

# The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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## A MASSACHUSETTS TRIBE OF INDIANS.

The following sketch of the Mashpee Indians of Mass. was written by Mr. Watson F. Hammond, recently a member of the legislature of that state. Mr. Hammond's simple and earnest words to the students of Carlisle at the Public Exhibition last year are remembered by all who heard them, and the memory will add an interest to the account he gives of his tribe.

It is hardly a betrayal of confidence to say that this sketch was embodied in a letter addressed to the President of the United States last December. Mr. Hammond speaks of having read that it was the President's wish "that a correct Indian policy should prevail, a policy which shall, as rapidly as is safe, make the Indians citizens with homes in severalty;"

\* \* \* and that he "would be glad to receive suggestions as to what could or ought to be done first and at once." \* \*

"Feeling somewhat interested in the Indian Question, I thought I might take the liberty to write to you the way Massachusetts has done with the Mashpee Indians, formerly called the South Shore Indians.

In looking over some of the old Public Documents the first that I find is in the year 1650. The General Court then ordered that if upon good experience there shall be a competent number of Indians brought on to civility, so as to be capable of a township, upon their request to the General Court, they shall have grants of land for a plantation, as the English have.

And in 1660, just ten years after we find that Quachatasett, Sachem of Manomet, he, as it has been said, seeing with a remarkable foresight, the fate of his race, made a gift to the South Shore Indians of all that territory which afterwards was called the Mashpee Plantation, and with the aid of Richard Bourn, their missionary, got it confirmed by the General Court of Plymouth in 1661 in these words: "To the said Indians to a perpetuity to them and their children as that no part of their lands shall be granted or purchased by any English whatever, by the court's allowance without the consent of all the Indians."

Then I find that in the year 1693, the General Court put the Indians under the government of white men, called commissioners, appointed by the Governor and council; and in 1718, the Indians were deprived of the right to make any contract, unless in the presence of two Justices of the Peace. I find that they continued under this guardianship until the year 1760, when one, Reuben Cognehew, a Mashpee Indian, undertook a mission to England and in person presented to the King complaints against the measures of the colonial government towards the Indians. And it must have been very pleasing to him, to find in the year 1763, that his labors were not in vain, for we find in that year the General Court passed an act for the incorporating the Indians and Mulattoes, inhabitants of Mashpee, with their lands there, into a district. This act empowered them annually to meet in the public meeting house, in said Mashpee, and choose five overseers, two being Englishmen, and also gave them the management of their own affairs in town meeting.

At the breaking out of the Revolutionary War, I find that twenty-six of the most active men of the tribe enlisted in the first continental regiment, of four hundred men, raised in Barnstable County; of all that number only one sur-

vived the long and terrible struggle for freedom for the people.

And in the year 1788, the charter act of 1763 was repealed, and the Indian, Mulatto, and Negro proprietors and inhabitants of Mashpee, were deprived of all their civil rights and for the first time were put under the sole control of overseers without their choice; these overseers, as it appears, were empowered to manage all the affairs, interests and concerns of the Indians and inhabitants; to let out their lands to tenements; control and regulate absolutely their bargains, contracts and wages; to bind out their children, without consent of parents, and to bind out to service, for three years at a time, any adult proprietor, or member, who in the sole judgment of the overseers was a drunkard and idler, and appropriate his earnings, as they saw fit; there being no appeal in any case from the overseers to any other tribunal.

I do not write to you all these doings for an example for you to go by, but, as a beacon light is put up on the high cliffs of land, to warn the mariner of the dangerous rocks or shoals which lie just off the shore, to which he is approaching; and I hope that they may be of service to you.

This last act, it appears to me, was a long step backwards, and in this backward state, the Indian people were suffered to live for half a century, but not without murmuring, for there were many efforts made on their part, to better their condition; but at last, after many earnest efforts had been made, their prayers were answered in 1834, by establishing the district of Mashpee, with all the rights belonging to a district, subject however, at the request of the Indians, to the appointment of a commissioner by the Governor and council, who was to act as moderator in their town meetings, and had a veto on their acts.

In 1842 the legislature passed an act allotting their lands in lots of sixty acres to each male or female proprietor, (each owner having his or her deed duly recorded), which embraced every original Indian and Mulatto proprietor and their descendants, together with all who had married a proprietor, and every person of Indian descent, whose parents or ancestors or himself had been residents for twenty years on the plantation.

This partition which was made and adjusted in open meeting, with the concurrence of the people of the district, by Commissioners paid by the Commonwealth, embraced all the inhabitants, and conveyed all rights of fee and of sale and conveyance, except to persons not inhabitants, which limitation was desired by the people themselves. Then in 1853 they petitioned the legislature to be relieved from the supervision of a Commissioner and that office was abolished, and a treasurer was appointed, who kept and paid out their money, on the order of the selectmen, and he had no other power. He being the only officer appointed by the Governor and Council and not chosen by themselves.

In 1870 by the request of the people, the legislature passed an act and abolished the district of Mashpee and incorporated it into a town, by the name of Mashpee, and said town of Mashpee was then invested with all the powers, privileges, rights and immunities, and subject to all the duties and requisitions to which other towns are entitled and subject, by the constitution and laws of this Commonwealth.

Since we have been incorporated into a town, we have enjoyed all the rights and privileges, as all other towns in the State, and to-day I think I can say, that the people are well satisfied with their lot."

Then follows Mr. Hammond's suggestions to the President:

"First: Give to all (Indians) the right that was given to the Indian people here in 1650, which I have mentioned above.

Second: All lands to be entailed lands, so that they cannot sell only to each other, the same as is mentioned above under date 1661.

Third: Just the amount of land to be given to each family, the Commissioners would have to be governed by the ability as a tribe to make use of it.

Fourth: Let every tribe have one of their number, at least, on every commission, and as many more, as the Commissioners in their judgment think advisable, giving to them the same right to talk and vote on all questions as the other Commissioners.

Fifth: In all cases they shall have the right to choose their own portion of the Commissioners, which shall have charge of their affairs, said number shall be chosen from the people of their own tribe.

Sixth: In all cases where they have no places for Christian worship, give to them the right to use the school-houses for that purpose.

Seventh: It shall be the duty of the Government in appointing the Commissioners, to appoint, at least, one who is a good Christian worker on every commission.

\* \* \* Our tribe might be able to have a law passed that they might have their township governed nearly all by themselves, while another tribe, not being so far advanced could not be given so much liberty.

Give to all the advantages in their midst."

The gentleman, who transmitted Mr. Hammond's letter to President Cleveland, writes: "It has been my fortune to become acquainted with their affairs and their conduct, and from an acquaintance of some fifteen years, I am able to testify to their good behavior, general sobriety, and considering the time they have stood alone on their feet, their somewhat remarkable capacity to take care of their affairs. A sparsely settled town of over sixteen years of existence, they are provided with good schools, partly aided by private bequests in their public worship; good roads; many good houses, and well kept places; and a town free from debt; collect their taxes to the dollar and on the day when they are due; and a law-abiding, church-attending, peace-loving, community, and are rapidly removing, by their uniformly good conduct, the last vestiges of ignorant prejudices against them in the surrounding tribes. Deacon Hammond is, at this moment, engaged in founding a free public library in their midst.

I think the efficient causes of this advance and department are found in the various steps emphasized by Deacon Hammond in his sketch; the general participation of the Indians in their own government; the exclusion of rapacious outsiders, by the provision that their lands were at first inalienable, except among their own blood, and, above all, the power and good influence of Christian instruction among them.

They now transact their own town affairs in every particular, elect their own selectmen, assessors, school committee, and serve in these capacities with comparative success and credit; carry on trade and exercise handicrafts and are in the matter of cranberry culture, the foremost town in the state.

In 1869, they were made citizens, in every respect. Their common lands were afterward surveyed and sold and the money divided among them. It is my belief that they were ready for this great step for years before it finally came about.

The District Government had gradually

taught them the conduct of business; the protection against deceit or their own improvidence, by prohibiting alienation of their lands, had preserved their property from waste; their schools had given many of them good education; and the thoughtful ones among them chafed under the prohibition to govern themselves and manage their own affairs. But when emancipation came, they were found ready and worthy of it.

No community of like privileges and numbers in the state is more law-abiding than they, and one instinctively feels safe among them."

This voluntary testimony given by a lawyer of high standing, and from long personal knowledge of all the affairs of the "Town of Mashpee," is of weight and importance. It comes with particular aptitude at the present time, as, by the act of February 8, 1887, a number of Indians have been added to the roll of American citizens. It is encouraging to learn that Indians prove themselves to be law-abiding, when vested with legal rights and responsibilities. A. C. F.

## OUR NEXT DUTY TO THE INDIANS.

The following excellent paper, written by Dr. Jas. E. Rhoads, of Bryn Mawr, and printed in pamphlet form by the Indian Rights Association, will be of interest to those of our readers who have not had the opportunity of seeing it:

The passage of the bill giving lands in severalty to Indians has placed upon those who have advocated it, upon the people of the United States, and especially upon the Executive Department of the Government, a new responsibility. Everything that a wise benevolence can devise to adapt the Indians to the changed conditions in which they are placed should be carried out with vigor. In looking, then, to the immediate future, it will appear that the work to be done is chiefly one of administration. Under the new law, Indian agents will have, in many instances, in addition to their present onerous duties, that of supervising the allotment of lands, and seeing that the allottees are prepared for the time when the lands will be theirs without restriction, to be held for use or parted with for trifles.

Special agents will also have to be appointed to execute the provisions of this bill. Hence the importance of right appointments in the Indian service, is, if possible, more grave than ever, and these appointments should be absolutely taken away from the old system that has proved so defective, and be made in conformity with the rules of civil service reform. Men of practical ability, of business training, and of conscientious uprightness, should be chosen. Whenever those uniting these qualities with experience in Indian affairs can be found they should be preferred for appointment, or, if in the service, they should be retained.

The removal of experienced and successful officers from any position in this department to make room for political aspirants, or the personal friends of such aspirants, is a folly and scandal that should be promptly abandoned by the nation.

In all the agencies, except, possibly, a very few of the smaller ones, the agent should have one or more thoroughly competent clerks, who can relieve him from the detail of accounts and the writing of business letters, so that he can give his energies to the supervision of the varied interests intrusted to him. In every case the clerk should be one upon whom the agent can rely as a faithful aid in his en-



deavors to advance the welfare of the Indians of the agency.

A system of promotion from lower to more important stations in the service should be adopted and whenever men who have gained experience are qualified, they should be advanced to fill its higher offices.

**INDUSTRIES.**—Farming, herding, transporting supplies or other industries in which Indians are now engaged upon their reserves should be fostered vigorously, and the pressure of necessity should be applied by the gradual withdrawal of rations, whenever it can be done without positive harm, to enlist them in these employments. Besides those now in operation, other forms of productive industry might be developed. Upon some reserves, supplies of salt, or of other mineral products, exist, and could probably be made to contribute to the good of the Indians, replacing indolence by labor and dependence by self-support.

Surely the Indians could care for cattle as well as for ponies, and ought, in many instances, to use their vast pasture lands for grazing to a far greater extent than at present. Tact and push could bring this about. The young people trained in the schools should be encouraged to form little colonies upon the best parts of reservations, and should be assisted in making houses for themselves, as Captain Lee is now doing for the Cheyennes and Arapahoes in the Seger colony. The Indian police should be required to guard the premises of such settled Indians from the interference of rude fellows who hate to see civilization coming in, and wish to remain savages.

Many Indians should be permanently settled in white communities, as farm hands or in other employments.

**DEFENSE OF INDIAN RIGHTS.**—The power of the Government should be used with prompt decision to defend the rights of the Mission Indians, and of all others now assailed by unjust men. There can be no excuse for any administration that permits cruel injustice against the defenseless to go unchecked. It makes the whole nation a sharer in these crimes.

The agents should be enabled to perfect their police forces, and to secure the protection of all Indian rights before the courts of the United States, or of the States and Territories.

To be subject to laws and courts will be but a punishment to Indians, unless the Government sees to it that the courts defend them as faithfully as they do the white citizen.

**EDUCATION.**—There should be a system of education in work, letters, manners, morals and religion that would aim to embrace the whole Indian population. The gravest part of our present duty to Indians is to bring about in each of them that change of character and conduct which shall conform them to the type of good white citizens, and fit them to live under the new conditions that now surround them and upon which they enter under the law of lands in severalty. As rapidly as possible all thought that they are Indians should be laid aside, and they should be regarded simply as our countrymen. For the adults there should be, as now, farmers and mechanics to lead them in work; and all the moral compulsion possible should be used to make them work. Indolence gives sway to the animal part of human nature: it is the parent of vice, degradation and meanness, for Indians as truly as for white people. In their struggle for a livelihood, tax-payers should not be weighted with any unnecessary imposts to sustain Indians who might labor for their own support.

The present system of school education forms a good basis for future work. It should not be ruthlessly remodeled, but developed and perfected. All Indians of proper age should be placed under school discipline.

The schools should chiefly aim to give the knowledge needed at once by the Indians; that is, of numbers, of geography, and of the use of the English language by speaking, reading and writing it. A few only who show unusual ability should

receive further instruction to fit them for becoming the intellectual leaders of their people. But these should be especially taught to work, not be lifted even temporarily out of sympathy with their people, perhaps to be left useless or depraved at last.

The Superintendent of Indian Education must almost inevitably find it necessary to spend much of his time at Washington, and will require several assistants, who should each have supervision of a district, visit the schools, and, by co-operation with the agent, do all that may be done by advice and direction to bring each school up to the highest state of efficiency. These assistants should, whenever practicable, be chosen from among the successful teachers or superintendents of Indian schools. This would insure that they would know what was practicable under varying conditions of schools on reservations or in the States. From time to time, the superintendent could visit one of these districts in company with the assistant in charge, learn the state of the schools and perfect plans for the work.

The methods should not be uniform: this would stamp out the individuality of the teacher. The books should not be the same for all schools: this would lead to abuses. But the assistants could easily see that good methods were employed, that no unfit books were continued in use, and that those specially adapted were not omitted. The suggestion of superintendent Oberly that the superintendents and teachers within a given district should occasionally meet for conference and perfecting of methods is a very good one.

**MANUAL TRAINING** should be given by all the boarding-schools. Work should be made the mark of honor; self-reliance and self-support the end of ambition.

Manners should receive great attention, and the Indian's native self-respect be made to express itself in a courteous regard for others, notably by men for women. Morals must be sustained by religion, and find in it their highest motives. It is easy for all men to be animal; hard to be morally pure and noble. Even more than most of the white race the Indian has to struggle against hereditary influences in the endeavor to bring his lower instincts under the supremacy of his intellectual, moral and religious nature. Give him, then, the religion of the Bible, which imparts the best moral and religious instruction to be found, and the highest motives conceivable. All Indian schools should make instruction in it a heartfelt duty.

All the kinds of schools now existing are needed. On some reserves where wild Indians are scattered over wide districts, a large number of day schools, giving, perhaps, a mid-day meal, should be established as initiatory to the boarding-schools. The very presence of a suitable man and wife resident in such a school-house near a camp or village of Indians has a civilizing influence.

All who are familiar with the subject recognize the high importance of boarding-schools in Indian education.

The boarding-schools should seldom accommodate more than one hundred pupils. Beyond this the personal influence of a superintendent is likely to be lost, the family element dies out, and an institutional condition comes in, that fails to develop a truly civilized character.

There should be, as now, training schools off the reservations. This insures order in the neighborhood surrounding the school, steepens it in the atmosphere of white civilization, brings the races into a contact necessary to their ultimate mingling, tends to break up the Indian communities, interests the whites in the future of the race and creates public opinion in favor of Indian rights and culture.

The schools conducted under the auspices of the churches should be fostered whether on the reserves or in the States. The plainest dictates of practical statesmanship would lead administrations to encourage the zeal of the religious organizations. They supply farms, buildings and money to aid the Government in its

half-accomplished task, while they interest large numbers of citizens in the cause who otherwise would simply attend to their own comfort and give no thought to the Indians, or to the great difficulties the Government finds in its duty to educate every Indian youth. Moreover, the Church can do what the Government can not do—bring the Indians under the power of Christianity, which, through eighteen centuries, has proved itself the most potent force in civilization.

It will thus be seen that legislation has largely done its part, and that administration of Indian affairs now claims the most serious attention. The execution of the laws already enacted will demand the utmost vigilance of the friends of Indian manhood, womanhood and childhood, and all that is possible should be done to aid the Government in its high task,—the transformation of all Indians into Christian American citizens.

JAMES E. RHOADS.

*Bryn Mawr, 4, 1, 1887.*

## ALASKA AND THE ALEUTIAN ISLES.

A Lecture by Alice C. Fletcher, for the Benefit of the Homoeopathic Free Dispensary, Washington, D. C.

(Reported by Mrs. Virgil Hillyer.)

The following account from Miss Fletcher, of her trip to Alaska is full of interest and entirely different in character from that printed in our March MORNING STAR, which was a little description given to our pupils during a visit at this school:

"To give you some idea of the extent of Alaska I will tell you that if its 25,000 miles of sea-coast were stretched out in a straight line it would belt the world.

I started from Fort Townsend, which seemed an extremely tumble-down little place, but on my return five months later it looked quite grand,—quite like a city. After some tedious waiting, the schooner Leo, of 160 tons burden, which was chartered by the Government, came in sight, and I went on board. It was so small that the few people whom we had met at Fort Townsend felt sure that we would be drowned; it was not exactly like going to sea in a bowl but we had scarcely more room. The Leo made only about four miles an hour, but as we sailed down through the straits of Fuca we began to enjoy the scenery as we could not have done on a fast steamer. The water in the beauty of its coloring and clearness added greatly to the charm of the scene. I could look down and see the kelp, with its streamers of 40 or 50 feet, swaying below in the water. The mountains of Vancouver's Island to the North, the Olympian range to the south, and Mt. Baker with the golden hues on its snowy crest in the east, made a picture which will long linger in my mind.

A little rhyme will tell you of our passengers:

"There were doctors and schoolmasters,  
And ladies fair to see,  
There were Baptists and Methodists,  
And Presbyterians three."

I studied the people on board. The sailors became characters to us. The Captain was very lively and interesting,—an Englishman who had been nearly all over the world, and had a song for everything that turned up, never repeating the same song,—a thoroughly enjoyable man; then the man who always rowed us in the dory when we made our landings; he was called Dinghy Brown, because he always rowed us in the dinghy. As we sailed out of the straits he told us fearful tales of shipwrecks. He said, "One woman floated 150 miles. She was found upon that island. She was dead, though."

We were 21 days out sight of land, and we tumbled and rolled until it was almost impossible to stand up or lie down. At one time the Chinese cook, who could get up most marvelous dishes, and cook standing on his head almost, tried vainly, for a long time, to get us something to eat, and when he finally succeeded the rolling and the tumbling of the vessel in some unexplained manner landed it un-

der me and I was sitting on my breakfast—a kind of outward application that did not suit my stomach. Sometimes we had to be lashed together on board the ship and it made things quite funny; it came to be a joke, "Cling to a rope, 'tis your only hope." I think a sea-voyage is thoroughly jolly, as I am never sea-sick. These storms, however, were succeeded by calms, and more magnificent sunsets I never saw. The sea was variegated by marvelous colored jelly-fish—rich opals and purple and green.

As we approached Kodiak we encountered a wall of wind. In every landing which we made in Alaska we were met with a wall of wind. During part of the storm while the helm was lashed I was tied to the bit, watching the storm, when one of those great green "combers" came towards me;—it takes considerable courage to take a breaker in the face.

The night after the gale off Kodiak the stars exceeded in clearness and brilliancy anything I had ever seen, but it seemed so strange to look for the North Star almost overhead. Below, the sea presented a scene of beauty. The phosphorescent fish gave a lambent light that illuminated all the depths below so that we could see fish sporting to and fro far beneath. It was a wonderful sight to me—this revelation of the life within the sea. I watched it for hours. The next day we sailed into Kodiak Island, and I saw we were in an entirely new region.

It seems strange to speak of the mountains as new, but that was the case there. The peaks were so sharp they looked as if they had just been snipped out—nothing worn away from them—every thing fresh and sharp and keen-edged. The beach is slate. The rock all stands up on end and is worn away by the waves, making black sand, and that is mixed with the ground-up shells, making a pepper and salt beach. In the south-eastern part of Kodiak Island, all the beaches are black and white.

The people had seen our vessel and were out on the beach watching us and we were watching them. The women were dressed in parkas; this is a loose garment with sleeves, made of squirrel or bird skin; it comes about down to the ankle and is trimmed with the rich sea-otter fur. It is an extremely picturesque and becoming garment. Men, women, and children were all in a great state of curiosity. White ladies were a great rarity there. A gentleman of our party offered me his arm. That was too much for their politeness, and they broke into laughter. They had evidently never seen a lady take a gentleman's arm before. The children were very pretty with the brilliant colored cheeks which you see on all the faces on the coast of Alaska; these with the bright eyes and white teeth make a charming picture. Dr. Jackson, who was full of business, sent out scouts to gather up all the children that were of school age, while we strolled around the place. The houses were made of logs, the roofs weighted down as they are in Switzerland. In most of the windows of the houses which were small there were flowers—geraniums, roses, and pinks, all thrifty, flourishing, and in bloom. Inside, the rooms were very clean. I recall with pleasure the love of flowers in that far-away land where the people have so little to make life joyous.

While we were wandering round in the Greek church we were informed that the children had arrived. There were all ages from the little youngster who couldn't talk, up. They didn't know whether their day of execution had come or not. Every child in the room noticed every movement. They didn't take their eyes off of us. The Doctor talked to them and distributed picture papers. When they were told they might go, there was a struggle to get out. They had been called together by a people that had come up there in the night, and were glad to escape without being maimed or transformed by any witchcraft.

We visited a native's house, having a beautiful approach through an avenue of evergreens; the walk was gravelled from the beach. We passed by thrifty



vegetable gardens, and saw the grass growing finely. Entering through a wood-shed we found ourselves in a large sitting-room. Looking out of the window the scenery reminded me of Lake Lucerne, in Switzerland; the verdure of the foreground, the islands, the foot-hills, the placid water and the snow-capped mountains beyond. I was so charmed that I did not observe that our hostess had poured out milk in glasses for us. I was astonished to find it so rich that I could not drink it. I had been told that no domestic animal could be found in Alaska, and here was milk too rich to drink. My surprise increased when we were offered preserves, which our hostess had made herself from the fruit picked on the island. On going out the Captain said "Let me show you the barn!" and there it was, full of hay, its fragrance carrying me back to old New England.

We visited other places and made our way to St. Paul's Harbor, which was the former capital of Alaska, which was removed to Sitka about fifty years ago. It was very pleasant to see the people doing so well, when you realize that there is no law there. The land laws are not extended over Alaska. There are but 26 holdings which come down from the Russians. You cannot own your home in Alaska.

We made a detour of all the islands. At Spruce Island a Russian monk has spent 30 years, teaching the people. Their general scrubbiness is something astonishing. Everybody was with a scrub-pail, and every woman was on her knees. It was Saturday.

We went up through Shillikoff straits to Karluk. This village lies on a bank slanting down rapidly to a stream where the water runs with the greatest velocity, and on the spit opposite, the cannery is built. The salmon run up the stream in such numbers that it is almost impossible to cross in a canoe. In this place there were last year put up 2,221,000 salmon, and all the boxes, cases, and cans were made there. It took seven vessels of 300 tons burden to do the commerce of that little point. That part of Kodiak Island presents a magnificent front, and the island itself presents a solid face of rock, hundreds and hundreds of feet high, which, as the Captain said, "not even a cat could scratch up."

Of course we struck storms, and one night a great wave of phosphorescent light swept into my state-room. I jumped up quickly enough, and seeing the Captain I cried out, "Magnificent!" The Captain looked at me and said, "Magnificent! I am glad you like it; the cabin full of water!"

We went down to the southwestern coast. I was the first woman that landed there, and our vessel was the first to go there. We had nothing to go by but the lead, and the maps were so indefinite that we had been sailing over the mountains set down on them. At length the Captain cast anchor. When we heard the anchor go thumping down around in the waves we realized why the sailors called it the singing of the anchor. In the morning we started on an exploring expedition to find a village that we thought must be there. As we looked on the water, the Captain said, "There goes a bidarka." These are charming little boats, long, narrow, and tapering, made of small round sticks bound together by sinews, so that they are very light. The people out there are remarkable for utilizing everything that the country affords. They make wonderful shirts of the intestines of the seal. They are prepared and dressed by the women. The shirts made of this material have a hood and the man wears this garment over his other clothing. The skirt is tied around the little man-hole of the bidarka, and as it is perfectly waterproof the vessel could be capsized and no water come in. The women and children are stowed in the bottom of the boat. They are the vessels in which they hunt the sea-otter, and they also go out in them in seeking the whale. The whole vessel is covered up with the skin of the sea-lion, which is tough and it is well

oiled in all the seams. The natives raced with the Leo and beat us.

We visited the village. There I had my first pleasant experience in a native house. It was made of turf and drift-wood posts, with the ribs of the whale to hold it secure. The smoke-hole is in the centre. Set up as a chimney-pot is the great shoulder-blade of the whale. They were as delighted to see me as I was to see them. I had heard from Mr. Dall that they had learned our songs, and I thought I would try them. When they found out that I liked music, one fellow got up and gave me a lively dance. They had accordions, and other musical instruments, and some of them played me several cantatas. Then I began singing "Marching through Georgia," and one of them immediately played the tune. She then played "Yankee Doodle," and ended up with "Shoo Fly don't bodder me."

We visited the village where the Russians had first come in contact with the Kodiak people. These were more warlike than those they had encountered at the westward. At the risk of repeating I will tell you a little story. When they saw the Russians they gained their first knowledge of fire-arms; of course they were so much surprised that they withdrew; soon they returned bringing shields, but their shields were not strong enough and they went away the second time. In a couple of weeks or more they returned behind breastworks. From behind them they showered their arrows upon the ships; of course there was nothing for the Russians to do but to charge, which ended in the defeat of the natives. Their resistance showed an ingenuity in the people which made their descendants doubly interesting to me. I found the remains of the old village, and secured some fragments of old pottery—the first that has been found on Kodiak Island. The Russians moved the people away to Three Saints Bay. After we took possession they returned to this old village site which they had left over a hundred years before. It was on this site that I bought this arrow from the boy who danced for me. It is made of the drift-wood, and the point of the walrus' bone—a beautiful piece of workmanship. Nothing in the world would induce him to part with his bow. I do wish with all my heart that they had a school there and had some mode of education.

Of course we encountered storms after leaving here, and the danger that we were in, perhaps, prepared us better to enjoy the magnificent scenery which was about to break upon our view, scenery which exceeds in beauty and grandeur anything that I have ever seen in my life. Nothing that I have seen in this country or in Europe can equal Mt. Sheshalden, the magnificence of that grand cone, rising high above the Pacific Ocean, coming out of a great field of snow, and the bottom of it a sheer precipice going right into the water. It was like a living thing. It stood there so white with the great waves surging all about us; the white gradually softened into an exquisite touch of color and then faded—it stood there like the very aspiration of a life, so high, so unattainable, and yet so rich in its gifts. I thank God that we own that country, with such scenery; it should help us to be better, to be nobler. Oh, that this endless light of Mt. Sheshalden might shine into our lives.

I would like to tell you about the Russian priest at Unalaska and the little children who sang their songs for me. When they sing they always face towards the light. We visited the bay where Vancouver wintered, and where the captured sealers of international fame were moored. When I looked at these little rickety boats, one with a propeller of "two-rat" power, I thought they must be like the man in Mother Goose who "ran fourteen miles in fifteen days and never looked behind him."

Southeastern Alaska is familiar to you. People can go there and enjoy the inland passage. Of course it rains there, but people in Alaska always wear waterproof, and they don't mind it at all. It

doesn't thunder and grow black in the face with the effort as it does here. On the whole I think it is rather delightful. Strange as it may seem it is not damp.

They tell wonderful stories about the gold-bearing mines of Alaska, but everybody tells big stories in Alaska, and everybody stands by everybody else. I went into the mills at Juneau, and saw the gold being crushed and in solution, and brought some of it home.

We visited many villages out of the line of travel. We had a surfeit of beautiful scenery. You can get to a point when you wont look at a water fall. There is so much of it when you sail hundreds and hundreds of miles and sit up nights, watching the great mountains on either side, and tracing the water-falls two and three thousand feet as they come tripping and rippling down, day in and day out; bye-and-bye you will get enough of scenery. I want some more now, but then I had enough.

The wonder is that people have not realized what Alaska is.

At the close of the address a vote of thanks was given to the lecturer by the unanimous rising of those present, and Judge Drake, who introduced Miss Fletcher in the beginning, added a very high compliment that he counted it one of the greatest privileges of his residence in Washington, that he should become acquainted with this lady.

#### Indian aid Association of Friends, Philadelphia.

A comparatively small number of persons attended the Annual meeting on the evening of the 21st inst. Richard Cadbury read the annual report. It was stated therein, that White's Institute, Indiana, has had an average of 28 boys and 37 girls, belonging to ten different tribes. Fourteen of them had been returned to their homes and had been in demand there on account of their ability to work. The boys had acquired much experience and skill on the large stock farm.

At White's Institute, Iowa, there had been an average of 60 students during the year. In both of the above, the pupils spend half the day in school and work the other half. The Modoc school, though small, is well managed by its efficient teacher.

About 250 Indians are now members of the religious Society of Friends, and are scattered over a wide extent of country. The Mexican Kickapoos seem to have resisted hitherto any attempts to improve their condition, alleging as an excuse, that "the Great Spirit made one path for the Indian and another for the white man.

We believe that a way will yet open for access to them.

The Germantown branch continues its interest in the work. Last fall it sent out two boxes of gifts for the children of the Cheyenne and Arapahoe tribes, who were delighted with them. Among other donations in various quarters, were illustrated papers and tracts, many copies of the "Story of the Bible," by Robert Raikes, large mounted texts, pictures, and a fine magic lantern with views, etc.

Meetings for worship are regularly held in some locations and one native has appeared in the ministry. An address was made by Dr. James E Rhoads, who stated that the object was, if possible, to get the entire fifty thousand Indian children in school and train them in civilization and religious principles. It is a great work, commending itself to Friends in an especial manner. Two legacies amounting to \$12,000 had been left to the Association, but there is an imperative demand for money to supplement the meager appropriations by the United States Government.—*Friends' Review*, 5th mo. 5.

Mrs. Fowler, once a teacher of San Jacinto, and now State Superintendent of Indian Affairs, was a friend of Helen Hunt Jackson, and helped her to many of the incidents in the plot of Ramona.—[*The Woman's Tribune*, Beatrice, Neb.

#### COAST TRIBES IN BRITISH COLUMBIA.

*Science* for March 25th contains the preliminary report of Dr. Franz Boas in the tribes of British Columbia from which we make the following extract:

Vancouver Island and the mainland opposite are inhabited by numerous tribes, which belong to three linguistic stocks,—the West Vancouver tribes, of the outside coast of Vancouver Island; the Selish tribes, which occupy the southeast part of the island as far as the narrows separating it from the mainland, and inhabit the banks of the lower part of the Fraser River and the neighboring fiords; and the Kwakiutl tribes, which occupy the northern part of the island, and the mainland as far north as Gardner Channel. The latter tribes surround the territory of Billula of Bentinck Arm and Dean Inlet, a tribe belonging to the Selish stock. Farther north we find the Tsimpshian and Tlingit on the mainland, and the Haida on Queen Charlotte Islands.

The Selish language is divided into a great number of dialects, differing widely from one another. Under the name 'Coast Selish' we include the dialects of Puget Sound and of the Gulf of Georgia, as those dialects are more closely connected with one another than with the Selish dialects of the interior.

According to all observers, the principal figure in the mythology of the Tlingit is the raven Yetl, who created the sun, moon, and stars, who gave man the fresh water and the fish, and whose exploits are said to be so numerous that a lifetime is not sufficient to relate them all.

The most important legends of Kwakiutl are those referring to Kanikilak. They believe in a supreme being, living in heaven, whom they call Kantsoump ('our father,' or, in some instances, 'our elder brother'). He sent down to the earth his two sons Kanikilak and Nomokois, who were born there again of a woman, the wife of the woodpecker. Their mother's blanket contained the salmon, which they liberated by dipping the corner of the blanket into the water. Then Kanikilak travelled over all the world, becoming the friend of all the mighty chiefs whom he met on his way, and transforming all the malignant men into animals.

Every tribe owns its district for fishing and hunting purposes and for gathering berries. Inside the boundaries of the tribe, each family has its own claim to certain rivers and parts of the coast, which they derive from their ancestors.

#### A Significant Service.

The Rev. O. E. Herrick, Chaplain at Fortress Monroe, sends us an account of a service which was recently held in St. John's church, Hampton, Virginia. "In the same parish," he says, "in which the first Indian child was baptized on this continent there was a service held March 23d last in which the Bishop who officiated was a descendant of Pocahontas; in the choir were three Indian young men; and in the class that was confirmed were four Indian youths from Dakota. The church of St. John, Hampton, Virginia, is in the place where the first settlers in Virginia first met the Indians. The walls of the present church were built in 1658. I was impressed by the thought that the Indians, who have been crowded West by the white man's civilization had come back to their own village "Kichitan" to receive their confirmation by the hands of a descendant of Pocahontas. I would suggest that these incidents might be made the basis of some profitable reflections by those who are in the habit of watching the workings of Divine Providence and comparing them with some of the incidents of which we read in Holy Scriptures."—*Spirit of Missions*, May.

Information is received from the Indian department at Washington that the offer made by Pierre for an Indian school would be accepted. Work on building will be commenced at once. It will be one of the finest in Dakota, and will cost \$100,000.—[*Sheridan County*, (Neb.) Sun.



# Hadle Beatah 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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M. BURGESS.

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

CARLISLE, PA., MAY, 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.

UNITED STATES SENATORS, QUEEN  
VICTORIA AND THE INDIANS.

A committee of the U. S. Senate  
composed of Senators Platt, Blackburn  
and Cullom, have been making some in-  
vestigations into Indian traderships, and  
into other Indian matters.

The following is a telegram sent out  
from Washington:

WASHINGTON, May 22.—Senator Platt's  
committee, who have been investigating  
the Indian question, ran across some facts  
in their recent trip to the Indian Territory  
which, the Senator says, opened their eyes  
to some features of the Indian question  
which astonished them. Coming into the  
Osage country, they found a million and a  
half of acres reserved for about fifteen  
hundred people, two-thirds of which number  
are full-bloods, as uncultured and worth-  
less as their ancestors of a century  
ago. These people are—per capita—the  
wealthiest on the globe. If their trust fund  
and their land were divided among them,  
every man, woman and child would pos-  
sess a fortune of about \$12,000. A few of  
them have taken to farming; but this  
development is not all that might be  
gathered from the bare statement. They  
toil not with their own hands, but employ  
white men to do it. The fastidious auto-  
crats are daily seen coming to the agency  
wrapped in their gaudy blankets to pur-  
chase supplies. For their own consumption  
they select the most delicate viands and  
will take nothing else, but for their white  
laborers they buy the cheaper and coarser  
grades.

The habits of these beings were not taken  
by the committee upon trust. A dance  
had been in progress for a week when the  
committee reached the agency, and is  
doubtless going on yet. It was but a mile  
or two distant, and the visitors became  
spectators. It was a religious festival, and  
two or three hundred dusky pagans, braves,  
squaws, and cubs, with a thousand or  
more wolfish dogs, were tented there to-  
gether. Only the braves participated in the  
dance. Among them were stalwart fellows  
with grave Websterian faces, short fat men  
with jolly expressions, who laughed at  
their own failures to emulate the leaps of  
the more lightly made, and dainty, high-  
stepping dudes, whose make-ups no circus  
clown would dare imitate.

A dozen of the lustiest howlers, armed  
with drums, formed the orchestra or choir.  
The dancers performed solos, duets and  
choruses, and were not ungraceful in some  
of their antics. Their faces wore looks of  
deep earnestness, and they were evidently  
inspired with the belief that their specta-  
tors—cow-boys, agency people and stran-  
gers—were envious.

These matters, the Senator says, were  
not marvels in themselves; they might,  
barring the background of prairie hills,  
the odors and some of the domestic  
details, be looked for in a Wild West show,  
or among the Apaches and Sioux farther  
West, but to find that beings who had  
experienced the restraining and protecting  
power of the government and the best  
efforts of American philanthropy for a  
score of years had made no appreciable  
advance beyond the state of their savage  
ancestors of the last century was a very un-  
expected and painful revelation. It was  
especially sad to learn that two of the  
sprightliest of the dancers, covered almost  
all over with little looking glasses, sleigh

bells, rings, feathers and ribbons, were  
graduates of the Carlisle Indian School  
who have relapsed into shameless sav-  
agery. The committee withdrew after  
witnessing this display of Arcadian  
domesticity for two or three hours, filled  
with a conviction that our national Indian  
policy is not accomplishing all that was  
expected of it. In their contact with ex-  
perienced men—traders, agents and em-  
ployes—they found it to be an almost  
universal opinion that to feed and clothe  
the savages and guard them tenderly  
against all the influences and necessities  
which have served to civilize white men is  
not calculated to make them good citizens,  
in which opinion Senator Platt confesses  
a disposition to concur. The Indians, have,  
indeed, ceased to be dangerous as savages,  
but only to become the most despicable of  
worthless idlers. An examination of the  
traders' stores incidentally developed the  
fact that they have almost lost the habit  
of self-helpfulness, even as regards their  
distinctly savage rites and customs. Their  
wampum is made in New Jersey, their  
blankets come from Philadelphia, their  
silver jewelry is bought for them in  
St. Louis and some of their more elabo-  
rate and costly adornments are ordered  
especially from Germany. In short, the  
manifold resources of modern civilization  
are made tributary to the maintenance of  
their disgusting barbarism.

So the Senatorial Committee were spec-  
tators at an Indian dance!

It will be noted that the dispatch says  
nothing about their having visited the  
Indian School, at the Osage Agency. Their  
visit to the dance and omission of the  
school would indicate to the Indians  
that the dance was the important element  
of the reservation life they wished to see.

The fact that they came to criticize and  
condemn, will probably never reach the  
Indians, who will rest under the belief  
that they did the most proper thing they  
could to entertain their great visitors.  
We do not disagree with the general state-  
ments showing the want of progress among  
the Osages. It would be singular if they  
did make progress when they have fifty  
miles square of land set apart for their  
exclusive uses, from which is shut out in  
the most absolute manner every element of  
and necessity for instruction and progress  
pertaining to our civilization, except the  
merest nominal showing of an agent and a  
few employes. Commerce (except a trader  
or two whose acts the committee were in-  
quiring into), is prohibited. Industry,  
mills, manufactures of every sort, dare  
not enter; railroads cannot go. Schools  
and churches find no welcome, outside  
the one agency school. The people are  
all the wards of the Government and the  
Government has assumed all responsibil-  
ity over them, mentally, morally, and  
physically. By the exclusion of industrial  
helps, etc.—these absolutely indispen-  
sable factors in the elevation of all men—  
the Government has indicated unmistak-  
ably its intention to starve and destroy  
these people, mentally, morally, and phy-  
sically.

The statement that, "but to find that  
beings who had experienced the best ef-  
forts of American philanthropy for a score  
of years, had made no appreciable ad-  
vance beyond the state of their savage  
ancestors, was an unexpected and painful  
revelation," shows plainly that this com-  
mittee of great men were completely  
blinded as to the facts. We have known  
the Osages for many years, and observed  
their condition personally from time to  
time, and feel free to say that "the best  
efforts of American philanthropy," as  
illustrated in what has gone to them, is  
only paralleled in absurdity by the in-  
quiries and criticisms of the committee in  
regard to the young men alleged to be  
"Carlisle graduates."

Turning to our records we find that we  
have had in all at this school eighty-four  
Osages; that none of them ever stayed  
with us over three years; that more than  
half stayed with us less than a year,  
and that we have had no Osages at the  
school since August 17th., 1885, at  
which time the then about forty, were  
ordered by the Department, to Martins-  
burg Pa. The day of miracles has not  
yet returned and Indians cannot be edu-  
cated and graduated in three years, any  
better than white children. But the point  
upon which we would lay the most stress  
is the fact that there is no evidence that  
the committee made inquiries into the

condition of the other eighty-two who had  
been at Carlisle.

Another singular comet-like phenom-  
enon in connection with this subject is to be  
found in the records the daily press has  
kept, covering the transactions of these  
same days in the world's history. After  
a long period of a most wonderful popu-  
larity and success in this country, Buffalo  
Bill, with an hundred Indians (not Osages,  
but kindred Sioux, Pawnees and Chey-  
ennes), giving illustrations of the same  
dances that so horrified this senatorial  
Committee, has transferred his show from  
our great metropolis to the English capi-  
tal, and there we are told that the sover-  
eign of that empire upon which the "sun  
never sets," visits it in state as a patron  
to witness these very same Indian dances.  
She keeps back by the use of 500 police-  
men, the popular presence, in order that  
she may have the sole benefit and deleca-  
tion of gazing upon an hundred naked,  
painted and befeathered savages.

The real and disgusting attendant evils  
of the Osage dance, no one would dare  
publish. We have reason to know that  
these evils are not materially modified in  
the "realistic" illustrations given by this  
show, in New York and London, but when  
they furnish entertainment and secure  
patronage from Royalty and Senators,  
they certainly say to the Indians, "On  
with the dance, let joy be unconfined."  
Thus favored by high patronage, Hell  
becomes a popular resort.

## THE CHIRICAHUA PICTURES.

In the March number of the STAR we  
sent to every subscriber a contrast group  
of eleven Chiricahua Apache boys and  
girls, one picture showing them as they  
arrived at the school and the other show-  
ing them four months later. Some un-  
known recipient of one set of these pic-  
tures sends them back to us with the fol-  
lowing written over the first group:

"These Indian youth went to Carlisle  
November 4, 1886, they were then darkly  
"complexed" as seen in the picture be-  
low."

And the following written over the  
second:

"After four months these Indian youth  
turned nearly white and were intellectual.  
Their hands were smaller. Their eyes  
were larger, and they were apparently as  
advanced in civilization as if they had  
never been of a different color."

This leads us to say that the two photo-  
graphs were taken by the same photog-  
rapher; that they represent identically  
the same boys and girls, though not  
arranged in the same order in the two  
pictures. The plates from which the two  
prints are made were prepared by the  
same workmen, and the representation of  
the difference does not show anything  
more than the real facts.

## OUR APPEAL AND THE IMPROVEMENT.

On the 14th of March, after our boys had  
subscribed something over \$1700, towards  
their own building, we issued an appeal,  
hoping that we might receive the full  
\$19,500, which Congress had declined to  
give us for necessary improvements. In  
answer to that appeal we have received  
\$8,594, and promises of enough, in addi-  
tion to make the whole run a little over  
\$12,000.

The large boys' dormitory building, of  
brick, 292 ft. long by 36 ft. wide, three  
stories high, has at this writing the walls  
completed, well up to the second story.  
This building covers more than half the  
expense of the improvements we wished  
to undertake this year. Next in order  
will be raising the shops one story and in-  
creasing our room and facilities there.

In our next issue we will give the  
amounts donated and the names or  
initials of the donors to this fund.

To equip for the duties of life that edu-  
cation is the best which couples with the  
acquisition of knowledge, the necessity  
for the habitual daily use of whatever has  
been acquired, thus keeping bright and in  
working order the enlarged faculties, that  
education has given.

These conditions are in a measure met  
by a coordinate pursuit of literary and

manual training. The literary education  
is necessary to equip the mechanic—the  
manual exercise gives bodily vigor and  
incites to intellectual activity by drawing  
continually on the mental powers, being  
always in the line of the actual and practi-  
cal. This process of practical education in  
the duties of manhood and civilized living  
while students, is what is needed in the  
education to be given the Indian, for it is  
perfectly plain that the more familiar he  
can be made, as a student, with the civil-  
ized and industrious life he is invited to  
enter, the more easily in manhood  
will the work of assimilation be completed  
when the actual duties of life and citizen-  
ship devolve upon him. This truth is  
self-evident, and admits of no gain saying.  
The only ground of argument is whether  
the end can best be accomplished amongst  
us, to whose methods he is desired to con-  
form or amongst his own people whose  
methods he is desired to throw aside and  
forget.

The discussion of this question has occu-  
pied the 49th Congress for days at a time,  
the majority seemingly asserting that this  
desired change of life can best be com-  
passed and encouraged by leaving him to  
the environments he is desired to out grow,  
surrounded by all the influences that  
brand the Indian a savage, and getting  
the light and knowledge of civilization not  
by daily contact, experience and observa-  
tion, but by hear-say or at any rate not by  
seeing the bulk but only such samples  
as may from time to time come in his  
way.

To the ordinary observer, the reasoning  
in this matter is paralleled by asserting that  
a wild colt can be best tamed by leaving it  
to run with other wild horses at will, and  
not by putting it to work alongside the  
docile farm animal, or that one work horse  
hitched with a team of colts will as effect-  
ually train, subdue and utilize them, as by  
putting one colt with a team of steady  
horses. A decision in a cause like this  
does not call for a *Daniel* only the under-  
standing of the ratio between one and two  
hundred with the assurance that the 199  
majority will control on whichever side  
it be.

A. J. S.

## THE SEVERALTY BILL.

The bill providing for lands in severalty  
to the Indians vice the former tribal ten-  
ure of lands in common has passed both  
houses of congress and received presiden-  
tial approval. The date of the approval  
of this bill is a red letter day in the cal-  
endar of the red man—and should be as  
sacred in his history, as July 4th. is to the  
American patriot or June 15th., 1214, is to  
the English lover of constitutional liberty.  
The bill has not received from the press  
the prominence and the laudatory men-  
tion it merits. It is both an emancipa-  
tion proclamation and a Magna Charta  
for those who have hitherto been bur-  
lesqued with the title of, "wards of the  
government" for it frees them from the  
damnable domination of the reservation  
system and the thralldom of tribal influ-  
ence, and offers them American citizen-  
ship with all the glorious rights, privileg-  
es and immunities vouchsafed by the  
constitution of the United States.

Indians of the Sisseton, read, study,  
meditate upon, the Severalty Bill. See  
no longer disaster, death, extinction a-  
waiting you in the future, but a grand  
opportunity to become progressive men  
and useful citizens of the republic. For-  
get the old happy hunting grounds and  
the more modern dream of paradise in  
the form of beef, buffalo and the new a-  
gent, and determine to be energetic,  
provident, self-reliant citizens.

We hope to have the Severalty Bill  
translated into the Dakota language for  
the next issue of the *Truth Teller*, so that  
all our Indians may read for themselves  
every provision of this glorious Bill of  
Rights. The Hon. Commissioner of In-  
dian affairs, Gen. J. D. C. Atkins, in se-  
curing the passage of this bill has conferred  
an inestimable benefit upon the Indians  
and proved himself the master of the  
whole Indian question, and the ablest  
commissioner who has ever had charge  
of Indian affairs.—[The *Truth Teller*, pub-  
lished at Sisseton Agency, Dakota.]



## AT THE SCHOOL.

Rev. Dr. Rittenhouse, of Dickinson College has conducted the Sunday afternoon services of the school for the past few weeks.

Dr. Sheldon Jackson was present at our Sunday service, on the 15th inst. The doctor's genial presence and words of encouragement are always welcome at the Carlisle Indian School.

Pennsylvania's Governor, James A. Beaver, visited the school on the 14th inst. The Governor addressed our pupils, gathered at dinner, with a few but very pleasant remarks which were enthusiastically received.

Miss Wilson, nurse in charge of Hospital, is on a two month's leave of absence in Scotland. One of the teachers, Miss Seabrook, occupies the position temporarily.

Col. M. A. Thomas, U. S. Indian Inspector, accompanied by his daughter Miss Genevieve, spent several days with us, during the month. The Colonel looked into the workings of our institution, and will report his conclusions to the Secretary of the Interior.

Rev. W. McBride, a missionary among the Warm Springs Indians, Oregon, visited the school. Mr. McBride feels a kindly interest in the work we are doing, and is a faithful and earnest laborer in the cause of Indian education and Christianization.

Sixty-two Apaches from Ft. Marion, St. Augustine, Fla; arrived at our school on the 7th inst. They came via Fernandino to New York by ocean steamer. Some of them were very sea-sick. From the first moment they arrived here, they have seemed happy and contented, and are a bright, promising lot of pupils.

Our school is somewhat disorganized just at present, having taken in so many raw recruits of late and allowed a large number of the older pupils to go to country homes, earlier this year than formerly. The new building operations, too, have caused considerable confusion in arrangements. Most of the boys who occupied the old quarters, which were torn down are crowded in the gymnasium, while a few are with the new Apaches, in tents. We maintain a steady growth, however, and when school opens in the fall, will be better equipped in the line of buildings than ever before.

Mr. Francis LaFlesche, of the Omaha tribe, who for a number of years past has been employed by the Government in the Indian Office at Washington, D. C., spent the first Sunday in May with us. His kind words of encouragement to those of his race gathered in the chapel Sunday evening were listened to attentively. "Wherein does this life differ from our fathers?" questioned the speaker. "This life has a future," continued he, "Our fathers' life had no future. This life is grand. This is of God. God brought you here. There was nothing of this among our fathers. Our people lived almost like the wild beasts of the forest. But here a way is open to you to learn. This shows that although we are insignificant, the Creator has not forgotten us. He has given us friends. We ought to be thankful for all this, and do our part. Your teachers can teach you but they can not make you learn. Fail? If you fail it is your fault. I have been to school with young men in Washington who had to pay for their instruction; after working hard all day, they paid for two hours instruction in the evenings. It is different here. You are instructed free of charge. Stay till you learn well what is necessary for you to know to become successful and honored men and women. If it should take 10, 15 or 20 years, stay!"

## Indian Chiefs at Carlisle.

Our school was visited during the month by Baptiste Bahaylle's, Tec-ta-sah-cod-ick (Curly Chief) and Mr. Nelson Rice, all of the Pawnee Tribe, Indian Territory.

During an evening gathering of officers and pupils in the chapel, the chiefs made interesting addresses. In attempting to report the speech of an Indian, the charm of natural eloquence is lost, and the words as coming from the interpreter haven't the same power, but we make the following extracts to show that these, our friends, have the right spirit:

MR. BAHAYLLE said: "Look at me, I have no education. I had a chance, but I didn't learn. To-day, Capt. Pratt is going to give you a good education and learn you how to work.

You must excuse my tongue. You can not expect a man with no education to make a good speech. I depend on the Great Spirit to help me along.

You get a plough and put it into the ground. If you do that you'll make a living if you haven't got any education. I think we can get on just as good as a white man if we just try. I never was proud because they called me chief. That don't amount to anything. I tell those chiefs to help me show the people how to make a home. Some of our boys can build their our houses now. Some of your boys are learning, now, how to be smart and sharp. If you want to do anything depend on the Great Spirit. He will help you, and when you go home, you take the lead and show the people how to do. They will let you, and you can do it if you try. I never found anything I couldn't do if I tried. If I couldn't do it in a minute, I could do it in two hours.

I see some girls, here, that belong to my nation. I say "Girls, don't be in a hurry about coming home. You can't learn anything there. Here, they are teaching you to be like white people, so that you can go among them like themselves.

Boys, I have a little means, now, but I had to work hard for it,—and if you want anything, you've got to do just what I did,—work hard for it."

CURLY CHIEF'S words, were: "My brothers and sisters, I have been down to the "Great Father's" here at Washington. When we got there my friend wanted to come and see you all here. My friends, since I came here, I see everything in such good shape that I just open my heart as large as it can be. You have a good school here, and many of our children here.

In my young time, if this school matter should come I would be educated to this day; but now you can see I am ashamed of myself in my travels. The white men talk to me, I can't understand them. You all talk English, but I can't understand you. You see I feel sorry that I can't learn anything now; and I think my friends, the white people, when they speak to me and I pay no attention to them, they must think I got no sense.

All my friends are the same kind of people. Maybe the great father might send great power on you, boys and girls, to make you happy in your life time. I am going to visit other schools on my route. I want to satisfy myself. I am glad to see how it is here. You and the government are going to be the cause of some of our Indians growing up to be enlightened people."

The March number of the MORNING STAR is accompanied by an engraved picture of a number of Apaches showing how they looked when they entered the Carlisle School and below another picture showing them four months later. The change is wonderful. In the first they look like wild people, in the second like intelligent boys and girls.

We desire to say right here that the MORNING STAR is the best Indian paper published and if you desire to know all about the Indian question subscribe for the MORNING STAR.—*Indian Citizen.*

We thank our young Indian editors and printers at the Chemawa Indian school on the Pacific coast, for their favorable notice.

Hampton Institute has an illuminated clock and chime of nine bells—a beautiful completion to their new memorial Chapel. At the close of an editorial in reference to the same, the *Southern Workman* says:

"At dark the clock was illuminated, a beacon for land and sea. We believe that inspiration as well as gladness will radiate from the new centre of "sweetness and light."

## AN INDIAN TREATY IN 1613.

One of the first treaties of which we have record was negotiated with the Chickahomines in 1613 by Sir Thomas Dale of the Virginia Colony. These Indians lived on the borders of the river which now bears their name, and seem to have been a less war-like people than those living on the James river under the leadership of Powhattan. This noted warrior had become a terror to all his neighbors, and for a time held the balance of power, so to speak, in early Virginia history.

An old historian says: "Although Chickahomony is far from being famous for good Lands, yet we are told that they had the largest Fields, and most plentiful Crops of Corn, and the largest Abundance of all other Provisions and Necessaries of any People then in the Country." This tribe was governed by a council of eight chiefs, and was not under the domination of one man. This fact roused the chronicler just quoted, who lived in the last century when ideas of liberty and republican forms of government were stirring the people, and he was inclined to attribute the large fields of the Chickahomines to their form of government. He remarks: "Such a happy Influence had Liberty and such visible Incitement did firm Property give to the Industry of even that lazy and improvident People."

The treaty was sought by both English and Indians as a means of advantage to each party. The English were few in number in a strange land and pushing their settlements among the natives, they needed to propitiate the Indians in order to gain security during their period of feebleness. They were also in danger from interference by the Spanish. Spain still claimed North America under the ruling of the Pope during the preceding century but Protestant England refused to recognize the claim. In the event of trouble from Spain, or France, the help of Indian warriors would be acceptable. Meanwhile was the ever present need of corn and for a full supply of this commodity the English depended upon the Indians. With Powhattan, in friendly relation on the west and south, and the Chickahomines as allies on the east and north, the Colony could consider itself in a state of comparative security.

The Chickahomines on their part, looked upon the English in a new light. The colony had been a barrier between their tribe and Powhattan, but now by the marriage of Pocahontas to Mr. John Wolfe, Powhattan had become a close ally of the English and a new danger threatened the tribe unless they could avert it by binding the English as allies, so that they "would defend them (the Chickahomines) from the fury of Powhattan or any other enemy whatsoever."

The glimpse afforded by this treaty, of how the Indians at first considered the white settlers is one of the last we get. We see that the white man was not yet of much importance, compared with tribal warfare and rivalries. These were as old as the traditions of the tribes themselves and were held of prime importance and influenced tribal acts and councils. The time was rapidly approaching when the white man would confront the Indian with a power and aggression that would make all other troubles insignificant, but in 1613 that day had not come.

The chronicle reads: "They (the Chickahomines) sent ambassadors to Sir Thomas Dale excusing all former injuries and promising ever after to be King James' faithful subjects. That they would relinquish the name of Chickahomines and be called Tassautessus or Englishmen and that Sir Thomas Dale should be their Governor, as the King's deputy. Only they desired to be governed by their own laws, under their eight elders, as his substitutes. Sir Thomas Dale, hoping for some advantage from this, willingly accepted their offer. At the day appointed, with Captain Argall and fifty men, he went to Chickahominy, where he found the people as-

sembled expecting his coming. They treated him kindly and the next morning having held a council, the peace was concluded on these conditions:

I. THAT they should forever be called Englishmen, and be true subjects to King James and his Deputies:

II. THAT they should neither kill nor detain any of the English, or of their cattle, but should bring them home:

III. THAT they should be always ready to furnish the English with three hundred men, against the Spaniards or any other enemy:

IV. THAT they should not enter any of the English Towns before sending in word, that they were new Englishmen:

V. THAT every Fighting Man, at gathering their corn, should bring two bushels to the store, as a tribute, for which he should receive as many hatchets:

VI. THAT the eight chief men should see all this performed, or receive the punishment themselves; and for their diligence they should have a red coat, a copper chain, and King James' picture and be accounted his Noblemen."

The contrast between the diplomatic Englishman bred in the arts of government and trade, and the simplicity of the Indian, ignorant alike of the resources and knowledge of his ally, and of his own mental and social poverty stands forth very clearly in this treaty. The Englishman noted and used to serve his ends the savage's ignorance and simplicity. The colonist hardly concerned himself with the questions of human rights, in civil negotiations. Such thoughts had hardly made their way beyond the narrow limits of a few who were deemed enthusiasts and beyond the pale of polite society. Christian civilization was not yet extended across a race line. That idea that a man had rights irrespective of his birth and condition, has been but recently applied to civil law. Colonial records teem with enactments based upon the distinction of race; the favor being always toward the white man, to the exclusion of other men of a different color. It has taken us nearly three centuries to learn to trust the great truth of manhood, and to act upon it toward the Indian. Meanwhile, how has it been with the native themselves? The Chickahomines declared they were to be henceforth Englishmen. To them it seemed something that could be done with "a red coat, a copper chain, and King James' picture." Many Indians have never yet got beyond this idea, and we have favored the folly by making a test of civilization, the clothes an Indian wears.

The great fact remains that the ambition of this old tribe must be realized if the Indian is to remain on the earth, he must become an Englishman. The change, however, must take place in his mental not his physical garb. He must take on the white man's thought, that so changed his mode of living that the coat became a necessity rather than the robes of skin which our ancestors wore. This mode of thought the Indian can only acquire from us and in our very midst. He too must be born into the atmosphere of civilization or he can not become civilized. Even as it is necessary for our teeming millions.

It is well for both Indian and white people to remember that it is in reality a new birth that must come to the red man, and to recognize the fact, that it takes time and long training before the infant becomes a man. More than three, five or even eight years are required to reach this result. We do not expect of our own favored children what we demand of the Indian boys or girls. We demand that after they have spent three or five years in an eastern school, that they shall become founders of a nation, even as the Englishmen of old. We are as foolish to think, act, gather statistics and legislate on that basis, as were the Chickahomines nearly three hundred years ago, when they so lightly assumed to be King James' noblemen. A. C. F.



## AN UNDOUBTED LEGEND.

Perhaps the following sketch by Xenos Clark, in the *Youths' Companion* is extended to illustrate the veracity of New England legendists. We give it for what it is and readers will find it an interesting story:

In that part of old Amherst village where East Street approaches the Hadley line there is a locality known as Nine-acre Corner. No city sojourner has ever discovered a reason for this name—though it is always a point on which curiosity early becomes active—nor has search ever revealed the original nine acres. There is, however, a cross-roads there, and in the centre of the cross-roads stands a little green plot, where a large upright boulder is said to mark the grave of an old Indian chieftian. Who was the chieftian, and how did the stone come there? A hundred years ago this same plot, then a tangled mass of briars and brushwood belonged to Farmer Todhunter, whose weather-gray homestead a stone's-throw distant; and one day Farmer Todhunter resolved to clear off the plot and make a green of it, as travel that way lately had increased, and it was well to have the cross-roads appearing sightly. The process of clearing the plot revealed the boulder, standing, in truth, on the very spot it now occupies; and as it was a fine, smooth rock of very regular shape and a beautiful milky color, it seemed a good idea to Farmer Todhunter to leave it there as an ornament for the future green. But this he would never have done had he known what was soon to happen in consequence.

Is there anything so amusing or so curious as curiosity? Of course it is occasionally an excellent trait as well. One might say, indeed, that curiosity is the father of invention. When Farmer Todhunter got his green in good trim, with the tall white boulder standing on end in the centre, he found to his surprise that he was destined to be very much annoyed by the stopping of people who passed in vehicles to inquire what the stone was there on the green for. It is hard to describe the precise appearance of this question-provoking stone or the effect it had on the rural New England mind, but most certainly it did have a peculiar look; it seemed, perhaps, to say to the passer-by that it was there for some interesting and particular purpose, something out of the usual way, that it would be inexpressibly interesting to know about if one could only find somebody in the neighborhood of whom to make inquiries. What more natural, therefore, than that the passing vehicle should pull up for a moment beside the house, while the curious occupant descended to call Farmer Todhunter from the barn, or his wife from the dairy, and ask what that stone on the green was put there for. Probably the inquirer never paused to think that his question might be a source of annoyance, and probably it never occurred to him that others would inquire like himself, and that, taken in the aggregate, their curiosity might prove a nuisance. This is the way with those people also who nowadays worry the lives out of literary celebrities by calling on them and mistaking their enforced courtesy for approval of the visit; they never reflect that a thousand and one other strangers just like themselves have made the same visit in the course of the year, and that it is just possible the poor literary celebrity may have ceased to look upon the matter as a charming novelty, and is more likely lying awake nights to think how he shall protect himself from the invasion, as we recently have found out that Longfellow, the most patient and gentle of poets, did. But if one were going to write on that fertile topic, the thoughtlessness of thoughtless people, nothing but the limits of a separate volume—or perhaps two volumes—would suffice.

Farmer Todhunter's boulder, after a certain length of time, became a stand-by joke with the surrounding neighbors, who themselves were sometimes called up to

answer the questions of the inquisitive travellers when the Todhunters did not happen to be at home; and in fact the reputation of the perplexing stone spread so that Farmer Todhunter at last resolved to settle the matter once for all by placing a sign above the boulder on the green that should serve, as it were, to warn curiosity off the premises.

It was a neatly painted T sign, bearing these words, "Nothing Particular Under This Stone."

The phraseology of this inscription probably had reference to the inquiry which strangers usually gave their inquires, it being most commonly supposed, perhaps from the appearance of the stone, which rested on a flat base, that something or somebody was buried beneath it. Now it is too bad to have to say that this sign was conceived in an entire misunderstanding of human nature; for instead of abating curiosity, as was hoped, it had the very opposite effect. Every one stopped now, and desired to know what could be the meaning of so peculiar a sign projecting there in the middle of a common cross-roads, where one usually found simply a guide-board with geographical directions. To make matters worse, the wit of the neighboring county town, happening one day to pass that way, and hearing the whole story, published the following jest in the county journal:

"It may interest our readers to know that the grave of one of KING PHILIP'S BROTHERS, long known to exist in AMHERST VILLAGE, at that part called Nine-acre Corner, has lately been most appropriately marked. A smooth white boulder has been placed on end above the grave, and on a head-board, of somewhat peculiar construction, the inscription, 'NOTHING PARTICULAR Under this Stone,' appears in legible characters. This chief, 'NOTHING PARTICULAR,' as some will remember, gained his unique name in an odd manner. When a young Indian, he was calling one day at the house of a Pelham farmer, whom he frequently visited, and he saw the housewife pass with a bowl of hot liquor. 'What have you there?' asked the Indian. 'Nothing Particular,' was the woman's response. The young red-skin insisted on tasting; and from that day forth when calling at the farmer's he always asked for some 'nothing particular.' Thus it came about among the white people that he was known by a name which we have seen even outlasts his death."

It seemed to Farmer Todhunter, when this screeed met his eyes, that this was altogether too much of a bad thing, and he said to himself that he would see whether there was such a thing possible as putting a stop to people's curiosity. On the very next day he split the iniquitous sign up into fire-wood and then topped a yoke of oxen and a stone-drag, tumbled over the boulder into the drag, and carried it off to one of those great stone piles which are such favorite resorts with New England bowlders when they retire from active life. When he had done this he thought he had now surely settled forever the question of King Philip's brother.

But he was quite mistaken. He had sadly underestimated the vitality of traditions, undervalued the untrustworthy ones, and had forgotten that common experience of humanity which teaches that a mistake never ends as we expect it to. In these days of research almost anything may happen short of the discovery of the original ark. A hundred years had passed over Nine-acre Corner, and one summer day not long ago, while Dr. Inderwick (the celebrated archaeologist and ethnologist of Philadelphia) was exploring a pile of ancient newspapers, after the fashion of original investigators nowadays, his eyes lighted upon the identical paragraph describing the burial-place of the famous brother of King Philip, "Nothing Particular." As the doctor was summing in Amherst with the especial purpose of studying the legendary history of the Indians, this find seemed a direct gift from the heaven of original investigators. As for its authenticity, that appeared unquestionable; and it is almost too amusing to be true, but Dr. Inderwick some time afterward actually succeeded in finding the original white boulder, and he was the means of restoring it, after a cen-

tury of private life, to its place once more on the cross-roads green. In this he was aided by a granddaughter of Farmer Todhunter, yet living in her ancestor's house. The stone was remembered, but its real story had worn from the family memory in the friction of a hundred years, and Dr. Inderwick's newspaper discovery was honored as genuine ancient history. Destiny, which has its humorous moods as well as the rest of us, seemed to have made up its mind that if Farmer Todhunter would not honor the Indian's grave, some of his descendants should. They indeed take very good care of it, and the traveler that way now may pause to let his horse nibble on the green while he reads the inscription which Dr. Inderwick caused to be cut in the smooth white boulder.

*Here Rest the Bones  
Of That Singularly Named Indian  
—A Brother of King Philip—  
"NOTHING PARTICULAR"*

## SIDNEY CLARK ON OKLAHOMA.

Sidney Clark, the former representative of this state in congress, has been discussing the Oklahoma question with a newspaper man in Lawrence, Kansas. He was in Washington during the last session of congress, with Capt. Couch, in the interest of the boomers, the efforts of these delegates being directed to procure the passage of the bill to organize the territory of Oklahoma. He now expresses confidence that this cannot be much longer delayed. The president, the interior department, and the leading members of both branches are convinced that the unoccupied lands in the Indian territory should be opened to white settlement. The clamor of many thousands for homes on the soil has weight with the government, and the disorder and crime existing in that country can best be repressed by the establishment of civil government.

The opposition that impeded the passage of the bill, Mr. Clark says, is now in a great measure removed. The cattle syndicates fought the measure with great determination, placing their money profusely where it would do most good, and supporting Indian delegations in Washington to haunt the committee rooms. But the cattle men, he thinks will not continue the fight. They have no money to devote to such purpose, and they no longer close their eyes to the inevitable. The grass leases are not favored by the American people, and a doubt exists as to the legality of such contracts. Raising cattle in large herds and leaving them to care for themselves during the inclement season has been found unprofitable, and the industry is now changing in the direction of stock farms. The opening of Oklahoma he pronounces a national question, and the result of the controversy will be to place the bill in the lead of all the territorial business when congress meets next session.

The amount of land to be opened to settlement without interfering with the five civilized tribes, and including the Cherokee strip, is 44,000,000 acres. It embraces the western portion of the present Indian Territory. There is some good land in this area, well watered and timbered, but a large proportion of it is light and sandy, unfitted for arable purposes.

Mr. Clark correctly estimates the immense energy that will be thrown into colonizing this country. "It is not extravagant," he says "to predict that 600,000 people would settle in the new territory within one year from the date of its organization, and that 2,000 miles of railroad would be built within that time." This difficulty stands in the way, however, of the desired consummation. Mr. Ingalls in the senate declared that no act to organize Oklahoma and open the territory to white settlement would be valid and legal unless the consent of the Indian tribes effected by the legislation is first obtained. And this dictum is sustained by a number of leading lawyers. With this as a condition precedent, it

is very certain that the right of settlement will never be obtained, because the Indians have exaggerated notions of the value of their land, and their national councils are slower to move than the proverbial slow coach. In the bill organizing the territory a farm should be reserved for each occupant, and made inalienable for a long term of years, and a reasonable price (say \$2.50 an acre) set upon the surplus land. All sales should be made in trust for the dusky occupants and the proceeds held by the government for their use. This would supply a sufficient fund for the support of schools, and the purchase of work horses, live stock, farm implements and other necessities. The stimulus imparted to their energies by contact with white neighbors would develop what usefulness they are capable of, and teach self-support to those who can be made capable of maintaining themselves. The destiny of the non-progressive will be to fade out. It is generally agreed that the fate of the red man is to be absorbed by the pale face, and as this is manifest destiny our statesmanship should be made to conform thereto. Further than this all legal niceties must give way to public policy. —[*Republican Traveler*.

## Indians Advancing!

Don't be alarmed dear reader, although the above announcement may be startling, the advance of the Indians in this case is not with war paint, bows and arrows, tomahawks and rifles, but progress of civilization, proof of all which was given by an exhibition at Dawson's Hall last night by the pupils of the Shingwauk and Wawanosh schools under the management of Rev. E. E. Wilson the principal of the institutions. Sharp at the appointed hour up went the curtain revealing some thirty Indians busily working at nearly all the mechanical trades usually found in a large village, and the ring of the anvil, the stroke of the axe, the rush of the plane, the hiss of the saw, tailor, shoemaker, doctor, baker, and barber all joined in the chorus to the work song. The crowded house was completely taken by surprise, and the rounds of applause which greeted the first tableau assured the managers of the entertainment of a perfect success. Another tableau representing other Indian boys and girls, doing "chore work" was equally effective. A speech by a Sioux boy, telling the story of his wild early life followed by school work on the blackboard, in which a number of specimens of good writing, correct spelling, general information, and drawing told the delighted audience how far the Indians had advanced into the outworks of civilization. A fairly sustained debate on the question as to whether Canada or the United States has done the most for the Indians. Debate gave place to singing, and "Rock of Ages," "How beautiful upon the mountains," "Work songs," and "God Save the Queen" were sweetly sung by the Indians without any assistance whatever by their teachers. In fact from the beginning of the entertainment to its close the teachers disappeared, and the Indians were left to run their own show, and they do it effectually and well. A better satisfied audience rarely left a public hall than that which witnessed the testimony given last night that the Indians are advancing to become useful and honorable citizens of the Dominion, and if Principal Wilson decides on making a tour of the Province with his pupils, we bespeak for them crowded houses, and a higher and more general appreciation of the great life-work to which he has devoted himself. Want of space prevents our giving a fuller description of this, the first public exhibition ever given by the Indians.—[*Algoma Pioneer*, Sault Ste Marie, Ontario.



OUR PUPILS IN COUNTRY HOMES.

How They Work and How They Behave.

Reports relative to conduct of 153 students out on farms received during the month of April show as follows:

Excellent, 7; Perfect, 1; Beyond reproach, 1; Mostly or generally good, 6; Number one, 1; Obedient, 1; Very good, 17; Good, 99; Satisfactory, 3; Very satisfactory, 2; Right good, 2; Pretty good, 3; Middling, 2; Fair, 3; Not very good, 2; Not good, 2; Changeable, 1.

There is a place on each report card for general remarks by the patron. Taken as they were received the cards read as follows:

"We find F— obedient, willing and anxious to please, slow but reliable."

"She is a very pleasant, obedient girl."

"He says he likes it very much."

"Have no fault to find with him; seems to try to do the best he can."

"He seems to be perfectly contented and doing very nicely."

"She is a very good girl, fills the bill, attends S. S. and church every Sabbath."

"Find him very satisfactory in every report."

"Slow to understand but willing to do."

"Does his work well and is willing and tries to learn and does not run about without permission."

"He is doing very well."

"F—, so far, has been a good boy. Kind to stock, and works with fair judgment, quiet and civil; hope he will continue so."

"Is doing well and anxious to learn."

"Very much pleased with her."

"The pupil seems happy and contented and rides with us every first day to meeting and every time we ride out."

"Is industrious and tries to please."

"M— is a good boy, uses no bad language and tries to do as he is told."

"None know her but to love her, None name her but to praise."

"An excellent girl."

"Has been tired of school for some time but has always studied his lessons."

"I like him real well."

"He is learning to do chores real well."

"I—'s school closed last month. At present she is taking lessons in cooking, and is beginning to take an interest in this kind of work."

"C—has learned very well at school this winter and his conduct so far as we know has been good."

"Goes to school every day and he learns fast."

"M—has learned to bake bread and cake beautifully, and keep house nicely when I am away, even for a whole week. But she is often stubborn and even disobedient in regard to lessons and her general taciturnity is discouraging, but she has done better the last few lessons than she was doing at last report. I feel decidedly encouraged."

"Is still doing very well but wishes to know if she is to go home to her father next summer. I shall miss her if she does and be glad to have another in her place, tho' will be glad to keep her if she stays east."

"She is now employing her leisure moments from house and lessons in dress-making and is doing it neatly and satisfactorily."

"Like her very much and think she is satisfied."

"L— seems entirely satisfied since Z— left but takes more interest in school than in her work."

"A— has grown so stout you would hardly know him; he was weighed about a week ago and weighed 190 pounds with his overcoat on."

"I am better pleased with N— than I thought I would be at first as he seems to learn fast; he is a very good plowman."

"H— has not spent any money foolishly since he has lived with me."

"He now goes to work in good spirits."

"Does not learn very fast but good in other respects."

"Is learning to do his work well and is ready to do anything that he sees to do without being told."

He is smart enough but there is no "go ahead" in him."

"L—is a good boy with plenty of energy but I think disposed to be a little sullen if things don't suit him."

He was two or three times absent without permission."

Making fair progress occasionally playing truant from school."

No complaint to make of C—."

"He has been a little sulky about something, I think it is about the watch."

I— tries to do the best he knows but of course has every thing to learn."

"Teacher turned him out of school in February; do not think he will do any good in this neighborhood."

"He is doing well; we seem very well satisfied with him."

"We are very well please with him in every way."

"I am very well satisfied with F— at present; he is very willing to learn."

"He has given entire satisfaction so far, doing anything I set him at, satisfactorily."

"P— is very quick to learn and likewise to perform and whatever he does is done well. He is now so he can go from one thing to another without always waiting to be told and tries to see how much he can do in little time."

"We think I— very apt and we hope soon to make her competent."

"We like J— as much as ever; he is willing, industrious and polite."

"Seems willing to learn."

"Altho' he is not so quick as some boys he is sure and steady and that is a great satisfaction."

"Seems anxious to work and earn more money."

"P— is a good, industrious boy and does his work well."

"S— is a very kind, gentle and obliging girl."

"He is still inclined to be saucy sometimes."

"He does not mind good at times; seems sullen; will not answer."

"Is willing to learn to work and is attentive to his books."

"He is so quick and apt, a real little prize and then so cute with it all."

"As soon as I ask him to do thus and so, off he starts and it is soon performed. I am so pleased with him."

"B— is steadily improving and we think ever so much of her."

"Progress is rather slow; seems to lack energy, am afraid he is too old to learn readily."

"He does as well as can be expected for the first month."

"He is a very satisfactory hand and is capable of working teams and doing all kinds of work."

"He is obliging and tries to learn; did not know how to milk but is doing well."

"She seems quite at home with us."

"Seems to be improving and is quite cheerful and very kind."

"He is very pleasant and seems to be improving in his work. I like him very well."

"F— seems to be a good quiet, industrious boy, but is far from a thorough farm hand."

The female seminary, at Talahquah, Cherokee Nation, burnt down a month ago, and the papers published in the territory have been mouthing about "the grand and imposing ruin," and "the dead and tender memories that cluster about the place" ever since. Unsentimental Americans would have set about rebuilding the school in time for the fall term, and herein lies the difference between the irrepressible pale face and slow-going red brother. These declamatory aborigines want waking up with an infusion of fresh blood.—Weekly Republican Traveler, May 6.

We sent the staunch old Quaker missionary, Thomas H. Stanley, on a visit to the Indian tribes in the territory a month ago. He returned yesterday, vigorous and as simple minded as ever. In his conference with the Poncas, Osages and others he succeeded in getting them interested in orchard planting, and this morning he interviewed Agent Osborne (who is in town) on the useful project. In Americus, Kas., Mr. Stanley has a fine farm and orchard, and he has the skill and industry to carry out the task he has assumed here.—Republican Traveler.

ELECTION OF OFFICERS FOR THE SENECA NATION.

The election of officers for the Seneca Nation of Indians took place the 3 inst. For several days before a large number of leading Indians from both reservations gathered in our streets caucusing and fixing slates for the approaching event. There were a great many ambitious ones and a number of desirable offices to fill, so the opportunities for slate making were excellent. The old ticket with Andrew John for president was extremely anxious for re-election, but according to the unwritten law existing among these people the office of president and clerk alternate each year between the Cattaraugus and Allegany reservations and as the old president and clerk were from the Allegany, the next one should come from the Cattaraugus. This rule has never been deviated from but Andrew John's ambition was over-mastering, he and the clerk at the last hour decided to take the field as candidates. The offices to be filled are president, clerk, treasurer, eight counselors upon each reservation, peacemakers and marshall all to be voted for on one ticket. Three other tickets were placed in the field. At about three o'clock in the afternoon, all possible fine points having been made, the several parties set the printing offices at work, divided their tickets among the workers and started for their homes. There are two polling places, one at the court house near Versailles on the Cattaraugus reservation, the other at the Cold Spring council house on the Allegany reservation. What these Indians do not know about politics wouldn't be worth much in a convention, and when they are made citizens it is safe to say they will make it lively for the old hands of both parties.—Randolph Register.

By chance a paper edited in one of the pushing western towns came to our notice. The following heading of the press dispatch regarding the treaty of our government and the Black Foot Reservation caught our eye.

"Homes For Indians. Provisions of the Agreements With Northwestern Redskins. Whereby the Government is compelled to Keep in Idleness and Almost Luxury a Lot of Lazy, Thankless 'Natives' of America."

It showed clearly such a perverse nature combined with an attempt to pose as a ready and graphic composer of attractive head lines, we hardly dared read the dispatch. This we ventured finally to do. We failed to find the heading a true brief of the article. The failure we could forgive, the motive to give the public a wrong impression as well as counteract the influence of all attempts to better or change the Indian's condition, we could not. It is such opinions, either hastily made or wilfully clung to, that create a very serious, draw back.

Look at the matter in any light you please, the question has got to be met. A few general assertions and haphazard ideas will not solve the problem. What is being done had better gracefully be accepted as the most feasible, until a better plan is presented. Not a strange, but yet true feature of this matter is that those very persons whose policy is to freely make unreasonable statements are the most ignorant of the real merits. Removed from a personal experience, or a practical illustration of the true facts they are only too ready to pander to what they believe to be the popular sentiment. In this they are mistaken. Times have changed, thought has advanced, and the prejudice of a former day, is rapidly giving way to the calm sentiment of a practical and sensible view of the entire question.

The advance may in one sense be slow, but certain is it that, wherever, thus far honest endeavors have been made, that which already has been accomplished, gives hope of still great results and more than warrants the determination to push forward towards a wider field of action and thought.—Pipe of Peace, Published at the Genoa Indian School, Nebr.

The total Indian population in Canada is reported by the Indian department of the Dominion at 124,748, distributed as follows: In Ontario, 17,267; in Quebec, 12,286; in Nova Scotia, 2,138; in New Brunswick, 1,579; in Prince Edward Island, 323; in Manitoba and the Northwest Territories, 30,578; in the Peace River region, 2,038; in the Mackenzie River district, 8,000; in eastern Rupert's Land, 7,000; in Labrador, 1,000; on the Arctic coast, 4,000; in British Columbia, 38,539. The total number of pupils attending Indian schools in 1886 was 5,595.

MEMORY NOTES FROM PROF. WILSON'S LECTURE ON PHYSIOLOGY.

During the month of April our school was favored with a series of lectures on Anatomy and Physiology, by Prof. W. C. Wilson, of the Rhode Island, State Normal School, Providence. Among the memory sketches written by a large number of our pupils, we extract the following as worthy of note:

"Prof. Wilson, of Providence, Rhode Island, spent several days here, giving us physiological views on canvass, while at the same time, lecturing upon each picture, put before us. It was all very interesting, though it is useless to try to recall, even one third, of all the things that the Prof. told us, for he told us so much. We could not grasp so much in so short a time. Among the many views of the human body, the most impressive, on my mind were those of the stomach, which presented so many different appearances, when under the influence of alcoholic drinks. In its worst stage, from the effects of intoxicating drinks, the stomach is entirely unable to digest the food which enters it, therefore the food passes out unchanged, and the victim dies of starvation. I had learned that the effect of alcohol was injurious to the coats of the stomach and to the gastric juice, but I had never before realized its true effects, until I saw the picture, made so plain on the canvass."

"The most interesting lecture that I ever witnessed in my life was the lecture Prof. Wilson gave in our Chapel. I always thought that I knew something about how my body, which is a part of the wonderful works of God, is made. But I find myself that when witnessing such a lecture from a person who has long contemplated the study of physiology, it was an evidence to me, that it is the reverse.

Everything was altogether new to me, and taught me a great lesson, which I suppose will not come to me very often.

The "heart" and the "brain,"—which are like the steam in an engine,—are so wonderful to me, that even the brain that I have, cannot give me the words in any language, to express my thoughts with, and also the different parts of my body.

There is one thing that I saw, made me very glad that I have pledged myself by God's help, never to drink intoxicating liquor, was the diseased stomach, caused by intoxicating liquor.

"The Lecture which has been held this week about the human body, by the Prof. Wilson of R. I., was so instructive that even some of the employes learned something which they did not know before, for it was shown very plain, in every parts of the body, the blood-vessels which carry the blood from every parts of the body to the heart. I did not know anything about the body, how it should be kept, the blood-vessels, most everything was something which I did not even heard of. He showed us how the healthy person's stomach is, and how much different from a person's who drinks a strong-drink. A person who drinks a strong-drink has a very bad stomach, and from that it gives him a disease which will surely bring him down. I tried to listen very close about this; he said that we should take good care of ourselves, that the food we eat should be clean, that we should only eat the food which will help us to be strong and healthy, that we should not eat too much than we ought, that we should chew well, that we should give our stomachs rest. He showed us the wind-pipe where the air we breathe goes; and the throat where our food goes through. There is a little door in the throat where the air has to go through; this little door is always open. Why don't the food we eat go through that little door? This is not the place it has to go; when we swallow our food just before it gets to that little door, it presses something (which I did not understand), then the little door shuts. There are great many things which I am not able to describe."

"It was dreadful to see how different stomachs were injured by strong drinks of liquor. Also the liver, heart, and kidney were injured, by alcohol and liquor. It says in the bible that wine is a mocker and strong drinks are raging but some of those stomachs had large scars or sores on them. I thought everything was very interesting, the most wonderful thing, I was thinking of, was, how our body was fastened together with all those bones. I am ever so much obliged to Prof. Wilson for showing the pictures about our human body."



## OUR PUPILS' PAGE.

### EXTRACTS FROM LETTERS OUR BOYS AND GIRLS WRITE HOME.

#### Grateful.

"I am very thankful to Capt. Pratt because he brought me here to his school, not only to Capt. Pratt but to Dr. Agnew too. You know they were both at Laguna where they went to get some Pueblo children. If I were still going to school at Albuquerque I would not ever be able to speak and write in English, as well as now. I would just learn to speak English and perhaps very little English. But I am very glad that I am able to write a letter as well as any other boy or girl can. But when you do know how to talk English and if you don't know how to write a letter it is very uncomfortable. When I came here you know I could understand very little but I can't speak because I don't know how to speak. But afterward I learned. I am getting along nicely in my trade."

#### Are they?

"Are the Cheyennes preparing to become citizens and have separate lands? If not they ought to try and become citizens."

I am glad to know that so many of the Cheyennes are farming and building houses for themselves."

#### Proud.

"The boys are tearing down their old quarters, for the rebuilding of the new, and it is fun to see them pull the walls down as if they were mad at them. I know they will certainly feel proud when the new building is complete."

#### Who will Beat?

"The last Apaches which came to us a few months ago are doing very nicely, trying to talk English. I am a little afraid that the Apaches are beating the Sioux girls."

#### An Interesting Thought.

"A week ago we had a Lecture given to us in the Chapel by Prof. Wilson about our own bodies, how we should take good care of them, and how it is made of our bones and make it joint together. Oh! it was interesting to think how many little bones inside of our body."

#### Reasons for not drinking.

"Last week Mr. Wilson showed us the picture of our body. I am only want to tell you about two things, that is, about our stomach and teeth. He showed us five different kinds of stomach. The first stomach was pink which did not have any alcohol in the stomach, such as wine, whiskey, etc. Alcohol poisons the stomach. At last it kills people. So father I hope you will never touch any strong drink."

#### Don't touch it.

"Papa, if you only was here and saw how the alcohol affects the stomach and if you drihk alcoholic drinks you would not want to touch it again; it made me shiver when I saw how the stomach looked. I can not explain it to you but my wish is do not touch strong drink nor look upon it for if you do you will surely be tempted. I can not tell you that I am not happy for I am always happy."

#### Yes, All.

"We are all extraordinary busy this spring. We are going to have a new boys' quarters, so the old quarters are torn down and I think they are going straight to build new quarters."

#### The Gist Uncertain.

"I would like to relate to you about our building home at this Indian School, for this is the season of the year when birds and men build nest and houses, or any man is working for wages, who has saved up a little money, to invest it in a home for his family. That depends upon circumstances, for instance in a place that is growing rapidly, house can be easily sold."

#### His Arms all right yet.

"We have enough meat, so we are all strong enough to stand our work. I have been suffering with my leg since last week, but I keep working because my arms are all right and I have power enough to do the work."

#### A fair Confession.

"Our teacher took us to town last Tuesday, into different schools, to see how the white children recited their lessons; they recited very rapidly. I do not see how our teacher can stand it so pleasantly, for we are not half as quick as white children."

#### Happy at the Thought.

"The President of the United States has signed his name to a bill called 'The Land in Severalty Bill.' There is the chance for us now, the wall is down now, and we will be freemen and in a few years from now will be admitted to the citizenship of

the United States. The same flag shall stand for our people with stars and the stripes. What a cheer we will make when the time comes! Like the people who first saw the stars a hundred years ago. Thank God we will be no longer dependent on the Government."

#### How long?

"I would like to ask this question: Are you going to try to rebuild the walls of the reservation, which has been torn down for your good? and how long are you going to wait to become a part of the people."

#### Appreccative.

"It is very nice for us girls that we are learning how to teach. I think Miss Semple—the Principal—is very kind, that she thought of teaching us."

#### Not Yet.

"I suppose you are expecting me to be home this year but I am going to stay here and learn more. I like to see you all but first I want the Education."

#### Not very.

"The wind is blowing, I guess you will think that I am very foolish to tell you about the wind instead of myself."

### WHAT OUR PUPILS WRITE US FROM THEIR PLACES ON FARMS.

Sir:—It is impossible for me to be dishonest, I will relate, what I have had doing, while I am away from you. I had use tobacco sometime, but not every time, one thing I have do most smoking. Well, please sir, I ask for your instruction, pardon me that I will stop all these things, and will taken another attention and determination the best way, it is easy to hinder all these things."

"How is it about our new quarters? I am very anxious about our new quarters. If I had 15,000 to 18,000 dollars, I would soon paid for that buildidg. I would not waited for Congressmen or which you called them the great men of the United States."

I am get up a bed early in the morning so my work done early; then I am go to school about time I get there school-house before 8."

"We have nice time out here."

"As you know this is the first time I came to famn and I expect will be hard for me at beginning but as I say I will try to do my best."

"Yes, sir, we get the *Indian Helper*. It comes to us every Sunday morning. I am very fond reading the *Indian Helper*. I think its very nice for us to have it to hear about the school and how they getting on. I did not know that Man-on-the-band-stand could see us, we are away far from him. I think he is smart, he is medicine-man, but he don't dance medicine-dance like the Indians do."

"He say he keep me 6 month, and keep thy heart with all diligence for out of it are the issues of life. I am going to try to do right with all my might if I can."

I tell you Mr. A— likes the Indian boys better than white fellows. One day he said to me, he liked Indian boys because the Indians mind better than white man."

"I want to say one thing especially, that is, I want you hunt a better place for me here some place, this is bad place for me but I have been attempt to stay longer."

"I going to school every day. I liked very much white children's school."

"I like this place."

"I am glad to get here back and Mr. and Mrs. — were glad to have me back again. I am glad too because I want to learn how to cook."

"Last Sunday night in the Yardley hall there are one woman and two girls they speak very beautifully. She sing like a bird and she make noise a wind blow and them two girls they make music and one of them and that woman she speak like a boy and like an old man; she speak different kind, her voices and she do plenty and I forget some, they are very good looking girl and that woman them ladies they come from Washington, D. C."

"I am very well and happy all the time."

"I did not do bad condition yet."

"I am well and so happy to work on farm that what I want to learn. I just found very good home here I wish to staying three or four years. If I stay three years here that time I learn to be business hand."

"Am getting on very nicely here on the farm."

"I feel as though I were at home. I have received so many introductions since I came through Mr. Wilson and his family. They entertained me in friendly

way that I liked it very much. I went Sunday school both in the afternoon and in the morning and enjoyed it very much."

"I suppose you had heard from us that a boy, having a thief a horse, and sold it too."

"This morning we went out in the forest with Joseph and his son, go after logs take down station. It is very pleasant country, high hills, very near to us woods."

"I like very much this country."

"I like to go to school at this country school."

"I like to live in this family a long while."

"I have no news to tell you, only I can say that I like the country."

"I get not very good place so I don't feel like remain here longer, but I will try a few months."

"I am getting along very well all the time."

"I am very much pleased with my place and with the folks, too. I am going to try to do right and obey. I think is better for me to learn how to work on a farm, when I go home out west I can work on a farm and make my own living and help my people and teach them how the white people live. I am not thinking about smoking or chewing tobacco and talking Indian. I am going to try to keep out of my mouth, I don't care whenever I see tobacco or any thing that is not good for me to use, I am going to keep away from them. I like to stay with these folks all winter and summer and try my best all the time."

"I work all I can night and morning help take care of horses and cows and learn to do all I can."

"We have a very nice new home. Mrs. A— is very kind to us. She says she is going to teach us how to be good house-keepers and also she said she is going to teach us how to make butter this coming summer. I should be glad if I should know how to make butter."

"I would very much like to have my last name change, as everybody seems to have so much fun over my last name, and I don't like it at all. Can I Capt?"

"We are anxious to go in the country and want to ask you if you could send us please, we were both here all the time these last two summers and we want to go away this summer. We will do the best we can whatever is given us to do. To always carry ourselves as ladies, and not give a bad name to the school. But to be missionary's as Miss Fletcher said."

"Too much on the farm work hard are to plow all day."

"This summer a very nice man I live with him."

"I am improving rapidly both farming and speaking English. I greatly thankful for your kindness sending me such a pleasant place where I can learn something that is good for the Indians. Dear Capt. I like to work on the farm very much. As I am going to ask you that I would like to go back to school next Sept. and tarry here through the harvest. The reason is that I wanted to go back to learn a trade."

"We are getting already for corn. This is the kind occupation that I like it to laboring even if it is difficult, but I don't give it up. but tried again until I can conquer the business then it goes all right after I succeed it."



#### Etahdleuh Doanmoe.

The above named Kiowa, one of our old pupils, was one of 75 Indian prisoners of war, who were taken to Florida in 1875 for committing depredations in the South West. Capt. Pratt was detailed, by the Government, to the special duty of escorting these prisoners to Ft. Marion, St. Augustine, Fla., where the Apaches were recently taken.

During the three years stay at St. Augustine, the prisoners learned to labor and to speak some English, and Etahdleuh was one of twenty-five who decided to remain east longer, when the time arrived for the party to return to Indian Territory. A place was found him in a kind family of New York State for a while, and when the Carlisle School opened 1879, he was one of the first to help start its work. He made himself useful in many ways and when sent west for pupils, upon one occasion, brought with a number of boys and girls, Laura Toneadlema, whom he afterwards married at the school. Soon after marriage, the happy couple went to live at the Kiowa Agency—their old

home. After a year or two there, during which time they buried a bright little babe, Etahdleuh contracted the chills and fever so common in that country, and it was thought he could not live long. Aid was at once sent him by eastern friends, and with his wife he returned to Carlisle in a very weak condition. Beginning at once to improve, light work was furnished and he became quite well and strong again. They were blessed with another babe last fall, and to-day pretty little Richard Doanmoe attracts much attention from strangers and those who are not strange. Nothing so delights our girls, as to have an opportunity to help take care of Richard. A few weeks ago, the father left his little one and Mrs. Laura, here at Carlisle, while he went to put in the spring crops on his farm, at Kiowa Agency, and to look around to see what could be done to benefit his people. We have seen a number of interesting letters from Etahdleuh, and our readers will no doubt be entertained by the following extracts taken from one just received:

"I have't learned the conditions of the pupils and other persons that you like to know of their doings yet. I saw only few of them. I am very sorry to say that some have been attending the superstitious rites. Ohetoint is industrious but some are rather too lazy to move about."

Capt., if I have a little home put up, I shall be a happiest man in the world. All the troubles among the Kiowas are getting settled, only those two men haven't got the trial yet. I hope everything will pass on quietly."

My brother, Moab-beedle-ty, and myself had done all the work that required to be done this spring, and he don't need me any more so I came to the Agency and got the work to do, here, at the Kiowa School, I am assistant Industrial teacher. Our corn about 1½ foot high now and every other things coming up fast. But I am afraid the Indians will not make much of anything, great many of them, for they are away behind in working in their fields by some interferences of their foolishness."

The other day, one young man asked me if I am going back to Carlisle again, and I told him, yes; and he said that he often time wanted to go there but he said that he never got chance to go, and he asked me to take him, but I told him that I would be very glad to do so, but I told him that I can't tell what will turn out when the time comes, so I told him just keep his desire in secret, until I see what I can do about him. I know him pretty well; he is about 18 or 19 years of age; he is the son of Site-ti-ty, or White Bear

I suppose you knew the old man pretty well. He was took as prisoner in Texas and he died there in prison. I am feeling well and working hard every day."

I can see that God is with me all the time and helping me. I am praying more stronger and earnestly now than I ever did before. There are no single man or woman here to tell the Indians about God. Oh! it is a sad thing to me, sometimes my tears run. I do wish, that I could do anything for my people. A missionary is badly needing here."

*The Angel of Peace* is a pleasant, spicy little paper published monthly by the American Peace Society of Boston, for fifteen cents a year. A number of copies are sent by the editors free, to our school and they are read with interest.

One of the most capable of the Carlisle students, being asked what he thought of the land in severalty bill, replied,—“I do not like it”.—

“Why not?”

“Because it left my tribe out.”

“What is your tribe?”

“Miami.”

“Well that is nothing against the bill as a whole is it?”

“Oh no, I think it good thing.”

#### STANDING OFFER.

For ONE new subscriber to the MORNING STAR, we will give the person sending it a photographic group of the 13 Carlisle Indian Printer boys, on a card 4½x6½ inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

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

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

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

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

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

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