The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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THE INDIAN CHIEF'S REQUEST.

From rich Iowa's fertile soil
We drove our herds of lowing kine,
To seek our fate, through honest toil,
Beneath the Rocky Mountain pine.

One day by stream, on Kansas plain,
Our fat'ning herds were grazing free—
The bill'wy grass, a dark green main,
Where flowers, like foam, tossed airily.

The quiv'ring shade, the murm'ring stream,
The distant sound of Whitefoot's bell,
Made life to me a waking dream—
A calmer joy than I can tell.

I chanced to lift my dreaming eyes;
There stood a stalwart Indian chief,
Who noted not my swift surprise,
Nor spoke, as yet, for my relief.

His noble mien forbade alarms;
He calmly scanned my upturned face.
With solemn gaze and folded arms,
He seemed a statue in the place.

As if his lips were strange to smiles,
He asked by signs—"Are these all thine?"
His movements graceful as a child's,
And I made motion, "They are mine."

"Whence come thy herd?"—again he signed,
I pointed toward the Sunrise Land;
And next he gravely sought to find
How many cattle in my band.

Then many times I spread my hands,
And sought this stolid chief to please,
By pointing to the myriad sands,
And to the leaves upon the trees.

Then first he spoke. His winning smile,
Like sunbeams fair, on sculptured rocks;
And speaking, touched his breast the while,—
"*Give me one, little, papoose ox!*"

O. HOWARD, in *Sunshine.*

ENGLISH OR INDIAN FOR THE INDIANS?

BOTH SIDES.

A Great Mistake.

There are in the United States a quarter of a million Indians, most of them in a heathen condition. What their heathenism means cannot be written. It needs to be seen. It is the worst kind of heathenism. Out of the whole number one hundred thousand are in part discarding their pagan ideas and customs, are learning to cultivate the soil and to imitate remotely the settled life of civilization. The Christian churches of Massachusetts seventy-five years ago began to feel that God does care for the Indian, and Christian missions were begun in their behalf in the West. After twenty-five years of missionary labor, with hopeful results, it was decided that the time had come to open a mission among the then most warlike tribe in North America—viz., the Sioux or Dakotas. The great life-work of Drs. Riggs and Williamson among these Indians is well known. It was demonstrated that Indians can be Christianized, and that the grace of God in the savage heart is the best and quickest civilizer. Large numbers were converted to the life of the Gospel, and many of these became teachers and preachers to their own people.

This missionary work was not only in advance of any government to recognize the Indians as people capable of civilization, but it made possible whatever subsequent attempts the Government has at this late day put forth in the way of enlightened endeavor to civilize the Indian. The missions pre-empted the right to teach the Indians when the Government thought it could not be done, and has from the first shown the tardy and unbelieving how to do it. For fifty years now the missionaries have lived among these wild people, with their humble schools and their little churches. They have learned their language, have reduced it to grammatical forms, have printed it, have published the Dakota Bible, and have been forerunners not only in all educational work among the Indians, but teachers of all Christian methods for civilization.

After a thing has been done it is easy enough to see that it can be done; and when the conscience of the Christian people began in late years to press the question of justice to the Indian upon the Government, it slowly followed in steps of these Christian missionaries and began to exercise its care for them. It established a parental government of Indian Agents, and has converted certain of its forts into Government schools. Christian people have been grateful for all progress in this direction, but those best informed have been less hopeful than they would have been but for the fact that the Government appointments for these are political favors and rewards, and that teachers who make no claims to any Christian faith are put in charge of these Government schools. It will be seen at once, therefore, that these Government schools cannot supersede the missionary work, or the religious schools which time and fruitful results have justified. We cannot depend on politicians to reform Indians.

But now, all at once, the Government, with an experience—of its own kind—of less than four years, has come into direct opposition with these long-experienced Christian teachers, and has ordered their well-tried methods to be discontinued and its own to be substituted. Command comes from Washington that all schools taught by native teachers in the Dakota language shall be closed; that all out-stations where converted native teachers are teaching in the only language which they can speak or their pupils can understand shall cease to exist until the English language, and the English only, shall come into common use. The orders from Washington forbid instruction in schools in any Indian language on any Indian Reservation, whether Government or mission schools, and no mission school, though wholly supported by the churches, will be allowed upon the reservation which does not comply with this regulation, and Agents are advised that this rule must be strictly adhered to. The reply to this is that missionary schools are not secular, but are religious schools; that many of them are native schools and cannot be taught except in the vernacular of the people; that, while all agree in the importance of teaching the English language to the Indian, no such sweeping method of cutting off those who may be taught from the thousands who can never be taught English is wise or Christian, since the Indian's own language is the only medium by which multitudes can be reached at all. Besides, the adult population must be left in heathenism by the Government decree, for they must receive light from God in their own language if at all. No other language will reach tens of thousands. Yet the Government declares that if theology is taught to native teachers and preachers in the only language which has any meaning for them, the missionary schools shall be closed. Every one who has studied the question in the light of history knows that the education and salvation of a people must be done by teachers raised up from among themselves To this the Government says, No! our experiment before your experience. Those who have been among the missions cannot fail to see the relation of the Bible in the vernacular to the civilization of the Indian. It were extreme intolerance to decree that students shall not be prepared to go to their people in their native tongue with the Gospel, and that for the next fifty years all (and there will be thousands) who cannot understand English shall remain pagan.

If this were in Turkey or in Madagascar it would be published everywhere as the worst kind of religious intolerance. We do not believe that the Christian people of this country will permit this. We do not believe that the voice of the people will declare that religious and missionary schools shall not be interfered with. But a few weeks since the writer was among the Sioux, and held a conference with Chief Running Antelope in his own village. He said: "These missinoaries teach us to live rightly. They have come to help us. We are surrounded by people having friendly faces but without friendly hearts. We believe that the missionaries are men of one face and one tongue, whom we can trust. We do not know what the Government will do next. We hear many things. I ask you to have an interest in getting justice for us. Take the work in your heart, and have those come to deal with us whom we can trust, for we look to you who preach the Gospel to treat us as becomes those who preach what you preach as the truth." These are the words of a heathen in his own language, and he understands no other. If the Government orders are carried out, thousands such as he, who will never learn English, must go without the Gospel. Nevertheless, the first principle of all Indian reform is Indian evangelization, and in the Christian Church is the Indian's hope.—[*The Christai Union.*

ANSWER TO THE ABOVE, FROM THE INDIAN OFFICE.

Special Telegram to "The Times.

WASHINGTON, Aug. 19.—The order of the Indian Bureau that Indian languages shall not be taught in government schools has excited considerable opposition in many quarters, notably in the religious press. The *Christian Union* characterizes the order as a great mistake, and announces: "We do not believe that the Christian people of this country will permit this. We do believe that the voice of the people will declare that religious and missionary schools shall not be interfered with.

This is an illustration of the criticisms upon the order which have been received at the Indian Bureau. It is not to be assumed that the Indian Bureau has acted in so important a matter without due consideration, and in order to ascertain what the arguments of the bureau are for making this order, inquiry was made of Acting Commissioner of Indian Affairs Upshaw, who said that the Bureau was controlled in its action by the arguments contained in the following statement, which he kindly furnished;

"The idea of insisting that no other language than English should be taught in the schools is not new, as the Indian Office, under the present administration, made it one of its first acts, and has constantly tried to enforce it. In the first report of Commissioner Atkins we find: 'When the farm and the school have become familiar institutions with the Indians and reasonable time has intervened for the transition from barbarism or a semi-civilized state to one of civilization, then will the Indian be prepared to take upon himself the higher and more responsible duties and priveleges which appertain to American citizenship. A wider and better knowledge of the English language among them is essential to their comprehension of the duties and organizations of citizenship. At this time but few of the adult population

CAN SPEAK A WORD OF ENGLISH,

but with the efforts now being made by the government and by religious and philanthropic associations and individuals, especially in the Eastern States, with the missionary and school-master industriously in the field everywhere among the tribes, it is to be hoped, and it is confidently believed, that among the next generation of Indians the English language will be satisfactorily spoken and used, to enable them to become acquainted with the laws, customs, and institutions of our country, and to regulate their conduct in obedience to its authority." In his report for 1886, referring to the same subject, the Commissioner uses the following language: "In the extract from my first report already quoted I expressed very decidedly the idea that Indians should be taught the English language only. From that position I believe, so far as I am advised, there is no dissent either among the law makers or the executive agents who are selected under the law to do the work. There is not an Indian pupil whose tuition and maintenance is paid by the United States Government who is permitted to study any other language than our own vernacular—the language of the greatest, most powerful and enterprising nationality beneath the sun. The English language as taught in America is good enough for all her people of all races."

THE CELEBRATED PEACE COMMISSION,

composed of the following distinguished gentlemen from both the military and civil life, N. G. Taylor, President; J. B. Henderson, W. T. Sherman, W. S. Harney, J. B. Sanborn, A. H. Terry, S. F. Tappan, and C. C. Augur in their report of January 7, 1868, in discussing the causes that have prevented the civilization of the Indians gives as one of the most patent reasons for their savage condition, the difference of languages as will be seen by the following extracts: "The difference in language which in a great measure barred intercourse and a proper understanding each of the other's motives, and intentions. Now, by educating the children of these tribes in the English language these differences would have disappeared, and civilization would have followed at once. Nothing then would have been left but the antipathy of race, and that, too, is always softened in the beams of a higher civilization. Through sameness of language, is produced sameness of sentiment, and thought, custom, and habits are molded and assimilated in the same way, and thus in process of time the differences producing trouble would have been gradually obliterated. By civilizing one tribe others would have followed. Indians of different tribes associate with each other on terms of equality; they have not the Bible, but their religion which we call superstition, teaches them that the Great Spirit made us all. In the difference of language today

LIES TWO-THIRDS OF OUR TROUBLE.

Schools should be established which children should be required to attend; their barbarous dialect should be blotted out and the English language substituted. * * * * The object of greatest solicitude should be to break down the prejudice of tribes among the Indians; to blot out the boundary lines which divide them into distinct nations and fuse them into one homogeneous mass. Uniformity of language will do this—nothing else."

Information reached the Indian Office that Dakota was being taught at some of the schools at Standing Rock Agency, and it was forbidden, as will be seen from the following extract from a letter to the agent:

"In all schools conducted by missionary organizations it is required that all instruction shall be given in the English language. Instructions in the Dakota language shall not be permitted. You will report any violation of this regulation that may come to your notice."

The agent asking for more positive instructions the following letter was sent:

"WASHINGTON, Feb. 21, 1887, James McLaughlin, Indian Agent, Standing Rock Agency, Dakota, Sir: Referring to your letter of the 10th inst. in which you state that there are three missionary schools on the reservation under your charge in which the Dakota language is almost exclusively taught, and ask instructions as to whether they are to be considered as coming within the meaning of the rule which directed that "instructions in the Dakota language will not be permitted,' I have to advise you that the rule applies to all schools on Indian reservations, whether they are government or missionary schools. The instructions of Indians in the vernacular is not only of no use to them, but is detrimental to the cause of their education and civilization, and no school will be permitted on the reservation in which the English language is not exclusively taught.

Very respectfully,
J. D. C. ATKINS,
Commissioner."

WILL NOT BE PERMITTED.

Information being received in the Indian Office from an inspector's report that in one of the schools conducted under contract with this office text books in the Dakota language were being used, the following letter was sent to the agent:

"WASHINGTON, April 20, 1887.—Charles Hill, Indian Agent, Santee Agency, Nebraska.—Sir: A recent inspector's report on the schools at the agency under your charge incloses a list of text books used at the Santee Normal School. I find on examination the following: 'English and Dakota interlinear' and 'Dakota geography.' Your attention is called to the fact that no books in the Dakota language are allowed in any Indian school, either government or contract. You will see to it that the Dakota language is not taught in this school in any manner whatever. Nothing but English must be taught or spoken. You will report your action in this matter as soon as possible. Very respectfully,

A. B. UPSHAW,
Acting Commissioner.

From various reliable sources information was received going to show that the

rules of the office were being disregarded, and the following circular was sent to all parties having contracts for educating Indian children;

"Sir: Your attention is called to the regulation of this office which forbids instruction in schools in any Indian language. This rule applies to all schools on an Indian reservation, whether government or missionary schools. The education of Indians in the vernacular is not only of no use to them, but detrimental to their education and civilization. You are instructed to see that this rule is rigidly enforced in all schools upon the reservation under your charge. No mission school will be allowed upon the reservation which does not comply with this regulation."

In order to carry out the rule the agents were instructed as follows: "Your attention is called to the provision of the contracts for educating Indian pupils which provides that the schools shall 'teach the ordinary branches of an English education.' This provision must be faithfully adhered to and no books in any Indian language must be used or instructions given in that language to Indian pupils in any school where this office has entered into contract for Indians.

THE SAME RULE PREVAILS,

in all government Indian schools, and will be strictly enforced in all contract and other Indian schools. The instruction of Indians in the vernacular is not only of no use to them, but is detrimental to the cause of their education and civilization, and it will not be permitted in any Indian school over which the government has any control, or in which it has any interest whatever. This circular has been sent to all parties who have contracted to educate Indian pupils during the present year. You will see that this regulation is rigidly enforced in the schools under your direction, where Indians are placed under contract.'

The Indian Office is actuated in this by the sole purpose of civilizing the Indian as soon as possible. Nearly all the friends of Indian education agree with the office that the most potent factor in solving the problem is to teach them to forget their barbarous dialects and adopt a language of civilization. Their vernacular is of no use except on the reservation with members of their own tribe, and the time spent in learning to read (in case a written language has been invented) is valuable time wasted. As a curiosity the vernacular of any Indian tribe may be of great interest, but its perpetuation as a civilizing agent is worse than useless; it is positively harmful, and an impediment to the progress of the race. The question of the effect of the policy of the office upon any missionary body has never been considered. The reasons for desiring the Indians taught in the English language are so self-evident and apparent that it was supposed every friend of Indian education would gladly co-operate with the government in the good work. Preaching of the gospel to adult Indians in the vernacular is, of course, not prohibited, all that the Indian Office insists upon is that in all schools established for teaching the rising generation the language of the Republic of which they are to become citizens, shall be taught in order that they may be able to understand the laws which are to govern them, and to have intelligent intercourse with their fellow citizens, and that valuable time shall not be wasted in learning a useless language which has no literature and no traditions."

For THE MORNING STAR.

AN INDIAN'S VIEW OF THE EFFECT OF EDUCATION ON THE INDIANS.

The Question is no longer: Can the Indian be taught civilized ways? That has been demonstrated by the schools East and West? All persons are now asking, with greater or less interest. What becomes of the returned students? Do they retain their civilization or do they entirely fall away? In other words; does the God who teaches and enables the white man to stand upright withhold His grace from the Indian earnestly pleading for the same opportunities and power?

"By their fruits ye shall know them" is the text for *red man* as well as the white man, to the facts, therefore, let us go. The returned students are doing wonderfully well. Out of all sent back, only one tenth have in any way adopted Indian habits. Not one so far as I know had done anything criminal. Where are the classes sent out year after year from the Eastern and the Western schools? How many earn their living by honest toil? How many are leading holy, upright lives? Let not your burdens rest upon these poor Indian children, which yourselves do not bear. If some have gone into the camp, this is not permanent. No good work can be lost. What they seem to lose others gain. If they drop back a little, they bring their friends up a little. One of the Salem boys went to the camp and found a wife. At first the hearts of the teachers were pained to learn that he was living as did the Indians. What, however, are the facts? The boy brought the girl to the Christian Church to be married. The man and his wife are now at Salem Institute. Thus what the boy lost by going into the camp resulted in the salvation of the girl. If once you get a hold upon these children you can influence them for better things.

At some Agencies the prejudice of employees is very great. It is to their interest to keep these students down. They fear if these work in the shops they may lose their place and pay. Sufficient opportunities and facilities are not given them to work. They are expected to make brick without straw. Truly the Indian has found no royal road to learning civilization. Do not these fruits however, betoken some good in the tree? Again people often ask are the Indians anxious to have their children educated and do they come of their own occord? When they have had a taste of knowledge or civilization, they are hungry for more. When ignorant like a starving man, know not how hungry they are. In the one case they see the imperative necessity of education, on the other, they see it not.

It is heartrending to see their brains like their land lying idle. The man heard where there were four children, two girls and two boys, and was urged to get the girls to school. The man went to the poor home, if home it could be called, and asked the man to send his daughter to school. He kept quiet for a while and then said, "I have not spoken because I am not going to send my children." He tried to reason with him. He said, "it is no use to argue with me, I cannot let my children go." The grandmother then appeared at the door of her tipi and began to howl. She declared they must not go, saying the Government has taken away our tobaco, has cut down our rations, and now wants to take away our children. He told them, "he would carry the children to the Agency to be examined by the Physician. If well he wanted them to go to school, if not, he would not take them. This was enough for the mother, who had been sitting still. She thought the time had come for her to part with her children, and she could stand it no longer. She looked at him it seemed for a moment or more. (That look he cannot forget;) and screaming rushed to the door of her miserable house, broke it open, took down a long knife, and gashed herself until the blood flowed. The knife not being sufficiently sharp she got a stone and whetted it, weeping all the time. This meant that she had yielded the point and was terribly grieved at the idea of giving up her children, "she knew not for what." The worst was over, and if the children could have been placed in a school near home, it might have done well, but it would not do to take them under such circumstances any great dtstance. These poor creatures know not what they are doing in refusing to take the help offerd to them. On the other hand those who know better are exceedingly eager for education.

The man after leaving the Agency for the steamboat landing some three miles off, a boy appeared having ridden fifteen or eighteen miles and earnestly asked to go to school. The man sent him to the Agency physician to be examined. He went at full speed and returned bringing a note from the Doctor, stating he had enlargement of the thyroid glands, and had better not go. When told the contents of the note, he was greatly disappointed, and volunteered to run the risk, saying, he would not have come if he had not wanted to go." The man asked him if he wished to go in the face of what the Doctor had said. He answered, "Yes? I want to go. The man then said. "Suppose you get sick and die there?" Nothing seemed to move him, he still insisted that he must go, and agreed if too sick, to stay to pay his way back home by selling some cattle he had, thus relieving the Government of all responsibility in the matter. Of course, he brought the boy, and he had no trouble since coming. Such earnestness must tell. As the eyes of these poor people open they see the pressing need of education, they realize that they must be able to stand by the side of their civilized white brother. So while on my journey over from Washington Territory to New Jersey, I thought I saw the Indian question illustrated. In a large herd of cattle owned by a German who had married an Indian woman, I saw four buffaloes. Now no wild buffaloes can be found in that part of Washington Territory. Were one to appear, he would be hunted down and killed. How do these remain in safety? They were caught when young, were trained to live with the civilized cattle, and now they adjust themselves to their surroundings. Even so the white people now, live in and around that country. The Indian cannot be hunted any more. There is too much Christianity in this land for that, but unless he is taken young and taught to adjust himself to his surroundings, he will always be oppressed, and there will always be trouble. He must be able to work and live as does the civilized white man. This training must be done by the schools East and West, and there is no time to be lost in doing it.

JACOB C. HELM, Yakama.
Washington Territory.

AMONG THE CHEROKEES.

Talk with a Cherokee Lawyer—The Severalty Law he Calls Robbery and Spoliation, and Wants to be let Alone—Sensible Talk by a Cherokee—Lady—Absorption Will Solve the Indian Problem.

There is a representative Cherokee in this city, named Paschal, a well educated lawyer, who expresses the sentiment of the full blood element on the question of allotment. I called at his home to hear what argument he could advance to sustain his position, and he favored me with a long talk. Presenting the case on its legal merits, he claims that his tribe ceded their herditary homes, which embraced a vast extent of valuable land in the Carolinas, Tennessese and Georgia, for this domain in the trackless wilderness, far beyond where it was supposed the footprints of the white man would ever reach, and its possession was guaranteed to them as long as grass grows and water runs. It was further conditioned by solemn treaty that the line of no state or territory should ever be run within its boundries. Besides giving up a full equivalent in land for this unexplored region the Cherokees also paid to the government of the United States half a million dollars in gold. Such a transaction, Mr. Paschal affirmed, contained all the qualities of a sale and purchase, and when a patent was given us for the land, the Cherokee Nation were certainly placed in the position of owners in fee simple.

Can your government break that title without resorting to robbery and spoliation? Of course we are a feeble folk; we cannot defend our rights; we can only claim protection from a government whose laws we are bound to obey, and which is sworn to execute. Now we have Secretary Lamar threatening us with mob violence. He says in his report that if we refuse to part with the greater portion of our land at some nominal price, which he may choose to set, that there will be an irruption of lawless whites within our boundaries, and the United States, he tells us, will not always employ its army against its own people. What does the Secretary mean to convey by such language? Would he use intimidation to compel us to part with our own, when he cannot do it by force of law? One of your own senators from Kansas made the declaration that no law petitioning lands owned by Indian tribes will be valid and binding unless you first obtain the consent of the Indians to such partition. Cherokees refuse to sell their lands, they are not yet ripe for such a political change, and now how do you propose to take them from us?

This, the reader will understand, was advanced as a legal argument, and not being sufficiently informed on the language of the treaties, I did not care to go into to the question with him.

We will go outside of our legal rights, he said, and argue the matter on its social and economic merits. Do you know that our social system has never developed a mendicant or a tramp? We are poor, I admit; that is, we have no fine houses, no elegant turnouts, own no railroad or government bonds, and have no solid bank accounts. Neither have we any paupers; none suffering from the oppression of the rich; no one compelled to go hungry. I do not argue with you which is the happier lot, your plan of absorbing everything, developing the resources of everything; employing large sums of combined capital to produce immediate result; everybody scrambling to live; the strong trampling on the weak, and in the helter-skelter the devil being left to catch the hindmost, or our slower going plan of reserving our resources unimpared for future generations, and all being content with simply enough. The white man comes in clamoring to have every acre of land put to immediate use; the whole domain must be broken up and made food for speculation, and here will be reproduced the same condition of progress and vamperism that we see on the outside. We do not believe you have a better condition than our own to offer us, and we prefer to be left out of the struggle for a while.

I was not there to convert this intelligent Cherokee to my way of thinking, so I presented no arguments on the other side. I discussed election prospects, and the large gains to be made by developing some of the coal croppings which show the presence of that valuable mineral, and then took my leave.

During the same day, I had an instructive talk with an intelligent lady doing business in this town, who is one-eighth Cherokee. She said: "If I could have my will, I should prefer to have things remain as they are. This land is clearly our own, and we think we have sense enough to know what use to put it to. But I can see plainly enough the choice is not left to this people; the change will be forced upon us, and all that remains to us is to make the best terms possible. During the war I lived in the south, and, naturally my sympathies were with the southern people. During the first year or so I thought they would surely win, because I believe justice was on their side. But when the fight concentrated around Vicksburg, I thought the fortunes of the confederacy depened on its retaining that stronghold. Grant took it at last and then I thought would be a good time to make terms. The offer was made to take us into the Union and pay us for the property destroyed: but this compromise was refused, so we fought on and finally came out with nothing.

"I am afraid if we hold out too long at the present time, this experience will be repeated. We are offered now an allotment of our land, not as much as I should want, but enough to make a living off, and some kind of a price for the surplus. This will provide for the present generation, but how our children are to fare, hemmed in by the eager, aggressive whites, causes me painful thought."

Talk to the whites who are living here by permit or adoption, and they jauntily declare that the solution of this perplexing Indian problem will be brought readily about by absorption. The Indian, they say, cannot progress, he does not take on and assimilate new ideas: He must be merged in the stronger race; an infusion of fresh blood is needed to adapt him to surrounding conditions.

In the mean time the full-blood, following his race habits, hides himself in the timber which forms the margin of his streams, where he cultivates his garden patch and fishes to while away time. He disturbs himself but little about the severalty bill or race characteristics, his wants are few and they can be readily supplied. —F. L. in Arkansas city, *Republican-Traveler:*

VINITA, I. T., July 25.

INDIAN RIDERS.

Great Feats in Horsemanship—Scenes in An Indian Camp.

General James S. Brisbin thus writes in the Omaha *Republican*: When we last parted company with the readers of the *Republican* we were in the Indian camp of the Arapahoe Chief, Friday. Here we saw many curious scenes and learned much of Indian life. One day Friday said to me that he would like to show off his young men and let me see how well they could ride. At first I suspected some treachery, as the whole herd of ponies were still in the hands of the troops. The old chief, however, was so earnest and apparently honest about it I told the Captain, who had the herd in charge, he might let Friday have 50 ponies for his young men.

In about an hour they drew up before the tents in war paint and feathers, and were as fine a looking set of young fellows as I had ever seen. Hardly but one was six feet in height and beautifully proportioned. They sat on their horses like centaures and were ease and grace itself in the saddle.

At a signal from the chief they began their movements with a yell that sent the blood curdling to the heart and was enough, if heard unawares or in the night time, to make one's hair stand on end. In a moment they had disappeared over a neighboring hill to the right, and I thought they had gone, but, hearing a mighty tramping of horses, I looked to the left and there they came. I can compare it to nothing but wind, and they swept by so swift and compact that they looked like a ball of horses and men.

Splitting in two, one body swept to the right and another to the left and again dissappeared. In about two minutes the two bodies charged each other in solid lines, and I waited almost breathlessly for the shock, but as the horses' heads almost touched each other the files skilfully opened to the right and left and the line passed through the intervals without touching. Wheeling to the right about they passed back in an instant and again disappeared over the hills. It was about fifteen minutes before they came in sight, and Friday informed me they were blowing their horses. Presently on they came and wheeled by fours, formed columns, broke by fours, and finally deployed as skirmishers.

It was now we saw the finest individual horsemanship. Some would approach lying so close to the pony's back nothing but the horses could be seen. Others stood up and rode as circus men do. Some would hang with one foot and one hand on the horses and sweep by, their bodies completely protected by the bodies of the animals. Some leaped upon the ground holding to the mane of the horse, and after running a step or two would swing themselves up on the back of the horses again as easily as any circus man could do it.

The positions they assumed and the feats of horsemanship which they perfromed were incredible, and I doubt if anything outside of a circus ring ever equaled it. They would throw objects on the ground and pick them up again while passing at full speed, the warriors hanging to the sides of the horses with one foot and one hand. They drew bows and shot arrows from underneath the necks and even bellies of their horses while riding at a fast gallop.

Our cavalry could not learn to ride as well as these Indians did if each man was trained for twenty years. They exchanged horses while riding, and got behind each other. One man would fall off his horse as if wounded, and two others would ride up beside him, and, taking him by an arm and leg, swing him between their horses and carry him off.

The exhibition, or drill, as Friday called it, lasted nearly two hours, and the men and horses were completely exhausted. I had never seen such magnificent feats of horsemanship in my life, and I freely said so. At this Friday was much pleased and calling up the young men repeated to them in a loud voice what I had said and added a few words of his own, complimenting them. The young men were very proud of the manner in which they had acquitted themselves, and I could imagine the feelings of their parents and sweethearts. The performers were much worn out, some of them being hardly able to stand after their violent exercise, and all evening I saw them lying in the lodges, where the Indian women brought them food and water, bathed their hands arms and limbs, and combed their hair.

THE INDIAN WALK.

Mr. Wm. J. Buck, of Jenkintown, Montgomery county, a well-known and popular local historian, has just issued a small volume giving an account of the noted "Indian Walk," with incidents preceding and following it. William Penn had died, and his son Thomas was now proprietor and governor of Pennsylvania. Settlements had extended up the Delaware, and back into the interior therefrom. There had been no definite recorded treaty conveying land from the Delaware Indians to the Proprietory, farther north than a line commencing on the Delaware near the mouth of Hough's Creek, extending across by way of Wrightstown to the Neshaminy. It was agreed that the Indians would cede and convey all land north of that cross line, extending above that line as far as a man could walk in a day and a half, and from the end of that walk acrross to the Delaware river. Previous to this Penn had sold land lying along the river and back therefrom, asfar up as Durham, and even up the Lehigh. To this the Indians objected, and there was considerable dissatisfaction. Finally, some two years before the final walk, Penn secretly had persons to walk over the route, to see how far it would extend, and what land it would enclose. The history of the final walk is pretty well known to the people of Bucks county. It started from a chestnut tree on the land of John Chapman, at Wrightstown, at a point near where the Penn's Park road diverges from the Durham road. The walkers and their attendants proceeded up the Durham road to a point near Gallows Hill or Stony point, and then diverged to the left by an Indian trail, crossing the Lehigh near what is now Bethlehem, then through the Lehigh Gap to a point near what is now Mauch Chunk. The Indians were dissatisfied, saying the men ran, etc., and refused to continue on the second day. From the point where the walk stopped, a line was run to the Delaware river. The Indians contested that this cross line should be run to the nearest point on the river. The employes of Penn contended that this cross line should extend at right angles from the termination of the walk. This line was accordingly surveyed, and it did not strike the river until somewhere above where Port Jervis now stands, including what is now all of Northampton county, and part of Lehigh, Carbon, Monroe and Pike. This led to an estrangement with the Indians, who had hitherto been friends of the Penns, and finally to their joining the French against the English, and inflicting great injury to the infant settlements, with much loss of life and property.

The course and conduct of Thomas Penn in the matter, as well as others, led to a difficulty between him and the Assembly. The Society of Friends took up the matter, and, with others, appealed to the crown. There was a controversy for years, but Penn, being almost an autocrat in the government of the Colony or State, had the advantage over his opponents, and the wrongs of the Indians and the honest were never redressed. Finally, the war of the Revolution came, which wrested the government of the State from the hands of a dissolute son of an honored sire. Mr. Buck says it is only of late that many records relative to the subject have been found in England, and are now in the posession of the Historical Society of Pennsylvania, and that papers relative to the walk were destroyed or suppressed at the time by Penn and his adherents.

The book is a very interesting one to Bucks county readers. It also contains a biography of Marshall, who was the leader in the great walk, which shows how meanly he was treated by Penn, and brings forth some facts in his history not generally known. His home was in Tinicum township, on an island in the Delaware below Frenchtown, and his grave is in the Marshall grave-yard, about two miles from the river in that township. A copy of this book has been presented to the Newtown Library by the author, and we presume he has them tor sale.—[*Newtown Enterprise.*

BUFFALO BILL WRITES.

Great Times in England—Takes in $10,000 Per Day—Dines with Royalty, Etc.

NEW ORLEANS, La., July 15—The following letter addressed by Buffalo Bill to Col. Wm. Ray, formerly of the twenty-first Indian and a chum of the writer on the plains, has been given to the public:

LONDON, June 23.

MY DEAR COLONEL:—It was a pleasant surprise to receive your letter. I have often thought of you and wondered what had become of you. So you are still on top of the earth? Well, ever since I got out of the mudhole in New Orleans, things have been coming my way pretty smooth and I have captured this country, from the queen down. I am doing them to the tune of $10,000 a day. Talk about show business! There never was anything like it ever known and never will again, and with my European reputation, you can easily guess the business I will do when I get back to my own country. Its pretty hard work with two and three performances a day and the society racket at reception dinners, etc. No man—even Grant—was received better than your humble servant. I have dined with every one of the royalty, from Albert, Prince of Wales down. I sometimes wonder if it is the same old Bill Cody, the bull-wacker. Well, colonel, I still wear the same sized hat, and when I make my pile I am coming back to visit all the old boys. If you meet any of them tell them I ain't got the big head worth a cent. I am over here for dust. Will be glad to hear from any of them. Write me again. Your old time friend,

BILL CODY.

Guarding Indians' Interests.

Apart from the work of the churches, there are two or three prominent organizations whose object is to guard the interests of the Indians.

1. The Indian Commissioners, of whom Gen. Clinton B. Fisk, of New York, is president, and the Hon. E. Whittlesey, of Washington, Secretary. These are government appointments. The work is a branch of the Department of the Interior. The commissioners, as a part of their work, purchase, by bid and contract and after careful examination, the yearly supplies of provisions, clothing, household goods, farming tools, medicines, etc., for the various tribes supplied by the government. In this direction their work has been invaluable in arresting, to a great extent, the enormous frauds upon the Indians and the government by former contractors and agents. The commissioners co-operate with the religious and benevolent societies in general and special efforts for the benefit of the Indians. There is much, however, that their very relation to the government makes it impossible for them to do. Hence,

2. We have the Indian Rights Association' of which Herbert Welsh, Esq., of Philadelphia, is the secretary. This is an entirely voluntary association, supported by voluntary contributions. This association, as its name suggests, interests itself in preventing if possible, or setting to rights, the "wrongs" of the Indians. Unhampered by any connection with the Government, it attempts vigorously, if not always successfully, prompt relief for the injustice to which tribes and individuals are constantly subject. It has done an important work, not only in immediate results, but in arousing public attention to the whole subject of justice to the Indian. These two organizations work in general harmony.

In addition to these, and differing in policy, is the Indian Defence Association, having its headquarters at Washingtion, with the Rev. Dr. Byron Sunderland as president. This association holds that the true policy for the Indians is to keep them permanently separate from the whites, retaining for them their strict tribal relations, with their territory in common, and enforcing the honest fulfilment of the treaty obligations of the government.—*Rev. Dr. T. S. Childs*, in *Domestic Mission.*

IN Washington Territory the Indians have an ingenious scheme by which they kill a large number of deer with but very little trouble. Taking some old blankets, they fasten them at short intervals upon the bushes, making a long line of bushes so covered. Then taking a large area of timber, they gradually close in on the frightened deer. When the animals have reached the line of blankets they travel round in a circle like a whirl-pool, refusing to pass the line of blankets. This enables the Indians to kill them as rapidly as they please.

THE LIFE OF A SAVAGE.

It is often said, "Why not leave the savages alone in their primitive state? They only are truly happy." How little do those who thus speak know what that life really is. A savage seldom sleeps well at night. He is in constant fear of attacks from neighboring tribes, as well as the more insidious foes created by his superstitious mind. Ghosts and hobgoblins, those mid-night wanderers, cause him much alarm, as their movements are heard in the sighing of the wind, in falling leaves, lizards chirping, or disturbed birds singing. If mid-night is the favorite time for spirit movements, there is another hour when he has good cause to fear the first mentioned enemies. It is the uncanny hour between the morning star and the glimmering light of approaching day, the hour of yawning and armstretching, when the awakening pipe is lighted, and the first smoke of the day enjoyed. The following will show what I mean:

Some six years ago, the people of the large district of Saroa came in strong battle array, and in the early morning ascended the Manukolo hills, surrounded the villages, and surprised and killed men, women, and children, from the poor gray-headed sire to the infant in arms. About forty escaped to Kalo, but were soon compelled to leave, as Saroa threatened to burn Kalo if it harbored the fugitives. They pleaded for peace, but without avail. Saroa said, "Every soul must die." The quarrel began about a pig.

Ah! savage life is not the joyous hilarity some writers depict. It is not always the happy laugh, the feast and the dance. Like life in civilized communities, it is varied and many-sided. There are often seasons when tribes are scattered, hiding in large trees, in caves, and in other villages far away from their homes. Not long ago, inland from Port Moresby, a large hunting party camping in a cave were smoked out by their enemies and all killed but one. Once when travelling inland, I found the Makabili tribe in terrible weather living in the bush, under shelving rocks, among the long grass, and in hollow trees. The people at Port Moresby say now for the first time they all sleep in peace, and that as they can trust the peace of God's Word, they mean to keep to it. This is significant, coming from those who not long since were the most noted pirates, robbers, and murderers along the whole coast of the peninsula. —*Rev. James Chalmers, of New Guinea, in Exchange.*

The Colorado Indian scare last week has settled, so that the country can see as in clear water how handsome an Indian war appears in its beginning. A sheriff attempts to arrest two Indians on some charge, and, getting at his work awkwardly, he arouses susipicion and is resisted. Then the cow-boy brave puts on his war paint and orders the U. S War Department to suppress the insurrection of old Colorow; but our military men know the cow-boy as well as the Indian and seem to have less confidence in him. Failing to get the troops out to do his fighting the cow-boy has subsided, and the Indian scare is over. It is the opinion of government officers that it was a one-sided affair, and take it as a matter of course that the Indians are the party most lied about if not the most injured. Why not lasso a few score of the cow-boys and send them to the Carlisle school to be civilized?—[*Christian Cynosure, Chicago.*

The First Kansas Printer.

The State Historical society has received from Mr. Edward Bryan, of Shannon, Atchison county, a large photo portrait or his grandfather, Rev. Mecker, a missionary, and who was a printer and brought the first printing office from Cincinnati to the Shawnee Baptist Mission, which is now Johnson county, in the fall of 1833, and he commenced work in March, 1834. He printed a great many instruction books for the Shawnees, Ottawas, Osages, Ottoes, Delawares, Choctaws and other tribes, in what is now Kansas and in other portions of the Indian Territory.—*Ex.*

Ealle Keatah Toh.

—OR—

THE MORNING STAR.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by INDIAN BOYS.

R. H. PRATT,
A. J. STANDING,
MARIANNA BURGESS, } Editors.

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

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CARLISLE, PA., AUG. & SEPT., 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.

Once More Barbarous Than Now.

If a visitor was to go now to the Indian Territory or to any Indian reservation and for the first time make acquaintance with the Indians, their life, customs and condition, he would think, "Where are the results of the efforts the Government has been making for so many years to civilize the Indians? Surely they could never have been much more barbarous than they now are."

Ah! My friend, you, are mistaken! They were once much more barbarous, and not so long ago either.

A good test of the barbarism of a people is the source of their food supply, whether the chase alone with its periods of alternate hunger and plenty is the dependence, or the tilling of the soil yielding its harvests year by year.

Not many years ago, the Indians depended on the Buffalo for food, clothing and houses. Now the buffalo is gone, nearly all kinds of small game are scarce and the Indians food comes partly from the Government supply and partly from what he raises by cultivation; a very small portion only by hunting and fishing.

A consequence of this change of the source of food supply has been to change the Indian from a wandering to a settled life. He no longer follows the buffalo in its march, but stays by his corn-field. The reality of this change I have recently witnessed in numerous instances.

First, I will mention the case of Little Raven, the chief of the Arapahoes, a man of over 70 years of age, whom I used often to see, years ago, clothed in all the ornaments of a savage Chief, rich in horses and with a powerful following of young braves, eager for the hunt or fight. As I saw him recently he was at work in his corn-field pulling weeds, aided by his wives, while his son and son-in-law were each running a two horse cultivator. They were doing all they could do to raise a good crop, but I am sorry to say with a poor prospect of success owing to drouth.

Again, I well knew an Indian, not a very old man, who said that he was well grown before he had seen a white man, that the first-one he saw he killed so as to examine him.

Now, amongst these same people a white man can go fearlessly. He will find them kind and hospitable. They think no more of the warpath, but of how they can make the most progress towards getting a good home and farm.

Another powerful element in civilization that has really only fairly begun to operate is the education given at Carlisle and other schools. I will give one instance: A young man who returned home after three years at Carlisle, says he has now a farm of 40 acres, has 38 head of cows, plenty of horses, some pigs and chickens and two wagons, and that he has made the whole himself, in the five years since he left school. While at school he was of light build and apparantly not strong, now he looks just what he is—a sturdy well to do farmer. A. J. STANDING.

Resolutions of Respect for an Indian Boy.

SCHUYLKILL HAVEN, PA.,
Aug. 18, 1887.

CAPT. R. H. PRATT—DEAR SIR:—Enclosed please find copies of resolutions of respect passed by the SundaySchool which Clay Ainsworth attended several years ago when living with my brother Jonathan, and also this spring whilst living with me. One copy is for publication in the MORNING STAR if you see fit to have it done, and the other I trust you will do me the favor to forward to his father, as I would not know where to direct it.

Respectfully yours,
ISAAC PAXSON.

At the regular session of the St. Matthews Lutheran SundaySchool of Schuylkill Haven on August 14th, 1887, the following resolutions of respect were unanimously adopted by a rising vote of the school.

WHEREAS, we have heard with extreme regret of the death of our former schoolmate and friend Clay Ainsworth at his home in the Indian Territory.

Resolved, That we humbly bow to the decrees of an All-wise Heavenly Father who doeth all things well.

Resolved, That we feel it a duty to bear testimony to the humble Christian bearing of the deceased whilst in our midst, and to his close and earnest attention to the study of God's Holy word in our school, thus assuring us that he was a true disciple of Jesus, and that he now dwells with Him in that Heavenly home prepared for all of his true followers of whatsoever tribe or nation they belong.

Resolved, That we assure the afflicted family and friends of the deceased of our sincere sympathy, and our prayers that the same loving Saviour that enabled him to die a happy Christian death, may draw their hearts to be very near to Him, and finally unite them again with their beloved one in that land where there is no parting or sickness. or death forevermore.

Resolved, That a copy of these resolutions be recorded on the minutes of our Sabbath School, a copy be sent the family of the deceased, and a copy to Capt. R. H. Pratt, Supt. of the Indian Training School, Carlisle, for publication in their paper THE MORNING STAR.

ISAAC PAXSON,
ANDREW WHALEN,
HARRY I. MOSER, } Committee.

CHEYENNE AND ARAPAHOE AGENCY INDAIN TERRITORY.

Our Returned Pupils, General Agency News, and the Medicine Dance.

The following interesting letter from J. H. Seger was received too late for publication in our last issue:

"SEGER COLONY, I. T., July 12, 1887.

Owing to the rush of work I have neglected to keep you posted as to the doings of the Indians in this settlement. If you care to glean anything from this you are welcome to do so.

Henry North (returned Carlisle boy) was married to Sadie Williams the ceremony being performed by Agent G. D. Williams. The Agent gave the young couple a cow and calf.

Sadie has a new sewing machine, which she earned since she returned from White's Institute, Iowa. She came home about one year ago.

The young couple are now at the Agency. Sadie was bitten by a rattlesnake, and Henry took her to the agency physician to be doctored.

Lena Blackbear is living at our colony, with her father. Her health is improving. She is now visiting the Kiowa medicine, with friends.

Minnie Yellowbear called to see us while on her way to the Kiowa medicine. She was with her mother and step father. Minnie looked clean and neat and conducted herself like a lady. She seems to be respected as such by the Indians.

Although the Arapahoes are not making medicine this year they are turning out pretty generally to see the Kiowa medicine. Of course they all expect to get a pony given them, but the majority of them will be disappointed.

I can plainly see that the Indians are tapering off on their medicine making, and will no doubt stop it altogether, soon.

The Indians that are with me make no pretence when talking about their medicine that they believe in them the same as they used.

The constant and steady effort that has been put forth for so many years to uproot the superstitions and banish ignorance from the minds of these Indian is making itself felt.

The foundations of the Indian medicines are being swept away. It will soon have nothing on which to rest. For instance, when these medicines were instituted, and one of the requisites was a supply of buffalo-blood with head and horns of a buffalo, the Indians never took into consideration that the time would come, when they could not procure the buffalo head nor the blood.

Their circumstances and surroundings will soon make it impracticable to carry on a medicine dance; yet they appreciate meetings and public gatherings as well as white people, and they should be led to observe our national holidays, that there might be something to vary the monotony of their lives.

"All work and no play makes Jack a dull boy." This may seem ridiculous to some when quoted from an Indian standpoint. To such I would say, "All the time riding and lying around, and no play would be equally dull."

It is natural for children when they return from Eastern schools to want to attend an Indian medicine out of curiosity, as many white people do.

When I hear a white person condemning a returned school boy or girl for attending a medicine dance, and hear them say "I saw them there myself" I feel like saying "Oh! then *you* were there."

CHICAGO, AUG. 23.—Senators Jones of Arkansas, Morgan of Alabama, Ingalls of Kansas, Sabin of Minnesota, Wade Hampton of South Carolina and Dawes of Massachusetts, members of the Senate Indian committee, will leave here to-night for an extended trip through the Northwest. The chief business of the committee is to investigate and settle some trouble which lately occurred on the White Earth reservation in Minnesota.—[New York *Star*.

A friend, of Carlisle, writting from one of the western Agencies, gives us this encouragement:

"I am highly pleased with what I have seen of the recent comers from Carlisle school. As far as I can, I make it a point to hold on to returned students, and try to make them feel, that, having seen life on a higher scale, they must hold their heads above their surroundings here."

The *Pipe of Peace* comes to us with a Latin motto from "The Genoa Indian School," Genoa, Neb. The visit of Supt. Chase to this Agency and to our school a few weeks go, has given us a lively interest in the *Pipe of Peace*. But, Friend Chase, what will they say to the Latin motto at Washington? "Only English" is the war cry now.—[*Wood Carrier*.

The mantle of the late Mrs. Erminie A. Smith, who lived much with the Indians and compiled dictionaries of the Indian language, seems to have fallen on the young poet, Miss Elaine Goodale, who will spend her vacation in visiting various government and mission schools on the Sioux reservation in Dakota.—[Kansas City *Times*.

Earnest Heath had 28 Winnebago Indians working for him last week, harvesting broom corn, and they are now at Ed. E. Beck's place engaged in the same work.—[Decatur, Neb. *Eaglet*.

The last of the Mohawk Indians are said to be Thomas Anderson of West Haven, Conn., and his brother of Flushing, L. I. Thomas is 96 years old and vigorous.—[*N. Y. Sun*.

LETTER OF THE HON. COMMISSIONER OF INDIAN AFFAIRS, WITH REFERENCE TO THE SEVERALTY ACT.

OFFICE OF INDIAN AFFAIRS,
WASHINGTON, July 6.

J. N. B. HEWITT, *Bureau of Ethnology:*

SIR:—I am in receipt of your communication dated June 6, 1887, in which you state that you are a Tuscarora Indian by birth, and that since July, 1880, you have been living separate and apart from any tribe of Indians. You inquire how you can take advantage of the provisions of the latter part of the sixth section of the general allotment act, *i. e.*, whether the declaration of the law is sufficient and ample to guarantee citizenship, or whether you must make it a matter of record in some court. In reply I have to state that it appears to have been the intention of congress to declare Indians belonging to certain classes, specified in said sections to be citizens, and not to provide a method by which they could become citizens. I think the declaration of the law is sufficient to constitute any Indian "born within the territorial limits of the United States, who has voluntarily taken up within said limit his residence, separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life," a citizen of the United States, "entitled to all the rights, privileges and immunities of such citizens," without action on his part. Should any such action be denied or refused any such rights, privileges or immunities, he should appeal to the proper courts, in the same manner as it would be necessary for other citizens to do in case of similar refusal or denial.

Very respectfully,
J. C. D. ATKINS,
Commissioner.

Pine Ridge Agency, Dakota.

We see by the Sheridan County *Sun*, published at Rushville, Neb.

That the residence of Rev. Chas. S Cook, native missionary, at Pine Ridge, is complete.

That some samples of onions raised by the Indians at Pine Ridge on sale at Rushville, were considered about the finest specimens ever exhibited there, "which," says the editor "goes to show that with a good soil to back them, the red men are capable of learning how to do a good job of farming."

That the new Catholic school building to be erected at Pine Ridge Agency will cost $20,090 or more, and that, besides this there will be contracts let for a number of new Agency buildings and also for a large quantity of native lumber for Indian houses.

The *Sun* seems to think that as the aggregate of these various contracts will run up into the hundred thousands of dollars and quite a proportion of the amount must of necessity be distributed in Rushville and surrounding country, this will assist materially in making times livelier by the increased demand for labor. It will also strengthen their previous impression, that an Indian agency is not a bad thing to have in the immediate vicinity.

Robert American Horse, a student at Carlisle, sends an account, in Dakota, to the *Iapa Oaya* of his visit to Buffalo Bill's Wild West show at New York. Many of the Sioux members of the Wild West show troupe are old acquaintances of his, and he speaks with sadness of their moral deterioration. Before they went into it they had been taught by the missionaries to honor the Sabbath. Quite a number were baptized communicants in a Christian church, but since going into this business they drink, gamble and visit houses of ill fame. Altogether the show is a nest of moral abominations, and it now goes to Europe to show our brothers on the other side how we Christianize the natives.—[*Word Carrier*.

The Indian students at Hampton, Va., will put in old St. John's Church there a fine window in memory of Pocahontas.—[Phila. *Bulletin*.

SCHOOL ITEMS.

School began the 1st. of September.

Owing to vacation irregularities this issue of the STAR combines August and September numbers.

Mr. Samual Wetzel, the brother of Mr. Wetzel who built the Large Boys Quarters and the gymnasium, secured the contract for building the Small Boys Quarters, for $7,820.

Mrs. Marie Wright,Special Correspondent of the Atlantic *Sunny South*, visite dus on the 2nd of Sept. She has been among the Indian schools in the west and speaks highly of what she has seen.

Alice C. Fletcher, whose able articles have appeared from time to time in the columns of the STAR, has been appointed a special Agent to allot, under the Severalty Act, lands on the Winnebago reservation in Nebraska.

If your subscription to the MORNING STAR has expired, it would be a good plan to ask your friends to join you in a club, so as to make one postal order, or note, or draft serve for several subscriptions, and thus save your friends trouble of procuring the same.

The following boys from the Omaha and Winnebago Agency arrived on 9th of August.

WINNEBAGOES: Edward Snake, Abner St. Cyr, Levi St. Cyr, Chas. Mann, Simon Smith, Lawrence Smith.

OMAHAS: Reuben Wolf, Jas. Wolf, Louis Levering, Wm. Springer.

Our summer camp, which was about eleven miles from the school in the South Mountain broke on the 26th of August. The brown sturdy faces of the boys as they stood in front of the office on the day of their return spoke wonders for the benefits derived from a few weeks of camp. That they had a good time in roaming through brush and over rocks was apparent in the tattered clothing and open shoes. That they were glad to get back to settled civilized life, it is needless to say.

On the 14th of August, Mr. Francis La Flesche, arrived at our school from the Omaha Agency, Neb., bringing with him Daisy Esaw, to enter as a pupil.

Mr. La Flesche is the Omaha Indian who we were proud to learn has since been promoted from a subordinate position to a $1200 clerkship in the Indian Office. His promotion was made solely on the score of proven fitness, and as the Phila. *Press* says editorially,"His case is one which is full of encouragement for the philanthropic men and women who are working so earnestly for the betterment of his race."

Miss Irvine, our girls' mother,and Miss Burgess,of whom it was noted in last issue, they were "in Dakota getting a party of pupils for the school," arrived on the 12th of August with forty-one—sixteen girls and twenty-five boys, as follows:

FROM PINE RIDGE AGENCY:—Nancy Ironson, Hannah Longwolf, Lizzie Frog, Adelia Low, Adelia Tyon, Lizzie Stands, Nellie Robertson, Millie Bisnett, Sallie Face, Emma Bull Bonnett, Jessie Bitter, Julia Walking Crane, Laura Standing Elk, Cheyenne, Geo. La Dau, Frank Lock, Wm. Brown, Red Earhorse, Jacob C. Keely, Robt. Horse, White Bear, Herman Young, Sam'l Dion, Good Shield, Susie Noneck, Hattie Porcupine, Isabella Twodogs, Jas. Blackbear, Kicked to death by a dog, Wm. Black Eagle, Albert White face, Albert Standing Eagle, Jas. Cornman, Thos. Blackbull Porcupine, Willis Blackbear, Isaac Killshard, Edward Killshard, Chas. Brave, Chas. Redhawk, Thos. Redhawk, Eli Minica.

FROM ROSEBUD AGENCY:—Noris Stranger Horse,

Of the above, ten were former Carlisle pupils who returned for a longer term.

The first Sunday morning's inspection in the new Boys' Quarters, came on the 15th of August. Our reporter with quite a party of employes and others went the rounds with the officers who perform this regular duty.

The small and large boys occupy the building together until the middle of November, when the new quarters for the little boys will be finished. Some of the rooms are now quite crowded and none of the boys are permanently fixed. The absence of closets was noticed—the every day suit being folded neatly on the foot of the bed, bows and arrows and other trinkets occupying the corners, while it was evident, effort had been made to pack out of sight the every day hat, the soiled cravat and old shoes.

These discrepancies will be remedied in time; but considering all things, the rooms and boys were beautifully in order and from the happy expressions on the faces of the latter we judged they were satisfied.

Could the many contributors whose money built this home for the boys, see and compare the advantages they now have over the herding system we were obliged to resort to in the large dormitories of the house torn down, they too would be satisfied and think the money well spent.

Some things we Do.

While work on the new building is being pushed, the shops are as busy as ever. Mr. Harris and the blacksmiths are turning out new wagons. Mr. Hummel and the carpenters are fitting up bath rooms and doing general repairs. Mr. Kemp and the harness-makers are stocking up in double-harness. Mr. Walker and the tinners are fully employed on the thousands of feet of spouting and roofing required for the new buildings, and repairing the damages of the two great storms.

Mr. Cook and the shoe-makers, during the vacation, have merely kept up in repairs, but when his full force is employed they do all the repairing and most of the new work for our young regiment of constant travelers. Mr. Norman and the painters have their hands full in decorating the new tin roofs with the regulation colors, and in oiling the wood work on the new buildings. Mr. Jordan, with his boys are at the steam piping and boilers, getting them ready for cold weather. Mr. Forney and quite a large force of shovelers are storing the 850 tons of coal, just purchased. Mr. Folk and the stable boys make things shine in that quarter, while Mr. Campbell, who does the detailing, has a company of outside workers keep the grounds in shape, and looks after the thousand and one odd jobs always to be done in an institution of this kind.

Mrs. Worthington, with her able assistants and a good company of big and little Indian girls detailed daily to help, are making dresses for the new arrivals and undergarments by the hundreds for both boys and girls, and at the same time keep well ahead on the stocking-darning and mending.

Mrs. Lutkins finds her patience tried a little sometimes when the new Apaches and Sioux do not wash the dishes neatly after the tenth showing, but they are bright and she feels certain they will learn. With 24 lively don't-know-what-and-how-to-do girls on her hands, before and after each meal, she manages well who can keep every thing moving and in order, and serve meals for 500.

Miss Noble and the cooks prepare immense quantities of food in palatable shape, which disappears with unmistakable relish, showing that the full 500 are in good physical condition and appreciate well prepared food.

One of the busiest and most capably managed departments is the laundry. Mrs. Jordan and her ten girls think nothing of turning out,washed and ironed, 6000 pieces a week. Since the steam washer and mangle have been in operation less help from the Indian girls is required, still there is enough hand-rubbing and ironing for all the larger girls in turn to learn this necessary art.

The bakery is entirely managed by three Indian boys—Edwin Schanadoah, Oneida, in charge, with Alex YellowWolf, Sioux, and John Walkingpipe, Cheyenne, as assistants. They bake up a barrel and a half of flour daily and nearly always have good bread.

Dr. Given visiting pupils on farms.

Dr. O. G. Given, of the Carlisle Indian Training School, is now in lower Bucks county visiting the students of the institution who are now out on farms. The plan of putting them out on farms is calculated to teach them, not only how to work and carry on the varied duties of an agriculturlist, but also to infuse in them ideas of civilization, business, culture and citizenship, as the time is approaching when each Indian will be given a tract of land on which to work and earn a living.

Dr.G. finds a large majority of the boys in this part of the county doing very well, making efficient help for the farmers, and at the same time happy and contented. Several farmers say they are the most efficient help they have, and wish to continue them another year. The record of their conduct and deportment is very good,with but few exceptions. A few places were found where the boys had not been quite what was wished, and also a few places where the surroundings and homes were not such as would make it desirable for them to remain.—[*Newtown Enterprise*.

The Doctor returned from the above trip on the 4th, of September, and brought back encouraging reports. Our out-pupils are doing well in most instances; are happy in their work,robust in appearence, growing wonderfully in courage to speak English, and are acquiring industrious, business habits and experiences not accessible to them in any other line of education.

Indians Must Learn to Talk English.

Without the mastery of our language they (the Indians) can never thoroughly comprehend the institutions of citizenship or the nature of our laws,nor will they be fitted, if they are not masters of talking, for the new business and industrial relations which they are to assume. The three R's will naturally follow talking and constitute a part of Indian education, but the "gift of gab" in the vernacular lies at the foundation. It is the one thing needful, and after that all other things will be added unto them. As long as they talk only Indian tongues they will continue to be savages and remain an expensive nuisance and national incumbrance.—[*Chicago Tribune*.

Oneida Reservation Items, From the De Perre, Wis., News.

Agent Jennings, of Keshena, and a special agent from Washington, have been stopping at the M. E. parsonage several days this week, and holding "councils" with the people for securing their consent to the allotment of their lands here, and having been successful, so left for their homes to-day. There is considerable feeling among the people, and many say "the end is not yet." Surveying will be done, and each person will know in due season what he has that he can call his own.

The celebrated Oneida Indian brass band are at present making a tour of Wisconsin summer resorts. They will visit St. Louis before returning. They will also be among the attractions at the County Fair in West De Pere, commencing Tuesday, Sept. 13.

The Genoa, Nebraska, Indian School.

H. R. Chase is on a trip to some of the Dakota Indian agencies after more pupils for the school.

The Industrial School looks far more attractive in its large new coat of beautiful pea green.—[Genoa *Enterprise* of Aug. 27.

Peter E. Tarpy of this city has just been appointed Superintendent of the Indian Training School at Grand Junction, Col. —[*N. Y. Sun*.

The Indian Folk-Lore of America.

The seventh session of the Deerfield summer school was held Wednesday. Alice C. Flether of the Peabody museum of archeology and ethnology of Harvard University talking in a very interesting way of "The Indian Folk-lore of America." Miss Fletcher's essay had been announced for the 20th. but she gave it Wednesday because of the special mission upon which she starts this week among the Winnebago Indians. She is commissioned by President Cleveland to work in that tribe under the Dawes severalty bill in allotting land to the Indians. President Hayes commissioned her to do a similar work among the Omahas, the tribe with which she lived and worked for seven years. She will start for New York this week, where she will receive her final instructions from the interior department and then go immediately to western Montana, where the Winnebago tribe is located. At the request of L. J. B. Lincoln, president of the summer school. she began her talk Wednesday with a sketch of her work, dwelling with power and pathos upon the treatment the Indain has received in the past and showing the false conceptions which many eastern people have of him in his own home. It was a description in which wit and tenderness were charmingly mingled.—[Springfield *Republican*.

A portion of Prof. Bryan's Indian School,which is supported by the Presbyterian Board of Mission was burned to the ground on the 11th. of August. The fire it is supposed caught from the kitchen chimney, and by the aid of a high wind in one-half hour the building used as a dining-room, the laundry, the boys' wash-room, number of store rooms,were totally destroyed. The fire raged so fiercely and spread so rapidly, that the contents of the buildings were also burnt. These included laundry outfit, kitchen and dining-room furniture, provisions, bedding and furniture, and about $500 worth of the personal goods of Prof. Bryan. The pupils are at their homes on their vacation, but will return on the 1st of October.

Before that time the burnt buildings must be replaced and an urgent call by the Board is made for money.

That the Indian received the right of suffrage before women, is not the fault of the Indian; but, that the capable editors of the *Woman's Standard*, published at Des Moines, Iowa, feel a little piqued over the affair, is evident from the following paragraph, clipped from the above named paper:

Acting Indian Commissioner Upshaw states that under the treaty and allotment law, the Santee Indians of Nebraska are "entitled to all the privileges and immunities of citizens of the United States and these privileges must not in the least be interfered with."

These dirty, dusky sons of the forest belong to the aristocratic sex, you see.

A correspondent writes of Grace Howard, the well-known journalist's oldest daughter, who has established herself at Crow Creek Mission, Dak., that her plans for the betterment of the industrial condition of the Indian women are already well under way. She has not gone West as a teacher, as the papers have reported, but her scheme, which is an original one, is to open on a small scale an establishment for the cutting, fitting and manufacture of clothing and other household articles which the Indians now beg from the missionaries or buy when, as does not happen, the agents have any for sale. Her work is for her own sex. "Indian girls," she said to me just before her departure, "are like white American girls in one respect at least, they will not go out to service. They do not make good servants, and aside from the housework in the families of the officers on the frontier posts there has been absolutely nothing for them to do. No wonder they sometimes drop back into barbarism. I want to give them a chance industrially." Miss Howard is in her early twenties, a fine-looking girl, very much in earnest. —[Brooklyn *Citizen*.

must be removed, or he will be exterminated.—[*Arizona Star*.

Remove The Indians.

The recent outlook of San Carlos Indians has so shaken the public confidence in the military being able to control reservation Indians that the general sentiment expressed by Territorial news-papers and conviction of citizens is, that they must be removed to places far remote from Arizona, in order that wayfarers and residents of the Territory can be secure from their forays and murderous assaults.

The *Belt* has the greatest confidence in the wisdom and desire of Captain F. E. Pierce to control and advance the civilization of the Indians under his supervision, yet we, nevertheless, can not conceal the fact that his efforts in that regard have not proved as successful as his untiring watchfulness and jealous care desired, and as an evidence of the truth of this statement in their murderous attempt upon his life, at the time of the wounding of Al. Seiber, his chief of scouts, in the latter's tent, in the immediate military encampment, at San Carlos, which shows a reckless disregard of consequences that necessarily follow such acts of violence—self-imposed banishment or merited punishment if apprehended.

And yet there are philanthropists in the East who excuse such fell deeds in an Indian, who would pursue a white man to the death for the commission of the same or a similar offense. Such logicians are not supposed to have seen an Indian or even familiarized themselves with their mental attributes, for the reason they believe that in all else than woodcraft the Indian lives in mental darkness, which is not the fact. He has a healthy, perfect, and sharpsighted mind, which at the gambling table or in a horse trade excels that of a Brother Jonathan. Its growth, however, is moulded by idleness, and it can not be said of an Apache, as it was of Forest, "too much learning hath made thee mad," but, notwithstanding, he is real cute, and knows' or rather guesses, that a divinity has rough-hewn our ends, which, when to him it appears faulty, he trims it with his little hatchet.

Our object in again referring to the necessity of the removal of the San Carlos Agency Indians is promted by the desire for their advancement in the social scale, to teach them the art in using a fork as a pie-lifter, and accustom them to the sight of a napkin, a butter knife, a finger bowl and a teeth brush. That done, they will not pine for their accustomed luxury of hair lifting, and it is only by diverting their attention to new modes of life that they can be made to forget human gore.

By their removal from the scenes of their childhood to that locality where wooden nutmegs and basswood bacon hams are merchantable commodities, they would be morally, if not physically benefitted. Arizona would then rejoice in the lull of the crack of the rifle, while the Government would be annually benefitted many hundred thousands of dollars in saving of cost of supplies. And when they have vanished from our sight, we will not, like Rachel weeping for her children, refuse to be comforted.

We have resided on the frontier (New Mexico and Arizona) for twenty-eight years, and during that time have familiarized ourself with the Government's management of the Indian, and while it has been most pacific and abounding in kindness, the Indian is still uncouth, indolent, revengeful and savage; and while that is the case, is it not reasonable that another system should be adopted that would ameliorate their condition, by removing them to where they can be instructed in industrial pursuits, and more cheaply cared for, and in time rendered producers, instead of a tax upon the laboring class, whose lives they are ready to sacrifice. The question is asked, in all sincerity, and in the belief that reasonable men will acquiesce in the proposition, that its acceptance by the government will not only benefit the Indian, but the white man also, the Indian most, for the reason that being the weaker pray and always aggressive, he must eventually pass away and in a few more decades occupy a place in history as one of the lost tribes. Such being the case, the moral responsibility resting upon the Government is great and behooves it to accept the alternative of either removing them, as suggested, or become a party to their rapid decimation.

The removal of the Chiricahuas from Arizona to Florida is a striking example of the benefits arising from their separation from their bloody haunts to become "hewers of wood and drawers of water." There their turbulent spirits are at rest and their hands, instead of being incarnadined with pioneer's blood, have become callous from the accustomed use of farming implements. We cite the removal of the Seminoles from the Everglades of Florida, the Sac and Fox Indians from Iowa, the Modocs from California, and other tribes from various locations, as having resulted in permanent good to Indians as well as whites.

The policy of the Government which then obtained for many years, has been practically abandoned, by reason of influence brought to bear upon the Indian Department by religious fanatics, whose mistaken zeal was born of what they read and heard in Eastern lecture-rooms, from persons who by pen and tongue, flippantly, but ignorantly, described the rigorous treatment of Indians by whites of the frontier; that they simply regarded it a pastime to kill Indians, when a moment's reflection would have convinced them that it was to the frontierman's interest to cultivate friendly relations. But nevertheless, self-defence sometimes requires a repellant attitude, and just now it seems possible that a blow will be struck by way of retaliation, but it is hoped that a conflict may be avoided by timely interference of the Government, in behalf of the whites, by the removal of the Indians. —[Arizona *Silver Belt*.

We therefore argue that the best and most sincere efforts of well-disposed people who seek to alleviate the mental darkness of the savage Apaches, are not only useless, but a detriment to their advancement so long as they are permitted to return to their old haunts, old associations and pernicious influences. To accomplish abiding good, the Indians must necessarily be transplanted to new scenes, new surroundings and new life, where a moral restraint at all times subdues their desire for conquest and blood-shed, and the foundation for a lasting civilization can be laid with a hope that it is not all wasted energy and effort. As the only method by which those who take a deep interest in the future welfare of the Indians can hope for success, we urge them to cooperate with the people of Arizona to secure the removal of these tribes away from the scenes of their perpetual conflicts where there only ambition is to conquer the advancing civilization and to extend the field of their barbarism. The people of Arizona do not ask their blood, but DEMAND their removal, and where so much is at stake, and the desires and interests of our people and the eastern humanitarians are in such perfect accord, we can see no good reason why the cause of humanity and the imperative necessities of our people should not blend their efforts to secure that which reason points out as the only rational policy to pursue towards these wretched people.—[*Florence Enterprise*.

The renegade Indians have all been captured and are now closely confined in the guard-house at San Carlos, and a military court martial is now in session, who will pass upon the offenses these Indians have committed, as they were enlisted scouts, they were in the service of the United States, and their going out on the war path was not much less than treason against the government, and as such they are liable to the death penalty or imprisonment for life.

They are also to indictment, trial, conviction and its penalty under the civil law for the murder of Diehl and Grace. They can be indicted in both Gila and Pima counties, and may be, if the result of the deliberations of the court martial will warrant. It is less than a month since these Indians took the field and dashed down through Gila, Pinal and Pima counties, but so hotly were they pursued by the troops that they found little rest and less hope of escape. It was a sharp, aggressive, and quickly determined campaign, and has added another niche of honor to the many already won by General Nelson A. Miles and his trusted subordinates.—*Arizona Star*.

It is the opinion of many of the clear headed citizens of Arizona, that General Miles should be given full power to settle the Indian problem in his military department.

General Miles is on the grounds, he understands the Indian question as well as any living man, he has met with more substantial success in subduing the savage tribes of the different territories than any other soldier, and as such his judgment ought to be allowed to prevail. If President Cleveland will give General Miles unlimited power he will determine the Apache question of Arizona for all time to come, and the *Star* believes if the matter is presented properly to the president, he will not long hesitate in the matter.—*Arizona Star*.

The Arizona *Champion* speaking of the Indians on the San Carlos reservation, says: "We have among us, located upon one of the fairest portions of the territory, a set of murdering, thieving red devils, who are fed and clothed by the government, to live in idleness, excepting when they are on marauding expeditions killing citizens whose honest labor contribute to the support of their brutal lives. Their removal is demanded at once. The people of Arizona care not whether they are planted several feet under the ground, the surface of which they are a curse to, or whether they are removed to some place where they can do no harm, but one or the other must be done, quickly."

The Plays of the Little Indian Girls

Would the boys and girls in the families to which the *Word Carrier* goes, like to hear something about the plays of the Indian children? Perhaps some of you will be surprised to find how nearly their ways are like those of the children you know.

"Miss Brown can I go to the ravine?" "Can I go to the Artesian well?" Then can I go outside the fence?" This is the way the little girls talk occasionally, when they think they have been happy in the yard just as long as they can. For they are allowed to go outside the yard only by special permission, so that is quite a treat.

But their yard is a good one to play in. It is a very large one, and has two groups of trees that make a nice shade, two or three swings, a teeter board, and a little bridge over a gully worn out by the water. In the spring the ground is covered with flowers. There are violets and dandeloins, the purple buffalo bean, blue vetch, pink oxalis, and others, and the children gather and give away many a pretty little boquet without ever leaving the yard. In one corner, they have made a cemetery for various little animals that have died,—a kitten, a chicken, a sparrow, and two or three more. Behind the woodpile they have built of old boards, two little houses, each large enough to hold several children. The houses have roofs to keep off the sun, and here, with blocks of wood for seats, and broken dishes to set their table with, they play at keeping house.

The children often go to walk when there is an older person to go with them. One day last fall, two of us teachers went with about twenty little girls. Some were close beside us, and others were running ahead a little way. Suddenly I discovered that those before us were nowhere to be seen. What has beeome of those children," I asked. But a few steps forward explained the matter. They had thrown themselves flat upon the ground, in some furrows made by running water, and were completely hidden by the sides of the furrows and the grass. In a minute they were up again; they only did it for fun, to surprise us.

Wherever they go, they seem to find some plant that has a part that they can eat, and they enjoy the berries or roots that they gather, greatly. Some of the fruits are really very nice. There are gooseberries, blackberries, grapes, and plums in their season. But the children find something to browse upon at any time in the year. Just now, the chief delicacy is the tipsinna or Indian turnip, a little white root, rather sweet and spicy, and the children sometimes go out expressly for the purpose of digging these. They also eat the bulb of the oxalis, rose hips, and sumac berries, and these last stay on all winter, so that even in January and February they find something they like. One little girl even dug up a tulip bulb, and ate it. It isn't because they are hungry either, but they have always been used to eating these things and they like them.

They play with dolls in the house, and among the possessions of the twenty-four girls, there are dolls of all materials from wax to rags. Some of the girls have made quite large and good-looking rag dolls, and nearly all are capable of making and dressing little ones. They make more than they need for their own use, for they sometimes give their teachers little rag dolls as tokens of their love. They cut and make their dolls' clothes very well, and dress them, as they themselves dress, in true American fashion.

But sometimes the loving remembrance of their homes will show itself in their play. One day I met half a dozen or more little girls with their dolls upon their backs supported by a shawl, just as the Indian mothers carry their babies; and on another day, I saw a little girl carrying in the same way, the great, good-natured black cat that belongs at the Birds' nest. Ditto, the cat, seemed perfectly contented. He had one paw on each shoulder just as a child carried in that way would be likely to place its hands. I think however, that Ditto is a cat of unusual patience, for I have seen him sleeping flat on his back in a doll's cradle, with coverlets tucked down tightly over him.

The little boys know how to entertain themselves too, in their own way, but I have written enough for this time.—E. L. in *Word Carrier*.

"The Story of Metlakahtla."

THE *Christian Intelligencer*, the organ of the Reformed (Dutch) Church, contains the following notice:

In "The Story of Metlakahtla," Mr. Henry S. Wellcome gives an account of William Duncan's successful mission in British Columbia on the North Pacific coast, near Alaska. At least four-fifths of the volume of about 500 pages are taken up with the history of long and increasing complications with the Church Missionary Society, the Bishop of New Caledonia' and the authorities of British Columbia. * * * The statement is entirely *ex parte*, and is pervaded by a spirit of bitter prejudice. There is possibly some foundation for the complaint, in ecclesiatical bigotry and prelatical assumption, as well as in a lack of governmental sympathy with the Indians. But it looks, from this very statement itself, as if Mr. William Duncan was a pretty difficult man to get along with, and something of a fanatic in the cause of "liberalism."

Without in the least detracting from the excellent service which Mr. Duncan has done for the Metlakahtla Indians it is very evident that when he assumed to set aside the sacrament of the Holy Communion, instituted by Christ Himself and enjoined upon all His people, the time had come for the Church Missionary Society to set Mr. Duncan aside; and all the complications seem to have arisen from that point. We do not accept Mr. Duncan's charges of injustice against the British Government or the Church Missionary Society.

Did the Indians Vote?

On the 13th, inst., an election was held at Niobrara, Nebraska, over a county seat matter, and the citizens, learning the Indians at the Santee Agency were determined to exercise their right of franchise under the Allotment bill, appealed to the Indian office to prevent it. General Upshaw replied to a telegram from A. D. Holbrook making this protest, stating that under the laws of Nebraska all citizens of the United States who have resided six months in the State, forty days in the county, and ten days in the ward or precinct had the right to vote, and that under the Allotment act the Santee Indians were citizens of the United States, and must have the same privileges as other citizens. Ex-Senator Van Wyck telegraphed here also to ask if Indians were allowed to vote, and was informed to-day by the department that they were. Agent Hill was telegraphed by General Upshaw as follows:

Hill, Agent, Springfield, Dakota: Refrain from active participation in election to be held Aug. 13, and do not attempt to influence Indians to vote or abstain from voting. They should be left to follow their own inclinations is the matter. These instructions to apply to the trader and agency employes also.

Gen. Upshaw says: "We mean to ascertain now whether the Allotment act means anything for the Indians."

Returning from a Tour in Alaska.

On the 9th of August, the steamer Olympian arrived at Tacoma, W. T., from Alaska bringing back Senators Cameron, of Pennsylvania; Vest, of Missouri; and Farwell, of Illinois; Governors Swineford, of Alaska; and Houser, of Montana; Elliott F. Shepherd, of the New York bar; President Gilman, of the John Hopkins University; President Dyer, of the Howard University; President Abott, of the Wisconsin Central Railway; Attorney Bliss, of Washington; Miss Edwards, of the Mount Holyoke Seminary; President Butler, of the New York Training College, and many others of distinction from all parts of this country and England. They say the scenery was something worderful. The gold mountains of Douglass Island were particularly astonishing. Alaska's Indians they found far advanced in civilization and Christianity. Liberal contributions were made by the excurionists for the Indian schools, and the senators promised co-operation in still further enlarging them. The party witnessed the departure of an Indain fleet of six sailboats from Metlacatla, British Columbia, for Port Chester, Alaska, being an advance division of a thousand Indians, who seek better homes in our country.

ARIZONA AND THE INDIAN QUESTION.

A Few Extracts.

For more than ten years the *Star* has urged and maintained that there could be —there would be, no permanent settlement of the Indian Question in Arizona as long as the San Carlos reservation was maintained with the Apache tribes thereon. It has held that the only true and permanent settlement of this vexed problem was in the removal of these Indians to the Indian Territory, or to some other section of the country, far removed from their old haunts in Arizona. The press and the people of Arizona have joined in this policy. They have time and time again during the last ten years assembled together in every settlement of the territory and issued petitions to the Washington government, passed resolutions declaring their grievances and praying for succor. These resolutions have been published in the press of the country and the people of the east, north and south are beginning to realize the true status of the policy the federal government has been pursuing in this all important public question. It is true this administration has made great strides towards the true solution of the vexed question, and the people of Arizona and New Mexico, have great hopes that the policy of removal of all the Apache tribes will be adopted as the policy.

But we who have withstood the murderous reservation policy for nearly twenty years are growing very tired, and patience through so many years of tribulation, cannot well be termed a virtue.

The Washington government has been again appealed to by our people to come to our relief. Will it heed our petition in this all important consideration?

The San Carlos Indian reservation has been established nearly fifteen years, during all that period there is not a single instance of an Indian being molested much less killed within the limit of the reservation by the whites. Not a single Indian has been disturbed in his quiet or repose, not a hoof or head of stock has been stolen from them, neither has any attempt been made to disturb these Indians in any way. They have been well fed, clothed and sheltered by the government, and yet during these years they have been constantly raiding forth on our people, murdering and plundering them, and destroying their property. More than a dozen forays have been made by the Indians of this reservation upon the people, laying waste the country and terrorizing the settlers. Why is this? Why are these savages not content with an abundance of food, shelter and clothing as provided them in their reservation homes?

Why is it that the spirit of murder rapine and death clings to them, notwithstanding the kind and considerate treatment of the government? Does it not appear evident something is radically wrong in the policy of the government in its treatment of these Indians?

Let us see. These savages are maintained on a reservation, clothed and sheltered, and every one of them armed to the teeth with the most improved guns and large supplies of fixed ammunition; why should they be allowed to be thus armed? They are fed by the government and certainly do not need arms to secure their food from the forests or mountains. They have never been molested by white men on the reservation, hence arms are not necessary to defend themselves against civilization. It is but natural for the Indian to be more easily excited to acts of revenge for fancied wrongs if he has a Winchester rifle in his hands, than if he has but a bow and arrow.

It is much easier for the Indian to see his way clear if he contemplates a raid, if he has a good rifle and plenty of ammunition, than without them.

The Apache Indian is by nature bloodthirsty, murderous and destructive; thus is it not plain that the Government is culpable in thus allowing them to be armed? Is it not the principal cause which led to these almost annual forays of the San Carlos Apaches? No one who has studied the situation from personal observation can doubt this. Will any person suppose for a moment that these Apaches would dare go on the war path with naught but bows and arrows to carry on a war of death? They would not last ten days. Then is not the duty of the government plain? Should it not as a first step to peace disarm every Indian on the San Carlos reservation? There cannot be a single legitimate reason given in favor of these Indians retaining rifles and other fire arms, and for the government to maintain them on the reservation in possession of these weapons of death, is simple making itself accesssory to every crime the Apache fiends commit.

Time and again the press of Arizona has plead with the government to disarm its Apache wards on the reservation, but our pleadings have been in vain.

How long in the name of justice, we ask, will the Washington government turn a deaf ear to the people of Arizona.

This Indian question is of all others the most important before the country. Millions of dollars are expended annually to carry on a policy which is a failure for both the Indians and the government.

The voice of humanity on the frontier declare that the final solution of the Indian problem is the removal of the Indians to a far distant section of country; and until this is done every Indian fed and clothed by the government on the reservation should be forbidden to carry fire arms.

This is what the people of Arizona and New Mexico ask, and they expect that their request will receive respectful consideration at the hands of the Washington government. If not, then some other remedy will have to be adopted.—*Arizona Star.*

For many years the friends of the Apaches claimed that the whites of Arizona were the cause of our Indian troubles, that the territory subsisted upon government contracts, and the more frequent the Indian troubles the greater the number of troops required and as a necessary consequence, more contracts given out and more money put into circulation by soldiers.

Such was the argument advanced by the humanitarians and other friends of the Apaches during a quarter of a century, and every old citizen of Arizona knows how utterly baseless, were these charges, but they were accepted as true, until the press and the people of Arizona, by agitation and by resolutions declared that the true and only just resolution of the Apache question was to be found in their removal from the territory into an entirely new country, strange to them and far distant from their old home and haunts in the mountains of Arizona. This proved to be a flank movement on the eastern friends of the Apache, and was a complete contradiction to their argument that the Apache wars were brought on by the settlers that they might fatten on army contracts, for it was evident that if the Indians were removed, there would be little use for the presence of troops in Arizona.

Two years ago the editor of the *Star* had an interview with President Cleveland on the subject of our Indian troubles, and the president then stated that the country had been led to believe that the people of Arizona had brought on these Indian troubles that they might profit by government contracts incident to the presence of active military forces in the territory. The president held in his hand the resolutions passed by the society of Arizona Pioneers and of various meetings which had just been held throughout the territory, and in every set of resolutions the strongest prayer was,that all the Apaches be removed from the San Carlos reservation to the Indian Territory or some other far distant country.

This request of the people of Arizona, so generally expressed, struck President Cleveland with much force, and in referring to the fact he stated that it was evident the people of Arizona had been grossly misrepresented, as their resolutions all pointed to a desire to have the Indians removed from the territory, and the *Star* has no doubt but what the resolutions of the people of Arizona on this subject was the initial point of President Cleveland's new Indian policy which placed Geronimo and his band far beyond the limits of Arizona.

But the eastern sentimentalists have now adopted another tact, they declare the people of Arizona desire to have the Apaches removed from the San Carlos reservation because the whites want the lands of the reservation. Now every citizen of Arizona knows the allegation is not true, that it is as false as the statement so often made that the people of this territory brought on the Apache wars for profit.

The *Star* knows whereof it speaks when it says that the only object the people have in view in asking the removal of these Apaches from San Carlos, is protection from their murderous raids, for they know these Indians are acquainted with every trail, valley and mountain, as well as the hiding places for hundreds of miles around, and they can never be held permanently on a reservation in a country with which they are so well acquainted.

If the government wishes to maintain this reservation, let it locate other tribes thereon—tribes from other territories who are strangers to Arizona, her mountain trails and hiding places. There will be little danger of their going on raids through a country with which they are unacquainted, and the transplanting of Indians of the north of Arizona will soon wilt their war spirit and bring them under subjection.

The people of Arizona don't want the lands embraced within the San Carlos reservation, they want peace, and they ask protection, as they are taxed to support the government which maintains these armed Apaches on the reservation. That there cannot be peace as long as a single tribe of Apaches are allowed to remain on the San Carlos reservation, is made evident by the last outbreak.—*Arizona Star.*

When will the government listen to the voice of experience of the frontier? For years the people of Arizona and New Mexico have been petitioning and pleading with the Washington government that the Indian policy which quartered Indians on isolated reservations, is full view of their old haunts, and scenes of their historic outrages was wrong, and could never result in the permanent solution of the Indian problem, or insure safety to the settlers.

The people of these territories have declared time after time by public resolutions and through the press, that the San Carlos reservation was a standing menace to the people of these territories, and that as long as an Apache was quartered thereon, the Indian question in these territories could not be fully settled.

When Geronimo and his band of cutthroats was banished from the territory, our people drew a sigh of relief. We believed the beginning of the new policy so long prayed for had been inaugurated. But it stopped with the removal only of a single tribe. For this, however, we rejoiced, and the press and the people expressed great satisfaction that so much had been accomplished. Yet we have not felt secure because of past experience. The fact of several thousand Apaches, nearly all armed with guns, settled on the San Carlos reservation, surrounded by ranches and settlements has continued to be a standing menace, and lo! our fears to be realized. The red fiends are again on the war path, and a tribe from whom all supposed there was the least to fear are the very ones who are now murdering our people and laving waste the country.

Is this not another evidence of the fallacy of the present Indian policy?

Will the Washington government never listen to the voice of experience proclaimed on the frontier?

This Indian question can never be settled until the Indians are removed to an entirely new country, far from the old haunts, far from the historic scenes of their forefathers, far from the familiar trails, mountain fastnesses' canyons and mountain gorges; the graves of their sires and more recent scenes of their brutal murders. No other remedy will prove lasting, no other solution of the problem will prove permanent.—*Arizona Star.*

Disarm Them.

Disarm the Apaches and you have them conquered, not only this, but you will make them self-sustaining. There only desire at present is to dispose of the farming implements generously furnished them by a trusting government for the purpose of obtaining money to purchase cartridges and ammunition with which to plunder and raid. The proposition is simple and plain: Take the arms from these San Carlos Apaches and our Indian troubles will cease. They do not need guns for the purpose of harvesting crops. There is no wild game on the reservation, nor in fact in any part of the Territory, and to tell the truth we would like to ask the government what object they have in permitting these people to bear arms? They are entirely safe on or off of the reservation. No one would molest them if they were unharmed. The fact of the matter is that the government is entirely responsible for the murder of our citizens by the Indians, there is no dodging the question as they feed, clothe and protect them on the reservation, and they can advance no excuse for allowing them to carry arms other than to kill the settlers of Arizona. It will not cost the government a dollar to disarm them, and the people of Arizona demand that it be done. Now if the present administration is sincere in its desire to see justice the opportunity is at hand. Disarm the Apaches, and if harm comes to a single one of them hold the people of the Territory responsible. They are law-abiding, energetic, progressive people, and have no quarrel with these Apaches as long as they will obey the laws of our country.—*Tombstone Epitaph.*

The nearest approach to the solution of the Indian question was that suggested by Thomas Jefferson, afterwards urged by Madison and Monroe carried out by President Jackson, which was the removal of all the troublesome Indians of the southwest to what is now known as the Indian Territory, a country far removed from their old hunting grounds, their rivers, forests and hills, in which were pictured to them all the legends, superstitions and deeds of heroism of their forefathers for many generations, in fact the history of their race, the graves of their sires, and the scenes of their birth.

The result of that policy is apparent today. It stands out in bold relief in the Indian civilization of the Indian Territory. There it is made manifest that more progress has been made in the direction of civilization than can be shown by any Indian tribe outside of that territory.

No better illustration of the policy could be desired than that presented by those Indians to-day. The fiery Cherokee, the blood-thirsty Indian warrior of the southwest, the Seminoles of Florida, the Chickasaws, Creeks and other equally formidable and unconquerable Indians were subdued, tamed and civilized by the policy of removal.

Strange that an intelligent government could and would shut its eyes to this solution of the question which was so successfully carried out within the last century. Strange that the government should allow so many thousands of lives to be sacrificed in its territories, millions of dollars worth of property destroyed by savages and many more millions drawn from the public treasury in putting down Indian wars and maintaining its soldiers on the frontier and accomplishing little, save the extermination of the Indians at such a great sacrifice of blood and treasure.

And instead of carrying out generous, humane, economical and practical policy of Jefferson and Jackson, the scheme of planting a score of small reservations in all of the territories upon which a few tribes were placed, fed, clothed, drilled and armed, has proved the most expensive, suicidal and bloody system ever dreamed of. These reservations are always established in a section of country well-known to the tribes of Indians located thereon, hence the temptation to sally forth on their old war trails. They are armed, which is another inducement for them to satisfy old revenges, and while the warriors are raiding on the settlers, those who remain behind on the reservation reinforce them with ammunition and warriors and keep them informed.

Verily these reservations throughout the territories are naught else save cities of refuge for blood-thirsty demons, who issue forth, periodically like Bengal tigers from their lairs in the forest, and when driven to the wall they find safety in retreat to these cities of refuge.

The reservation system has proven a failure from every point of view. It is fearfully expensive, it does not advance the Indian in civilization, it is a constant menace to the settlers which surround them, preventing the development of the country. The myriad isolated reservation system has not a single feature to recommend it, and many to condemn it.

On the other hand the system of colonizing, transplanting and centralizing all Indians in a section of the country far removed from the land of their birth and history, has many things to recommend it. In fact we repeat, it is the only system which has given any satisfactory results in favor of either the Indians or the government.—[*Arizona Star.*

The people of Arizona are anxious to have General Miles urge the policy of transplanting the Arizona Indians. They believe his practical mind will see this remedy as the most certain and permanent in its results. One thing is certain the change could not make these Indians any worse then they are, and the probabilities are they would be much changed for the better. To this our eastern friends who have more faith in, and sympathy with the Apaches than the white men of the frontier, the *Star* would say to them: "You should urge the policy of transplanting these Indians in another soil and climate as Arizona is getting pretty hot for them, their treachery and broken promises have become so frequent, that it is now seriously discussed throughout the territory, the necessity of planting them in the territory. So you see, dear friends how it is with Lo! the poor Indians. You see this Indian business is resolving itself into one of two solutions, their removal and transplanting in some section of the country far removed from Arizona or the sudden planting of the last one of them in Arizona soil; the first proposition has the majority of advocates in this territory. Should the government, however turn a deaf ear to the prays of the people, history will doubtless repeat itself, as it has in the early settlement of every state from Maine to California and that verdict of history always has been that the Indians must submit to the march of civilization, or they must join the buffalo and other wild animal of the forest which sink out of sight as civilization approaches.

Colonization is the only policy which will save the Indians from early and total extermination.

Do you see it now, dear Christian friends of the crowded eastern cities? If you do not, then put yourself in the place of the settlers of Arizona if you can, and view it from their standpoint, and bring to your aid the practical lessons taught by one hundred and fifty years,and observe carefully the inevitable conclusions of the present status of Indian affairs in the southwest. There is but one of two results—the Indian

OUR PUPILS' PAGE.

STANDING OFFER.

For ONE new subscriber to the MORNING STAR, we will give the person sending it a photographic group of the 13 Carlisle Indian Printer boys, on a card 4¼x6½ 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 5 cents to pay postage.)

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

WHAT FARMERS AND OTHERS, HAVING OUR PUPILS IN CHARGE, SAY OF THEM.

"W—— has done all I could expect him to do, being industrious, obedient, always willing, and ready to do what is required of him, and very trusty."

"He has been disobedient and impertinent and I think needs a man's control."

"Suits me so well and think so much of her, will be sorry when time comes to part with her."

"I think he has tried to do right but has been led astray on a few occasions."

"He has given entire satisfaction."

"Gives very good satisfaction: he seems to want to do what is right in every respect."

"W—— is kind and obliging and pleasant; the only draw-back is his slowness."

"Very good boy. Is learning to do farm work very fast."

"Is obedient. Industrious and takes quite an interest in the growing of vegetables."

"She is obedient and does her work well."

"She is fairly industrious and learns the method of work right smart."

"He is faithful and does the best he can."

"Does her work well, and is always willing."

"Y—— is doing very well, except at plowing which he picks up very slowly."

"Can place more confidence in him than my white helper."

"He has to be told several times before doing the work assigned him and then don't half do it. He abuses the cattle and struck me in the face, I had to use him rough. He is very impudent."

"He is learning to work very fast, can do almost any kind of work on a farm."

"He has done his work very well through the harvest."

"He uses tobacco and uses bad language and swears when he is with our boys."

"P—— is a smart boy."

"A—— is growing more careless and indifferent as it nears time for him to leave. He has never yet learned to depend upon himself."

"He is not saucy, but very sullen and moody."

"Is thoughtful and careful."

"Y—— has not been working or doing as well, and has shown much temper."

"Inclines to grumble when set to work, or talks when told what to do."

"Smokes, chews when from home. Wants to run at nights."

"Excellent good."

"Does real well but not as good as last month."

"B—— has shown much temper this month, and when corrected is often saucy and has not done as well as usual in other ways."

"I think S—— is improving in many respects."

"We like her better. She seems to understand more, and we are in hope to get along if she continues to improve as fast as she has the last two months."

"A—— is not inclined to save his money."

"Has gone away without my permission and has been smoking."

"Very satisfactory in every respect."

"Conduct good when at home, and seldom away."

"Very satisfactory in every respect."

"He is very willing to do what he is required though it is difficult to make him understand."

"We are liking him better now, at first he was very sullen and would not obey."

"M—— is doing very well, I have no complaint to make."

"He seems satisfied and is obedient, but slow."

"Rather slow, in moving but seems always very willing to do as told."

"He is very attentive at Sunday school and takes an interest in his work."

"T—— was a little slow a few days, but is doing much better again."

"Very ambitious to learn everything."

"He is improving and seems more active."

"Improving very slow in his talk, some kinds of work is very slow about learning."

"As a general thing he tries to do his work well, and is well behaved."

"E—— has given excellent satisfaction, is quiet, industrious and handy. I know of no bad habits."

"We like J—— as well as ever, and think he is learning English fast."

"Has done very well and capable of doing any work on a farm; a good industrious boy."

"W—— is doing all right.

"He is very good, never left the place, but once without permission.

"Generally obedient and industrious."

"Is a happy little girl."

"She is learning to cook real nicely; made some very good bread this week all herself."

"Has reached the heights of her ambition to be a good bread baker; spends her spare time, reading, and improving herself."

"I—— does not seem to take as much interest in her work and is very slow."

"M—— is evidently anxious to become a thoroughly good house-keeper, and I think with good prospect of success.

"He is learning fast to do all kinds of work."

"He has not used tobacco, to my knowledge, since he has been here."

"I have nothing but good to say of him; perfectly satisfactory in every respect."

"He learns fast and tries to do all he can and bids fair to make an excellent hand after more practice."

"He has been satisfactory in every respect, and is a good and competent farm hand."

"He is doing nicely."

"He is getting along nicely."

"He is a nice quiet boy and seems ready to spring, when asked to do anything."

"Getting along right well."

"Making steady progress and trying to do well."

"Is entirely satisfactory in regard to conduct; have never seen her out of humor and never heard an unpleasant remark from her. Is particularly interested in learning to cook, and is learning very fast."

"It is with regret that I cannot report her efforts in improvements, for her last month, equal to the previous ones. She has grown careless in many respects, notwithstanding repeated corrections."

"I find S—— some help, but she is very slow, am sorry to remark, she does not always tell the truth."

"I have had a little skirmish or two with my little boy, but when he was naughty, he said he was sorry and wanted to do right, and so that ended it all, and he is good as any boy could be expected to be."

"Am perfectly satisfied with her conduct."

"Always happy, slow at work, but does it well."

"Have no fault to find with him in any way."

"Slow to commence, is doing better now."

"Is willing and industrious, but high tempered at times."

"Is willing and industrious anxious to learn."

"Is very willing and industrious but slow."

"Willing to learn, sometimes a little discontented."

"I—— can do very nicely but her disposition is hard to contend with."

"She does her work neatly and is anxious to learn everything about nice house keeping. We can say nothing but in her praise."

"Moves very slow and sometimes does not mind very well what is told her."

"M—— is honorable in every action."

"A good girl."

"I think she tries to do well and does generally, though I find I need to be positive with her."

"She is always well and helps us at whatever we are doing, good baker."

"S—— is always a good girl and always well, willing kind and gentle."

"Does well and seems to be happy and contented."

"Very good and willing boy, takes learning quick and not lazy and appears to be happy."

"Getting along very nicely."

"We have no fault to find with F—— He is slow, but willing and does the best he can."

"C—— has been very satisfactory this month."

"Better help than many white boys that we can get."

"J—— is a very good boy. I only wish there was more white boys as good."

"He is doing fairly well for a boy who has never been out before."

"She does her work well and we think, is trying to do the best she can."

"He likes his place and would like very much to stay."

"Rather slow but reliable."

"Has worked well and been very satisfactory, done all that was required of him.

"Has been a very good boy, have no fault to find with him."

"J—— is a very good boy, would like him to remain all winter."

"Obedient, willing and extra good boy."

"We give him credit for being a very good worker."

"Obedient, willing and a very good boy."

"Is rather moody, at times and disposed to be from home more than so agreeable."

"Has done very well, a little careless once or twice, but takes reproof well."

"Works very well."

"Does not attend Sunday School or church."

"Not quite as good as before likes to run about too much."

"Is learning very fast; can do all kind of work."

"She never has been imprudent,"

"As household domestics, they may be pronounced models. They are willing and ready, attentive and efficient. They exchange duties regularly and frequently of their own accord but always supplement one another, so no gap is allowed between them, and we have no occasion to note omission. They are extremely anxious to please. They are making commendable progress, as house keepers, and also in knowledge and use of English."

July 31, '87.

CAPT. R. H. PRATT—MY DEAR SIR:—We feel so well pleased with R—— that the space on the report cards is not sufficient to allow of a full report, so I write you by letter.

During the month he has been engaged at all sorts of farm work, a great portion of the time with horses, and has proved his ability to handle them when hitched to the various machines, equally as well as the whites; indeed, we selected him in preference to our white help, because he is by far the most careful and painstaking. An excellent trait of his, is, rapidity with which he acquires a knowledge of things.

If once shown how to do a thing, he seldom requires a second instruction. His habits are all that can be desired, and could be imitated by many raised in civilization, with advantage.

We endeavored to treat him as we do one of our family, and it seems to have had a good effect.

On the Fourth of July, he was permitted to go, with some other boys, to Philadelphia, to celebrate the day.

I have endeavored to impress upon him the truths of total abstinence from all intoxicants and have set him the example, as I am a radical temperence advocate.

When we have visitors, I always have him talk to them, thus giving to them and him a chance to form a better opinion of each other.

One thing I am convinced of, *i. e.*, if all Indians can be made equal to him they should and shall have the rights of suffrage, for he is far in advance of the greater portion of the people emptied on our shores from foreign countries.

May your good work continue and bear much fruits. Yours truly,

WHAT OUR PUPILS WRITE US FROM THEIR PLACES ON FARMS.

"I never have much time to write letter's to any one."

"We are getting along nicely all the time, we have harvest over now, we don't have much to do. I work around the house most of the time."

"Let me tell you that I am well and happy with these good folks."

"I am getting along pretty well also I am trying to talk English all the time and I always try to learn about the farm."

"I hope I shall stop fooling now."

"I am getting improved how to be a farmer boy this time."

"I am try hard to learn English well."

"I tell you I have a very nice home. Sometimes I feel like to stay here forever."

"Now I want every body to know that I am very well and happy out in the country. I like to work very much I also inform you that I like my place. I am trying to do my best."

"I am getting along very nicely with Mr C—— and also about my work. I am willing to learn all I can about farming business some day I may have my own farm and go right to work and not to depend on anybody to work for me."

"I go school every week and I like go to Sunday School."

"I think this is very best place to stay, with Mrs. T.—— She is very kind lady. I am really glad and contented with my heart because I had such a good place this time."

I want to stay at Carlisle till my time is fully up. Then I go back out west, but *I must not fall back to the old ways* again. No! No! I will try to stand in new ways and I will try to bring uncle and father up in new ways instead of in old way. No Sir: they shall not pull me back again. They are a great deal older than I am but I know the right way now so I must teach them."

"I do the best I can while I am here in this excellent place."

"I am getting along very well with my work. I do a great part of the cooking and washing, I have learned how to bake bread since I came and to do a great many little things."

"I tell you the truth I love to work on farm."

"I am always well and happy and wish you all the same."

"I am learning how to make bread.

"I am right well and I am willing to do the best I can, while I am here for my own good."

This week I have made the bread while Mrs. B—— was away, and I think it is very nice for us girls to learn how to make bread. I am very fond of making the bread, and learn to cook, too."

The school at Otoe Agency, I. T., under the management of Mr Hutchinson Supt. and Miss De Knight teacher plainly ranks above the average of agency schools.

The following programme of their closing exercises held June 20th comes to us printed on a neat card and both by its get up and contents shows a spirit of enterprise it gives us pleasure to recognize.

May others be encouraged to do likewise.

PROGRAM.

Vacation Song,.....By the School.
Address of Welcome,...By Willie Harper.
Oration, "Our Country," By Jos. DeRoin.
Song, "Twittle, Twittle, Little Bird,".....By Twelve Little Girls.

RECITATION, THE SEASONS.

Spring,.....Mary White.
Summer,.....Lulu Anderson.
Autumn,.....Catharine DeRoin.
Winter,.....Josie Dent.
Dialogue, "Always Too Late," By Four Boys and Four Girls.

SONG AND CHORUS, WHAT THE LAMBKIN SAID.

Recitation "The Lost Children," By John Mincus and Tom Young.
Dialogue, "Playing Secretary," By Eight Boys.
Recitation, "What a Small Boy is Worth," By Eddie Rubedeaux.
Song and Chorus, "Old Crispin," By Ten Boys.
Recitation, "I'm Going to Grandma's," By Gusta La Due.
Dialogue, "Water-melon Pickles," By Ruth Harragarra and Clarence Rich.
Recitation, "Sensible," By John De Roin.
Trio and Full Chorus, "Mother, I have Heard Sweet Music."
Dialogue, "Master Moat and Master Goat," By Hibberd James and Jacob B. Hawk.

PARTING SONG.

Tableau, The Present and Future of Our New Citizen.

The *East Oregonian* has this: "The debts of dead Indians are paid by their relatives," said an ex-merchant on Main street Monday. "When Anderson and Bernhard," he continued," killed an Indian several years ago he owed me $345. Since that time $330 of this amount have been paid me by his relatives. Kentucky died the other day owing me $50. Already his relatives have approached me on the subject and made arrangements to pay the amount. It is a law with them to pay the debts of their dead relatives and they never break it. I am sure of getting my money if an Indian dies owing me, but when a white man dies leaving no property, no matter how rich his relatives are, I never expect to get a cent. There is a great deal of good about a dead Indian, anyhow," said the ex-merchant, as he closed his conversation and walked away.