The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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ON THE BIG HORN.

J. G. Whittier in April Atlantic.

[In the disastrous battle on the Big Horn River, in which General Custer and his entire force were slain, the chief Rain-in-the-Face was one of the fiercest leaders of the Indians. In Longfellow's poem on the massacre, these lines will be remembered:

"Revenge!" cried Rain-in-the-Face,
"Revenge upon all the race
Of the White Chief with yellow hair"
And the mountains dark and high
From their crags re-echoed the cry
Of his anger and despair.

He is now a man of peace; and the agent at Standing Rock, Dakota, writes September 28, 1886: "Rain-in-the-Face is very anxious to go to Hampton, I fear he is too old, but he desires very much to go."]

The years are but half a score,
And the war-whoop sounds no more
With the blast of bugles, where
Straight into a slaughter pen,
With his doomed three-hundred men,
Rode the chief with the yellow hair.

O Hampton, down by the sea!
What voice is beseeching thee
For the scholar's lowliest place?
Can this be the voice of him
Who fought on the Big Horn's rim?
Can this be Rain-in-the-Face?

* * * * * * * *

O chief of the Christ-like school!
Can the zeal of thy heart grow cool
When the victor scarred with fight
Like a child for thy guidance craves,
And the faces of hunters and braves
Are turning to thee for light?

The hatchet lies overgrown
With grass by the Yellowstone,
Wind River and Paw of Bear;
And, in sign that foes are friends,
Each lodge like a peace-pipe sends
Its smoke in the quiet air.

The hands that have done the wrong
To right the wronged are strong,
And the voice of a nation saith:
"Enough of the war of swords,
Enough of the lying words
And shame of a broken faith!"

* * * * * * * *

The Ute and the wandering Crow
Shall know as the white men know,
And fare as the white men fare;
The pale and the red shall be brothers,
One's rights shall be as another's,
Home, School and House of prayer!

O mountains that climb to snow,
O river winding below,
Through meadows by war once trod,
O wild, waste lands that await
The harvest exceeding great,
Break forth into praise of God!

JOHN ELIOT'S MISSION TO-DAY.

John Eliot, the Apostle to the Indian, as he is justly and reverently called, said concerning his work: "I find it absolutely necessary to carry on civility with religion."

There has never been one to exceed this remarkable man in self-sacrificing labor for the good of others and few, even after the experience of two centuries, have displayed more practical wisdom in dealing with the Indian problem. It is a significant fact that the present governmental plan, of placing Indians upon land in severalty, so that each family may have an established home; of fitting the natives to become self-sustaining, through the instruction given in industrial schools, and kindred methods; and of according to the Indians full protection and responsibility under the law, thus effectively putting an end to the tribes and tribal rule, is a return to the methods inaugurated by John Eliot. In the midst of the difficulties of pioneer life and a poverty of experience we can hardly appreciate, the masterful mind of this missionary grasped the idea, that in order to fully christianize the Indian and enable him to live in harmony with his white neighbours the same opportunities for development and education enjoyed by the latter, must be accorded to him.

The manner in which Eliot carried out this idea, was in accordance with the spirit of his time. The township was the political unit in the Massachusetts Colony, and the scriptures the guide in action. The Indians were therefore to be gathered into towns, taught methods of gaining a livelihood other than by hunting; instructed in Christian doctrine, the English language and primary studies, and also given a form of government derived from the Old Testament, which was to supersede their ancient tribal customs.

The first town established was at Natick, Mass. Thither John Eliot took a small colony of Indians in 1651. Three wide streets were laid out, one on the south and two on the north side of the Charles river. An arched foot-bridge, resting upon wooden abutments weighted with stone, was thrown across the stream. The bridge was eighty feet long and eight feet high and proved to be a substantial structure. Separate lots were set off for each family and each dwelling was to have a garden patch. Orchards were planted. Clearings made and fields cultivated and all of these were enclosed in wooden or stone fences. The meeting house was fifty feet long, twenty-five feet wide and twelve feet high. It was built of squared timber, hewn by the Indians under the supervision of John Eliot and carried on their shoulders from the forest to the building site. All the work was done by Indian labor, except two days' service by an English carpenter. The house was two stories, the lower served as a school-room on week days and as a place for worship on Sundays. The upper room was used by the Indians to store their pelts and other salable articles; one corner was partitioned off as the Missionary's apartment. A circular palisade flanked by a ditch surrounded the meeting house, making it a kind of fortress. In 1652 the General Court set apart four square miles for the use of the town. The people chose from their number, ten rulers of tens, two of fifties and one of a hundred, and governed themselves after a plan that blended Jewish and English customs, a Magistrate appointed by the General Court made periodical visits to the town to dispose of the more important cases; all minor offences being adjudicated by the native officials.

In the school, and in the homes industries were taught. The girls learned to spin and weave, and cleanliness was exacted in all the houses. The boys became carpenters, masons and blacksmiths. Basket-weaving and the making of shingles and clapboards became articles of commerce, the people having built a saw mill in 1658, the third erected in America. The people became thrifty and gathered about them horses, cattle, swine and fowls. They were diligent and reverent in their attention to religious duties, attending the two services on Sunday and at other times during the week. A church with native members was not instituted until 1660. This delay however, was occasioned by other causes than the lack of Christian converts.

It is a suggestive chapter to read the painstaking account of John Eliot's pleadings with the colonists to permit him to make this experiment of civilizing and christianizing the Indians. It was by no means popular, and hardly approved. The money for the support of this mission work did not come from the colonies but from friendly sympathizers in England. The people near at hand ridiculed his schemes, sought to thwart all measures for the protection of the Indians from contemptuous treatment and injustice in trade, while the magistrates hesitated to carry out beneficial enactment. In religious matters the English resented the recognition of a church composed of natives. It was deemed derogatory to English pride, self-respect and the dignity of Puritan institutions, and as tending toward an equality, not to be welcomed.

The gentle counsels of John Eliot finally prevailed, and the assembled elders admitted the "confessions" of the Indians, and a native church was established at Natick.

Eliot wrote to England asking that physicians, well supplied with drugs and other appliances might be sent to practice among the Indians. He also suggested that these gentlemen should lecture with the help of an "atomy" or skeleton. This plan was proposed as a means to break the power of the medicine man over the ignorant. Eliot himself had some thoughts, so he says, of reading medicine.

Once a week in the summer, Eliot lectured on Logic and Theology to the natives at Natick, (the first summer school in Massachusetts.) The Indians were encouraged to ask questions at the services held for religious teaching, upon subjects that engaged their thoughts. Eliot said, "they were fruitful in that way." A writer touching on this subject, writes wittily: "It was altogether natural that the Indians, being so positively told by those who seemed to have knowledge in the case, that they were natural bond subjects of Satan in life and death, and being generally treated by the English in conformity with this teaching, should be especially interested in learning all they could about their dark and spiritual adversary." The Indians asked, "If God Made Hell in one of the six days, why did He make Hell before Adam sinned?" "Why do Englishmen so eagerly kill all snakes?" Why does not God, having full power, kill the Devil, that makes all men so bad?" and, again; "If God loves those who turn to Him, why does he ever afflict them after they have turned to Him?"

Troublous days were approaching. The pressure of the English colonists was driving the Indians from their fields, scattering the game, and the followers of King Philip, who proudly clung to his native customs and religion, found themselves hedged between the English and the sea. Death menaced them on either hand and they determined to make a final stroke with all their might, for freedom and their fathers' land. Natick lay on the road from the west to the east, and through the little town one July day in 1675 passed Oneco son of Uncas with fifty Mohicans, on their way to Boston to join their British Allies. As they passed, they were joined by two Englishmen and some Natick Indians.

No amount of good behaviour on the part of the Christian natives could allay the outbreak of the race prejudice and dislike, which was suddenly aroused with all its force, by the Indian war then ravaging the country. Outrages were perpetrated upon friendly Indians. The defection of a few of the "praying Indians" was magnified, and a wild unreasoning panic seized the people. For a time the magistrates sought to stay the public; Eliot and his co-laborers, plead but as with an angry sea; finally the popular demand for the removal of the Indians, gained its point.

Just as their crops were ripening, these Christian Indians were hurried off from their village homes, with a few movables and the sick and lame taken in carts. They were brought to the site where the arsenal now stands in Watertown, Mass. There John Eliot and a few friends met them and sought to comfort them with prayer, being "deeply moved by their submissive patience." At mid-night, Oct. 30, the tide serving, they were shipped in three vessels to Deer Island in Boston Harbor. Indians from other of the praying towns joined them later, until over five hundred were huddled upon the barren island. John Eliot, then 72 years old, writes of them: "I observed in all my visits to them that they carried themselves patiently, humbly, and piously without murmuring or complaining against the English for their sufferings (which were not few) for they lived chiefly upon clams and shell-fish, that they digged out of the sand at low water. The island was bleak and cold, and their wigwams poor and mean, their clothes few and thin. Some little corn they had of their own, which the Counsel ordered to be fetched from their plantations and conveyed to them, by little and little."

Eliot and those whose faith in the Christian Indians never wavered continued to plead for them and suffered personal enmity for their staunchness. Finally as the war pressed harder and harder, the help of these persecuted men was reluctantly sought and by their faithfulness they turned the tide of war and saved the English. It is stated that had it not been for the 3000 "praying Indians" of Massachusetts and Plymouth Colonies, who were thus withdrawn from Philip's support, and many of them turned actively against him, there would hardly have remained a remnant of the white race upon the New England coast.

Slowly a better feeling toward the "praying Indians" came into play and in May, 1676, they were permitted to return to their desolated homes. At Natick their mill was burned; their fields and houses wasted. It was hard to rally them, or to make them forget the unprovoked outrages and hard treatment put upon them merely because of their race. Prosperity can hardly be said to have ever returned to the Natick Indians.

"Daniel Takawambpait was ordained November, 1689 ye first Indian minister," writes Judge Sewall in his diary. The ordination of this Indian minister was John Eliot's legacy to his Natick flock. In 1690 the Apostle died, aged 86 years.

In 1691 the Indians petitioned the General Court for permission to sell a "nook of land" that they might pay the carpenter for a new church, their old one having "fallen down." This was granted and their native preacher ministered to them until his death in 1716.

In 1721 a white minister came to labor among the Indians, and an old record says, "Great enthusiasm prevailed." A new meeting house was built, at the cost of forty acres of land. The site was the same as the first one built, and the people as they came and went on Sunday "used to step across the ditch which surrounded the fort in Eliot's time."

White families had gathered at Natick, and some of them lived on terms of friendship with the natives. Joshua Brand a noted native physician, was near neighbor to Jonathan Carver, the father of six daughters. Betty, next to the youngest, was an energetic, executive and kindly person, teaching school among her many doings. Her sayings and ballad singing, "keeping time on the treadle of her spinning wheel" are part of the town traditions. Between the home of this cheery woman and the house of Joshua Brand, was a "beaten path," made, partly by the children of the two families, that were "equally welcome in both homes."

These pleasant relations seem to have continued, for in 1753 when the new pastor, the Parson Lothrop of Mrs. Stowe's "Old Town Folks," built his house, the Indians brought elms on their shoulders and planted them about the new home, as a testimonial of their regard.

Up to 1733 all the town officers were Indians; but as the white inhabitants in-

creased, white men served with the natives, and finally superseded them. In 1762 Natick was incorporated as an English town, after having remained for one hundred and eleven years as an Indian reservation.

The Indians gradually disappeared. In 1792 there remained but one full blood family. In October 1846 at the celebration of the two hundredth Anniversary of Eliot's first visit to the spot, a young girl of sixteen was present, the only lineal descendant of the Natick Indians known to the present inhabitants. The oak, under which Eliot first taught the natives still stands; the elms planted by the Indians as a loving tribute to their pastor, adorn the town; but the people for whom Natick was planted, have in the centuries passed from sight. It seems, at the first glance, as if we were looking at a doomed race, but that conclusion is not justified by the facts.

In 1675, there were but twenty-nine families, in the settlement of 150 inhabitants. Then came the uprooting, incident to King Philip's war. Many of the Indians died and some were killed, and of the fifty church members, before this war, but ten are recorded in 1698. Strange Indians had sought refuge among the people, but few of them took root and settled there. Only thirty-seven Indians were residents when the place was incorporated as an English town. Looking over the records of the white families, that were pioneers, and cotemporary with the Indians, a similar fate seems to have attended them. Their property has changed hands, their children have passed away and new names take the place of the old ones. The centuries show great changes in families both Indian and white, the people are not lost, but merged into new lines.

The work begun at Natick beside the Charles, is no longer found there, but it has become the work of the nation, and is making itself felt from the Atlantic to the Pacific, not only among the Indians, but in the upbuilding of a Christian fellowship and citizenship, broader than the confines of a single race.

A. C. F.

TWO TRIPS TO CARLISLE.

BY N. RUBYER, FOR "ST. LOUIS EVANGELIST."

VISIT NUMBER ONE.

Returning west through the Keystone State, after an extensive sojourn on the Atlantic coast, it was convenient to accept an oft repeated invitation to visit the widely known Indian Industrial School at Carlisle, Pa. We left the Harrisburg depot amid the first snow-storm of winter on the evening of Thanksgiving day, and rushing along the Cumberland Valley Railway in a direction a little south of west, were soon over the 19 miles intervening between Harrisburg and Carlisle.

Capt. R. H. Pratt, of 10th Cavalry, U. S. A., the superintendent of the School, met us at the depot in a close carriage, and after a half mile ride parallel with the railway, and a quarter of a mile to the left we entered the gate of Carlisle Barracks, passed, the old stone guard-house at the left hand (built by Washington's Hessians, captured in 1776) with no challenge save the furious roar of the swirling wintry storm which was now at its height.

Driving on past the chapel, we, ere long, were comfortably established in the cosy sitting-room of the commandant's quarters, taking up the threads of the conversation that had been dropped over a quarter of a century before. For the captain and your peaceful scribe were old campaigners together, not in the crimes of war of the Rebellion, but in the white snowball battles of Indiana school-days.

As the captain stood there before the fireplace at headquarters, discussing the reminiscences of school-boy life, now laughing heartily, now questioning earnestly about some comrade of that time olden and golden that never gilds life but once, —as he stood there, ponderous in frame, massive in feature, left elbow on manteipiece, right hand in pocket, left foot advanced with flexed knee, head inclining reflectively to one side, with stocky neck hidden, and a triangular lock of hair fallen carelessly on the fore-head, he looked in the light and shadow of evening like a colossal Napoleon the First.

But Captain Pratt has been a Napoleon in a grander contest than any fought by the imperial butcher of Corsica. He has been second to no living man in the force of his appeal that the American aborigine not only be not crushed out by the brute force of the dominant race, but that in the name of a common Lord and a common humanity he be admitted to a full share in the civilization, liberty, intelligence, and moral and spiritual culture of the American people.

It rightly aroused American philanthropy and love of Christian justice to see an officer in the regular army who had shared in the fierce cavalry combats of the late war, and afterward with drawn sabre met the savage on the war-path, suddenly begin teaching a captive band of Indian murderers the compassion of Christ, and the possibilities of a true manhood.

The work begun at Ft. Marion, Fla., of transferring the captives from the west, was continued at the Hampton School, and finally established as an independent Government school in 1879 at the U. S. Barracks, Carlisle, Pa. During these eight years the unique championship of a once doomed race by a U. S. cavalry officer, whose business had been to hunt the red man down as unfit to live, has awakened for the school of Carlisle a sympathy and co-operation that neither the Government nor people of the United States will willingly let die.

Filled with such thoughts as these we fell asleep in our guest-chamber at Carlisle Barracks while the contending elements were still raging without, like the quarrels of civilized nations over the fate of the helpless tribes that lie across their march of empires. When we awoke, the bright, still day was smiling on an earth clothed all in white, like barbarism clad in Christian charity.

During the forenoon, striding along by the giant captain whose portly dimensions (height 6 feet, 2 inches; weight 216 lbs.) were partly concealed and partly exaggerated by his slouch hat and military cloak, we visited, in succession, the offices and workshops of the institution. Experienced helpers were found in the offices—persons who had learned the proper routine in the quartermaster's department, U. S. A., or in the Indian agencies of the far west, or in other able schools of instruction. We passed rapidly from workshop to workshop, and while it was a novelty to see Indian youth playing the "anvil chorus," or shoving the plane and hand-saw, or drawing the waxed ends and driving pegs, or sitting cross-legged plying needle and shears, or turning out a set of harness, or wielding the paint brush, or putting together a wagon of their own manufacture, or running the soldering iron around a tincup or coffee-pot, or baking bread, or clicking type in the stick while following copy—yet, after all, it seemed as if the

"——butcher and baker
And candle-stick-maker"

of Indian descent were quite as much in their element when thus employed, as any white artisan descended from Goth or Teuton, Pict or Celt.

We seized upon a wooden ribbon as it curled from the plane of an Indian following the Savior's handicraft, and kept it as a souvenir. Better such a decoration for the red man than the broad riband of St. George, or the cross of the Legion of Honor. It is a badge of his merited manhood.

The captain next led us through the departments of female employment. The red man's daughters were taught the sewing, laundrying, and household work so familiar to their white sisters. All of these employments for both sexes were, of course, superintended by able white instructors. Excuse us, memory! The superintendent of the laundry department was a woman of intelligence and ability, who was neither white nor red.

In the afternoon we were conducted through the schools. Many of the pupils who are employed in the workshops in the forenoon, are training the mental powers in the school room in the afternoon. Owing to the limited time our busy friend, Capt. Pratt, was able to bestow upon us, the "personally conducted" tour of the schools on our first visit made but a confused, though pleasing impression. One thing we remember distinctly however on that visit. Little Apache children selected from Geronimo's newly captured band, and only arriving at Carlisle on Nov. 4th, 1886, were able on Nov. 26 to read and recite English words of four letters when written on the black-board by the teacher; words such as "bell," etc., a striking instance of the rapidity and system with which instruction is imparted at Carlisle Indian School.

In the evening of our first day's visit we went with Capt. Pratt and Dr. Given, the surgeon of the post, to the Union Debating Society of the Indian lads. A Pawnee youth presided over the assemblage with great gravity and deliberation. A Cheyenne boy wearing army blue and sergeant's red chevrons acted as secretary, and read in good, though husky English, the proceedings of the last meeting. The question was stated, "Resolved that the Indians be exterminated!" The same question was afterward discussed at a public exhibition given by the school in New York City and in Philadelphia, in February, 1887, but at the time of which we write, it was in no sense figuratively put, but debated on its merits in a literal sense. The poor fellows who were on the affirmative, very much like whiter and wiser orators, made sympathetic capital by explaining their reluctance to argue as they must, but then rising in tone would launch out in denunciation of such persons as the American red men, and show cause why they should be swept from the face of the earth. "They are just a ball tied to the feet of the white man," urged one debater "Look what Manhattan Island would be if the red man had kept possession of it," said another speaker, and he explained further —"It is only a little while—only 300 years or so—since the white man took it, and see what it has become!"

Tell us there is no sense of humor in the Indian. No wit or keenness of perception. A speaker following the last said in the course of his remarks, "We are told it is but a little while the white man has held Manhattan Island—only about 300 years" then a slight pause for effect during which the red boys all saw the point, and laughed aloud at the idea of 300 years being a little while. The last speaker thus turned the laugh completely on his antagonist. And so the debate went on, crude and rude enough, but no more so than in the average country school house. The white dignitaries present had been appointed a board of judge by the boys at the outset, and pleased both sides in rendering the decision that the Indian ought not to be exterminated.

A young man of the Oneida tribe, and one or two others made speeches in this debate which confirmed the ancient Indian claim to native oratory.

After the debate formal, came a most amusing and interesting informal discussion by the lads as to whether certain members derelict in dues and fines should be cut off from the society. Good arguments were offered on both sides, and mercy won at that time, though we have since read in the little *Indian Helper* published at Carlisle, that the delinquents were dealt with at a later day on a footing of justice with mercy, evidently for contempt of court!

It was interesting to note in the secondary debate how one young man of the most stolid and typically impassive cast of Indian features, who had given no sign of thought during the evening, arose, and in clear, thoughtful language argued a certain point in reference to the duties of members of the society. We felt then and there that all attempts to abridge the rights of the Indian race because of a supposed stolidity and sluggishness of mind corresponding to certain impassive habits of countenance belonging to the red man are an outrage. A policy based on such a *non-sequitur* of judgment would ignore General Grant and silence half the orators in Congress, Parliament and pulpit.

We heard Capt. Pratt address the school in the chapel on the Saturday night of our first visit. It is generally an occasion for forcible advice on the advantages of speaking English. In this instance, as on a later occasion, we heard the commander give his red "boys in blue" some of the best moral advice possible. On Sabbath afternoon we had the privilege of addressing the school on God's love for the world. Observations on the boys' Sunday evening meeting and a minuter description of the schools will be given in a subsequent paper.

On Monday Nov. 29th, '86, after hearing the Indian brass band play "The Land that is fairer than Day," "Swanee River," and "Home, Sweet Home," we set out for the West, and ended our FIRST VISIT AT CARLISLE.

VISIT NUMBER TWO.

Is the Indian worth educating? This is yet a debatable question with many. The writer is not one of that number. A second and extended visit to Carlisle in January, 1887, satisfied us that our decision in favor of the affirmative of the above question is neither from humanitarian and sentimental prejudging, nor from a too superficial observation in the four days' visit of November, 1886.

On our second visit to the Government Indian Industrial School at Carlisle Barracks, we had ample opportunity to study the school in times and ways when it was an impossibility for the half a thousand pupils and score of teachers and officers to be posing for effect, even had they wished to do so, a supposition that would be absurd.

After a sojourn of over a week, watching the blue-coated, red-striped Indian boys and purple-robed Indian girls file by to meals, and school, and chapel, and barracks in long processions, and observing the playful groups at recreation, or the respectful and self-respecting demeanor of all in public assembly, or the polite behavior of children and youth casually met at headquarters, or crossing the grounds, or passing in the town adjacent, we quietly dropped in at the schools at odd hours to note with our own eyes and ears, at leisure, the actual methods and progress in Indian education at Carlisle.

The school building lies well over to the southerly side of the barracks' quadrangle. On the first floor at the eastern end of the building, we find School No. 1, taught by Miss Bessie Patterson. Her pupils are little Apaches from Geronimo's band, less than three months at Carlisle. Can any good come out of this Apache Nazareth? There are thousands of persons who would as soon think of educating a band of crocodiles, or grizzly bears. But those Apaches are human beings, and none knows it better than their teacher, herself an object lesson to the little barbarians in the highest culture and refinement. As we enter the room they are at the board, performing simple examples in addition, subtraction and multiplication. This is followed by writing such sentences as "I have a pencil." "I have a little red box." "The bell is on the table."

Here are newly captured savages of the wildest type who have in 60 days advanced from the capacity of reading English words of but one syllable and four letters, when written out for them, to the capacity of writing for themselves in good, legible English script, sentences of six words, some of them of six letters and two syllables! To this progress we have had the genuine pleasure of being personal witness. It was worth a second trip over the Alleghanies. Those little Apaches had swung around a grander circle than Horse Shoe Curve. No longer

"——by the blue Juniata
Wild roves an Indian girl,
Bright Alfarata."

It will do for a song, but in a prosaic and more pleasant fact the wild Indian girl has been civilized, and you will now find bright Alfarata beyond the blue Juniata at Carlisle School, with quiver and arrows exchanged for thimble and needle, pencil and pen.

Miss Patterson's Apaches also wrote their own names, and a list of words, showing the same power of educated memory and discrimination common to white children of their age and advantages.

We found more Apaches in the next room of the same November party, somewhat older, under the instruction of frank, cheery Miss Bender. Several columns of words were written on the blackboard, and the class were erasing words indicated to them by action or description. A shrug of the shoulder and a shiver led one Apache boy to erase the word "cold," proving that he associated the idea with the written word, and not sound without sense. "The color of your coat," led another to erase the word "blue." "The color of a dress," or "of braid," erased "brown" and "red." "What do you walk on?" led one to erase "ground."

A class multiplying and reducing fractions in Miss Bender's room seemed of older pupilage than the Geronimo contingent, though we failed to learn whether they were identified with them or not. After what we had seen, we would not have been surprised by the information that it was the same nationality that was now wrestling with numerators, denominators, and common divisors. While all this was going on, a boy from a different department copied a picture of a galloping horse on one of the numerous blackboards. We found enough evidences at Carlisle of the cultivation of the fine arts —at least of drawing and music—to show that the savage, once supposed irreclaimable, has precisely the aptitudes of his white brother in the æsthetic line. Educate him, and we may have Giotlos in place of Geronimos, and Thalbergs for Tecumsehs. We shall certainly have good citizens, and that is worth all the pittance that Church and State dole out to Indian schools.

The next, or central room on the first floor of the school building, was occupied by Miss Booth's pupils, boys learning to read simple stories from the first reader. They were afterwards exercised on names and choice of dogs as pictured in the reader; spitz, spaniel, poodle, mastiff, black-and-tan, etc. The boys generally preferred the spaniel picture, though one called it mastiff and one black-and-tan. Miss Booth's methods, as the dog episode indicates, are calculated to interest her pupils and cultivate an accurate observation of words and engravings. Being asked to write name-words (nouns) on the blackboard, they put down lady, book, boy, and so on. Action-words (verbs) were called for, and they wrote walk, run play, and similar words. Such teaching requires the pupil to think, and that is the great aim at Carlisle.

Miss Phillips' room comes next to Miss Booth's. Here a class of pupils were, one by one, reading aloud a letter written on the board with date, address and signature complete. Its subject was simple, of course. Something about a lamb and a bear. Some verses in beautiful chirography also adorned the board. A part of the Shepherd Psalm, a stanza of "Now just a word," etc.

In this room I was shown a number of copy-books, in which the pupils (from the Nov. 1886, Florida batch of Apaches) had written short sentences, such as "I see eleven boys," etc. Some of these were in very fair writing. These boys, hardly 100 days out of the woods, next practised writing English sentences from memory! Write that fact in memory, ye mis-guided ones who oppose or neglect educating the true American of American descent. A class of a dozen next following the teacher exploded the vowels, and aspirated and sibilated and indicated the consonants with all the fervor of a Boston elocutionist giving his first lesson. In Miss Phillips' room I was also shown a picture of a buffalo and three goats on one slate, and a sprig with small flowers and leaves drawn on another, all better than the average school-boy pictures.

Miss Seabrook's room was the last on the first floor. This lady uses object les-

sons with effect, or explains clearly by means of objects. For example, a class of girls were being taught to divide 13 by 2, 3, 4, 6, etc., and tell quotient and remainder. Thirteen colored blocks are arranged to suit the words, "Here are thirteen girls going two by two. How many couples, and how many girls will be left out?" "Here are three girls singing in one book. How many books to 13 girls and what number of girls will be left out?" "Here are 6 girls at each blackboard. How many black-boards for 13, and how many girls must use a slate?" These facts were then put down in figures by the girls and read aloud.

Geography was also taught by an object lesson. A table with a three inch rim, covered to the depth of the rim with fine sand, was inclined toward the class at an angle of 30 degrees. Miss Seabrook then deftly modelled mountain ranges, valleys, seas, islands, plains, and peninsulas, which were named by the class on being pointed out, and the appropriate definition from the text-book recited. Such teaching as that can hardly fail to interest and be remembered.

On one of the blackboards in this room, was a fine large picture of a deer drawn by an advanced pupil from a very small copy. It was appropriately colored, deer, grass and all. A large graceful picture of a swan, drawn from memory by the same pupil, was also on the board.

Some specimens of Spencerian penmanship executed by Apaches who had enjoyed three years at Carlisle, were shown us, that were most admirable and excellent. The turn of S, an L, a W and a J, were up to counting-room standard in several cases. We were ashamed to confess that we could not write as well as an Apache Indian. Half that read these columns cannot equal the copper-plate chirography of these copper colored brethren at Carlisle. Exterminate them indeed! We would better go to school to them awhile first, Phil Sheridan included!

On another occasion visiting Miss Seabrook's room, we observed large boys (who had spent the forenoon in the workshops) reciting in arithmetic. One we noticed dividing 64,433 by 365, and proving the example correctly. A primary class in geography only studying since fall, recited rapidly in answering questions on the map of North and South America. They would come forward one by one, and trace the Amazon, the Orinoco, etc., in the sand map of South America. They wrote on the board successfully the answers to these questions: What is the largest province of South America? What are its productions? What mountains in its western part? etc. Some of the writing was noticeably good.

Visiting Miss Crane's room upstairs, we also heard a good recitation by a large class of boys and girls in geography. Such questions as these were correctly answered: "How wide is the St. Lawrence River at Montreal?" The class then read the geography lesson in rotation, and read it well. Miss Crane's handwriting on the board was beautifully even, and a handsome model for her scholars to copy, and would doubtless have an effect in teaching them to write well.

Miss Lowe's school-room also in the second story at the east end of the building was visited one afternoon. We found her boys reading words from the blackboard and giving the definitions. Such words as "Irreverence," "Inundation," "Volcano," and "Lime-juice" were read off and explained, they next erased the list and wrote down the words from memory. Distances on the map were measured by a class in geography; the "distance between Lansing and Columbus," for example. One of the scholars in this room wrote well even in the hurried work of the blackboard.

In Miss Fisher's room we were pleased to find the Indian youth reading poetry both singly and in concert, they did it well. The imagination of the red man has always shown a poetic tendency as all the world knows, and Carlisle does wisely to guide it into the grand channels where the sublimest thoughts of the ages flow brightly as molten silver, namely the standard works of the great poets. Miss Fisher in temperament and address is well adapted to the refined and pleasing duty.

In Miss Cutter's room we found the highest grade in the curriculum followed at present by Carlisle. Miss Cutter's name is no keener than the perception of her duties, and her intuitive reading of the nature and capacities of those she instructs. We heard a class of two boys and four girls recite in physiology, defining "nerves," "cerebellum," etc., as well as any white class of their age would do. Then a class of three young men recited in Greek History. They talked of Darius, the Ionians, and other ancient monarchs and peoples, and answered all questions intelligently and as though they knew something of history as it was before the Christian era.

We omitted to visit the last school-room on the second floor. It was that of Miss Shears. The lady was sick at the time, and the school in charge of a certain Miss Jemima ——, an educated native American who had shown herself "apt to teach." We thought we would not disturb her in the discharge of her school duties, but afterwards had the pleasure of hearing her manage the recitation of a class in the United States Constitution that was rehearsing for its part in the public exhibit of the school and its work in Philadelphia and New York. [This exhibition came off with great success at the Academies of Music in the above cities on Feb. 3rd and 4th, 1887.]

We have not space to tell what we intended and wished to tell of the rehearsals we witnessed in chapel in preparation for the above mentioned exhibit of Carlisle School. In the freedom and repetition and changes of rehearsal we caught glimpses of the real life and energy of the school work and management that would require many days to see under other circumstances. Nor can we at this time at least speak of other interesting features we had designed mentioning. Carlisle grows upon any one who undertakes to comprehend and describe it. In our two visits as reported we have but hurried through the subject, and cannot write half of our observations and reflections.

This much we must say in conclusion. The work of Capt. R. H. Pratt, U. S. A., and of his able staff at Carlisle, and of the eminent senators and representatives who have stood by it through thick and thin, and of the government authorities who have approved and upheld it, and of the thousands of benevolent people who have fostered it with their godspeeds, prayers and largess, cannot well be overestimated in its effect on the mind of the thirty tribes represented at Carlisle, nor of the 40 odd States and Territories that have been trained for generations to believe the native American only good for powder. It is a work that angels might rejoice in; a work that Christ died to bring to life.

While anxious to see Carlisle School prosper yet more, and advance like the resistless flow of a mighty river, and prosperity come upon all similar institutions for the uplifting of all colors for whom the Redeemer poured his crimsom heart-blood, we are doubly anxious with many more of our own Presbyterian faith to have our grand General Assembly do what in it lies, as far as the wisdom of the fathers and brethren sees the way clearly, to educate as well as Christianize the Indian youth under their charge in preparation for the day not far distant, we fondly trust, when they will be treated as American citizens with all rights personally reserved, and not simply as wards and dependents of an alien nation. Amen.

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—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, } Editors.

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

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CARLISLE, PA., JUNE, 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 education and civilization promoted, with a view to their ultimate citizenship.

PRESIDENT CLEVELAND.

HON. DARWIN R. JAMES, M. C., FROM BROOKLYN, N. Y., AND THE WILD WEST SHOW.

In January last Mr. James introduced into the House of Representatives an inquiry in regard to the Wild West Show, in the following words:

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

This resolution would seem to have been the best possible chance for a full showing of the purposes and benefits of the Wild West and the advantages it claimed it was to the Indians.

No attempt, however, was made to meet the inquiry, but immediately there was a newspaper out-cry against Mr. James in which he was personally vilified; and copies of all such papers, marked with red and blue pencil, inviting attention to the denunciations were freely sent to all Members of Congress, and there was such pressure brought to bear, that Mr. James was unable to get his resolution acted upon by the Committee to which it had been referred. We only speak of this now, because the attack upon Mr. James continues. If the alleged good, the Wild West does for the Indians, were true, the inquiry introduced by Mr. James afforded opportunity to show the facts and clinch the claim, and the resort to personal attacks upon him only proves the wisdom of his inquiry.

INDIAN SORCERY AND MEDICINE.

We read in our histories of the persecution of witches in the early days of New England, and smilingly pity the ignorance and credulity of that age and feel comfortable in the thought that such doings are of the past and not to be thought of in this Ninteenth Century; when the fact is that there are people living in the United States who are to-day no farther advanced in such matters than were the Pilgrim Fathers. I allude to the Indians, who are great believers in magic, conjuring and witchcraft; exhibiting, however, in one respect a decided difference to the New England fathers in that they do not condemn and execute the witches judicially according to law and the verdict of twelve *wise* men —but only as some individual imagines himself aggrieved or persecuted by the supposed witch or wizard.

But where an Indian imagines that he has, through the agency of a witch or wizard become possessed of an evil spirit, or that some person is exerting an evil eye or influence over him, he at times resorts to summary measures for relief.

One of the most intelligent Indians I ever knew was reputed to have shot his own father on suspicion that he had breathed on him with evil intent.

On another occasion, the death of a chief (from quick pneumonia), a younger brother presented himself at the Agency the next morning, cut and gashed all over breast and arms, telling of the death of his brother, which he said, had resulted from the witchcraft of a certain old woman, whom he said he had shot as soon as his brother was dead. He appeared to think that in this he had done a most justifiable and worthy act—a deed of daring entitling him to the respect and gratitude of his fellows.

This belief in witchcraft and the potency of spirits, is widespread among the Indians differing in intensity with tribes and localities, but perhaps, nowhere so intense as in the tribes of the north Pacific coast and Alaska.

Very nearly allied to witchcraft, is the Indian practice of medicine, which is in no sense a system of therapeutics but of magic and conjuring. For instance, an Indian is suffering from consumption; has wasted his substance in paying the medicine men, who have claimed ability to cure him and prudently taken their fees from his herd of horses before commencing the treatment. Another doctor comes and vaunts his skill, the fee is paid the treatment begins, magic signs and passes, beating of drums to drive out the evil spirits, blowing and whistling, scarifying the body and sucking the wound, ending by the medicine man producing an arrow point with a piece of arrow about three inches long attached to it, which he assures the sufferer he has extracted from his lungs where it had been placed, not in battle, but by the secret evil influence of some powerful enemy, and that now nothing stands in the way of his speedy restoration to health. Accordingly on the principle of "faith cure" the next day sees the invalid on horse-back in full regimentals, testing the cure, the excitement and exertion only to be followed by a corresponding depression in a day or two, but the medicine man has got his horse and if his treatment should ever be questioned, it will not be hard for him to accuse the patient of some trifling act that has *broken the medicine*, and so save his reputation.

These are not things of the past, but the present and go to show that if the schoolmaster is not abroad among the Indians he should be and very much abroad too, and that we have great need of foreign missions at home, also that it would in the main, be a good thing for United States laws to be enforced everywhere within its limits without respect to race.

A. J. S.

At a recent meeting of the Cormenices Club, in Washington, a society devoted to education in its varied aspects, Dr. Hartwell, of the Johns Hopkins University, gave a valuable paper upon the training of the eye and hand from the physiological standpoint. He spoke of the body as "a physical mechanism, the proper working of which we know as health, its disturbance, disease, its stoppage, death." The great advance made by modern science and its application to daily life, as well as our fuller and more precise knowledge of the human body and its laws, has come about by our "vastly superior means of seeing and handling the objects of our study." As a writer has stated: "All human science is but the increment of the power of the eye, and all human art is the increment of the power of the hand." The nervous system is the mechanism that lies behind the eye and hand, and this therefore becomes "the field of human training," consequently a knowledg of its functions and characteristics is needful to a recognition of the laws applicable to the training of the eye and hand. After speaking of the structure of nerves and muscles, the influence of exercise was traced. Through repetition, a difficult action becomes a pleasurable accomplishment, then a motive performance and at last an almost instructive act." "Somehow or other the memory of part actions, and the stimulant which evoked them, becomes imbedded or organized in the motor centres." The principles of physical training are based upon the power of the nervous system to receive impressions and register them or their effects, "thus constituting a sensory memory." This is illustrated "by the burnt child dreading the fire" and the dreams of the blind and deaf and dumb. Only those who have had the use of all these senses ever dream of seeing, speaking, or hearing. It also appears from careful studies "that the memory of visual objects is not organized until between the fifth and seventh year of life." A man who was born without either hands or feet, but who had eyesight "did not dream of executing hand or foot movements; yet he had sufficient use of his stumps to write a good hand. There was no record of hand or foot movements in the nerve centres which ordinarily control such movements; so that he was unable to dream of movements which he had never executed. On the other hand the instances are numerous in which men, who, having lost a limb by amputation, could feel their fingers or toes while awake, and dream in sleep or when awake of making complicated movements with their lost members." Evidences from many sources prove "that muscular exercise plays an important part in the development of brain power." The last report of the Reformatory at Elmira, New York, gives an experiment made upon a dull class in that Institution. Physical exercise was systematically pursued upon these scholars in connection with their studies, and as a result, after four months of physical training, their recitations showed an advance of 15 per cent. Physical training is recognized "as an indispensable means in awakening mental faculty." and Dr. Hartwell asserted that those who "train scholars or handicrafts" men, should see to it that bodily training should be given by specially trained and well qualified teachers in a systematic, well ordered and rational way." He urged this as particularly useful for girls, and added, "I would encourage games for boys and girls during their school life and would require compulsory attendance upon instruction in gymnastics and instruction in drawing and modelling for general educational purposes."

Considerable space in the present issue is given to an account of the work done for Indians in Massachusetts Colony. The Indian village at Natick has disappeared as an Indian town, while the Indian village at Mashpee has become an Indian township—a part of the Commonwealth of to-day. Historical and geographical circumstances have combined to help the one and to hinder the other, but the vitality of the ideas that led to the planting of both villages have survived the crush of our conquering a continent and acquiring a wealth unqualled among nations, and are to-day the active forces in dealing with the Indian. John Eliot found the key to the Indian problem, but we were too busy to apply it. Homes, law, education, was what he strove to secure in order to make Christianity effective to the red man, as it was to the white man. He won these for a few Indians, some of whom grasped and held them in the face of a race hatred and persecution, that is unqualled outside of the English speaking people.

The Indian has been wonderfully faithful, is the impression left after looking over the record of the past two centuries. This same review reveals the fact that the so-called failure of Indian civilization lies largely at our own door. In the first place, we dislike to accord to any race the same privileges we claim for ourselves, and this makes us show in a thousand nameless ways our aversion to the stranger in our midst, so that he naturally tends to flee from us, if he can: And secondly, when we do grant him a chance, we demand that he shall not have time to grow into our modes of thought and action, but that he shall become at once English in speech and life, or, prove himself a failure.

The education of Indian youth, in the midst of the more thickly settled portions of our country, is not only of unmeasurable value to him but to our nation. Every child, who wins his way past the proud prejudice of our race and evokes the brotherhood, which is in us all despite our haughtiness, fits in the key that opens the door of progress and humanity.

It is an interesting co-incidence that the same year which marks the opening of the door to citizenship and independence to the Indian, also records the first public act, by which one of the remarkable earth works in Ohio, relics of a past age in this country, has been purchased for preservation. The well known Serpent Mound on the bluffs of Brush Creek, Adams Co., Ohio, has become the property of the Trustees of the Peabody Museum of American Archeology and Ethnology Harvard University, Cambridge, Mass. The money was raised by ladies and gentlemen who recognize the importance of both studying and preserving the remains of Ancient America. Sixty acres have been bought which will be laid out as a park. The Serpent mound, an artificial structure of earth, winding its length along the bluff, if stretched out straight, would be nearly a quarter of a mile long, will now be restored and preserved from further injury. It will be carefully investigated, as well as the mounds, and other ancient remains within the enclosure, by Prof. F. W. Putnam, of Harvard, and Curator of the Museum. The park will be free to visitors if no vandalisms are committed. This ancient ornament is now "to be forever protected where it was placed by its builders, an enigma for the present and a study for the future."

Indians were accorded civil privileges in Massachusetts during the Eighteenth century, and some of them held office. In 1751 Jacob Nawwamptonk was a constable in the town of Stockbridge (Mass.) and he was ordered to nail the following call to vote for a minister, upon the door of the Meeting House. In those days attendance upon church was generally compulsory by local law, therefore the Meeting House was the one place where a notice was sure to reach all eyes. The "warning" read:

"You are hereby ordered forthwith to warn all the Indian free holders and other inhabitants of Stockbridge town, who are qualified according to law to vote in town affairs, to meet at the school house on Fryday ye 22 of Feb. current, at 2 o' clock, in ye fore noon, for ye following ends, viz:

1st: To know the minds of the Town whether Rev. Mr. Johnathan Edwards shall have a call to settle in the Gospel ministry of the Town and as far as the Town is for admitting him there of.

2nd: To know the minds of the Town whether they will give the Rev. Mr. Edwards anything toward the support in the case he should settle and in what manner. By order of the Selectmen."

The town voted to call Mr. Edwards and to pay him," £6. 13s. 4d. per year lawful money" and also that the "Indian and English inhabitants" "will give 100 slay-loads of fire wood" "annually and carry it to his dwelling house." "The Indians are to get 80 loads the English 20."

We learn that the U. S. Government has made allowance to build some important buildings in connection with the main building of the Industrial school of the Omaha Agency. These have been exigencies which has at last been supplied.

We clip the following from the *Decatur* (Neb.) *Eaglet*: "This week Simion Hallowell, an Omaha, resorted to white man's laws, and was appointed administrator of his father's (Ebahombe) Estate, who died about three years ago."

AT THE SCHOOL.

The boys' new building is progressing finely.

Copious rains during June have kept the lawn fresh and green.

Ask your friend to subscribe for the STAR. See "Standing Offer" on last page.

School will break up soon, and some of the boys will go to the mountains to camp for a few weeks.

The balconies on the north side of the hospital are being closed, and made into rooms. The hospital dining room is also being enlarged by closing in a part of the south part.

Reports from pupils at work for themselves in country homes, were never better than this year. With very few exceptions they have the best of homes and are treated as members of the family.

Several of our boys and girls whose school term expired this year wrote such urgent requests to "stay longer and learn more," that measures were taken to extend their time, and they have been allowed the privilege of another course.

One of the thoroughly enjoyable occasions of this year occurred on the afternoon and evening of the 13th, in the shape of a lawn party on the parade, in honor of the home-going company of seventy-two pupils, who left for their several homes in the west at mid-night of the same day. The whole school participated in the general good time. Six or eight sets of croquets were kept in active operation. Some played tennis, while others sauntered here and there on the beautiful turf or gathered in merry groups under the grand old trees. At 7:30 the bell tapped and all marched to the dining-hall, where a bountiful dinner was spread, which ended with a large saucer of delicious strawberry ice-cream and a piece of good cake for each. Every one seemed bent upon getting as much pleasure as he or she possibly could, and we believe they succeeded admirably.

The following pupils returned to their homes in the west during the month, their school terms having expired:

ARAPAHOES: Clay Ainsworth, Cleaver Warden, James Antelope, Matthew Red Pipe, Star Yellow Eyes.

CHEYENNES: Calvan Red Wolf, Ernie Black, Maud Chief Killer, John Peak Heart, Daisy Reynolds, Florence Little Elk, Ella Stone Calf, Laura Standing Elk.

MODOC: Willie Hansel.

WICHITA: Johnny Tatum.

CHIPPEWAS: Willie Butcher, Willie Douglass, Chas. Martin, Henry Bonga, John Warren.

KAWS: Edgar McCassy, Ellwood Wilberforce.

PAWNEE: Abram Platt.

OMAHAS: Bertram Mitchell, Eli Sheridan, Howard Frost, Noah Lovejoy, Reuben Wolf, Theo. McCauley, Thomas Mitchell, Alice Fremont.

PUEBLOS: Harry Marmon, Annie Menaul, Manuel Romero, George Seoresura, Roy Sisechu, Harriet Kyocea, Johanna Bibo.

ROSEBUD SIOUX: Conway Two Cuts, Jos. Guion, Jas. McCloskey, Lewis Eagle Dog, Norris Stranger Horse, Preston Three Bears, Vincent Stranger Horse, Willard Standing Bear, Esther Side Bear, Josphine Bordeaux, Martha Bordeaux, Louise Wilson, Rosa Dion, Stella Berht, Rosa White Thunder, Bear Fire Heart.

PINE RIDGE: Clayton Brave, Frank Lock, Frank Conroy, Herman Young, Mack Kutepi, Robert American Horse, Samuel Dion, William Brown, Wallace Charging Shield, George FireThunder, Adelia Low, Emma Hand, Alice Wynn, Isabella Two Dogs, Katie White Bird, Ralph Iron Eagle Feather, Julia Iron Eagle Feather, Lydia Biddle Iron Eagle Feather.

STOCKBRIDGE: Lucy Jourdan.

CROW: Chloe Bad Baby.

A number of the above named will return to Carlisle in the Fall to go still farther in their studies and get a better knowledge of their trades.

HELP FOR CARLISLE.

General Grant inaugurated the policy which has put an end to Indian wars, and the Dawes bill has at last granted the Indian the same rights of citizenship which the roughest and rawest immigrant from foreign shores possesses the moment he sets his foot on our soil. With this start great progress may be expected within a few years, but still, as has been well said, "the work will task to the utmost the philanthropy and the Christianity of the nation.

We are now urging them into the paths of civilization, and there comes the difficulty of finding them work. How teachable the Indian is and how capable of civilization one sees very clearly at Carlisle. There they show you the photograph of a group of Chiricahua Apaches, part of the tribe that under Geronimo has been the last to yield to fate and the white man's domination. The first group shows them as they looked at the moment they entered the grounds of the institution. Men and women, both with long, unkempt hair, shabby, dirty clothes; the men, some of them, with a view apparently of making a fine appearance with finely plaited-bosomed shirts worn outside of their other clothing, their faces smudged with paint and grease, their whole appearance that of persons halting between savagery and civilization—a situation in which they have lost the dignity that their own national garb would give them and have not acquired the graces and the uses of the white man's mode of dressing. Then the picture of the same group four months later is slipped into your hand. Four months of regular hours, good food, bathing cleanliness; it makes the beholder cry out with astonishment. Their very faces are lighter colored. With a little study you can see that the features are the same, or in going about the school they point out to you this or that one of the group, and you can trace the resemblance for yourself.

Congress this year voted to give the Indian School at Carlisle the money it needs for a farm, but it refused to give to the other need—new dormitories. There would be more pleasure in abusing Congress for this half-handed way of doing things if one were not arraigning the people of the United States, the voting classes who are responsible for the men they send to Congress. The result is that private charity has to step in and aid this Government school—make it as effective as it ought to be. Captain Pratt allows no abusing of Congress. "I am thankful for its special endorsement," he says, "in giving the farm, and I feel it right and proper under the circumstances to turn once again to our many and unswerving friends, conscious that only in a working together between the Government and the people can we hope to obtain early and complete success in ending the Indian as a separate and harassing factor."

One of the first friends that the Captain turned to was the boys of Carlisle themselves. They held a meeting; they have learned how to do that, and out of the little money that they earn as apprentices from day to day they pledged themselves to pay $1,700 toward the new buildings—buildings that will benefit themselves only during the short time they are there; afterwards they will be for others.

With commendable economy when the school was opened seven and a half years ago, Captain Pratt took the old barracks used by the soldiers when Carlisle was a military post. They were better than nothing, and economy is the word with the Government; sometimes it is the deed, often it is only false economy and defeats its own ends. But the barrack-rooms are large and twenty boys were in a room together. One of the things which is most necessary to teach Indians is individuality, to do things, to live by themselves, to practice a civilized privacy. In an Indian settlement all things are done in public. It is hard to break up this tribal feeling, this *commune* tendency where they are herded together nearly as much as they would be in their own tepees. But the barrack-rooms were better than nothing. Now, however, the buildings are out of repair, and it is to erect new ones that Captain Pratt needs $19,500 besides the noble little beginning that the boys made. He has many resources within the school. The boys will do much of the carpenter work and even the bricklaying; but even with the best economy money is needed. Shall he not have it?—[Phila. *Press.*

Property of an Indian Manual Labor School to be Sold.

The personal property bought by the state for the use of the Manual Labor School upon the Tonawanda Indian reservation, in Alabama, Genesee county, will be sold at public auction in the school house on June 1st. The property includes a large quantity of household furniture, which has never been used, two or three horses, and numerous farming implements, besides several acres of wheat and oats in the grouud. The school was organized by an act of the legislature passed in 1869, which authorized the appropriation of $3,000 by the state for the erection of a school building, etc., upon the payment of a like sum and the deeding of 80 acres of land for the same purpose by the Indians upon the reservation. The land was deeded and a building was erected, but owing to a variety of circumstances, principally to a lack of interest in the matter on the part of the Indians, no pupils were ever received. The school was formerly abolished by the legislature of the present session. The proceeds of the sale of personal property will go to the state and the land will revert to the Indians, the original owners. C. F. Starks, who has been appointed commissioner for that purpose by the State Superintendent of Public Instuction, will conduct the sale.—Buffalo *Express.*

This ends an experiment from which the best results were confidently expected. Its complete failure is only one more evidence of the fatal effect of the reservation system. Everything necessary for its success was placed at the disposal of the managers; but its surroundings made it a dreary failure. Situated on the reservation, in the midst of the Indians for whose education it was intended, there was not interest enough on their part to even attend the institution. What could make a more marked contrast with the magnificent success of the School at Carlisle.—[Randolph, N. Y. *Register.*

By request we print as best we can having no accent marks on hand, the pronunciation of the names of a few tribes of Indians which people are often at a loss to know how to speak. The accented syllables are given in italic, and as far as possible the words spelt by sound:

Apache—A-*patch*-ee.
Arapaho—A-*rap*-a-ho.
Cheyenne—Shi-*en*.
Navajo—*Nav*-a-ho.
Nez Perce—Nay-*per*-se.
Sioux—Soo.
Chiricahua—Cher-i-*cow*-wa.

The following from the principal teacher at the Educational Home, Philadelphia, in regard to one of our Winnebago pupils who returned to her home a few months ago speaks for itself:

THE EDUCATIONAL HOME, PHILA.,
May 21, '87.

INDIAN HELPER:—I returned last week from the Winnebago Agency. I was in Miss Nellie Londrosh's school room, and found her getting on very nicely with teaching. Owing to absence of matron, the head teacher was filling the matron's place, and Miss Londrosh had entire charge of the teaching. The Agent, Col. J. F. Warner, and school employees speak very highly of her work and lady like conduct. I am always pleased to meet returned students who show such good results of their school training.

Very truly yours, WM. V. LEWIS.

Miss Cora M. Folsom, of the editorial staff of Hampton's *Southern Workman* has been quite ill for some weeks. Miss H. W. Ludlow, also one of the editors is in Europe. The responsibility of the paper for the present is on the shoulders of Mrs. M. F. Armstrong.

Report of the Committee on Indian Affairs, of the Philadelphia Yearly Meeting of Friends.

TO THE YEARLY MEETING: The Joint Committee on the Indian Affairs reports: That except in cooperating with committees of the seven Yearly Meetings, through the convention of delegates; in visiting the combined Santee, Flandreau, and Ponca Agency, and in procuring for some of the Santee Indians patents which had been withheld from them for lands in severalty, opportunity has not presented for labor in this concern.

The other yearly meetings have appointed committees to continue the work, and we suggest the appointment of a small committee to give such further attention to this subject as may be deemed advisable.

An order has been drawn on the treasurer of this Yearly Meeting for one hundred and five dollars ($105.00), our proportion of the expenses incurred as above.

On behalf of the Committee.

ALFRED MOON, Clerk.

Philadelphia, Fifth mo. 13, 1887.

THE report of the Committee on Indian Affairs of Philadelphia Yearly Meeting, is very brief, as has been the case for some years past, since the abrogation of the policy of appointing agents upon the recommendation of religious bodies. It is true, however, that the change in this respect has by no means removed opportunities for those interested in the Indians to work to advantage. The duty of protecting them in the change from wild to civilized life, from the tribal organization to citizenship, is very pressing. Without going into the question whether this change will take place now, under the Dawes Bill, or not, it is evident that it cannot long be delayed, and help to the Indians in connection with it is of vital importance.—[*Friend's Intelligencer and Journal.*

The Omaha Bee, (Nebraska) published a letter from Hiram Chase, an Omaha, dated from Decatur, Neb., May 16., from which we make a few extracts. "A trio of chiefs of the Omaha tribe of Indians visited his excellency Governor Thayer. * * * A letter signed by the Governor has been brought home by the so-called chiefs, which letter as understood guarantees them and their people to be exempt from taxation personal and real, for the period of twenty-five years. * * * What has been done toward advancing the Indian race from the station of wards of the government to that of citizens of the United States? This and more questions ought to interest all good people. The United States has for a number of years made ample provisions for the education of the Indian, such Institutions as Hampton * * Carlisle * * Haskell and many others adapted to the training of the Indian youth on the road to civilization. This work has been done in view of their ultimate citizenship which has been effected sometime past. Abraham Lincoln gave liberty to the African on American soil, and did not Grover Cleveland give liberty to the successors of the original inhabitants of America?

On February 8., 1887, the president of the United States signed a bill which declares all Indians citizens (with few exceptions) and the Omahas are included with those who are made citizens. This bill as understood holds that we pay no taxes on our lands for twenty-five years from the time of allotment in Severalty; and it is also understood that we have the protection of the laws of the State of Nebraska. It declares further that the legislature of the State wherein a tribe of Indians reside can make no laws abridging their rights as citizens. We do not ask to be taxed even on our personal property, but we must have the protection of the law. Taxation and protection of the law being somewhat reciprocal, it seems that there must be some kind of a tax. State Authorities please investigate.

(Signed), HIRAM CHASE.
Member of Omaha Tribe."

When Indians begin to look after their legal protection the day is not far distant when the laws already passed for their benefit will become something more than a paragraph on the Statute book. It is self-help that helps.

The Indians of Oregon make it a point to pay the debts of their dead relatives. A Portland merchant has been paid $330 of a debt of $345 due him from an Indian who died several years ago.

THE SITUATION IN MONTANA.

Described by an Officer of the Army.

FORT ASSINIBOINE, Mon., May 16.—With the close of the Apache war last year the mind of the Eastern public has apparently ceased to occupy itself with the subject of Indian depredations or campaigns in the West. But let it not be supposed that the capture of the redoubtable Geronimo was the end of Indian service for our army. As long as the tribal and reservation system is maintained for the Indian, just so long will the Government be periodically called on to suppress Indian outlawry, for, as infallibly as truth, when crushed to earth, will it rise again. Indian lawlessness, stamped out in Arizona last spring, has existed in Northern Montana for the past two years and this season has assumed a shape which will doubtless cause prompt action on the part of the War Department and make military operations unusually lively in the Territory during the coming summer.

During the period mentioned, while the attention of the military authorities has been absorbed by the troubles in the Southwest, North Montana has suffered from repeated raids, waged on each other and the whites by three tribes of Indians—Bloods (Canadian Indians, from across the line), Piegans and Crows. The peculiar geographical position of their three reservations, which has for a long time rendered the latter a curse to the citizens of Montana, has hitherto afforded them wonderful immunity from both troops and citizens, and their depredation on cattle and horse owners have been marked by corresponding boldness. These offenses against citizens really originate, however, in a game of reprisals that has been going on for years among the Indians themselves. The game is played by two parties or "sides"—the Piegans and their British allies, the Bloods, on one and the Crows, their mutual enemy, on the other. Object, horse stealing and "mutual enjoyment."

The game usually opens in the early spring by the descent of a band of Piegans or Bloods, or of the two combined, upon the Crows, who are rarely the aggressors, and who, it may be said, do not interfere with the whites. This band gets off with a Crow herd; the Crows retaliate, and from this time until snow comes in the autumn the country is filled with lurking bands of reds bent on mischief of various kinds.

Naturally the white settlers frequently suffer from these forays. Usually the loss of cattle and horses or the sacking of an isolated ranch is the extent of the damage done, but the killing of a white settler on the Maria's river during the past month has added a more serious phase to this year's deviltry and caused an indignant demand for prompt punishment of the offenders from every citizen and paper in the country. Of course, in the outcry are heard the usual complaints of the "inefficiency of the troops." The real fact is, however, that the few mounted troops—which are the only kind fit for such work—stationed in Northern Montana have been indefatigable in their efforts in the field for the past two summers; but the country to be protected from these depredations is a vast one for such a handful of cavalry to patrol. It extends east and west from the Rocky Mountains to the Musselshell River and north and south from the British line to the Yellowstone River.

Just north of this, and adjacent to the line, is the Blood Reservation. On the southern side of the line, also adjacent to it, is the Piegan reserve. This latter runs southward as far as the Maria's River. Between this river and the Yellowstone, which is still further to the south, and which forms the northern boundry of the Crow Reservation, is a strip of country continually crossed and recrossed by the raiders. When it is observed at what a multiplicity of points these northern Indians can enter this area from their reservation as a base of operations, the difficulties before the troops and the unfortunate situation of these northern reservations is evident.

In this northern country there are less than twelve troops of cavalry, and these are scattered in several posts hundreds of miles apart. Some of these troops have in the past two summers scouted over many thousands of miles of country, and in some instances during the winter season, when pursuit has demanded it, without food or blankets, with the temperature 25 degrees below zero' made marches unexcelled by any cavalry in the world. Despite these efforts the result has been the capture of only four or five small bands of the marauders. Every old frontiersman, though, knows how difficult it is to catch them. Such a party is invariably a small one—rarely over a dozen bucks. They start frequently on foot, well knowing that mounts can be picked up anywhere on their route when needed. They travel with the utmost caution. The coyote knows the country no better than does each stealthy thief in the band. Keeping in the bad lands and broken country and travelling almost entirely at night (they generally time their raids so as to get a bright moon for the return trip), it is easy for them to pass the scattered settlements and military posts and reach their enemy's villages undetected.

Once here, with the prize or a good-sized band of ponies in view, they secrete themselves, reconnoitre and patiently await their chance. Some favorable night the coveted herd is surrounded, rushed off in the dark and heel and "quirt" are piled, until morning sees the flying animals thirty or forty miles away. The infuriated owners will discover their loss at daylight and infallibly give pursuit, but unshod ponies leave small trace on the gray carpet of buffalo grass, and the robbers have further baffled pursuit by splitting into small parties, which scatters to meet only at some point days ahead.

The drivers now bring into play all the cunning endurance and watchfulness which the Indian possesses, and it is the necessity for the display of these qualities which doubtless renders the game so fascinating to the young bucks in lieu of the old-time excitement of war and the chase. The herd is pushed relentlessly on at a good jog trot, travelling night and day wherever possible. During daylight scouts are kept well to the front, who sweep the country (often with good glasses, too), from every ridge and knoll. No stream or coulee stops them. One of these parties, near Ft. Assiniboine, returning with some seventy stolen horses and pursued by a troop of calvary, last November, were seen to ride in their flight down a precipitous bank of the Missouri, several hundred feet high. Without a moment's pause they plunged into its swift, freezing current and, driving their stock before them and buffeting large cakes of floating ice, they swam the stream, emerged on the other bank and continued their course as if their daring feat were of every day occurrence.

A few hours' rest at night in some deep coulee, and with the light of the rising moon the march is resumed. As the band gets nearer home the speed is relaxed and the played-out ponies allowed more time to rest and graze. During this breathing spell it is a cold day for the settlers who have loose herds in their path, and before the thieves reach the line or the home agency, the prints of several iron shoes will probably be seen among their pony tracks. Once among their own lodges or across the border the stolen ponies are turned into their own herds, and the American horses cached until they can be sold to Canadian white men some of whom can always be found to buy them.

It is only by accident that a body of troops could effect the capture of such a party. On the open prairie it is almost impossible to surprise them. If hard pressed by pursuit, it is but the work of a moment for them to jump upon fresh ponies and scatter separately for the neighboring coulees where they may hide and double like the jack-rabbits themselves. The cavalry have been traveling rapidly for some days. Their horses, much superior though they are to the Indian ponies, are already used up, and with no change of mounts the successful pursuit of fresh ponies is impossible. The Indians escape and the troops have again shown themselves "inefficient."

Often news is brought to a military post of Indian depredations in a certain locality. The events may be several days old and the scene a couple of hundred miles away. There is no possible chance of overtaking the offenders. But it makes no difference; the troops must be sent to the spot or the charge of indifference is added to that of inefficiency. So a troop of cavalry is sent hot haste and scours the country for some days—of course fruitlessly. The situation is certainly perplexing. The citizens undoubtedly have a right to expect their property to be protected by the troops, but the force of the latter should be sufficient for the demands of the case

The present indications are that the War Department will take the question vigorously in hand during the coming summer. It is reported that steps have already been taken to establish permanent camps in the troubled district so that the country may be thoroughly patrolled. Heliograph stations, similar to those used in Arizona, will probably be erected in the Sweet Grass Hills and Bear Paw Mountains, and other measures employed for the detection and capture of these pestilent little bands. If these steps are taken, it will result either in ridding the country of them or making some more good Indians among the Piegans and Bloods.

The Indian Commission now travelling in the West might have largely settled the difficulty in its treaty with the Piegans last winter. Instead of reducing their reservation by cutting a strip from the southern part, it might have moved its northern boundary farther south, thus cutting them off from contact with the mischievous Indians across the line. It is safe to say that the larger part of all the mischief done is due to the latter.

Were each Indian agent in this country required to have a certain brand, known as the distinguishing brand for that tribe, placed on every Indian pony a year old on his reserve; were the agencies connected by telegraph with the nearest military posts; were the troops stationed near the agencies, with authority to periodically 'round up' the Indians of the reservation and to punish with the utmost severity, under law, those absent without authority therefrom; and, finally, were the agents of the Canadian tribes to grant fewer ninety-day passes to their Indians, making it possible for them to visit and disaffect those on our side of the line—the Indian problem in Northern Montana would be very near a solution satisfactory to both settlers and troops.—[*The World: Monday, May 23, 1887*

A Bright Little Letter from A Returned Omaha Pupil.

OMAHA RESERVATION, NEB. May, 1887.

MY DEAR FRIEND, CAPTAIN:—I will write to you this afternoon, and thank you for the papers of *Indian Helper*, and hope that you will continue in sending them to me. How are you Carlisle folks getting along this time? I am pretty well at present. I am ploughing this week. I am the only one left to help my father. I mean the oldest one. My little brother is not big enough to work yet. Lettie Esau is at our house, she got married to our nephew Albert Papan. We have about 19 acres all ploughed up and as much to plough yet. I saw Nellie Londrosh about three weeks ago. Please Captain write and tell me if Miss Booth is there yet. I often think of you Carlisle folks and hope that you will have a successful life there. We heard that five of the Omaha boys are coming home from Carlisle this summer. We hope we have lots of peaches because the trees all bear fruit. There was a gentleman from Philadelphia last month that brought Mary Tyndall and her sister home and wanted me to go to school there but I told him I did not want to.

Your school scholar,
ETTIE N. WEBSTER.

The Indiana Indian School.

WHITE'S INSTITUTE, WABASH, IND., Fifth mo. 24th, 1887.—We are all well and everything moves along satisfactorily. The season thus far has been favorable for work, for the health of stock, and the growth of crops.

To-day we will finish shearing sheep—about 3000 pounds sold at 25 cents. We expect to sell some sheep and cattle soon. The boys did nobly in sheep-shearing. They clipped 275 fleeces. They learned rapidly, and now at the close of their first year's work, the Cheyennes easily shear 25 sheep each a day. We are building a hay barn across the road west of the schoolhouse. The carpenter boys are having a good experience.

When our excellent Sioux boys went home in the spring we felt the want of sufficient reliable help, inasmuch as none of the boys who were left had been here over a year. But now we hardly know how to say enough for our boys, they have shown such pluck, steadiness, interest in the stock and in the work. All our work is up with the season and in good shape. Our wheat crop will be a partial failure, corn and gardens have come up nicely, and grass is abundant.

The religious interest among the children has been very good this spring, better, I think, than in any previous season, unless it were last spring.

I am thankful for the blessings of the past year. BENJ. S. COPPOCK.

—[*Friends Review.*

Conclusion of the International Indian Council in Indian Territory.

EUFAULA, Indian Territory, June 10.—Yesterday the International Indian council concluded its sessions, after selecting Fort Gibson as the place of meeting on May 2, 1888. The *Indian Journal* was made the official organ of the Indians of the whole Territory. A resolution was unanimously adopted in the matter of railroad improvements in the Territory, calling the attention of Congress to the treaty of 1866, whereby but two railroads were to be allowed to be constructed through the Territory, viz.: One east and west, another north and south; and, whereas, the Missouri, Kansas and Texas and the St. Louis and San Francisco had used these rights, no more franchises should be granted by Congress without the consent of the nations affected thereby. They protested against such legislation as appropriates Indian lands for the use of private corporations, whose employes are amenable to no local laws, and whose franchises, immunities and privileges are bestowed with lavishness by a hand which reaps where it has not sown and dispenses what it does not own. The Council entreats the government to respect its own guarantees to protect the Indian people. They request Congress to pass an enabling act whereby all questions affecting the rights of Indians under treaty stipulations may be referred to the courts of the United States and receive judicial settlement.—[Phila. *Bulletin.*

Cremation of Indian Dead.

Lately an attack of measles has been playing sad havoc among the Yumas across the Colorado river, and nightly the red glare of the funeral pyre lights up the horizon all around the mountainous chain encircling their reservation. The scent of burning flesh can be sensibly perceived in the atmosphere by any one in the city who has his olfactories exposed at the time. But with the dead dies every living thing belonging to the deceased. All other property likewise perishes. This obliteration of all earthly possessions, of course, makes the Yumas the poorest Indian race in America, and always will unless they are in some way restrained in the exercise of their foolish custom. The belief is that this immolation will appease the owls, the spirits of their dead, who will visit them forever in mournful hootings unless the holocaust is made in all its hideous forms, without shades or variation from that known to their fathers.—[Yuma (Cal.) *Sentinel.*

Mount Pleasant's ancestor

Letter from Washington Territory.

Many years ago, a man named Col. Fulton came from Tennessee to seek his fortune in the great wild West. The Colonel's family were well off and highly connected, claiming a blood relationship to Andrew Johnson, who was then President of the United States. Col. Fulton, himself was a good-looking, well educated man who would have found the fortune he sought, had he not been such a hard drinker.

He engaged in cattle raising, and every year drove great herds of cattle to the mining settlements in British Columbia, where beef was in great demand. In the intervals between his annual visits to the mine he drove his cattle about in search of pasture, and one winter it happened that he brought a large herd to feed upon the luxuriant grass that grows upon the Snoqualamie prairies. The Snoqualamie is a small river that empties into Puget Sound just below Seattle. The Snoqualamie country was peopled by its native Indians, who were not at all pleased to have a white man trespassing with his herds upon their lands but they were wise enough to know that they dare not offend him, and the old chief, in order to propitiate him, gave him, one fine day, his handsomest daughter for a wife. Colonel Fulton did not want a wife, but here was the Indian Princess with her dowry of slaves, and here was the ugly old Indian chief, who thought he was giving the white man a most valuable gift—and so it came about that there was a marriage, *Indian wise*, which is not legal in the United States, and the Indian Maid, Holatchee, became the Colonel's wife. Then Col. Fulton took a ranch and built himself a log cabin. I have been in it many times—a dark, dingy, little place, with small windows and low, moss-grown roof. Here Holatchee and her husband lived for many years. They had two little daughters—brown skinned, dark eyed and black haired. Rose, the oldest, was very pretty, her skin being clear and fine, her cheeks a lovely pink, features small and delicate, and eyes large and soft; but Mabel was a regular Indian—large, heavy and wild. After awhile the Colonel grew tired of his wife. He would have left her long before, but he was so fond of his little half-breed daughters that he could not bear to leave them with the Indians. You can imagine how dreary his life must have been, alone there in the wilderness, with no company but his Indian wife. At length, when Rose was eight years old, and Mabel was five, he took them to the nearest fort and put them under the care of a white woman. He never went back to his wife, and Holatchee soon married an Indian. This was not uncommon, for the Indians do not hold the marriage relation as sacred, and when a warrior is tired of his wife he puts her away and takes another.

Rose and Mabel lived in the white family until they were grown. Rose was always very pretty. I have known people to say that she was one of the loveliest young girls they ever saw. She went to school, danced beautifully, and had a great deal of natural taste, so that when the country began to settle up, the crowds of men gathered around her home, she received a great deal of attention. At last one of the ranchers fell in love with her, and there was a quiet little wedding in the log cabin "*other room*," and Rose was the bride of a white man. I passed her home to-day. She lives in a pretty two-story frame house with a bay window facing the sunset. On the door-step, two little brown quarter-breeds were playing—Rose's children; and I heard one of them call her brother, very scornfully, a *Siwash*. *Siwash* is the native name for Indian, and to call any one a *Siwash* is a terrible reproach. Poor little Lottie has no idea that she has any *Siwash* blood in her little brown body.

The half breeds are always very sensitive about their Indian origin, but Rose found a great deal of consolation in the fact that her mother's family was royal. She prided herself on her "good" blood, and used often to say: "My mother was not a common Indian." This is only one of the many Indian romances I have heard since I've been here.—[KATHIE MOORE, *in The Fountain*.

Decoration day at Gettysburg.

"I will now endeavor to inform you what I saw, when I took a trip to Gettysburg. Well I saw great many old soldiers decorating the graves. I wish you were here to see them, how the men were marching, and besides a great many who never saw Indians; when they see us in the streets, we could hardly pass without them saying "Look at the Indians," but I determined I wouldn't mind them. Some of them spoke to us, and we answered them back to indicate how an Indian can do."

A CIVILIZED CHIEF.

The Oldest Iroquois Sachem Dies Near Niagara Falls.

One hundred and seventy-five years ago the Iroquois Indians were powerful enough to make it a matter of some importance on which side they stood in a fight between nations. They were very bad patriots, taking sides with the English in the war of the revolution, and making no end of trouble for the faithful fathers who liberated America from British rule with the cannon and the sword.

As students of history know they are or were a confederacy, called the "Six Nations," consisting of the Mohawks, Oneidas, Onondagas, Cayugas, Senecas and Tuscaroras. They occupied the central and western part of New York, and numbered about 15,000. Sometimes they fought the Dutch, French and English and sometimes were in alliance with them. After the war of the revolution they became scattered over the country to the north and southwest. Thirty years ago they still numbered about 6,000.

A few days ago—on the 6th inst.—the fifteenth chief or sachem of the Tuscarora nation of the Iroquois confederacy died at his home on the reservation of his people near Niagara Falls. He had a name quite like a man born to the inheritance of white blood—John Mountpleasant—and he became a chief at the age of 17, and has been in power ever since, a period of sixty years.

He has distinguished ancestors. His grand-father, also named John Mountpleasant, was an English army officer in the Revolutionary war. The dead chief was a good looking man tall, and strong as an ox. His figure as well as his presence, was commanding. He was twice married; his second wife, who is well connected and well educated, survives him. He was a trustee of the Thomas Indian Orphan Asylum and a member of the Buffalo Historical society. His people held him in high esteem. He lived on a large farm of his own, and had a comfortable, roomy house, ever hospitably open for his friends. His visitors were often people of distinction. The council, which will be held at the Onondaga reservation south of Syracuse, will decide upon a day for the Tuscaroras to elect his successor, who must be a descendant of the maternal line—*Findlay* (O.) *Daily Courier*.

From One of Our Very Smallest Boys to His Mother

"I hope you will be glad to get my letter. I am very happy in this place. I work hard every day, but I do not get money. I work for my foods and for my school. I will learn as good as I can. Yesterday we had no school and no work (Decoration day). I went to town and I see soldiers in town. They drill in town. The new Apaches are learning fast. They came not long ago. Some of them went to school in Florida and some not. Some boys are going home this summer. I don't think I will go home, I am too little to go home. I will stay here as long as I can and learn good English."

We are informed that a census will be taken of the Omaha's this week in view of paying their long looked for annuity money, which should have been paid last year. After this is done, another payment of $20,000. will follow, it is understood, which is interest money on lands sold in 1882 off the western portion of the reservation. This ought surely help the most enterprising class of Indians in buying stock &c.—[*The Eaglet* of Decatur, Neb.

The following, from an earnest worker at a certain western agency, shows a broadness of spirit on the part of the writer which is quite refreshing:

"I have been troubled with their trying to get him home; it would be a great calamity for him to come. I am greatly encouraged in the success attending Carlisle Training School. May the blessing of the Lord continue to rest upon the work done for the education of the Indian. I am interested in watching the Indian open out his mind to the allotment of Lands in Severalty. We hope it may soon come."

ANOTHER WAY.

Recently those interested in the administration of Indian schools have noted the discussions growing out of a case of discipline at Carlisle, Pa., when the offender was found guilty of theft and was punished by being whipped before all the boys and put to hard labor, with the label "thief" for one month. To some this seems a severe and degrading punishment. But we have nothing to say as to that. When military discipline prevails, military punishments are appropriate.

We have, however, the wish to call attention to another way that we have tried in such cases; though the number of such cases have not been many at Santee. When by careful private investigation, it is found that the accused is certainly guilty, he is brought face to face with the facts and witnesses. The nature of the sin he has committed is opened up to him, as a sin against God as well as against Man. He is asked to make a clean breast of it, and to repent and seek forgiveness of God and of his fellow students. If his pride holds him back from this, he is given time for reflection and study of the Bible in his own room, it may be for a day or for a week. And when he is ready to confess before the school family to which he belongs, he is given the opportunity. At the same time it is impressed upon his associates that they have a Christian duty to perform. That the object is the restoration of the offender, by the putting away of his sin through confession and reparation, and by lifting the brother up again by their sympathy and their prayers.

Such occasions have been most impressive and helpful to all. They have lifted all to a higher plane of thinking and to have a more tender feeling for each other. And the result as regards the offender has been for moral recovery and spiritual quickening.

We believe this is better than the military way.—*Word Carrier*.

Possibilities.

What is beyond our comprehension we call impossible. Long ago some people thought it was no use trying to run a steam engine on an iron track. It takes too much time to build the track; and then it could not run any faster than a man walks, and so forth.

And again some said it was impossible to run a steam-ship across the ocean; it could not carry the coal it needed on it. And it was impossible to lay a cable across the ocean. It was impossible to talk through a telephone more than 5 or 6 miles long. It was impossible to set the colored people free. But after awhile all these things came to be possibilities. And how, is the question. Why simply this, that good men of America devoted their whole lives to one thing at a time and made the impossibilities into possibilities. Even our president laid down his life to set colored people free.

There is one impossibility yet, and that is this: to educate and civilize the Indians. And who shall lay down his life for it? Are there no friends to the poor Indians who have long suffered from cruel usage, who will do this for them? Every one knows they are not used rightly, but this is about it. Many people think they ought to do some thing for these poor people, and do as the monkey did to the cat when he used its paw to get a piece of candy out of the fire and then let the cat go as soon as he could get the candy without burning his own paw. May God judge righteously.

JAMES GARVIE, *in Word Carrier*.

BEN PERLEY POORE'S family has held possession of an estate much longer than often happens in this restless country. The Poore homestead at Indian Hill, Mass., when Major Poore was born in 1820, had been owned by his ancestors since 1650. The original deed signed by the Indians is still in the possession of the Poore family. Very few estates in New England carry an unbroken family ownership back 237 years.—[*Ex.*

The Children's Mite.

The boys at Carlisle have felt the thrill of pleasure in giving of their earnings to help to build the quarters which they will enjoy, and many an Indian boy after them. They are, therefore, prepared to appreciate the following incident, and to realize how much is added to a gift when it costs an effort to make it, and when it is done out of love for the welfare of humanity:

Dr. Sheldon Jackson recently made an address in Baltimore, upon the need of mission work, among the natives of Alaska. He set forth the efforts of children to induce their parents to grant permission for the little ones to go to school, and told how boys and girls of tender age plead with their relatives to abandon heathenish customs and accept the teachings of Christianity. In the audience sat a lady, whose life is devoted to work among the poor. She has a free kindergarten under her charge. The following extract from a letter by the President of a missionary society, in one of the Presbyterian Churches of that city, tells the rest of the story:

"When the children of the free Kindergarten met on Monday morning, she told them about the hunger of the Alaska children for education and Christian teaching and asked them if they could not bring a penny to give. These children are from the poorest homes; often they get no breakfast. Dinner is given to them at the school. She told them to earn a penny by doing errands, minding the baby, and any other way they could, and to do it for Jesus. The next day to her great surprise forty cents were brought for the Alaska children and to this she has added two dollars and a half. Both offerings are macedonian in their character, and make my fifty dollars seem very mean. Now shall I send you these pennies in change or the whole in a check?

When George Whitfield came over to found his orphan home at Bathesda near Savannah, he brought in a handkerchief the collection just as it was taken up in Lady Huntington's Chapel, English money, and for my part I handle these forty pennies reverently, they mean so much in the lives of these children, none of them over six or seven years of age."

The Aboriginal Coppersmiths' Art in South Western Maine.

The aboriginal metal workers were unacquainted with iron when first visited by Europeans. Native copper was used to a considerable extent in manufacturing ornaments, pipes, arrow and spear heads, and axes. Champlain found it in common use among the tribes in the region of Lake Superior as did Brereton in Massachusetts. Smith noticed it among the Virginia Indians, and Juevet among the tribes on the Hudson, but it does not appear to have been as common in Maine.

* * * * *

Articles of copper are reported to have been found with human remains in the great shellheap at Damariscotta, Maine, on Kavenagh's Island at Damariscotta Mills and at South Bristol, Maine. Copper heads have been found at Georgetown and Harpswell and a copper axe at Lewiston.—[*Amateur Collector, Salem, Mass.*

The Chiriqui Indians, in olden times inhabited Mt. Chiriqui in South America, from which you can see both the Atlantic and the Pacific Oceans. These Indians had their burying ground 2,750 feet above the level of the sea. They had many metal implements and pieces of pottery. In and around the burying ground were enormous stones covered with curious figures and inscriptions. They were very skilful in working metal and especially in plating them. Many gold, bronze and copper ornaments and implements were found in the graves, many of which had been moulded in clay or sand moulds but no traces of pots to melt the metal in were found.—[*Amateur Collector.*

A GOOD BOY.—Walter Anallo is a Pueblo Indian boy from New Mexico, a Carlisle boy, now in the family of Oliver H. Holcomb, of Newtown township. He is but 12 years old, and has been in the school three years. One day last week he sheared seven sheep between dinner and supper, did not commence immediately after dinner, and sheared them well. The Pueblos are a pastoral people, have their flock, and herds, and have never been warlike. This boy was taught to share sheep by his father when he was eight years old.—[*Newtown Enterprise.*

AT THE SCHOOL.

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 o 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.

WHAT OUR PUPILS HAVE TO WRITE TO THEIR PARENTS AND FRIENDS AT HOME.

"If I do come home next month I will let you know what day. But I would like to stay one more year and go out in the country this summer, where I can learn about house-keeping and cooking."

"Father, I was very glad to hear that you said, you are trying to do the citizen's way. That's right, keep on, that all the time and in a few years now I will be taking care of myself and voting as the citizen of the United States."

"I am also glad to hear that father is trying to work on the farm. I hope he will keep on to work on the farm and learn how to be a farmer and he will do a great deal to us and to himself."

"In my last letter I spoke of coming home this summer. I have concluded to remain longer, five years education is not enough."

"I have received a letter from Charles, who is now working in Morrisville, Bucks Co. Pa., and he tells me that he has a very nice place, and has learned a great deal from the man with whom he is working, in farming as well as in English, and arithmetic. He says they spend a good deal of time in showing him things, new to him and also in his studies."

"Col. Thomas, the Indian Inspector, was visiting our school. We had our monthly exhibition for him on Monday, and I think he enjoyed himself by the way he looked, I was watching him all the time. He spoke to us for a little while. We were all glad to hear him speak."

"We have now in our school, over six hundred pupils, from all the different tribes, and yet we speak only one language, that is the English language. I have forgotten some of the words in our language. I have not talked any Indian for over two years."

"DEAR GRANDMA:—I want a letter from you. You are the best and I like to get them. I get letters from Uncle Willie, but he is always telling me to come home and I don't want to."

"We are happy when at work and not when idle."

"I am anxious to see you all, but I hate to leave this school and to lose my chance."

"How is Jay Gould and Eneas getting along."

"DEAR FATHER:—As I came back to school from country a few days ago, so I thought I would write to you this morning. First I want to tell you that I was on farm this present spring at work. I tell you I had a good comfortable home and lived with good people. I like them all and like my place first-rate. I am to do my very best, but I got a sore throat so I came back to school until I am well and return to my country home in a few days. I am well satisfied to tell you that I am trying to learn more and more while I am here in the east. Carlisle school is better and better as ever and I would say we all like Carlisle school more and more."

"I think I have news to tell you, that one of the inspectors came here to visit us last week and he spoke to us and I like his speech very much."

"I was very glad to hear that you have land and also work for yourself. I felt it, I could shout for that you are a head of the other Indians, those who are waiting yet, for Government to feed them, and when Government stops feeding them, what will become of them? Will we hear of their lives without their own food. I believe we will not hear what became of them, except their deaths caused by the great disease, that is "Starvation." Who will be that have great disease? Do you know? I do, and I will tell you, those men who are so helpless, useless with their hands, will have this serious disease, worse than any other disease."

"I can't tell you how I am getting along in my studies. I think I am getting along all right, I know I have learned a good deal this year, more than last year. I am going to try to learn all I can. This summer a large party of the boys and girls are going home. Some of the boys are ready asking me, if I am going home this summer. I say to them I don't know, I am not quite sure about it. This I say to them because I am not very anxious to go home. I am going home this summer and I am going to help my parents all I can, and yet they need more education as much as I do, and yet they are very anxious to leave Carlisle, because they think they are very far from their homes. I know we are very far from homes, yet it is better for us, because we learn faster."

"I had a letter from Wm. Little Elk sometime ago told me that Cheyennes are going to make another sun-dance this summer again. I used to think that Indians will break up their old customs ways and try to come up and go to work like the other people had done. But when I read the letter told me about the sun-dances I was very sorry that our tribes are still in old ways and show the Government of the United States that they are not willing to take the advice has been given to them. I tell you father the day is not very far away when all the tribes in our United States have to work for their own living, earn their own bread and not be dependent on the Government any more, and when the day comes I don't like to see Cheyennes go and make another sun-dance. I hope father you not leave your work behind you and go to the dance."

"I am glad that you let my brothers go to school yet, but don't you give up like some Indians do when they put their children in school, they take them back so soon."

"I was so glad to hear from my father White Eyed Antelope the other day, through which I understand that he is making a better effort to be a farmer, and this statement encourages me a great deal."

"Our principal teacher left this morning. She is not very well, she went away for her health. We hope she will be well again and come back to the school."

"Some people think it is no use in educating the Indians. I wish all who think so, would come here and see the Indians, and especially the new comers. When they first came, they were wild looking things, but now they look as nice and clean as the rest of us."

OUR PUPILS ON FARMS.

Reports for May.

We consider from a long experience and the fruits of this system it is beyond all questions the best in results of any part of our work.

As regards conduct, the reports for May show:

Good, 79; Generally good, 3; Generally satisfactory, 1; Excellent, 8; Very good, 18; As good as would wish, 1; Praiseworthy, 1; Always good, 1; Entirely satisfactory, 1; Improving, 1; Pretty good, 1; perfect, 1; Very best, 1; All right, 1; Good up to standard, 1; Fair, 3; Passable, 1; Very satisfactory, 1; Not quite satisfactory, 1; Satisfactory, 2; Moderately good, 1.

A number of excellent reports were given by letter instead of on regular blank, as the above.

Remarks About their Work, Found on the Report Cards for May, Taken as they Came in and Leaving out Nothing.

"I like him very much, he has never given me any trouble."

"He works well. Goes to Sunday school and church."

"He continues to be a very good, well-behaved and industrious boy."

"Find him satisfactory in every respect."

"Still continues a very good boy, kind to all dumb animals, always ready and willing at all times."

"Does very well, and I think learns remarkably fast."

"He is one of the brightest boys I have ever had in my charge, both to learn and remember what he is told. He is so good with the children and I have perfect confidence in him. I could not be better pleased."

"He is getting along very nicely; improves all time. Is certainly a very good conscientious boy."

"A remarkable fine girl, always appearing cheerful."

"The same as last year. All that could be desired."

"Doing well."

"Is making good progress, in learning farm work, and gives good satisfaction."

"Very satisfactory in all respects."

"We have strong suspicion that he uses tobacco."

"Is very satisfactory generally. A little green sometime."

"Is satisfactory for the most part and willing to do all he is told. I am afraid he smokes cigarettes sometimes, though I have never asked him."

"Is doing very well."

"She seems contented and tries to do her work satisfactorily."

"She is very satisfactory."

"Very satisfactory and seems likely to improve."

"Homesickness and physical indisposition left, and seems entirely contented and happy."

"Contented and happy and trying to improve."

Disposed to be a little stubborn sometimes, though I think it is caused by bad advice from a German fellow I have."

"Seems inclined to perform the duties falling to his lot in a straight forward, manly way."

"Is willing to learn to work and does right well."

"Perfectly satisfied with her."

"Very slow at his work and a little strong-headed."

"She is steadily improving. We ever find her worthy of our confidence."

"He improves very rapidly."

"He is doing all right."

"I think he is either very slow or else very lazy."

"The work of this month has been such that not much study has found place."

"She and her companion E. C. (another girl at same place) have been good help through our spring house-cleaning, so I gave them extra pay for the time, and then we all took an outing to the Zoo, Blind Asylum, Wanamakers, etc; which was much enjoyed."

"We are satisfied with her and see no deficiencies entitled to remark."

"We are quite satisfied with her."

"Gives satisfaction. We are pleased with her."

"We like him very much'.'

"Was a little out of humor the first of the month."

"Tries hard to learn."

"The boys are both doing very well."

"Inclined to be self-willed and disobedient."

"He makes a very good, satisafctory farm hand."

"He is doing right well. Yet has to learn a good bit about work."

"A good, obedient boy and does his work willingly."

"We find her a very willing iudustrious girl."

"Are much pleaaed with her. She is retiring and lady-like in manner, is observing and quick to learn."

"Her work is as good as we could expect for one of her age."

"Have not had much time for books this month. She sometimes reads to me and I assist her study her Sabbath school lessons."

"Both girls giving entire satisfactio n."

"Polite so far."

"She seems entirely satisfied and happy.'

"We are sorry to have J—— go away. He has been a good boy nearly always."

"It gives me pleasure to state that she has shown none of that stubbornness this month of which I wrote in last report."

"She is capable and desirous to learn to work and is every way satisfactory."

"He likes his new home very well and is learning very fast."

"We find him equal, and in some respects superior to the white man."

"She gives perfect satisfaction up to the present time."

"She is improving, willing and bright."

"She is good and faithful. We like her exceedingly."

"She is doing much better now."

WHAT THE BOYS AND GIRLS THEMSELVES SAY OF FARM LIFE.

"I like farming very much."

"I will stay here until fall, and I will try to do my best all I can, and I will tell you that I am happy almost every day and I am enjoying with my work."

"I like this on farm, because I can some of it is indeed. I tell you again I like to stay two years if you please." (Apache)

"We enjoy ourselves very much. I suppose it will be quite lonesome out there when the school closes and teachers and some pupils will go home. I am glad I will not be there to share the lonesomeness with those who are to remain there all summer. Time seems to pass very quickly here."

"My Dear Friend, Capt. Pratt., I received your letter last Saturday night, and I can understand what you tell me about it, but I don't want go home now, because I want to make some more money. I would like to finished the harvest it."

"I am very well and happy all time. Mr. J. is a good man. I like him all time, and he like me with his wife, too. I do not fight them. I want obey. I am all right my working every day."

"I have written to you let you know that this place don't suit me good. I ask him, my boss, how much I get but he never say. I think every man in this country knows how much he going to get, before he goes to work for some-body."

"Just finish plant corn on Friday and I am very tired indeed, because it makes me walkiug up all day long."

"I learning good many plows, milking, fix roof and do every things."

"M.C. has quite a library, and he told me that I was privilege to go to the library and get any book I want to read, and I said to myself, there is a grand opportunity, knowledge is surrounded me, within every where in the house. Ah! Capt. I will endeavor with my last level best to appreciate every advantage to build up solid foundation, or build myself a good strong character, good reputation in order I may not be shame to face at any body."

"I wish I could stay here for another winter again. I am getting along very nicely since I been away. I have learned great deal too. Many things I didn't know how to do it, but now I am able to do it. On 6th day we were at Philadelphia. We were on Delaware river too. E. H. she was very kind to us. She took us to Blind school. The girls were sewing. It was wonderful to see them sewing. We were at city all day, and came home about 7 o'clock. I must tell about our work here. I am house-keeper and E. (another Indian girl in same family) is a kitchen girl and she do the cooking. She often have very nice bread when she bakes. I like to do the baking, too."

"I have been very so busy every day the farm job, because I want to learn how."

"I am glad that you want to know how I spend my evenings. I am more glad to let you know. Nearly every evening I study my history, and reading book and some other books I have here, and of course some times I look over newspapers and some times I help B. on his study, so we are as busy as can be in this way."

"I am well so far and try to push myself toward the occupation which I now working at. We Indian boys always filled it up in our Sunday School every Sunday. We have a nice teacher, Miss Carrie Wylie."

"I am getting very nicely with my work. Now, dear friend, you know yourself I been to east for the last five years and yet I feel I am not capable to help my people, not even myself. I am just now beginning to see the importance of education and so I rather stay here another year yet, C. B. C. is a very kind man to us."

In referring to the absence of Miss Wilson our hospital matron, who went to Scotland to visit friends. one of the boys writes: "I don't know that she was a Scotch woman; and I wish her to bring some more Scotch womandoctors to this Indian School, because she is a kind woman."

"I did not answer your letter quick because I tried every evening, but I will try to learn work, because I want to know how to best work." (Apache.)

"I like this place very much."

"I have reach the place where it is great chance for me to do the best that I can and I will tried hard to do the best."

"I will tell you, I know the time of the clock."

"I heard my friend there, she is going home this summer. She did not know much going home. she got nothing to do at Indians. She ought to go on country to hearing how to talk English. I been country home, I learning how to baker bread and cook too. I like to learn it, so I let you know I am well and happy."

"I am getting along very well and also happy too. When I was at Carlisle, I could not do any kind of work."

"We have very pleasant time and keep on well and happy. We have very nice little horse. Mr. R. want me to give it name for little horse, so I did, and B. have one little horse too, and we have lot of the little chickens and little pigs and big chickens too. We always get lots of eggs. I will try to be a good girl."

"I work hard every day by myself."

"It is such a nice place this farm. I like very much."