STANDING.

THE INDIAN'S RIGHT OF OCCUPANCY.

The history of Indian treaties shows that the Indian's right to occupy the land of his forefathers has been always conceded. This right, however, was natural rather than civil and consequently left the Indian at the mercy of the power that had acquired the latter right. How it came about that our discovery of America, nearly four centuries ago, ended in making us legal possessors of the land, having paramount rights to dispose of the soil, even to those whom we found living here, native to the country, is ably set forth by Chief Justice Marshall, as follows:

"On the discovery of this immense continent, the great nations of Europe, * * * were all in pursuit of nearly the same object. It was necessary, in order to avoid conflicting settlements and consequent war with each other, to establish a principle, which all should acknowledge as the law by which the right of acquisition, which they all asserted, should be regulated as between themselves. This principle was, that discovery gave title to the government by whose subjects, or by whose authority, it was made, against all other European governments, which title might be consummated by possession.

In the establishment of these relations, the rights of the original inhabitants were, in no instance, entirely disregarded; but were necessarily, to a considerable extent, impaired. They were admitted to be the rightful occupants of the soil, with a legal, as well as a just claim to retain possession of it, and to use it according to their own discretion; but their rights to complete sovereignty, as inde-

pendent nations, were necessarily diminished, and their power to dispose of the soil at their own will, to whomsoever they pleased, was denied by the original fundamental principle, that discovery gave exclusive title to those who made it.

By the treaty which concluded the war of our revolution, Great Britain relinquished all claim, not only to the Government, but to the 'proprietary and territorial rights of the United States,' whose boundaries were fixed in the second article. By this treaty the powers of Government, and the right to soil, which had previously been in Great Britain, passed definitely to these states. * * * It has never been doubted, that either the United States, or the several states, had a clear title to all the lands within the boundary lines described in the treaty, subject only to the Indian right of occupancy, and that the exclusive power to extinguish that right, was vested in that government which might constitutionally exercise it.

* * * The United States, then, have unequivocally acceded to that great and broad rule by which its civilized inhabitants now hold this country. They hold and assert in themselves the title by which it was acquired. They maintain, as all others have maintained, that discovery gave an exclusive right to extinguish the Indian title of occupancy, either by purchase or by conquest, and gave also a right to such a degree of sovereignty as the circumstances of the people would allow them to exercise.

The power now possessed by the Government of the United States to grant lands, resided, while we were colonies, in the Crown or its grantees.

The validity of the titles given by either has never been questioned in our courts. It has been exercised uniformly over territory in possession of the Indians. The existence of this power must negative the existence of any right which may conflict with or control it. An absolute title to lands cannot exist at the same time in different persons, or in different governments. An absolute must be an exclusive title, or at least a title which excludes all others not compatible with it. All our institutions recognize the absolute title of the crown, subject only to the Indian right of occupancy, and recognize the absolute title of the crown to extinguish that right. This is incompatible with an absolute and complete title in the Indians." * * * "However extravagant the pretension of converting the discovery of an inhabited country into conquest may appear, if the principle has been asserted in the first instance and afterwards sustained, if a country has been acquired and held under it; if property of the great mass of the community originates in it, it becomes the law of the land, and cannot be questioned. So, too, with respect to the concomitant principle, that the Indian inhabitants are to be considered merely as occupants, to be protected, indeed, while in peace, in the possession of their lands, but to be deemed incapable of transferring the absolute title to others. However this restriction may be opposed to natural right and to the usages of civilized nations, yet, if it be indispensable to that system under which the country has been settled, and be adapted to the actual condition of the two people, it may, perhaps, be supported by reason and certainly can not be rejected by courts of justice."

The *New York Evening Post*, April 6, 1887, in an Editorial, says:

"In every community there are to be found individuals, loud in their profession of desire to do good, who may always be counted on as opponents of any reform movement in which they are not given a prominent part. The character of the so-called National Indian Defence Association of Washington seems closely allied to that of these annoying individuals. Boasting a more burning zeal in the cause of justice to the red men than that of any other organization, it always seeks to render ineffectual any movement calculated to secure to the Indians their rights and an opportunity to be educated in the

white man's civilization unless that movement is of its own origination. This Association did everything in its power to prevent the passage of the Dawes Severalty Bill, and, having been thwarted in this, it is now, according to a Washington despatch, doing all it can to render that measure nugatory by influencing the Indians against accepting the provisions of the bill; and it is stated that the Indian Bureau finds it necessary to proceed with great caution in beginning the allotments lest the agents of this Association shall in advance prejudice the Indians against the work. The character of this opposition was very clearly set forth in a letter by Mr. Herbert Welsh last December, in which he proved that both the general agent of the association, Dr. T. A. Bland, and its Vice-President, the Rev. Dr. Sunderland, had been either grossly ignorant of the new law or wilful in their misrepresentation of it. They would have a vast territory west of the Missouri set apart for the Indian tribes, and will accept nothing else. The theory of the Dawes bill is that it is useless to proclaim that white men shall not enter on any designated tract, and that if the Indian is to have any future, it must be provided for him by giving him land as an individual, and throwing around him thenceforth the protection of citizenship and the white man's courts. Any fair-minded student of the question will concede that the latter plan is the only one that holds out any prospect of success.

NEW YORK INDIANS.

The *Randolph (N. Y.) Register* in an editorial on "The Indian Problem" after instancing the provision of the Severalty Bill, says:

This legislation is in the line with the ideas of the distinctive friends of the Indians, who without exception, advocate the plan of allotment. Probably no nation of Indians have enjoyed so fully the benefits of tribal isolation, legal enactment protecting them from white intrusion, Indian schools and Indian governments, as the Senecas living on the Tonawando, Cattaraugus and Allegany reservations, and if such Indian policy is a wise one they should be the best fitted for holding lands in severalty. Yet for some mysterious cause the reservations of the Seneca nation of New York Indians in New York are expressly excepted from the provisions of this act. Then it must be the Indian system of this state is a mistake (of which there is no doubt in our mind). The Quaker school in South Valley has for over one hundred years taught Indian children by books and example, but located so near the homes of their pupils that little, if any permanent good has been accomplished. The state of New York has for the past fifty years maintained on the reservations schools sufficient to provide for the education of every Indian child, but with all of that these people are less fitted for individual ownership of their land than the blanketed Indian of the western plains. How much longer is it necessary to pursue this mistaken course? In sharp contrast with this system is that adopted by the United States for those on the plains. The idea with them is to bring those to be educated into the closest contact with the best form of white civilization. They are taken to eastern states and taught in schools and not allowed to mingle with their people until the end of a four years course. At the Carlisle institute in Pennsylvania over 500 are being so taught; at Hampton, Va., 150; in Philadelphia, 200. These are manual labor schools, where they are taught farming and the trades. A part of the course of each is spent as a laborer or house help among the farmers in the state, who are more than willing to employ all the students these institutions can furnish them, and in this way thoroughly prepared to earn their own living among whites, it is made their ambition to take care of themselves. Labor is made honorable. At these schools they are not permitted to converse even among themselves in Indian. Children from all the different tribes are so commingled as to destroy clanishness. As a result the Indians of the plains are better fitted to take care of themselves than the pampered, protected Indians of the state of New York after over one hundred years trial of the present system. It is full time for a change; break up the tribal system; bring the Indians in contact with the whites; give them the benefit of our laws; treat them as responsible, intelligent men. With such treatment it will not be long before they will be prepared to own their own land and take care of it too, and to be made citizens.

The above remarks came with peculiar force being written by one who has for years lived in the immediate vicinity of those Indians, and who has had ample opportunity for observing those about whom he writes.

AT THE SCHOOL.

The winter plank-walks have all been removed and Mr. Jordan and boys are busy fixing the paths.

The large field-roller for our new farm, made by the blacksmiths and carpenters, is just finished and it is a nice one.

Miss Wilson, our efficient nurse, has been suffering from a severe attack of pneumonia, but is recovering rapidly.

The foundation stone for the new building to be put up this summer is being quarried at the farm. The stone from the old ice-house is also to be used for foundations.

As many a weekly paper is made up of matter contained in the daily, so we reprint on the local page of the STAR, items that have appeared in the *Indian Helper*.

Prof. W. C. Wilson, of the Rhode Island State Normal School, Providence, has been giving a series of lectures on Anatomy and Physiology, illustrated by a sun camera.

Our Forest Children is the name of a new paper printed at the Sault Ste Marie, Ontario, Indian School, and edited by Rev. E. F. Wilson, a letter from whom is published elsewhere.

Rev. W. B. Morrow, Rector of the St. John's Episcopal Church of Carlisle, had charge of our chapel services during the month, and won many friends among pupils and officers of the school.

The specimens of Kindergarten work kindly sent us by the pupils of the Institution for the Instruction of the Blind, Philadelphia, show a great deal of skill and accuracy, particularly the modelling in clay of the Continents.

The boys' quarters are coming down rapidly, tents have been put up between the shops and hospital, and a general change-around has been made of beds, clothing room, etc., into temporary quarters until the new building is completed.

Amos Lone Hill, Carlisle's *basso profundo* in the first days of our brass-band, has been heard from. He is at his home at Pine Ridge Agency, Dakota, and writes to Mr. Norman for some music. Among other things he wants "Holy Fork." He must mean "Hold the Fort," and he shall have it. We should be glad to hear from Amos, often.

The National Temperance Society and Publication House, N. Y., who made us a donation of four dollars on a hundred copies of the *Youth's Temperance Banner* for the Sunday School, has repeated the kindness in an order for another six months. Favors of this kind have also been shown us by the Congregational Publishing House of Boston, on papers we get from them.

Capt. Pratt and daughter Nana, with Ernest Hogue, and Albert Cassadore, Apache pupils, started for St. Augustine, Fla., under orders from the Department at Washington, to secure a company of children for Carlisle from the Apache prisoners now confined at Ft. Marion. From telegrams we learn that a party of sixty have started north by steamer and will probably be with us before this number of THE MORNING STAR reaches its readers.

All the residents at the Indian School are under obligations to the members of the Union Fire Company Band for a most delightful entertainment, the evening of Saturday the 23rd inst. The music was the more acceptable because it was unlooked for as the weather was threatening and we were not expecting the promised visit in consequence.

Come again! We promise you an appreciative audience.

Rev. E. F. Wilson; Superintendent of the Shingwauk Home, Saulte Ste Marie, Ontario, says in a recent letter: "My visit to Carlisle has certainly done great good to our boys. One morning I drew on the blackboard a picture of a Carlisle boy in full swing addressing an audience, and a Shingwauk boy sitting crouching over the stove, saying 'Ba-a-a!' One had the word *Awake* under it, the other *Asleep*. This helped to stir them up. We have our 'Onward and upward' club now, and several of the boys are beginning to make quite neat little speeches and shaking off their shyness. I am trying to arrange to take twenty boys and ten girls to Ottawa for an exhibition similar to yours in New York and Philadelphia."

Merrill E. Gates, President of Rutgers College, spent a day or two with us, and we think went pretty well to the bottom of things. His several remarks at different gatherings of our pupils were well understood and thoroughly appreciated. At English speaking meeting on Saturday evening, he said it was a great thing for the new little Apaches to go without speaking Indian for two weeks. He wondered how he and Capt. Pratt would get along without speaking English if they were thrown together among the Indians. How soon could they learn to speak only Indian for two weeks? He thought, it would be a difficult thing for them to do, at which the school acquiesced by a round of applause.

The reason he thought, that General Sheridan is looking more favorably upon the work at Carlisle, is because we are killing out the *Indian* so fast here. (Applause.) We wish we could print all that he said, for every thought was excellent. Dr. Gates' words of good cheer to different boys and girls as he passed around and among them in the school-rooms and work shops will long be pleasantly remembered.

Hon. Wm. M. Steward, U. S. Senator, from Nevada, said in regard to Indian education before the Department of Superintendence in Washington recently, "Our Indian schools have failed in part because they did not begin at the bottom rather than at the top. They must be taught the elements of industry."

Three Omaha Indians, one of whom is a returned student, have clubbed together and bought a seeding machine. One of these men was able by its use to put in forty acres of wheat in one day. The three Indians have planted on their farms, over one hundred and sixty acres of wheat. They are now renting out the machine to the white farmers, in their neighborhood, at ten cents per acre planted. Work and thrift bring good fellowship everywhere.

President D. C. Gilman, of John Hopkins University, says that for a girl or a boy there is nothing better than the needle and scissors, and particularly for a boy, the jack-knife; that still more fundamental is the pencil, which enables one to delineate with more precision than the pen what one wishes to express; and that a man is a better thinker and a more accurate worker if he can reproduce with his hand what he has thought with his brain.

We are pleased to receive among our exchanges THE MORNING STAR, published at the Indian Training School. We take special interest in this paper because the foreman of the office, Sam'l Townsend, (Pawnee Indian), served a year's apprenticeship in our office.—(Millville, Pa., *Tablet*)

TALEQUAH, Indian Territory, April 10.—The Cherokee Female Seminary situated one mile from here, burned down at noon to-day, and the loss is \$250,000. The seminary was built in 1858 and was intended to accommodate 200 girls. It cost originally \$150,000, but a few years ago an addition costing \$80,000 was erected. No lives were lost, but the loss is the greatest ever experienced by the Cherokees.

AGENT OSBORNE KILLS FARMER SMITH IN SELF-DEFENSE.

Indian Commissioner Atkins received a letter from E. C. Osborne, the Indian Agent at the Ponca, Pawnee and Otoe Agency in the Indian Territory, which, under date of April 2d, says: "With profound sense of regret, I have to report that in discharging yesterday E. M. Smith, farmer at Otoe Agency, for general bad conduct upon the agency, but chiefly because of his ungovernable temper, which was continually being turned loose upon both employes and Indians, I had to kill him in self-defense. He had repeatedly threatened to kill the clerk in charge, Mr. Young, who reported his conduct and asked that he be discharged. I went to Otoe to explain to him my reasons for discharging him, to hear his defense, if he had any, to pay him his salary for the past quarter and to dismiss him. While very quietly and calmly performing the duty, he made a violent attack upon the clerk in charge, whom he wounded in the arm, and doubtless thought he had killed and then turned upon Mr. Justice, the agency blacksmith, and myself, with a cocked and leveled revolver and with the manner of a maniac, when I shot him dead. I am thoroughly convinced that I saved three lives in taking his, and when it is considered that one of these three was my own, and the only one I had, I trust I may be exonerated."

Mr. Osborne is from Gallatin, Tenn., and has been in charge of the agency since August, 1885. Smith was one of his own appointees. The Kansas courts will have cognizance of the case.

Encouraging.

WATERTOWN, N. Y. April 20th, 1887. Editors MORNING STAR:—Please accept my hearty thanks for the double photograph enclosed in the last number of your paper. The contrast in the two groups speaks volumes, and I shall take pleasure in calling the attention of our people to the improvement manifested.

I do hope that this Government will see how much better it is to educate and christainize the Indians than to fight them. Hampton, Carlisle and other industrial schools are furnishing proof of which is the better way, that none but the inexcusably ignorant or willfully blind can fail to see.

Rejoicing in the steps that have been taken up in the right direction and hoping for long and rapid strides in the future, I remain as ever, Your friend,
M. J. PEASE.

Prof. Thayer, of Harvard University, expounded at Worcester, Mass., Feb. 13, a new scheme for taking care of the Indians. He would take them "out of politics," and "under the law" by putting them in charge of the courts in some way, and abolishing the Indian Bureau.

Mr. Tibbles and his wife Bright-eyes are now at the east, probably in the interests of Prof. Thayer's scheme. Mr. Tibbles is capable of interesting his audiences if any body can. The great point to be proven is its practicability. What ghost of a chance would there be for making such a law? And where is the moral force to work it right if made?

The Advance strikes the key note when it terms the Indian Severalty Law the Proclamation of Indian Emancipation. It says:

"At last there came a day when the stroke of Abraham Lincoln's pen emancipated the negro race in America. Now at length the day has come for the emancipation of the Indian race within the territorial limits of the United States."

This law "lifts off from the neck of the Indian the cruel yoke of barbarism, which, for so long, we had left upon him. This is one of the greatest events in our recent history. It not only marks a new point in Indian civilization, it notes a new era in the moral culture of the American people. We now make it possible for the Indian to become a man and a citizen."—(*The Word Carrier*.)

THE WOMAN'S NATIONAL INDIAN ASSOCIATION.

The Association whose name heads this article is now in its ninth year of work. The Mother Society has its headquarters at Philadelphia. Auxiliary Societies are scattered over the Union.

The Washington Auxiliary celebrated its fifth birthday on March 3rd, at the residence of Mrs. Senator Teller, and a brief history of the society was read by its President, Miss Kate Foote, sister of the first President, the late Mrs. Senator Hawley. The objects of the society are stated to be:

I. To acquire and impart knowledge concerning the political, financial, industrial, educational and religious status of Indians by means of regular and stated meetings and circulation of literature.

II. To stimulate and aid all lawful efforts to secure civilization, industrial training, self-support, education, citizenship, and to oppose all action which hinders these objects.

III. To encourage new and better legislation for securing the above ends.

IV. To aid Indians in civilization, industrial training, self-support, education, citizenship and Christianization.

The ladies of the society are now proposing to educate a young Indian in Mr. Moody's school at Northfield, Mass., by a special fund raised for that purpose.

We received a call on Monday from T. H. Stanley, a worthy member of the society of friends, and a volunteer missionary among the red man. His home is at Americus, Kas., where he has a fine farm, and is well fixed in this world's goods. He follows the example of the fisherman disciples, traveling without purse or scrip and using a pilgrim's staff instead of a pullman car. He started out on foot for the Kaws, where he will rest awhile, then journey to the Poncas, and finally make his way to the Cheyennes and Arapahoes. He is hale and hearty, abstemious in his habits, and has followed his itinerant life a quarter of a century. He is well known to the Indian tribes, who are impressed with his plain manners and unselfish evangelism, and he exercises over them a strong influence for good. He is to be esteemed as the Roger Williams of the present age.—*Arkansas City Traveler*.

An Actual Occurrence.

SCENE: *The breaking up of a Missionary meeting; tall florid man talking with an educated Indian.*

"We Pennsylvanians always boast that Penn bought our land. It is true we didn't pay much for it, but it was a bargain."

"No, you didn't pay much. A few yards of calico, some gunflints, and jews-harps and brass buttons thrown in!"

"Rather poor pay, I'll admit," joining in the laughter of the by-standers.

"Never mind, you're paying the Indians for it now!"

"How so?"

"You've Carlisle school in Pennsylvania, and the payment made there is worth more than land or money to my race."

"I'd never have thought of putting it that way," said the Pennsylvanian, seizing the Indian's hand.

Our Corn.

Last year, the school farmer was requested to forward a sample of the corn raised by our boys on the school farm, to Hon. R. W. Furnas, Secretary of the Nebraska State Board of Agriculture. This was done, and we are now informed, that from a large number of samples sent from different parts of the state, with a view of making a collection of specimen corn, to be placed on exhibition in the congressional agricultural committee rooms, at Washington, D. C., the samples sent of our corn was among those forwarded. This certainly was a deserving reward, and it makes our boys more ambitious than ever to keep the standard of our farming up.—*Pipe of Peace, Genoa Indian School, Nebraska*.

From Third Page.

not only from its usefulness, but the skill it requires.

What does hand-work do for the moral training of the child? It implants respect and love for work in general, including the coarser kinds of bodily work. In the fierce competition which exists in all civilized countries (and nowhere fiercer than in our own), which springs in so many cases from the desire to push on to some fancied higher level of life, what a clearing of the moral atmosphere would be effected if the rising generation could be imbued with the feeling, deepening as they grow up into conviction, that it is the man who dignifies or degrades the work,—that all labor which proceeds from a worthy motive is of equal worth, and that the right work for each one of us, and consequently the noblest, is the work we can do best!

But this is not all which hand-work effects in the way of moral influence. It tightens and strengthens the bond between school and home. Every thing which the child makes for home use, is prized there as his own honest work, and as the product of the skill which he is gaining at school. Among the working-classes, the actual use of the things made by the children (besides the wholesome pleasure and pride they call forth) is found to do much, in the countries where hand-work is practised, to reconcile the parents to their children remaining at school even when they are beginning to be of use at home and to be able to earn something. They have tangible proof, in the objects brought home, that their children are learning something which makes them useful and handy, and which will make them readier in future in learning a trade.

I will only mention one other point in which slojd bears good moral fruit. I mean it implants in the child a sense of satisfaction in honest work, begun, carried on, and completed by fair means and by his own exertions.

There is quite a noted training school for teachers in the methods of hand work used in the Swedish schools. It was founded by Herr Abrahamson, a wealthy Gothenburg merchant, on his beautiful estate of Naas, within easy reach of Floda station, on the main line between Stockholm and Gothenburg, and about an hour by rail from the latter.

This seminary was founded in memory of Herr Abrahamson's wife, in 1872, and he has spared neither time, money, nor effort in making it a worthy memorial. There is also a model school for boys and girls in connection with it, so that those who are in training may see the system actually at work among the children.

After describing the buildings, the course of instruction, and mentioning the various nationalities, the English writer says: "I think the thing which, above all, struck us, was its complete novelty. We felt as if we had dropped into another planet. The mixture of nationalities and languages, the simplicity of the mode of life, the early hours, the general kindness, the absence of all class-distinctions, the child-like enjoyment of little pleasures, the good tempered rivalry in work, made up a sort of hyperborean Arcadia. On the other hand, it is only fair to say that the general arrangements are so primitive, that no one should go there who cannot put up with a certain amount of roughing it and very simple fare.

Another pleasure was the excellent singing, generally given in the open air, specially during the long solemn evenings of the north, when the air was alive with song. A choir was formed of the best male voices, under an excellent conductor, a member of the course, who took great pains with them. The quarter of an hour's rest in the morning was often turned to good account in the musical line. We used to sit about outside the seminary, while the choir would stand on a knoll and give us song after song till the bell rang, summoning us to return to our labors.

WILES OF THE APACHE.

DESCRIBED BY GENERAL CROOK.

General George Crook, the Indian fighter, spent last evening with Mr. Frank Woods at Ashmont. He told a *Post* reporter some of his experiences among the red men, and it will be seen that although it has often been his province to subdue the hostiles, he has not devoted his whole attention to that part of his duty, but has studied the Indian question, as it is called, in all its phases, and if practical experience counts for anything, no man is more familiar with the wild Indians than he. Thirty-five years ago he was graduated at

West Point, and excepting the five years of the late war, he has been constantly among the very wildest tribes. This is Gen. Crook's first visit to New England, and although he claims to be a pretty good woodsman, he is willing to admit that he could get lost in the streets of this town.

General Crook is tall and spare, with hair that stands up straight from his head. That part of his face that is not concealed by a full, bushy beard, in which there are a few gray hairs, is bronzed by exposure to all sorts of weather, and he looks like just what he is—a veteran campaigner. His last campaign was against Geronimo and his band and the surrender of that chief is still fresh in the public mind. General Crook said that he had had experience with all the Indian tribes on the Pacific slope from the British to the Mexican boundary lines, including the Apaches, Sioux and Cheyennes. The Apaches, he said, now hold land practically in severalty. It was land that he himself had assigned them, but whether or not it would be granted to them was a matter for the government to settle. It was by all means his opinion that the Apaches should remain where they are. He had always whipped the Indians when they were bad and protected them when they were good, and they understood his position perfectly. He had negotiated many treaties with the Indians, and many of them had been broken. In the old time before the War of the Rebellion, the Indians went on the war path out of "pure cussedness" or because they regarded the white man as usurpers, but that was all done away with now. The Indians saw that their only hope was to adopt the white men's mode of life. They understood the situation as well as we did, and took more interest in it because their very existence was involved. Indian wars nowadays were the result of an accumulation of wrongs. When the last straw came to break the camel's back, the Indians went to war and the people of the country, not knowing of any of the previous wrongs, got the erroneous impression that war was declared on account of some trivial matter. In regard to having the Indians in charge of two separate departments of the government, General Crook said it was like having two captains on board ship, and was sure to cause trouble. The Indian chiefs were all good politicians, he said, and were much more the mouthpieces of the tribes than the rulers. If a majority of the tribe wanted to go to war the chief was very sure to want to go to war, too.

He regarded the Indians as superior to the negroes in intellect, and up to a certain point the Indian boys learn faster than their white brothers, but when it comes to teaching them anything about civilization or abstract truth they are all at sea. And that, of course, was easily explained, for they did not have the generations of educated people behind them. It was all new to them.

General Crook considered the Apaches the worst and the smartest of all the Indians, and said that it was true of all Indians that they were frenzied when at war, and could not reason. When friendly they would not steal. There was no truth in the story which so many people believe, that the government issues arms to the Indians. They get the arms from traders, and in a secret manner, and never peach on a man who sold arms to them. If the Indians were turned loose and given land they would not be self-supporting for a while. There must be some authority, backed up by force, which should compel them to work sometimes when they did not want to, and until they saw the necessity of working. There must be a community of interests between the whites and the Indians before the Indian question could be settled. The Indians must be cared for during the transition period. Education which was forced upon them would not do as much good as education which they themselves sought when they came to see the need of it. They should be given the full rights of citizenship, and the civil authority would soon transplant the military. The tribal relations could not be done away by any

order from Washington, but would soon disappear when the Indians no longer saw the necessity for them. They were very fond of their children and families, and under the tribal system the widow and children received aid when the husband was dead. But give the Indian land and let him surround himself with his cows and pigs and he sees that his family would be no longer dependent on the tribe in case he died, and the tribal relations would be of no use. Human nature was the same among the Indians as anywhere else, and when they acquired property they became conservative. The Indians were sharp traders in anything they understood. They made good trades in horses. The Indian agents were better men now than formerly. It was his opinion that the agents should serve a longer time than they do, because the Indians were all upset by constant changes.

The Indian had only his observation to guide him in his judgment of men. Indians had been known to go a hundred miles out of their way to ask a man a question over again to see if the same answer would be given. In that way they tested men, and when they once made up their minds that an agent or any man in authority was honest, they relied on him implicitly. He believed that all the Indian wars of the last twenty years could have been obviated if the Indians received fair treatment. They were patient under wrongs that white men would not stand.

The difficulties of a campaign against the Apaches were described, and General Crook said that, without aid from friendly Apache scouts, the hostiles could never be captured. The Apaches, he said, lived in a country half the size of Europe, and as rough as any in the world. Over their rough country the Indians could travel on foot at the rate of six miles a day, and pick up as they went along enough food to subsist upon. An army to follow them must take along provisions. The Indians always watched their back trail, and their rear pickets were at least six miles behind the main body. These pickets saw the pursuers and watched their every move, but were themselves unseen. If the pursuing force got up to within a mile of their camp—which was always selected in the worst part of the country, among the rocks—when morning came the Indians might be fifty miles away in any direction, and travelling over the rocks they would leave no more trail than a bird. How could they be followed or captured? It would take a million men to surround the country and anticipate the movements of the Indians.

When General Crook left the San Carlos reservation a few months ago, there were 2,000 Apaches there who were self-supporting, and he supposed the number was largely increased now. The Indians at that time furnished a large part of the supplies for General Crook's force, although he had to get special permission from the Secretary of War to purchase from them. The white traders disliked him because he bought from the Indians. He had known the Indians to carry hay a distance of fifteen miles to the army. They got 2 cents a pound for it, and one Indian said it was like "finding money in the sand." But take away the army and there was no market for the hay and grain, and one of the great troubles on all the reservations was the lack of a market. He tried to get them to raise cattle and sheep, and told them there would always be a market for their wool and beef, and many of them had adopted his suggestions and were doing well. One source of trouble was that the Indians made a drink out of their corn and barley called "tizwin." This was not so intoxicating as whiskey and the Indians had to fast a couple of days in order to get drunk on it.

In the two years following 1883, when General Crook took charge of the Apaches, they committed no depredations, a thing unknown before in the history of that tribe. The Apaches would never make friends with the Mexicans, because the latter had got the Indians together several times under the guise of making a treaty, and had then massacred them. Therefore, the hatred of the Mexicans was general among the Apaches, and the latter claimed the right to kill them whenever they pleased.—[*Boston Post*.

HOW THEY LOOK AT THE SITUATION IN CANADA.

The Nation's Wards.

Is it not a matter of surprise, not to say reproach, to us as a people, that we hear so little, think so little, and apparently care so little for the Indian tribes of the Dominion, especially those of the Northwest? Why is it that while the Churches are zealous and liberal in sending missionaries and teachers to the heathen abroad we seldom or never hear of their making any special exertions for the bodily and spiritual welfare of the heathen in their own land? No one, we venture to say, who has any real knowledge of the subject, can any longer doubt that many of the Indian tribes are capable of rapid civilization, and have qualities that would, if properly cultivated and directed, make them or their children industrious, brave and loyal citizens. But the task of Christianizing and educating them is one that cannot and should not be left to the Government, and, above all, to such a Government as we have too long had in Canada.

There are many indications that a better day is dawning for the Indians of the United States. The Christian conscience of the nation is becoming aroused. "Ramona," that tale of marvelous power, is working in their behalf somewhat as "Uncle Tom's Cabin" wrought for the emancipation of the slaves of the South. A great movement is on foot, and supported by many very influential friends of the Indian, looking to the speedy breaking up of the whole pernicious reservation system, treating the Indians no longer as tribes, but as individuals, giving them their lands in severalty and clothing them at once with the privileges and responsibilities of citizenship. The idea is rapidly growing in public favor, and many far-seeing philanthropists are looking to it as the coming solution of the Indian problem.

Meanwhile the Indian Rights Association is doing a good work in the way of educating the public mind and conscience. Some of its exposures of the cruel wrongs inflicted upon the poor savage, even in the name of law and justice, are heart-rending, and some make the blood boil in a freeman's veins. For instance, a series of despatches a little ago developed a great "Indian outrage" in New Mexico. Some Navajo Indians had stolen horses. They had killed several pursuers. They had a strong band of warriors. They were arming themselves; an outbreak was imminent. A strong force of soldiers should be sent at once, it was urged, and the whole tribe wiped off the face of the earth. Mr. Herbert Welsh, Secretary of the Indian Rights Association, spoiled the whole story by getting at the actual facts. These facts were that a Navajo Indian, finding a stray horse had taken it to the nearest white settlement and left it to await its owner. That owner rewarded him by declaring that he had stolen the horse. He went in pursuit with an armed force, entered a reservation, attempted to arrest another Indian who had nothing to do with the matter. This naturally provoked resistance, the white men, with their well-known readiness in the use of firearms, began to shoot.

In illustration of the thirst for education of some of the young Indians, Senator Dawes gives two incidents in a letter to the *The Christian Union*. In one case where Congress refused to furnish the money for a much-needed dormitory in connection with the *Carlisle School*, the Indian boys took their hard-earned savings out of the bank, to the amount of \$1,400, and gave them to Captain Pratt to build a place for them to sleep in while at school.

The other case was at a similar school at Salem, Oregon. After the Government pittance had been expended, and it would furnish no more for purchasing a site and putting up a building, it was found that the premises were too small. What was to be done? The Indian boys, says Mr. Dawes, "took hold of the matter. They made a contract, through the Principal of the school, with the owner of seventy eight acres of adjoining land, to purchase that land for the school for \$1,500, to be paid for by the boys in picking hops at a price per pound agreed upon. The boys have picked the hops and paid for the land, and Congress has consented to take a deed of it! and the school is now enjoying the benefit of it."

Incidents like these speak volumes, still, after a "century of dishonor," our American neighbors are now likely to do something like Christian justice to the aborigines. But the Indian problem is not yet solved, its solution has not yet been commenced in our own North-west. What are the Christian people of Canada going to do about it?—[*The Toronto Globe*.

IS THE INDIAN DYING OUT?

FIGURES THAT SEEM TO POINT THE OTHER WAY.

Statistics From the days of Jefferson Until now That are Puzzling in Their Uncertainty.

WASHINGTON, Feb. 13.—Is the American Indian dying out, disappearing from the face of the land, becoming with the buffalo, one of the rare species, or is he multiplying, improving in numbers as well as condition? The assertion that the Indian is being swept off the prairies and out of existence has been made time and again by public speakers, and Gen. Sherman, only so recently as the dinner of the Dartmouth Alumni in New York, devoted a part of his speech to chanting a hymn of sorrow for the race which he evidently regards as doomed to speedy extinguishment. The remarks of Gen. Sherman and others who have spoken and written on the same line, and the study of some figures presented by Thomas Jefferson in his "Notes on the State of Virginia," have suggested an examination of convenient records and the presentation of some comparisons.

Jefferson wrote the "Notes," in 1787, and he spoke of them in his "advertisement" or preface as treating the many subjects touched upon imperfectly. He had studied the history of the Indians of Virginia, and had evidently possessed himself of all the information concerning them that had been collected by different writers on the subject. A census of the Indians in the State, taken in 1669, gave the population of aborigines as consisting of 550 warriors. The proportion of warriors was about 3 to 10 to their whole population, so that there were then less than 2,000 Indians left of the Powhatan confederacy that Capt. John Smith estimated as numbering 5,000 people. Already the tribes of the confederation had been driven westward across the mountains, to wider hunting grounds. They had lost their tribal names. Their languages, so different that interpreters were necessary to make the wants of disputants understood, had almost been forgotten by the remnants of the tribes that clung to the diminished possessions.

In writing about the Indians beyond Virginia, and occupying what is now Ohio, Illinois, Indiana, and the far western country beyond, Jefferson relied upon the information obtained from four different lists. The first was given in 1759 to Gen. Stanwix by George Croghan, Deputy Agent of Indian Affairs under Sir William Johnson; the second was drawn up by "a French trader of considerable note," resident among the Indians many years, and annexed to Col. Bouquet's printed account of his expedition in 1764. The third was made out by Capt. Hutchins, who visited most of the tribes, by order, in 1768, for the purpose of learning their numbers. The fourth was furnished by John Dodge, an Indian trader, in 1779. It is probable that none of the lists was complete. It is possible that none of the authorities mentioned learned of all the tribes or nations. Many thousands of Indians were undoubtedly left out of the lists. The Indians themselves were in many cases relied upon for estimates of the number of their own tribes and the tribes of their neighbors or enemies. Assuming that some of the Southern or Southwestern and far Northwestern tribes did not find mention at all, it is plain enough, by a comparison of old with recent lists, that all of the nations and tribes that are now most important in point of numbers were then also numerically strong. The Indian, before he learned to exaggerate for the purpose of securing a liberal allowance of blankets and tobacco, discovered a tendency to "draw the long bow." He never made himself scarcer than he really was. He does not do it now. The probability is that if Croghan, Bouquet, Hutchins, and Dodge obtained their reports from Indians they were furnished with good measure.

For the purposes of this article the lists of the four authorities just referred to have been consolidated. In order to get as complete and as high an enumeration or cen-

sus of tribes as possible the best reports of each have been preferred in making out what is called "Jefferson's census." The names of the tribes as Jefferson used them have been spelled as they are spelled in the "Notes." One looks in vain in the Government reports for traces of many of the tribes existing when Dodge, Jefferson's latest authority, was living, 108 years ago, just as one examines the old lists without finding the Apaches, the Utes, the Pueblos, and the tribes of outlandish names in the far Northwest of to-day. For the purpose of comparison the census of the tribes found in Jefferson's census and in the report of the Indian Commissioner for 1887 have been placed side by side. If it is not an important comparison, it is at least interesting, and to many persons who have sympathetically deplored the rapid disappearance of the native American it may bring surprises.

Table with 4 columns: Tribe Name, 1782 Jefferson's Census, 1887 Indian Commissioner's Census, and a third 1887 column. Lists tribes like Oswegatchies, Abenakies, Senecas, etc.

The first criticism uttered upon these tribes naturally is that Jefferson's authorities knew nothing about many of the tribes that have since become known, and that they knew little about some of those they did attempt to enumerate. Still they credited the Sioux, the Chippewas, the Cherokees, Creeks, and other large nations with great numbers. The later census makers have lost sight of many of Croghan's and Bouquet's Indians. Some of them have

retreated into Canada. The Caughnawagas, the Abenakies, and the Kris, (probably the Crees now,) are beyond the boundaries—not of this world, but of the United States, and occasionally recross the line, for no good purpose. There was no reason, in 1782, why the Oneidas, then principally in the State of New York, should have been underestimated. They were then set down as 300 in number. Now they are all accounted for so closely that the department has a list of their names. There are 1,800 Oneidas now in New York and on Western reservations. The Tuscaroras and the Onondagas, if the report of Jefferson was only approximately correct and the department report is reasonably true, have increased in numbers. The Mohawks appear to have indeed disappeared, and Cayugas have diminished, but the Senecas, defying predictions and the gloomy utterances of Gen. Sherman, come to the front with almost three times the strength they were reported to have a hundred years ago.

There may have been difficulties in the way of gathering accurate statistics in 1782 about the Ottawas and Chippewas. But there were traders and missionary priests among them at that time—observing men, who had no reason for reporting that they were less or more than 6,000. They are together 16,000, nearly 17,000, fed and clothed at the public expense, many of them living in a fair state of civilization. But their growth has been slow indeed compared with that of the Cherokees, the Choctaws, and the other principal tribes in the Indian Territory. The Sioux, who was said to be the greatest Indian nation a century ago, still holds its place, and the Osages, one of the tribes that refuses most stubbornly the offers of the Government to educate its children and bring them up to discard the blanket, appears to have increased more than 100 per cent, in 100 years. It may be argued that the Indian Department has not fully enumerated the savages, and that a careful census would show more than 250,000 of them in the country. That would not help the proposition that the Indians are a dwindling people. If the assertion was made that the census is too large some figures that will presently be submitted will prove that will not suit the department.

All examination of the reports of the Indian Commissioners for 25 years must convince almost anybody that the statistics of Indian population are so imperfect as to justify the suspicion that they were made up largely from conjecture, and that successive Commissioners have not taken any trouble to make the reports consistent. Look at the following table, giving the reported censuses of Indians for 23 of the years since 1860:

Table with 4 columns: Year, Indian Pop., Year, Indian Pop. Lists years from 1860 to 1875 with population figures.

According to this table the number of Indians in the United States, as ascertained by the agents of the department, was 3,000 less in 1886 than it was in 1860. But an inspection of the report of 1860 will make it plain that the figures for that year were conjectural, submitted partly upon examination and partly upon estimate. The figures for 1864 can scarcely be regarded as more accurate. In four years, it seems, the Indian population increased 44,000, if one of two statements is accepted, and the increase was nearly 58,000 if a second report in the same volume, fixing the population at 307,842, is accepted as the true one. This confusing duplication is found again in the report for 1866, when the total population is given as 293,034 and 295,774. One may choose between them, and when a choice has been made the total accepted may safely be regarded as practically useless for purposes of deduction. The Indian Commissioner who signed the report of 1870 evidently appro-

ciated the worth of the figures submitted that year. He allowed the summary of tables to represent the total population at 289,778, but he declared that while there had been a slight decrease the number of Indians in the country was probably not less than 300,000. The next year's report paid no regard to the suggestion of a decrease, and put the total Indian population at 350,000, at the same time kindly inviting attention to the statement that there had been a decrease in the number of Indians from year to year.

The absurdity of the statements made in 1864, 1866, 1870, and 1871 must have penetrated the minds of the department people before the next report—that for 1872—was made, for without referring to any frightful plague, to any terrible war, or to the occurrence of earthquake with the accompaniment of yawning chasms hungry for the declining red man, the Indian Bureau reports that there are but 265,940 Indians to be found in the land, thus compelling the conclusion that 100,000 of them had died during the year, or that the census for the year 1871, when 350,000 Indians were found, had been made in a blundering manner. From 1874 to 1886 the reports have been fluctuating, with wide differences, between 278,000 and 250,000. The reason for this variation does not appear in the reports. But in 1874 the report contained an enumeration of the number of births and deaths among the tribes cared for by the Government, and in each of the reports since these items have been continued. Here is the showing for 13 years:

Table with 4 columns: Year, Births, Deaths, Increase. Lists years from 1874 to 1886 with birth and death statistics.

If these figures are as valuable as they appear to be, implying a more or less regular noting of events in the tribes, they are also entirely inconsistent with the census reports for the corresponding years or intervals. In twelve years, it is plain, there have been about 6,000 more births than deaths among the Indians. In not one year did the deaths exceed the births. In spite of the melancholy report by some of the Indian agents about the disease, loss of hope, loss of physical courage and endurance among the Indians, the repeated allusions to their probable disappearance, and the tendency to permit the reports of population to help out that conclusion, these items about the births and deaths are presented. A careful examination of the table of vital statistics for 1886 shows that the births exceeded the deaths at 54 agencies, while the deaths exceed the births at 37 agencies. It would require too much time and space to analyze these reports, to show what tribes are maintaining a tendency to decrease. The mortality among the Winnebagoes, the Kickapoos, and a few other tribes is accounted for by some of the agents, as the result of abandoning active life in the woods, the hunt for purposes of food and clothing, and the acceptance of too much whiskey, with a habit of sleeping out at night with insufficient covering, producing fatal pulmonary complaints. With the wildest Indians and with the most civilized, the race multiplies, if the figures of the department are worth the paper they are printed upon.

To go back to Jefferson and then to end this chapter of inquiry, were Jefferson's authorities, who made out the total Indian population to be less than 100,000 a century ago, as accurate as are those of the Indian agents who report the total Indian population in 1886 to be in the neighborhood of 250,000? It is to be assumed that Croghan, Bouquet, and Hutchins were ill informed and probably underestimated. It is also perfectly plain that most of the Indian Bureau reports are woefully incorrect, and that they exaggerate rather than underestimate the Indian population. But the differences between Jefferson in 1782 and the Indian Bureau in 1886 are extraordinary, and they are great enough to make excusable the inquiry whether, as a matter of fact, the Indian population has not increased rather than diminished since Jefferson printed his interesting book.—[E. G. D. in N. Y. Times, Feb., 13.]

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 little Indian Printer boys, on a card 4 1/2 x 3 1/2 inches, worth 25 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 Puebloas 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 a 14 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.

EXTRACTS FROM PUPILS' LETTERS TO PARENTS AND FRIENDS AT HOME.

"I am well as generally and my health good."

Good Times.

"Dear mother you don't know what good times I have in this school. I wish you would see us how we are doing here so happy with our lessons."

Ashamed.

"Do you not see the generous act rendered by the boys toward this school? This indicates that the Indian children are now ashamed of the dependence of the parents and because of this they do not wish to be like them hereafter as I think likely they would."

Afraid He Doesn't Know Enough.

"I intend to stay the last two or three more years if God spares my life that long, so father do not expect me to come home this coming June. I will turn a new leaf and try to start better. I am afraid to come home this summer, I have not learn very much. I might lose all what I learn and after awhile, I won't be worth anything like some other children do when they return to their homes."

An Apache Four Years at Carlisle.

"MY DEAR BROTHER-IN-LAW:—I have told you so many times I would like to stay here two years more and get more education and do something in this world, but you don't let me stay here. My brother-in-law, suppose you my loving brother-in-law and I send you to school some place that is far away from Arizona and your time is not up, then you write to me I want you to come home, would you feel comfortable or happy? No sir, I don't think so. I am here at school to learn more education. I must have a great deal of English and help you after a while."

Interested in the Civil War.

"On Saturday evening Capt. Pratt gave us a very interesting story of his early army life. I tried to just press everything down in my head while he was talking and as I thought over it afterwards I believe I remember something of what was said. Perhaps I would not be so interested in the civil war had it not been for those one hundred of our tribe who took part and as I understand, only thirty that have returned."

Yes, Indeed.

"It means failure when a young man goes back with little knowledge of the English language."

Not to be Carried, but for the Bed.

"How unpleasant it is to see any Indian carrying a blanket around the shoulders. The blanket is not to be carried around but for the bed, to be used in the night. I wish you would never wear a blanket any more, for I don't like to see you wear a blanket."

White People Always cut their bones off.

"Governor Beaver had one leg lost in the battle of Gettysburg, the time was civil war, between Southern and Union States and Governor Beaver got shot in his leg. You know white people like to cut off

whenever they get hurt about a bone, so Governor Beaver cut off his leg. But the Indians never do that, they always do some other way to make well. I know a man broke his arm and the Doctor had flat sticks about two feet long, some strings to tie with when he put some medicine, put one stick the other side arm and one stick the other side, tie up with string so the man got well without cutting off his arm. But the white people always cut it off."

An Oneida Thankful for Severalty Bill.

"The Land in Severalty Bill was signed by the President of the United States on the 8th day of Feb. which gives each individual Indian a home and a chance to do something. The wall of the reservation system has been broken down by the Joshua's in Congress. Since the Indian has owned the land only by treaties with the government and by natural right the government has now given him the chance of owning the land as any white man and of enjoying the privileges that the white man enjoys. The talking of having the "Land in Severalty" is now ended in your vicinity. I hope that every Indian will be thankful to God who has put this thought in the heads of the great "Law makers" who are at Washington."

The Calisthenic Drill Pleased Him.

"I think one of the most interesting amusements, that ever was presented before the Indian children, was that of the calisthenic class of the girls. The main thing that stirred me up, was the quickness in the movements of the girls, they must have needed a long practice to do that. The clapping of hands and waving of handkerchiefs, I thought very great. I am so glad that I came here, for if I didn't come I wouldn't know a single word of English, I mean before I went to school, but now I can read and write, but not much though."

On The Right Track

"I received your letter the other day and I was glad to hear that you are going to farm more. I advise you to keep on, you are on the right track. Farming is the only way that we can earn our living. Don't look back, father. Burn all your old ways and take the new way, and then you will be sure that you will never return to the old ways. The old Indian ways will be lost about ten years from now, and if the Indian ways are not lost, the Indians will be lost all together. So, father, I will try to learn all I can and I ask you to send my brother to school, as soon as he is old enough; while some white friends are trying their best to educate us, on the other hand, we have enemies as well as friends, and they say the Indians are worth nothing, we might as well kill them, and they might do it if the Indians don't hurry up."

Charlie Kihega a former Carlisle pupil from the Iowa Agency, gives the following account of himself in a recent letter:

"We are having some snow on the ground yet. We will commence on our garden as soon as snow goes off and be ready to put our crop in. Last year I farmed twenty-acres of land and rented the rest to a white farmer. I rent mine and father's, too, for grain rent. He and I have about sixty-eight acres at home, and I have fenced one hundred and eighty acres west of here. I have broke eighty acres and the rest for pasture. The pasture is scarce in this country."

Last summer, after I had my corn laid by I went down to Indian Territory and stayed six months. While I was there I clerked in one of the stores at Wellston.

I met Little Bear and Arnold at the Sac & Fox Agency. They were with soldiers. I only cleared \$95 and four heads of ponies besides two big horses I took down, I took a team, harness and spring wagon down. I made many pony trades there.

The Indians down there live hard because they don't raise their potatoes and other things to eat.

THE INDIAN LAD'S PLUCK.

A Tale of Rarely Unselfish Heroism from Far-off Alaska.

A special despatch from San Francisco, Cal., says: Alaska mails just received here give the story of an act of heroism on the part of an Indian lad which has perhaps hardly a parallel for self-sacrificing bravery and endurance. The Indians of the interior (Chilkats), although somewhat debased by contact with the whites, are of a much higher grade of intelligence and character than the Eskimaux of the coast. This boy, only eighteen years old, was selected by Tom Williams, the regular messenger from the camps about the Stewart river, some 400 miles inland, to accompany him to Juneau.

The Stewart river debouches into the Great Yukon just where the Rocky Mountain range has its beginning. Williams and the lad started with a team of two dogs and sled for Juneau about the middle of February. They followed up the course of the Yukon past Fort Selkirk and along Lewis river without incident until they reached Lake Lebarge, 150 miles from their starting point. Here one of the dogs gave out and the other died on reaching the top of the range between Lake Lebarge and the coast. They then had to drag the sled themselves with their effects. A few days further on they were overtaken by a severe snowstorm. They were at a very high altitude and the cold was intense. But they struggled on bravely, and finally, in a half-frozen condition, reached what is known as "the stone house," which is nothing more than two large boulders three miles below the summit of the range. Here they built themselves a snow-house and subsisted for five days without fire and food, except a little dry flour. The white man was badly frozen, and what with the sudden change from the intense cold outside to the warmth of the snow hut, he contracted pneumonia and was unable to help himself in the least.

Of course it would have been easy for the lad, abandoning his companion, to make his way back to his people, but it appears that he stood manfully by Williams, nursing him until, after six days, he was able to continue his journey. On this sixth day the half-famished travelers emerged from their snow-house, leaving all their effects within, and started for Chilkoot. Williams had gone but a short distance when he gave out and fell down again in the snow to die. The heroic boy then took the white man on his back and resumed his lonely journey. The snow lay about two feet deep on the ground, the storm was raging furiously and the cold was bitter, so that the lad with the human burden on his back, was five days making a distance of twelve miles. Then he was found by some Chilkat Indians, a sled was constructed and by their united effort Williams was brought as far as "Healy's Store," where he died a few hours later. For twelve days Williams and the lad were without fire or food.

From Healy's the Indian boy was brought down to Juneau on the steamer Yukon. He was badly frozen by the terrible exposure he suffered and one of his toes had to be amputated, but he had so far recovered within a few days of his arrival at Juneau that he exhibited the liveliest interest in the many new and strange things that he saw in the settlement. It was the first time he had ever been to the coast or had ever seen white men in any numbers. He had never seen a horse, and, according to the Alaska *Free Press*, of Juneau, he "gazed with undisguised awe upon Jimmy Shake's coal cart and horse." The *Free Press* adds that "when he passed Cato, our colored tinsmith, on the street, he stopped, looked at him and then remarked: 'That man must have been badly frozen to come out so black.'"

The good people of Juneau also manifested great interest in the plucky boy and surrounded him with every comfort. He was to stay there until the warm weather and will then return to his home on the Yukon, doubtless to be a great man hereafter with his people "for the strange countries he has seen."

GERONIMO.

Geronimo possessed a fine sense of humor, which some ethnologists affirm never exists in a savage. On one occasion, when he was living quietly on the Apache reservation, he came to the agent's office to see about his winter supplies, accompanied by six of his braves. The Indians were hungry, and the agent took them to a small restaurant that a settler had established at the post to get something to eat. The seven red men sat down about a table upon which there was nothing but a dish of salt and a pot of French mustard, while their meal was being prepared. After waiting in silence for five or ten minutes Geronimo drew the mustard pot toward him, dipped up a spoonful of the fiery compound, and put it in his mouth. The agent, who was watching him, saw that the ardent mixture forced the tears into the Indian's eyes, but his passionless countenance betrayed no emotion. As calmly as if he had found the mustard-pot to contain a delicious food, Geronimo pushed it along to the Indian at his right. The brave also took a spoonful of the mustard, repressed his feelings with the same stoicism manifested by his chief, and, without looking toward Geronimo, he passed the pot to the man next him. This savage was game as his two predecessors at the French mustard, and he moved it to the next one, who in his turn swallowed a spoonful and sent the pot along, and thus it went around the table. Not one of the six Indians who preceded the last looked toward each other or manifested the slightest annoyance as they swallowed the fiery mustard; but when the seventh man had taken his dose each turned and grinned in silent delight, while tears of agony ran down their cheeks. Geronimo's eyes twinkled exultingly as he caught the glance of the agent. He had suffered the penalty of his experiment, but he had not suffered alone, and he was happy.—[*Ex.*]

We clip the following account from the *Bancroft, (Nebraska) Weekly Journal of March 18*, of a drive over a portion of the former Omaha reservation.

"After crossing the Logan bottom we found the roads in excellent condition, and our team being in good spirits, we whirled along at a lively rate. Here our course let us through the portion of the reservation sold off last summer, and the country presented an entirely different appearance from what it did at that time. Instead of a barren waste, it is now dotted with small but substantial claim shanties, which are but the forerunners of the more imposing farm houses which will soon take their places. These claims are now only raw prairie, but any one who can appreciate the "lay of the land" can see at a glance that right here will be, in a few years, some of the most beautiful farms in the country."

We were surprised to notice the energy with which the Indians, who had previously located in this neighborhood, are improving their farms. Some of them already have large fields under a good state of cultivation, and are putting in their crops in a manner that would be a credit to a white man."

The Truth Teller, an 11x15 inch folio, published at Sisseton Indian Agency, Dak., every month, is a new and neatly printed paper. From its newsy columns we clip the following:

Our school is brim full of happy, cheerful, contented pupils. There is no sickness in our numbers. The work is being done with satisfaction. The progress in the school-room is good.

Maj. Israel Greene's second appointment as Agent for the Sisseton Sioux, expired March 3rd and Col. J. D. Jenkins our present Clerk has been designated by the President as his successor. Past differences shall not prompt us to say bitter things against a fallen foe. The Major has many good qualities—is generous, frank and free hearted—a seaman and a soldier by education but not at all fitted by any previous training for the varied duties of an Indian Agent. Our well wishes go with you Major else we would not say so.