

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., OCTOBER, 1887.

NO. 12.

Eighth Annual Report.

INDIAN INDUSTRIAL SCHOOL, CARLISLE BARRACKS, PA.

September 7, 1887.

To the Honorable the Commissioner of Indian Affairs, Washington, D. C.

SIR:—I have the honor to transmit herewith my report for the year ending June 30, 1887. The following table gives the population and statistics for the year:

Tribes.	Connected with school at date of last report.		New pupils received.		Total.	Returned to Agencies.		Died.		Remaining in school.		Learning trades—Boys.										Girls' Occupations.			Absent in families and on farms.		
	M.	F.	M.	F.		M.	F.	M.	F.	M.	F.	Total	Carpentering.	Wagon Making.	Harness-making.	Tailoring.	Shoe-making.	Tinning.	Painting.	Printing.	Baking.	Farming.	Sewing.	Laundry.	Housework.	M.	F.
	1. Apache	45	4	69		38	156	2	3	109	42	151	4	5	5	3	1	2	36	30	14	3	36	2	7	5	5
2. Arapahoe	10	5	13	4	32	5	3	18	6	24	1	4	3	4	3	2	12	15	15	4	12	4	1	1	1	1	2
3. Arickaree				1	1				1	1																	
4. Caddo	1				1			1		1																	
5. Cheyenne	14	5	13	11	43	4	5	1	1	22	10	32	1	2	2	4	5	1	2	12	15	15	4	12	4	1	2
6. Chippewa	6	3	2		11	6			2	3	5		1		1				1	1	3	3	2	1	1	2	
7. Comanche	5				5			5		5					2	1					5				5		
8. Creek	1				1			1		1																	
9. Crow	7	4	1		12	2	1	7	2	9	1	1		2							4	2	2	2	4	2	
10. Gros Ventre	3				3	1		2		2	1									1							
11. Iowa	1	1			2			1	1	2											1	1	1	1	1	1	1
12. Kaw	4				4	3		1		1		1		1							2						2
13. Keechie	1				1			1		1											1						1
14. Kiowa	3	3			6			3	3	6				1							1	3	3	1	1	1	1
15. Lipan	1	1			2			1	1	2											1						1
16. Menominee	2	1			3	1	1	1		1				1							1	1	1	1	1	1	1
17. Miami	1	2			3			1	2	3				1							1	1	1	1	1	1	2
18. Modoc	2	1			3	1		1	2	3											1	1	1	1	1	1	1
19. Navajo	6				6	1		5		5											5						5
20. Nez Perce	4	2			6	1		4	1	5											2	1	1				2
21. Omaha	14	2			16	8	1	6	1	7			4	4	2						8	1	1	2	8	1	8
22. Oneida	20	20			40	1	3	19	17	36	3	2	3	1	3					2	1	13	15	15	15	13	15
23. Onondaga	1	2			3	1		1	1	2											1	1	1	1	1	1	1
24. Ottawa	1	4			5			1	4	5											1	1	4	1	1	1	1
25. Pawnee	13	6			19	4		9	6	15	2	1	3	3	1					1	9	6	6	3	9	3	3
26. Peoria		1			1			1	1	1													1	1			1
27. Piute			1		1			1	1	1													1	1			1
28. Ponca			2		2			2	2	2																	2
29. Pueblo	58	41	14	15	128	7	2	65	53	118	3	2	3	3	3	2				4	46	53	37	28	46	28	
30. Quapaw	1	1			2			1	1	2												1	1	1			1
31. Sac & Fox		1			1			1	1	1												1	1				1
32. Seminole		2			2			2	2	2												2	2	1			1
33. Seneca	3	1		1	5			3	2	5											3	2	2		3	1	1
34. Shoshone	2				2			2	2	2																	2
35. Sioux, Rosebud	29	14		1	44	1	8	18	7	25	1	1	1	4	7	1	2			1	18	15	15	8	18	8	
36. Sioux, Pine Ridge	20	6	12	6	44	12	8	20	4	24	1	4	1		1	4					10	10	10	5	10	5	
37. Sioux, Sisseton	1	2			3			1	2	3												2		2			2
38. Stockbridge		1			1			1	1	1												1	1	1			1
39. Tuscarora			1		1			1	1	1																	1
40. Wichita	2				2	1		1	1	1												2					2
41. Winnebago	5	6			11			5	5	10	2			1	1						4	6	6	4	4	4	4
42. Wyandotte	2	5			7			2	5	7		1										2	5	5	4	2	4
Total	289	147	125	81	642	69	37	5	2	340	189	529	20	13	30	27	39	14	4	15	5	202	186	159	98	202	97

By the above it will be seen that we have had during the year 170 boys learning trades, while all the girls have been instructed in sewing, laundry or housework, and 202 boys and 97 girls have been out from the school in families and on farms; a very considerable proportion of whom were from the Apache and other less advanced tribes. During the history of the school we have had 836 separate outings of this character for the boys and 308 for the girls, but a number of the pupils were out two, three or four times each.

It still count this the most important feature of our work; bringing, as it does, our students into actual relations with the people of the country. The desire of the students to have these privileges increases from year to year, and applications for them by good farmers and others have been greater this year than we could supply. The percentage of failures has been about one in thirteen; but failure is nearly as often to be attributed to the patron as to the students, from a want of tact in management.

From this large experience in the Gov-

ernment's work of settling the difficulties surrounding its Indian policy, and adjusting and equalizing race differences, I think it safe to assume that we can now change the old and unsuccessful system of segregating and isolating our Indian wards to a system, or systems, which will bring about commingling and competition with us.

So far as I know, all who have critically observed our planting out system, as well as those who have participated in it, approve of it without qualification. Greater value has been placed upon the labor of our students than ever before; quite a large number of them receiving the highest wages paid for labor of the sort they perform. Their earnings, by this means, amount to more than \$8000, during the year.

Shops.

The Industrial Departments of the school have been continued on the plan pursued in former years. We have been greatly cramped in taking care of so many students requiring Industrial training, by not having more shop room. This hindrance will be overcome by improve-

ments making this year. The system of manual training in connection with school work is undoubtedly the proper one for our Indian peoples, and I believe the plan of half day work and half day school, which we have steadily pursued almost from the beginning, to be the best. The only weakness I feel called upon to report in connection with it is that of giving too short a time, and this applies with equal force to the literary training. It takes eight years to graduate an English born pupil from the Grammar grade in the town of Carlisle, giving ten months continuous schooling each year. After that from three to five years are required to make a competent mechanic of such graduates, giving all the time to the trade. The expectation therefore, that an Indian boy or girl can be graduated with any considerable knowledge from this school, or from any Indian school, by a three or five years' course, is a false one, and the presumption that such pupils can become competent mechanics in the same time giving half the time only to the trade, is equally absurd. We have discovered no magical road to knowledge. We are

simply following the old beaten path, using the more approved and modern helps, and if we can have the same time, we shall travel nearly or quite as far with our Indian pupils, and arrive at nearly or quite as high attainments as are reached by other races with the same means.

We have endeavored to give agricultural knowledge to every pupil by our system of outing. To that end the apprentices in the different shops have been largely allowed to go out on farms. An Indian boy under the tutelage of a competent farmer, and surrounded by all the push and go of our best agricultural communities, takes on a knowledge of agriculture and the English language much more rapidly than he possibly can in any Indian school or system of mass training.

It is urged against our trade instruction that we teach trades which cannot be utilized. This is a mistake. Mechanical ideas important to successful life are a part of almost all trades, and the manual training to regular habits of labor alone would more than warrant all we do. There are those who claim that the only road out of savagery to civilization begins with herding and agriculture, and that, therefore, the teaching of trades is useless. But even though herding and agriculture form, as is claimed, the universal beginning, yet there is scarcely a mechanical pursuit which does not directly minister to agricultural success. Our trade instruction falls mostly in the winter, when agricultural instruction is impossible.

Payment to Apprentices.

The system of small payments to apprentices, instituted by the Department, works out admirably the difficult problem of teaching the value of money and some knowledge of business. Three hundred and ten of our students have had bank accounts during the year;—a large number having \$50, or more—and thus, while learning to earn money, they have also learned something of that equally important quality: how to save.

Parker Farm

The purchase of the "Parker Farm," for which Congress gave us \$18,000, last spring on your recommendation and that of the Hon. Secretary, increases our resources for agricultural training and forms one of the most important additions ever made to the school.

New Buildings.

The failure to get the appropriation required to improve the boys' dormitories and enlarge our shops was a great disappointment at first: but on a statement of the situation being made to the large boys, who then had upwards of two thousand dollars in bank, they pledged themselves for over \$1,900,—provided I would undertake to rebuild their Quarters. Having the approval of the Department and this beginning from the boys, I went to the friends of the school and secured money enough to rebuild by using the material from the old building, and we now have a comfortable dormitory for the large boys, 292 ft. long by 36 ft. wide, 3 stories, divided into 86 sleeping rooms 14ft. x 14ft. and provided with ample assembly, reading, clothing and bath rooms.

Having some means left and finding I could in this way best accomplish the enlargement of our shop facilities, I have gone forward to erect a Gymnasium of brick, 150 ft. by 60 ft. and 20 ft. walls. This leaves resting upon me an obligation of about \$5,000, over and above what I have been able to raise among the friends of the school; but it vacates at once for the shops the old gymnasium in what were formerly the cavalry stables, and gives us ample room for our present wants in that direction.

The partial destruction of the Small

Boys' Quarters by a cyclone, brought about the aid of the Department to rebuild that building, and before winter sets in we shall be provided with all we had hoped to secure through an Appropriation by Congress.

These extensive building operations, carried on in the presence of the school, and largely with the aid of its students, have been a great object lesson. No boys anywhere ever performed drudging labor more willingly than our boys have performed their part of the labor in connection with these buildings.

Sanitary.

The sanitary condition of the school has been greatly improved during the year, and to this and to the attention given our sick are we indebted for the good health enjoyed by the students. Scarlet fever was introduced by the arrival of a new pupil, but by great care and complete isolation, only four cases occurred, and these all recovered without complications. We had one case of measles. The season being favorable an opportunity was given for the disease to spread, but no other case occurred. We have had a less proportion of scrofulous cases and eye trouble than formerly, and these have been mostly confined to incoming pupils.

As our new Apaches had not sufficient English to make out a success, and not being able to keep them all employed, I placed them and some others, about 100 in all, in camp in the mountains where they gathered large quantities of berries, with which they supplied the school and had enough to trade for good supplies of milk and butter for themselves. They returned very greatly improved in health. I here repeat what I have said in former reports, that the best health results are obtained among the children we place out on farms and in families. I count our half day work and half day school plan also a great advantage in this respect.

Seven deaths have occurred, all from the same disease, consumption.

During the month of February last, with your permission, about 140 of our students and employes were taken to Philadelphia, New York and Brooklyn, and illustrations of our school work, both industrial and literary, were given before large audiences of influential people in the Academies of Music of those cities. These exhibitions attracted very wide attention and most favorable and extensive notice. Our many friends were gratified and renewed their endorsement of us. Most of the important tribes of the country were represented among the children giving these illustrations.

Selections of Pupils.

With our greatly superior facilities and location in the midst of a rich agricultural civilized community, we ought to have the best of Indian youth to work upon. The plans for securing pupils inaugurated are calculated to throw upon us the poorest material and prevent the best from coming to us. Of the 642 pupils connected with the school during the year, 331 had never been in school before coming to us, and of the remainder 194 were only in the First Reader grade, 72 in the Second Reader grade, 36 in the Third Reader grade, 5 in the Fourth Reader grade, and 4 in the Fifth Reader grade respectively when they came to Carlisle. I submit that my former recommendations to the Department to have the selection of the best material from the Agency schools, made at the close of each school year by the Agents and school superintendents at the Agencies, and sent to us, would be more in keeping with the good of the school service and of the Indians.

We have kept up our supply of students, notwithstanding, and begin our new school year with 576 pupils enrolled.

The clause in the Indian Appropriation Bill of 1885-86 and renewed in that of 1886-87, virtually prohibiting any pressure upon Indian parents to send their children to school, is directly at war with the several school clauses in the treaties of 1868 with the Sioux, Kiowa, Comanche, Cheyenne, Navajos and other large nomadic tribes. These treaty clauses emphatically provide for compulsory education, and, so far as these particular tribes are concerned, consistency would seem to require that the clause in the Appropriation Bill antagonizing the treaties should be omitted. Indian parents are not, by any means, as competent judges of what is best for children, as the lowest classes of white parents. The State determines that white parents must educate

their children, and provides the ways and means. If Indian education is to be accomplished at all, why should the State take any weaker position with reference to it?

Returned Pupils.

I have this year been at some pains to discover the condition of our returned pupils, and while I can find much to commend, I find very much more to deplore. Many returned students are doing well under circumstances and surroundings that would swamp Anglo-Saxon youth of the same ages and of far greater attainments and experience. The prominence of our school has made our returned pupils conspicuous. It would be well that equal range of observation and criticism reached all systems of Indian schools. The Government is not attempting by means of its schools to prepare Indian youth to live in the midst of barbarism. Attempts in that direction have never been a success and probably never will be. The various recent enactments of Congress in reference to Indians, together with the course of the Department management, indicate an intention to close out barbarism in this country, and substitute civilization, therefore, the direction of all Indian educational work should be towards preparing Indians to live in civilization. To this end an apprenticeship to civilization is absolutely requisite, and only a full and thorough apprenticeship will bring success.

The action of Congress in giving lands in severalty to Indians has occupied the attention of our older students not a little, and gives them encouragement to hope for the fruits of independent life and labor in the near future. Many inquiries have been made directly, and some letters written by them to the Department on the subject.

School Room Work.

The literary work of the school has met with its usual gratifying success. Young Indians beginning without a knowledge of English may be taught to speak and think, read, write and cipher in this language almost as readily as white children, and there is no good reason why the innumerable Indian languages should be much longer continued, not to say elaborated.

Apaches.

A notable addition to the school were the 106 children of the Apache prisoners at Fort Marion, Florida. They are quick, bright and promising. Seven married couples were among the party.

Donations.

The charitable gifts in cash to the school during the year amount to \$14,720.68, which sum was almost all invested in the new buildings. Five of the gifts were of \$1,000 each. The donors numbered 334.

Mr. William C. Allison, of Philadelphia, was kind enough to give us steam pipe and fittings sufficient for the large boys' Quarters, together with sash, glass and other articles which would have cost us near or quite \$800. These liberal helps plainly show the deep interest taken by the public in this feature of the Government's Indian work, and ought to encourage the most abundant school appropriations by Congress.

Our relations with the religious and educational influences around us have continued to be of the same friendly character as heretofore reported. An average of just about 100 of our students attended the public schools in different parts of this and adjoining states during the winter, and no unfriendly relations were reported.

In conclusion I may add that the improvements under way and made during the year, through Government and charitable aid, afford us excellent accommodations for five hundred pupils in all our dormitory and industrial needs, but a commodious and well equipped school room building is still necessary to make our establishment complete.

With great respect,

Your obedient servant,
R. H. PRATT,
Capt. 10th Cavalry, Supt.

THE RED PROBLEM.—There are a quarter of million of Indians in the United States who need sadly to be civilized. It is doubtful whether any like number of human beings in any portion of the habitable globe are much worse off, morally or physically. Considering our duty to them politically as wards of the country, and spiritually as unconverted brethren, why should not our charities be a little narrowed in their scope and confined to our own continent? The missionaries and the mission funds which we are sending to remote regions could be profitably employed for many years in dealing with our own brethren. If English Tories were shrewd they would hold meetings to sympathize with the red men of the United States—reprobating their eviction from lands they own for centuries, deploring their probable extermination, and demanding for them home rule and their restoration to independence. That would be turning the tables with a vengeance.—*N. Y. Sunday Mercury.*

STATISTICS AND INFORMATION COVERING THE EXHIBIT OF THE UNITED STATES INDIAN INDUSTRIAL SCHOOL AT CARLISLE, PA., IN THE CONSTITUTIONAL CENTENNIAL PARADE OF SEPTEMBER 15, 1887.

By request of Col. Snowden, Marshal of the industrial branch of the Constitutional Centennial parade the following report was furnished covering Carlisle's part:

The school headed the Fifth or educational division, commanded by Captain Pratt, Superintendent of Carlisle School.

Object.

To illustrate the change in the condition of the Indians and the growth of public sentiment in their favor during the Constitutional Century.

Historical.

At the beginning of the Constitutional Century there were few Indian Schools, and no appropriation was made by the General Government for such schools prior to 1818, at which time \$10,000 was appropriated by Congress for civilization including schools, which sum was there after appropriated annually without deviation till 1846, when the appropriations for civilization began to be made for individual tribes. No considerable increase in expenditure by the General Government for educating the Indians occurred until 1879, when confidence in the feasibility of educating Indians in the English language and adapting them to civilized life began to be so established as to gain increased appropriations from year to year until the appropriation by Congress for the support of Indian schools during the fiscal year 1887 and '88 amounts to over \$1,200,000.

The number of pupils attending the Carlisle School during the fiscal year 1886 and '87 was 642, representing 38 tribes, much the largest proportion of the students coming from the most nomadic and war-like tribes, as the Apaches, Sioux, Cheyennes, etc.

The school is strictly industrial, each student giving one half of each day to the learning of some industry, the boys at trades or agriculture, and the girls at occupations suited to their sex.

The great object of the Government is to make the young Indians acquainted with and competent in civilized pursuits. To this end all students after being somewhat prepared and taught the English language are sent out from the school into good white families where they are received and treated as members of the household, are sent to the public schools and further instructed in the arts of civilized life.

Procession.

The Carlisle school column in the Industrial parade consisted of, ten wild Indians directly from their homes in the Indian Territory, belonging to the Cheyenne and Arapahoe tribes, five from each. They were in charge of Maj. W. B. Barker, authorized trader at Cheyenne and Arapahoe Agency. Their names are, Little Chief, Pawnee Man, Wolf Face, Man-on-a-cloud, and Pappoose Chief, Cheyennes; and Black Coyote, White Snake, Bear Father, Little Bear and Mountain, Arapahoes. Eight of these led the column on horse back. Then followed five floats 9x16 feet, on heavy road wagons drawn by twenty horses. Two of the wild Indians, fifty three boys and young men on these wagons aided by six of the mechanical employes of the school, in costume, all under the direction of the Assistant Superintendent, Mr. A. J. Standing, gave representations covering the objects of the parade.

On the first float was produced West's celebrated painting of William Penn's treaty with the Indians. On the side of this float a white man and Indian were represented with hands clasped in token of friendship, and following extract from the sentiments of Penn: "As long as the sun and moon shall endure no advantage shall be taken on either side."

The 2nd float contained an Indian tepee, representing a scene in an Indian camp. On each side was an extract from the inaugural address of President Cleveland: "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." And on the end "I would rather have my administration marked by a sound and honorable Indian policy than by anything else. PRESIDENT CLEVELAND."

The third float was a school-room where sixteen of the students performed black-board exercises in the various grades of school-room work—solving problems in arithmetic and giving language exercises at every halt of the column. On the front was a Printing office, with one student setting type, and another running a printing press, printing slips of information which were distributed. On each side of this float was the following: "Indians in the United States, 247,000; of school age 46,877; in school 12,316, leaving 34,561 growing up in ignorance and barbarism." And on the end the words, "We must educate."

The fourth and the fifth floats were fitted up as work-shops, having several shops on each with Indian boys working at the trades they learn at the school—carpentering, blacksmithing, harness making, tailoring, shoe making and tinning. Along the side of these floats were fastened specimens of the boys' workmanship in the various departments represented.

Following these floats came the band of twelve pieces under the leadership of the band master Mr. Philip Norman, and then 136 young men of the school marching in columns of platoons, 16 in a platoon, each student carrying a slate and school books.

The 189 students on the floats in the band and marching column represented the following tribes: Cheyenne, Arapahoe, Crow, Apache, Kiowa, Kaw, Comanche, Winnebago, Wyandotte, Pawnee, Pueblo, Nez Perce, Gros Ventre, Menominee, Quapaw, Omaha, Oneida and Sioux.

WHAT LEADING PAPERS SAY OF THE INDIAN EXHIBIT.

From the Philadelphia "Press."

One of the most conspicuous features of the whole line was the display of the Carlisle Indian School. The young savages were shown in the ignorance and squalor of the wigwam, and then after six months of contact with civilization, at work in various departments of the school, and finally a band of them in uniforms marched along with slates in their hands instead of tomahawks. Everyone who saw this spectacle thought of the red man a century ago, when he still roamed over nearly all the land which he still called his own, contrasted that with his situation now, and felt satisfaction in this evidence that he Indian may in time be led out of barbarism and escape extermination.

The Indians found a warm spot in the hearts of the spectators. The scenes of life on the plains, the wild, uncivilized garb and painted faces of the braves were noted with great interest by the crowds, but the representations of the same Indians, robed and in their right minds called forth long and steady applause. It was, however, the lads from Captain Pratt's Carlisle School, marching in uniform with the firm step of veterans, which wrought the people up to the greatest pitch of enthusiasm. Handkerchiefs waved and the gloved hands in the Bellevue's boxes clapped tumultuously as the dark-skinned bright-eyed sons of the prairies marched past with heads erect and shoulders squared.

Editorially, the *Press* says:

The Indian, who owes to the federal Constitution his first and final recognition as a man amenable to law and open to civilization, made yesterday the most interesting and the most instructive portion of the display. The Carlisle school cadets were one long moving argument in favor of education and civilization for the Indian.

An Object Lesson.

The industrial parade in Philadelphia was so immense that scant justice has

been done to its special features. Volumes of interesting matter could be made by skilled writers faithfully portraying the details of that wonderful pageant. But considering the importance the Indian question is assuming in the consideration of philanthropic and Christian people, the exhibit made by Captain Pratt of Carlisle was the most striking and the most valuable part of the great show. We can do no better than to give *Courant* readers the benefit of Mr. Burdett's comments, which represent faithfully the way the exhibition affected all intelligent people. He says in the *Brooklyn Eagle*:

There was one division in the great constitutional parade in Philadelphia last Thursday that should have kept marching on, right on across the state, clear to the Missouri river, and still on, until every state in the Union had seen and studied it. The Indians! A band of braves, mounted and in their war paint; plumed and feathered and fierce visaged, armed to the teeth; savages from scalp lock to moccasin. Behind them, on foot, a band of younger braves that will sweep these old warriors and savages out of existence forever. In the neat uniforms of their schools, trim and tidy as any boys in any grammar school in the land, marching steady as soldiers, with the free, easy stride born of the prairies, each dark-skinned brave armed with a slate, marched these dusky warriors from Carlisle and Hampton and Lincoln Institute. It was grand, it was inspiring, it was sublime, it was Christian! A class of boys and girls drove by, singing with all their Indian hearts in their brave voices, "Hail Columbia, Happy Land." Anything but a "happy land" has Columbia, from the day of Columbus to the day of the cowboys, been for them and their fathers. They sang as the prophets sing. After them came the Indian boys at work at their trades; mechanics, farmers, teachers; girls at housework; bright, neat, happy-looking girls; cooking, sewing, knitting, reading; trained nurses in a hospital ward; useful, happy girls as your own daughters. Why, I can't begin to tell you how the "Indian exhibit" impressed people. I never in all my life saw such an object lesson. Ahead were the savages "exceeding fierce," possessed with seven times seven devils, and then these boys and girls, clothed and in their right minds, sitting at the feet of the Prince of Peace. I blushed with shame for every flippant and heartless word I had ever said or written about this much discussed "Indian problem." There was its solution—the rescue of a race by a Christian nation. There is something for this government to do with the next river and harbor appropriation bill; divert the spoil from Mud Creek, Sandy Run and Beasley's Branch, and pour it out upon these Indian schools.—[*Hartford Daily Courant*.]

Edward T. Steele, President Board of Education, Phila., in a letter to Col. A. Lowden Snowden, Grand-Marshal of the Industrial Parade, says:

"The influence of the exhibit made by the Indian Schools, will advance the cause of Indian education by fifty (50) years and promote the cause of civilizing and dealing with the Indians on a humane basis, as years of lectures and agitation could not. If the labor and expense of the whole celebration had done nothing but this, it would have fully repaid the outlay."

Judge Buchanan, member of United States House of Representatives, from N. J., in an address at the laying of the corner stone of the new Children's Home at Chambersburg, thus mentions our part in the centennial parade:

"In the industrial parade at Philadelphia the past week, no sight was so affecting or so suggestive as the exhibition made by the Indian boys of Carlisle School. Clad in their neat uniform, in true alignment, with steady tread and even steps these boys marched past, each carrying not the tomahawk, that emblem of savage life, nor yet the musket, that symbol of modern warfare, but in conscious pride of their superiority to all these, a slate and arithmetic. Here were benevolence, humanity and statesmanship combined and formulated into example."

One of the most suggestive features of the centennial parades at Philadelphia

seems to have been the delegation of Indian pupils from the Carlisle school. Not only were they a very interesting body, but they appeared to afford a visible and adequate illustration of what has been done in part for the Indian race and what it is hoped hereafter to do on a larger scale. One of the editors of the newspaper published at the Carlisle institution mentions an Indian acquaintance of his who told him that "he was well grown before he had ever seen a white man, and killed the first one he saw so as to examine him;" whereas white men can now go without fear among his band, being sure of hospitable treatment. But while there may be individual instances of these great changes among the adult members of Indian tribes, a main hope of effective civilization must rest upon what can be done for the rising generation. The testimony of the Philadelphia newspapers is very strong as to the fine appearance of the Carlisle pupils. The suggestion must have occurred to many that the educational appliances furnished to the children of the red men ought to be vastly increased, and that neither Government nor private bounty has much more than begun to work the field.—[*New York Times*.]

OUR BOYS AT THE YORK CENTENNIAL.
From the *York Daily Age*, of Sept. 26.

The school arrived here on Saturday morning on the 7:45 train, from the north, having left Carlisle at 5:45. The party consisted of 110 Indian boys, besides officers and teachers, in charge of the Supt. Capt. R. H. Pratt.

The school was met at the depot by James A. Dale and George Billmeyer, on the part of the centennial committee, and immediately given in charge of A. W. Moore, F. L. Spangler, C. W. Bond and P. P. Fahs, a committee detailed from the teachers of the public schools, whose guests the Indians became.

This committee escorted them to the High School where they were comfortably quartered until the parade was formed, when they were conducted to the head of the parade, Messrs. Spangler, Fahs and Bond serving as escort on the line of march.

On the eleven o'clock train came a second delegation of ten from Lancaster, where they had been attending a Y. M. C. A. meeting, of which association a number are members.

These were met by Messrs. Spangler and Fahs, and conducted to the extreme west end of Market street, where they fell in with their command, now making a total of 120 in line.

They were in immediate command of W. P. Campbell, the school disciplinarian, ranking as adjutant of the battalion, under whose training they have attained the most excellent discipline. They march like regulars, and their fine appearance called forth general admiration all along the line of march.

The Indian band of 12 pieces in the advance, played excellent music, in perfect time and harmony. This feature not only added to the novelty of the school, but was a direct evidence of the Indian's capability of high culture. The Indian boys are dressed in the United States regulation uniform, and have a soldierly appearance and bearing. Their military band is a credit to the efficient band master, Philip Norman, who accompanied them, and under whose training such proficiency has been attained.

It is indeed surprising to have an Indian band play the national airs, and discourse martial music on the march like a veteran band.

In the parade they had four floats; one a wigwam, another a school, and two others representing several branches of industry. The floats were in charge of Asst. Supt. A. J. Standing and carpenter Harry Gardner. After the parade they were taken to Free's Hall, where a collation was spread, awaiting them.

The refreshments were in the general charge of Mr. A. W. Moore, chairman of the teacher's committee, assisted by Mr. J. Strayer.

These gentlemen were faithfully supported by a lady teacher's committee having immediate charge of the tables. Mrs. F. L. Spangler was the efficient chairman of this committee. By the hands of the ladies the boys at both dinner and supper were bountifully supplied with substantial food, together with the delicacies of the season in the shape of fruits. The long tables, thus laden, were

decorated with flowers and evergreens, and looked not only inviting but beautiful.

Dr. J. O. Miller officiated as chaplain in his usual efficient manner.

The boys are courteous and polite in their manners, and in their general conduct are the perfection of good behavior, the fruits of strict, judicious discipline. When quartered in the high school, and left alone without officers or teachers, they remained in perfect order, not a single instance of misconduct came to the knowledge or observation of the committee. Their behavior in every respect is a credit to the school, an honor to the teachers, no less than a mark of commendation to the United States government.

To Chairman A. W. Moore, of the committee, belongs special credit for his untiring efforts to make the reception a success.

The committee on behalf of the Training school, returns thanks to the Union Fire company for an interesting exhibit of their fire apparatus to the Indian boys, who had never seen horses used with fire engine.

The committee escorted the school to the railroad, where they left on the 7 o'clock train, well pleased with their visit to York.

The Catholics and Indian Schools.

The Bureau of Catholic Indian Missions has issued a tabular statement of Catholic schools among the Indians. There are twenty day, and thirty-five boarding schools, with 2,190 boarding pupils and 870 day pupils. For these 3,060 scholars the Government allows \$231,880, besides \$40,000 for subsistence, clothing, etc.

The two wealthiest persons who ever visited this section of country, perhaps, were in Rushville Wednesday on their return from a trip to Pine Ridge Agency. They were the Misses Drexel, of Philadelphia, and represent a neat fortune of about ten millions. They expend vast sums of money in charity and various causes of philanthropy, one substantial evidence of this being a large Catholic educational institution which is now being erected at Pine Ridge with their capital and will be operated mainly in the same manner. They have the means for doing good which are accorded to a very few individuals in this life and they seem to be improving them to the best of their judgment and ability. They are quiet, unassuming girls, and dress plainly.—[*Sheridan Co., Sun*, of Rushville, Nebr.]

Miss Drexel and her sister, the two Philadelphia heiresses who are so deeply interested in charitable work, are visiting all the Roman Catholic Indian missions. It is said that they have given \$100,000 for the extension of these missions.

What these two ladies gave is probably more than was given for this object by all the orthodox churches combined last year.

Reports of the progress of the allotment of lands under the provisions of the Indian severalty act indicate that the work is advancing as rapidly and as smoothly as could be anticipated. On account of the meager appropriation for the pay of special agents, only six have been assigned to duty thus far, covering eight reservations, while in twenty-seven there have been made preparations for surveys and allotments. The obstacles which have been met in the work up to this time are reported to be less serious than was anticipated. In addition to the influence of scheming white men, however, which was expected to be exercised to induce the Indians to regard the plan with disfavor, there is found to be another class of opponents, the big men of the tribes who have amassed a considerable estate by appropriating to their use more than their share of the common land. But an Indian land-grabber must have made a considerable advance already toward civilization, and no serious difficulty has yet been found in this quarter.—[*Boston Post*.]

Toledo, Ohio, Sept. 24.—Susan Napata, the only surviving relative of the old Indian Chief Antokee, has been visiting the city for several days. Napata lays claim to Presque Isle and 250 acres adjoining. The property was granted to her father by a treaty made with the Indians many years ago. Antokee afterward sold or transferred the property, and now Susan claims that the transfer was not legally done. She left the property in the hands of an agent, who is prepared to sell it. Presque Isle is now Northwestern Ohio's famous resort.—[*Evening Telegram*, N. Y.]

A Singular Discovery.

A San Francisco Correspondent writes June 14th:—"There is here a collection of newly-found mummies, one of the most remarkable discoveries ever made in America. The mummies differ from Egyptian ones in that they are generally quite naked, only a few having a loose covering, and they have evidently undergone no process of embalming. The flesh is so thoroughly dried that it resembles parchment, and the corpses are very light. The mummies were found by a party of American goldseekers in one of the numerous branches of the Sierra Madre Mountains, near the Gila, in Arizona. One day the goldseekers discovered a cave, the entrance to which was closed with a kind of cement very hard to break. Forcing an entrance, the men found themselves in a kind of ante-chamber, 30 feet long, hewn out of the living rock. This led into a large hall, in which were lying a number of dried-up corpses. The discoverers at once set to work to transport the mummies to the nearest railway station, in spite of the opposition of the Apache Indians, who soon heard of the discovery, and considered to be those of their gods. All the mummies were safely removed to San Francisco, where they excite great interest in scientific circles. The most remarkable among them is that of a mother with her child, which lie together in a loose covering. Another is the corpse of a woman with small feet, arched insteps, long shapely hands, and the whole figure of a different type to that of the modern Indians. The hair of this mummy is long, black and not in the least spoiled. The remains of its covering is of a blue colour and quite different in material from the cloth that covers other mummies. Very interesting is the mummy of a man in a sitting posture. It is of gigantic proportions, with broad and powerful chest. The glistly parts of the ears and nose are quite recognisable, and the head is covered with bushy black hair. The eyebrows are sharply defined, and the dry and hard tongue protrudes between the teeth. The members of the Scientific Society of San Francisco un-animously believe these mummies to be those of the ancient Aztecs. The corpses of the women and of a young man show all the physical peculiarities said to have distinguished that once numerous race. The high cheek bones and slanting eyes, thick skin, and black hair, and general size (about 5 feet 3 inches) all agree. The mummies will shortly be forwarded to the eastern States."—[*London, England, Evening Standard*.]

WASHINGTON, Sept. 20.—Colonel N. H. R. Dawson, United States Commissioner of Education, arrived here yesterday from Alaska, where he went to investigate the question of Indian education and inspect the schools established and those about to be established in that far-off country by the United States Government.

In conversation with a reporter he said: "I find that the Indian pupils have a great desire to learn, and the work of civilizing them is a far easier task than that of the Indians of the United States. In fact, the natives of Alaska can hardly be called Indians. In my opinion they are descendants of the migratory people of Siberia. A compulsory education goes into force this fall in Alaska, and the task of civilizing the natives will be rendered still easier. In Sitka there are two United States Government schools, a Presbyterian mission and a Russian school. I attended these and listened to some of the examinations of the children."

A Singular Dispatch to the Phila. "Press."

TUCSON, A. T., Oct. 9.—The United States grand jury, in session here, has discovered that organized cattle thieves have been stealing cattle from the Indians on the San Carlos reservation during the past year. Several very prominent citizens are implicated. The white men who stole the cattle changed the Indian brands into their own, which had been purposely made to closely resemble. It is now thought that much of the Indian trouble is due to this cattle stealing.

Tucson Indian news never before admitted that the whites of that neighborhood were less than angels.

It is a necessity that the Indians should learn the English language, as it is with an English-speaking people they have to deal. We cannot civilize the Indians through the agency of an uncivilized tongue.—[*St. Louis Republican*.]

The Creeks of the Indian Territory have just elected a new chief, and that with "one political shooting scrape." It takes complete civilization to produce these things by the dozen.—[*Newark, (N. J.) Journal*.]

Haile Beatah Tol

OR
THE MORNING STAR.

Published Monthly in the Interest of Indian
Education and Civilization.

The Mechanical work done by
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CARLISLE, PA., OCTOBER, 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.

To make a man a man he must at least be made to feel he can be a man and have a chance to become a man and to remain a man, whether he be white, black or red.

The doctors are agreed that a good way to make a man sick or keep a man sick is to keep him in bed and tell him he is sick. The infant will continue an infant if always treated as an infant though he grow to man's estate.

The chances are that the date of the Indian office order, prohibiting further use of vernacular Indian languages and requiring that only English shall be taught in Indian schools will yet contend with the date of the passage of the Land in Severalty law for the honor of becoming Indian emancipation day. We think, however, that both only minister to a more important event yet to come.

INDIAN EMANCIPATION.

If there is one principle standing out more prominently than any other in our American compact, it is the principle of personal right and privilege, as opposed to class or cast right and privilege. The lowest born may enjoy chances of development, prove the possession of ability and reach the highest station.

If there is one principle more encouraging and full of hope than any other in the Christian religion, that principle is the brotherhood of men and the fatherhood of God.

These two principles working together have united the children of many nations into our one great nation, and brought about a united language and purpose among a people springing from almost innumerable languages and purposes. The most efficient offspring of this American principle and this Christian principle is the public school. In its hands the old and antagonistic habits and diverse languages are most speedily eradicated and the common language and purpose established. The youth of many nations gathering in one school-room, under one teacher, studying one language, contending brain with brain, and matching brawn with brawn, have pressed forward in friendly rivalry to gain for each and all, the one high boon of American citizenship. In this mill all are counted grain; none set apart as chaff. The frigid Norwegian, Swede or Russian, the temperate English, Dutch or Frenchman, and even the torrid African, all go in, and, behold the result! None are indigenous to the country and many were enemies before, but here they united and conquered not only the natives, but climate, soil, mountain, river, forest and plain, and now present a vast continent subdued and utilized

as the brightest gem in the galaxy of nations.

To the question, How was it brought about? there is only one answer, and that is, that through associating and competing with each other in their one home, both in youth and manhood, they all had not only the chance but were compelled to become thus united. No association, no school, no struggling brawn, no business nor labor competitions, no battling shoulder to shoulder to down common enemies, then, no America! What then and where is the crime which alienates the native-born Indian peoples? The crime is to be found in every scheme or plan which isolates them from the same associations, school-rooms, play-grounds, business, labor, etc., which unified the others. Whether such plans were separate reservations, separate schools, separate churches, separate governments, or separate vernacular Indian language systems it matters not. Ishmaelitic schooling has borne only its proper and legitimate fruit.

We say we want to emancipate this man from his low estate. If we really believe in our American principle of opportunity for every man, and if we really believe in our Christian principle of the brotherhood of men and fatherhood of God, we must reverse the past. We must hasten the day when there will be no Indian schools separate and apart from other schools to educate the idea of difference and separation. We must hasten the day when the difference of language shall be broken up, obliterated. We must hasten the day of equality and welcome our native born, copper-colored brother, into our midst, without any reservation whatsoever. Nor is consummated, short of this, Indian emancipation.

ENGLISH VERSUS INDIAN.

No little stir has been made through some church newspapers and magazines on account of an order from the Indian office directed against the system of teaching Indian languages in Indian schools; and a few extracts published in another column will show how bitterly some of those in favor of vernacular systems oppose this Governmental prohibition.

There are in the United States upwards of seventy different Indian languages. It can't be claimed that there is a written vernacular language system for more than three of the seventy, and while all of the three systems are very limited and lame in their operation, two of them are so very lame as to be quite valueless. Some of the editorials and other newspaper expressions in which the Government is denounced convey the notion that very elaborate systems of written Indian languages have been established reaching all the tribes and with great benefit to the Indians; that Indians can only be Christianized through their own heart language; therefore if the vernacular language systems do not prevail the Indians are doomed to perdition; that the order of the department prohibiting the use of Indian languages in Indian schools is a death blow to all missionary effort among the Indians. If these positions be true, sad indeed and hopeless is the lot of sixty-seven of our Indian tribes, for they have no written vernacular language system nor prospect of any.

If the past three centuries have produced at most only four or five written vernacular language systems for the Indians the crack of doom will certainly sound long before the seventy tribes are provided for.

It does not appear from the Government's orders that any prohibition rests upon missionaries who desire to learn Indian languages, and to spread so far as they may, Divine truth among those of that language, through their knowledge of it. The order is directed against the instruction in the Indian vernacular in Indian schools.

It is not claimed by the vernacularists that there is a magic in the system or sys-

tems by which the Indians are at once able to read and write understandingly in them. It would not be reasonable for them to make such a claim. No English-speaking child gains an education in the written vernacular English system without years of schooling. Neither will the Indian youth or adult gain a knowledge of the written Indian vernacular, except by years of schooling.

Our experience and observation show that the Indian child may gain an intelligent use of the written English language nearly or quite as quickly as he would an intelligent use of the written vernacular Indian system. If this be so then comes the question of relative value to the possessor of the two languages.

In the one case he has thrown open to him all the avenues to the greatest storehouses of knowledge in the world, and is only limited in his acquirements by his own application and capacity. On the other hand after having spent about the same time in acquiring the Indian language he is limited to the allowance to be had from one or two little monthly newspapers added to the Bible and a few hymn and school-books.

The intelligent possession of the one language draws him upward and attaches him to one of the greatest and mightiest nations of the earth, and helps him pull his birth nation that way and gives him greater power to help it.

The possession of an intelligent use of his written mother language without the English only tends to prolong his alienation from the English and to unify and strengthen his disposition to remain a separate people.

It has been no loss but has been great gain to the innumerable possessors of other languages who migrated to our shores and became a part of us, to forget their own language quickly and become anglicized. If it has been gain to them why will it not be gain to the Indian?

WANTED.

It has taken three hundred years to concoct four (at the outside) very lame vernacular Indian language systems of education for that number of tribes out of our seventy Indian tribes. This is at the rate of one vernacular system in every seventy-five years. Admitting these systems perfect and necessary for the Indians' salvation, it will take four thousand nine hundred and fifty years to reach the other sixty-six tribes.

There are nine separate and distinct languages spoken among the 4137 Indians at the Kiowa and Comanche Agency, Indian Territory. No vernacular system has yet been manufactured for any of them in order that they might receive truth and education in "their own heart language." It is now desired to begin the work of elevating and saving these people in earnest. As it has been settled that "their salvation can only be accomplished through the vernacular language" of each tribe, bids are invited for doing it in that way. No others will be entertained. The contract must include not only the construction of the several Indian vernacular language systems, but also their application until the job is successfully accomplished; otherwise the bonds will be forfeited and no payments made. As it is not desirable to turn loose on these Indians too many elevating influences at once, a preference will be given to that party who will contract the whole even though it may take 675 years to fill the contract.

N. B.—While no one church is prohibited from securing the job there will be no objection but rather satisfaction if the ——— church happens to be the lowest bidder.

An Incident in Manufacturing a Written Vernacular Dialect for an Indian Tribe.

It is well known that the Missionaries in their zeal for constructing a written language for the two or three different tribes out of the seventy odd tribes in our country, have met with a great many difficulties in not finding Indian words of any kind to express the particular idea

desired and have been compelled to manufacture many words. One of the most curious of these experiences we have met was related by the translator. The missionary wished to translate our word "poison" into the Indian tongue; but the language had no such word. It had a word for a poisonous snake, and another word for a poisonous plant, but no word for the abstract thought, "poison." After much thought the missionary concluded to adopt the expedient of using the Latin word "venenum." But the Indian tongue has no sound "v," so "f" was substituted in its place, making "fenenum" and this word was explained to the Indians as the bad principle in the poisonous snake and the bad plant, etc., etc.

The Indian Bureau has decided that all instruction given in Indian schools must be in the English language, that no other language must be taught, and orders have gone forth to that effect. Commissioner Atkins writing to General Clinton B. Fiske, states that this order will be carried out notwithstanding the opposition against it, he says:

"I am thoroughly convinced an Indian cannot become useful and civilized unless he is educated in the English language. If the Indian is ever to become a citizen as the land in severalty act contemplates he must know the language of the constitution, the laws and the people."

And in this we believe the authorities are perfectly right. The whole policy, or lack of policy, on the part of our government toward the Indians during the past hundred years has been anything but honorable and just. We have treated them at times as foreigners making treaties with and war upon them, as we do or would with Great Britain; then again casting aside all treaties; regard them as wards of the nations, and take them under our paternal care, furnishing them with moth-eaten blankets, sour meal and burning rum. The most cheering and hopeful sign that the Indian problem may yet be solved to the honor of our nation in the years to come, has been the schools established and maintained in part, by the government. We have watched with deep interest the progress made by the young bucks in some of the eastern schools and have been gratified by the results. The fact is every Indian living within the boundary lines of the United States, and over twenty one years of age, ought to be a citizen of the country; ought to support himself and his family as other citizens have to do by honest toil; ought to be subject to the civil courts with the right of suing and being sued; ought to have the right of holding property and of selling it as any other person, and ought to speak the English language. In other words the Indians should be trained up as Americans, and Americans they cannot be in reality nor in sympathy so long as they use any other language to the exclusion of our own.

Our College at Beirut, Syria, after years of experience in the use of the Turkish language, changed about and from convictions, decided that the English must alone be used. All instructions now in this great school of learning, is in English. This is true of Roberts College, Constantinople. It is unquestionably true that American missionaries and teachers will be able to give better instruction, and to do better work for their pupils, in every way, if they are using their own language than if speaking in a foreign tongue. For the scholars sake as for the teachers, we rejoice in this advance step on the part of our government authorities. The Commissioner of Indian Affairs in the letter alluded to, states that the order does not forbid the teaching of Scriptural and other truths to adult Indians in their native tongue, but simply forbids the teaching or reading of the vernacular to Indians in the schools.—[San Francisco Occident.

If great missionary organizations, after fifty years' work finally abandon the use of the vernacular languages of the country and come out for English only, in their colleges at Beirut, Syria, and Constantinople in Turkey, and the same societies oppose doing away with native vernacular Indian languages and the adoption of English only in the Indian schools in our English speaking republic, what are we to think?

MONHONK.

LAKE MONHONK, Sept. 27.—The fifth annual conference at Lake Mohonk of the friends of Indian civilization begins tomorrow morning. A large number of delegates, representing all sections of the country have already arrived. Among these are Senator Dawes, of Massachusetts; ex-commissioner of Indian affairs Hiram Price, General Clinton B. Fisk, Albert K. Smiley, John Charlton, Bishop Walker, Secretary Whittlesey, of the Board of Indian commissioners; ex-commissioner Barston, of Rhode Island, Felix Brunot, of Pittsburg; General Armstrong, of Virginia; Bishop Whipple, of Minnesota, and Huntington, of New York; E. L. Pierce, H. O. Hughton, Frank Woods, J. W. Davis, Mrs. Hemenway, Mrs. Goddard and Alice Longfellow, of Boston; Dr. Lyman Abott, William Hayes Ward, A. F. Beard, H. Kendall, M. E. Strieby and Austin Abott, of New York; Moses Pierce, of Norwich; Phillip C. Garrett, Miss Susan Longstreth, and Mrs. Purinton, of Philadelphia; Justice Strong, the Rev. D. Childs and Professor C. C. Painter, of Washington. A committee was appointed to-night to arrange the order of business for the conference.—[N. Y. Tribune.

THE MOHONK PLATFORM OF 1887.

During all these discussions the Business Committee had kept their eyes and ears open, all resolutions had been referred to them, and Friday evening was set apart for a consideration of their report. As the discussions had been warm, and certainly had elicited great individuality of opinion, the whole Conference surprised itself by adopting the report as offered, without amendment, and without even debate. It read as follows:

"I. We congratulate the country on the notable progress toward a final solution of the Indian problem which has been made during the past year. The passage of the Dawes bill closes the 'century of dishonor'; it makes it possible for the Christian people of America to write a chapter of national honor in the century to come. It offers the Indian homes, a first condition of civilization; proffers them the protection of the laws; opens to them the door of citizenship. We congratulate the country on the public sentiment which has made this bill possible, on the act of Congress responding promptly to the sentiment all too tardily roused, and on the action of the Executive welcoming the bill and the policy which it inaugurates, initiating the execution of its provisions in a just and humane spirit, and pledging its co-operation with philanthropic and Christian societies in the endeavor to prepare the Indian for the change which this bill both contemplates and necessitates.

"II. The Dawes bill has not solved the Indian problem; it has only created an opportunity for its solution. The acceptance of allotment and citizenship by all Indians on United States reservations must be a matter of several years' time, gradually extinguishing the agency system, but requiring in consequence increased facilities for the administration of local justice, both civil and criminal, and methods of governmental supervision and protection during the transition period wholly free from partisan control. Surrounded as the Indian is by those who have little sympathy with him in his ignorance, we are persuaded that further legislation will be required to guard him in his rights and to prevent his new liberty and opportunity from becoming a curse instead of a blessing. The method is yet to be determined; the necessity is a constant fact.

"III. The Dawes bill will change the Indian's legal and political status; it will not change his character. The child must become a man, the Indian must become an American, the pagan must be new-created a Christian. His irrational, superstitious dread of imaginary gods must be transformed into a love for the All-Father; his natural and traditional hatred of the pale-face into a faith in Christian brotherhood; his unreasoning adherence to the dead past into an inspiring hope in a great and glad future. In his case religious education must precede and prepare for secular education; the Gospel for civilization; the story of God's love for the era in which the spear shall be beaten into a pruning-hook and the sword into a plow-share. This is the work of the Christian churches. On them the new era lays new and grave duties, because before them it lays new and larger opportunities.

"IV. This work necessitates co-operation, in that combination. The work of education, which has been heretofore desultory, individual, fragmentary, denominational, must be made systematic, harmonious, organic, Christian. For this pur-

pose the various missionary and educational bodies working among the Indians are earnestly urged to secure at once a joint representative meeting to frame some plan of co-operative action, that they may not conflict with one another in the field, that they may reduce expenses and increase efficiency, and that, especially in dealing both with the Indian and the United States Government, they may act as one body, representing one great constituency, and binding their various energies to one great end—the Americanizing, civilizing, and Christianizing of the aborigines of the soil.

"V. The abolition of the reservation system effected by the Dawes bill necessarily involves the largest civil and religious liberty in the work of education in the reservations, and such liberty is required in order to carry on missionary and educational work. While Government must still determine on what conditions it will make appropriations for education, and while it must control all educational operations which are supported by its appropriations, the way should be open for any and every voluntary organization to carry on instruction among the Indian tribes without hindrance or interference. Experience can alone determine what method promises the cheapest, quickest, and best results. Failures may be as suggestive of truth as successes, and no experiment should be forbidden by Government authority if it is not made a charge upon the Government purse. There is no danger of too many schools, a great danger of too few. No policy which forbids Christian men and women to teach Christian truth, or to prepare for instruction in it, in any way they deem right, in any part of this commonwealth, is consistent with that civil and religious liberty which is unhampered in every other part of our land, and must hereafter be unhampered even on the Indian reservations. We lay on every Christian organization in the land the duty, and therefore we claim for every Christian organization in the land the right, to push forward this work with all enthusiasm, directing their efforts according to their own judgment, not directed in them by any civil or political authority whatever.

"VI. The United States Government cannot, however, leave this work wholly to voluntary efforts. It possesses large funds equitably belonging to the Indians. These are trust funds. The Indian's greatest need is education—in primary, industrial, normal, and other schools. To hold these moneys in the Treasury while the Indians are allowed to grow up in ignorance is a misuse of trust funds. We call for an immediate enlargement of Government educational work, largely increased appropriations for it, and a full recognition by Congress and by the Department, as well as by the churches, that the educational need of the Indian is instant, the exigency pressing, the perils in delay great, and the duty of action unmistakable. We urge the immediate establishment of Indian schools at every practical point, an increase in the number of teachers, and whatever enlargement of salaries may be required to secure efficient teachers. The most vigorous and united efforts are required to prepare the Indian for citizenship as rapidly as the Dawes bill will confer it upon him.

"VII. In the work of secular education the true end must be kept constantly in view—to prepare the Indian for American citizenship. He must therefore be taught whatever appertains to successful citizenship; the economic virtues—temperance, thrift, self-reliance; the duties and responsibilities as well as the rights and privileges of citizenship; some practical knowledge of industrial efforts; and, above all, the language of the country of which he is hereafter to be a citizen. The English language should therefore be made, at the earliest practicable day, the sole medium of instruction in all Government Indian schools; and even in purely voluntary and missionary schools the English language should be brought to the foremost place as fast as the requirements of proper religious instruction will permit.

"VIII. The introduction of civil service reform in the Indian Department is essential to its honest and effective administration. For the work of protection and education, permanence and purity are an absolute necessity; and neither is possible under the partisan method. We therefore demand the absolute divorce of the Indian Bureau from party politics in all its appointments and removals."—*The Christian Union.*

THE GOVERNMENT AND INDIAN MISSIONS.

An order has been given by the Government concerning the schools in the Dakota Indian Mission that only the English language may be taught in the Government or mission schools, and this is said to be the future settled policy in regard to the Indians. Complaint is

made against this action as an unwarrantable interference with mission work, and as a great injury to the schools, and, therefore, to the Indians. It is held that the Indian must be approached in his own tongue, and that such a prohibition of instruction is practically a shutting out of these poor ones from the gospel. Reference is made to foreign mission work in which the first and continued labor to preach the gospel in the native dialect even, and to prepare the Scriptures to be read in their own tongue. But the cases are not parallel. In foreign lands the people have their fixed nationalities, and their laws and customs are imbedded in their language. The aim is to convert them to the Lord Jesus, but at the same time to build up their own national life. With the Indians it is different. They have no real nationality; it is not designed, as it is not desirable, to attempt to keep up even their tribal relations. The preservation of the Indians lies in the possibility of getting them away entirely from their native life, and in making them American citizens. All labor among them should have this in view, and conform to this as a settled policy.

The order does not in the least interfere with the preaching of the gospel, and and it must be remembered that with the great body of the Indians books have nothing to do, for they cannot read. The younger persons are gathered into schools, and the question, therefore, is simply whether they shall be educated as Indians or as Americans.

In some of the older missions some hardship may result for the time. The policy of instruction in the native tongue having been adopted many years ago, and books having been prepared and used, the change will cause some friction and loss. But religious work must follow a far-reaching policy. We should preach the gospel for the immediate conversion of the hearers; but when it comes to schools and the training of native teachers and preachers, it is altogether a different case. Then we must look to ultimate results. The work done will not be lost.

That we might not write hastily, we sent a clipping concerning the government order to our Corresponding Secretary, Dr. Owens. The following is his reply:

"With regard to the subject of the policy of the government in the Indian schools, as presented in the cutting you sent me, it will not in any way interfere with us. As a rule, I am fully satisfied the government is right. The most intelligent Indians themselves declare the Indian tongues a barrier in the way of the civilization and Christianization of their people. In most cases there is neither alphabet nor literature. To make American citizens of the Indians their young people must be taught English, and nothing else. The particular case referred to may be an exception to the rule; I am not sure that it is. No doubt the missionaries will have trouble. That is the reason of the outcry. But in the long run it is better for the Indians, and surely better for the country, that the Dakota and every other Indian tongue should cease to be used. So far as we are concerned there will be no trouble. We could not teach Warm Spring language if we wanted to. The hardship in the case referred to is mainly the interference with voluntary mission schools."

This view will, we think, commend itself to all on careful consideration.—[*The United Presbyterian*, Oct. 6.

In the east the general supposition is that the Dawes Bill was intended to secure to the Indian beyond peradventure at least enough of his original inheritance of the soil of America to insure him the means of subsistence at the cost on his part of only the labor necessary to make the land productive.

In this belief, the friends of the Indian have found comfort, and fancied there was security in its provisions for present and future benefit to the Indian as well as the eventual opportunity so much coveted by the settler of passing the hitherto forbidden lines of Indian Reserves, and utilizing the excess of land, after providing for the Indian allotments, giving

them as first occupants the choice of locations.

In the west the question is, "Will this or that reservation be opened this year or next, or how soon do you think?" "Opened!" say you "why it is not likely to be opened for some years, is it?" "Oh, yes, the Dawes Bill gives the Indians so many acres each, and the reservation contains ——— acres, which will leave after enough is set apart for the Indians ——— acres that are to be opened for settlement."

The idea seems to prevail that it is simply a setting apart of so many acres in a body for Indians and then the rest for the whites who are waiting for it, and that the Dawes Bill was for the purpose of aiding the settler to obtain entrance on Indian lands.

Both suppositions cannot be right as to its immediate operation, although, if carried out in its intent it will effectuate, the end contemplated by both classes, by first settling the Indians on the best locations of their whole reservation and then when that is done and all preliminaries arranged such locations as are left, will be available to the actual settler, who cannot by any means dispossess his Indian neighbor for a period of 25 years, during which his holding is declared to be inalienable and should be so maintained.

A. J. S.

From The Word Carrier, Published at Santee Agency, Nebraska.

NO MORE INDIAN SCHOOLS! NO MORE INDIAN BIBLES! NO MORE MISSIONS! These are the logical results of the present policy of the Indian Bureau, as shown in its astounding rules against the use of the Indian language.

One of the fundamental principles of the teaching art is to proceed from the known to the unknown. The new light that breaks forth from the Indian office promulgates the contradictory principle that we must proceed from the unknown to the unknown. Will the educational world reverse all its teachings? Will it dismiss all normal school professors and apply to the Indian office for a new corps of instructors? The dictum of the Indian office is utterly *unscientific*.

History teaches that, of all the forces that can lift up a people, moral forces are the most potent. That without moral influences, civilization is superficial and transient. But the Indian office, in its readjustment of affairs, reverses history and declares that moral influences are of no account; that it is of no use to touch the inner motives through the heart language, which is always the mother tongue; that the Bible in the home, in the language that can be understood, is a "detriment" to their civilization. And so it goes on to break up missionary schools by the score, and fence in with unfriendly legislation, all missionary operations. The policy of the Indian office is *irreligious*.

There is an old law, nearly a century old, which was made to regulate trade with the Indians, before Indian civilization was thought of. This ancient law of another age, made for a different purpose, is the basis of the arbitrary doings of the Indian bureau. It has no application to education, nor does any law, of any time, give the Indian office authority to make such rules. A German of Cincinnati, or a Hebrew of New York, could not be prohibited from having his children taught to read his own bible. Some of these Indians, so prohibited, are citizens and voters. Where is the constitutional right to restrain them in regard to this matter, any more than our German or Hebrew citizens? Or, where is there any more right to restrain them, even while in the position of "wards," contrary to the principle of correct teaching and the precepts of religion. These rules are clearly **ILLEGAL, UNSCIENTIFIC, IRRELIGIOUS**, is the verdict which will ultimately be given by the civilized and Christian portion of the United States.

"Heart Language."

A few years ago a boy and a girl from one of the Indian tribes came east to school. After a few years at school they married here. They now have a baby boy of 16 months, who is just beginning to talk. Seeing the mother teaching her boy English words, I asked her how many Indian words he knew, she replied not any, and she did not intend to teach him Indian, that she wanted him to know only English. What will be the "heart language" of that child?

INDIANS AS FARMERS.

The Tide Turning.

The question of in-door help on farms has long been a problem almost beyond solution. Of late years out-door help has also been puzzling the farmer's brain. As the business has grown poorer, the laborers have become scarcer, and even when attainable, the purse of the average farmer will not permit him to pay the price good men and girls ought to have.

It is a sore thought that the agriculturists, who feed the nation and furnish the raw material with which to clothe it, must be so pinched and straitened in circumstances, must be obliged to resort to the hardest of toil, to slim fare and slimmer clothing, in order to "make both ends meet;" while grain gamblers and coffee "bulls and bears" and other speculators in our wares are waxing fat and surrounding their idle families with every luxury. "The treacherous dealers have dealt very treacherously," but the promise of old is coming to pass, "that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." It is a comfort to know that when common sense and justice is forgotten in business circles, that vials of wrath are being stored up that sooner or later will be poured out upon the offending heads. We need not fret for fear justice will not be done them. "The mills of the gods grind slowly, yet they grind exceeding small."

The farmer has many grievances; there are many wrongs that need righting in his realm; but there seems to be a providential turning in the labor department, and the question is finding a solution in the working out of another great problem—what shall be done with the Indian? In the county in which I live there are 136 Indian boys and young men working on farms and a few girls. I do not know so large a number of any other class of laborers who are so well behaved, so polite at table, and clear of night running and immoral practices generally, as these Indian youths. The head of the Sidneys was a long time in making up his mind to try an Indian. Not that he was afraid. Oh, no! but when he was a boy he had had cold sweats and fearful imaginings of the blood-thirsty red man.

They were getting into our neighborhood in considerable numbers, and one evening while we were talking about it he passed his hand over the top of his shining bald head, and said he, "I guess they can't get much hold on me, I believe I'll try one." And he did. Now we have two in our family.

I am often asked, "are you not afraid of them?" But I am not afraid of any one who is reading the Bible and attending Sabbath School regularly. Even if they scalp me once in awhile I should have to excuse them, for they show so plainly that they mean to be good. But they display no fierce or warlike disposition, and take readily to civilization.

They come from the Carlisle Indian Industrial School, under Capt. R. H. Pratt, U. S. A., a most efficient Superintendent of this, the leading training school. He it was who originated the idea of planting out boys and girls on farms and in families, that they might be earning their living, thus saving the Government the expense of keeping them, and at the same time be learning the ways of civilization. His school numbers at present 600 students. Many trades are taught, and more extensively than in any other Indian school, and many say more so than in any industrial school. I wish I had space to give a fuller account of its management, and its tender oversight of those sent out to farmers and housekeepers. Captain Pratt is king among Indian educators. He is the father of Carlisle, and the prime mover in the entire work in the east. I select a short extract from one of his reports to the Commissioner of Indian Affairs:

"An Indian boy who has earned and saved \$25 or \$50 is in every way more manly and more to be relied upon than one who has nothing; whereas had he received

the same sum as a gratuity the reverse would be the case.

"Two years of school training and discipline are necessary to fit a new pupil for this outing. The rapid progress in English speaking, the skill in hand and head-work, the independence in thought and action pupils so placed gain, all prove that this method of preparing and dispersing Indian youth is an invaluable means of giving them the courage and capacity for civilized self-support. An Indian boy placed in a family and remote from his home, surrounded on all sides by hard-working, industrious people, feels at once a stronger desire to do something for himself than he can be made to feel under any collective system, or in the best training school that can be established. His self-respect asserts itself; he goes to work, behaves himself, and tries in every way to compete with those about him."

Besides this school there are a dozen others of similar character in the United States. Most of them have farms and work-shops in connection, and along with the English language they are therein learning different handicrafts, that will enable them to earn their own livelihoods. This all points towards a time when the Government will not have to appropriate millions each year to support them in ignorance and idleness; and that ere many generations, if the educational scheme be so enlarged as to embrace the children of all the tribes, and Captain Pratt's theory of "placing the Indian in civilization instead of placing civilization in the Indian" be persevered in, they will in time own farms and work-shops themselves, and be as fully entitled to citizenship as the Caucasian or Ethiopian races.

These Indian students are the least trouble to farmer's wives of any laborers I know of. They are sent out with good clothing, made of strong lasting material, and it is not expected of the housekeeper to burn the midnight lamp darning and patching their tattered worthless garments while they are snugly snoring in bed, or out spending their earnings for rum and tobacco.

Great care is taken by Captain Pratt and other principals of schools to keep the boys from the twin evils—rum and tobacco, and to have them remember their religious duties, and be punctual in attendance at Sabbath schools. I am sorry to say this good discipline is sometimes nullified, when the boys are sent out to farmers who use the ardent and the weed themselves, and who are totally clear of all devotional observances. There is more demand hereabout for Indian help than can be supplied, and those who have them in charge could best advance the good principles they wish to instill by only sending them among employers of like purity of character.

The untutored savage is likely to become a thing of the past. Whether he can be civilized or not is no longer a question. It seems strange to have right in the midst of our family, and to be on such fearless familiar footing with these red men whom we have all our lives been taught to look upon as wild and treacherous and untamable. The ease with which they acquire knowledge, and their skill and industry, if coupled with the high moral and religious rules of conduct the training schools inculcate, will eventually make them property holders, and they may return in the flow of the tide, and take indisputable possession of their birth-right; the land they were deprived of long years ago by means not always the fairest.

There is material in the Indian to work upon, but the mistaken policy of fostering idleness that the U. S. Government has pursued will never make self-supporting citizens of them. A prominent Sioux chief said: "If the Government would do differently with the Indians, the Indians would be civilized faster. I often talk to my people about this, and their being furnished everything they want causes more laziness than anything else, and I tell them the white people are to blame, and I tell the white people so, too."

Having wants supplied without labor has ruined others besides Indians. Let the farmers do their best to help on with the good work the Captain has inaugurated, and in so doing they will be helping themselves.—[MARY SIDNEY in *Farm Journal*.

STAMPING OUT A LANGUAGE.

Four years ago the French Government, which has jurisdiction over portions of the western coast of Africa near the Gaboon River and Corsica Bay, where for more than forty years American missionaries have been engaged in evangelical labor, promulgated a decree requiring that all teaching in the primary schools of Gaboon should be done in the French language exclusively, and provided for the enforcement of the rule by fining any teacher who might violate it, and closing his school. The facts in the case were communicated to the authorities in Washington, and Mr. Frelinghuysen, Secretary of State represented to the French Government the bad effects of this decree, and sought to obtain concessions which would relieve the hardships to be suffered by the missionaries, and giving it as his opinion that a mild application of the decree would lead sooner to the result aimed at by France than a strict and literal enforcement of its provisions. The appeal was unsuccessful, and the result is that the Presbyterian Board has now to face the question of abandoning the territory, after forty years' occupancy, by a decree from the enlightened nation of France which says that Mpongwe and Benga boys and girls shall not be taught to read the gospel which has been translated into their language by American missionaries and printed by the American Bible Society.

So much for France in the latter part of the nineteenth century! This case is now paralleled by our own Government. The Commissioner of Indian Affairs has undertaken to exclude the Dakota language from the schools of the missionary societies on the Indian reservations, whether aided by the Government or not. The Dakota language must neither be taught nor used. The entire Bible has been translated into that language and is printed at the Bible House. A grammar and a dictionary of the language are among the publications of the Smithsonian Institution. A thousand volumes of the Scriptures have been sent to that field this year; and the Government, undertaking to make good citizens of the Dakota Indians, and to educate them in virtue and morals, excludes every Dakota book from the public schools, and even interferes with schools established and sustained by charitable gifts, and forbids the missionaries to teach the Ten Commandments to the children in the only language they understand. Native teachers, employed in the missionary schools, who do not speak English are forbidden to continue their instructions in Dakota, the only language they know. It is not to be supposed that the Government has intentionally entered upon a crusade against missions. The difficulty is that it has no intelligent idea of the principles upon which missions must work, if they work at all. Nor has it any intelligent idea of how the civilization of the Indian is to be secured. It is so bent upon giving the Indian an *English veneer* that it cannot abide any effort to implant the spiritual motives by which alone education and civilization can be advanced and maintained.—[*Editorial, "Bible Society Record," in New York Christian Advocate*.

The normal school of the Santee Agency is supported by Christian people, and manual, intellectual, and moral training are combined in an admirable system, which has been warmly commended by skilled educators. In the school the English language is chiefly used, but with the younger pupils Dakota is necessary, and the reading of the Bible and the singing of hymns is conducted in Dakota. Native teachers and preachers who are sent out among their own people are instructed in their own language. This is one of the schools which the Indian Commissioner proposes to destroy under the order that all teaching in any language but the English is forbidden. This order prohibits the teachers in the Government schools and missionaries in the church schools, and even the educated Indians, from teaching in the Indian language. The defence of this policy is that the way to civilize Indians is to teach them English. Experience has proved that education in the direction of civilization and Christianity must begin with the native tongue. If the Government persists in the policy it has undertaken it will not only set back the work so admirably be-

gun of reducing the Indians to civilization through education, but will do rank injustice to the Indians themselves and to the benevolent throughout the nation who have contributed toward the support of Christian schools, among them.—*Springfield, Mass., Union, September 13.*

The prohibition of the use of the native language in any school for Indians on any reservation within the bounds of the United States is both unwise and unjust. The prohibition of the use of a native language of a conquered people by the czar, sultan, emperor, or king of any foreign nation would be considered by the Americans an act of the most outrageous tyranny. To approve this act of the Administration would be to approve the ukase of the czar, or the recent action of the French Government forbidding the missionaries along the Gaboon River, in Africa, to preach to the native pagans in their own language. The order should be revoked.—*Christian Advocate, Cincinnati (Meth.)*

The new Indian policy is a most monstrous assumption of authority, a piece of capricious and exquisite tyranny, aimed at the entire system of missionary effort for the Christianization of the Indians. Will the people of the country sustain the National Administration in this unreasonable and outrageous new assumption of power?—*Advance, Chicago.*

What Becomes of them?

Herbert Welsh's observations, while at Pine Ridge Agency in the early part of summer which were printed in the *Springfield Republican*, of Aug. 5th, contains the following in regard to return students from Eastern schools:

In answer to that important question which is so constantly asked on every side, "What becomes of the returned pupils from the eastern schools?" I am glad to be able to state that I found at Pine Ridge five young Indians who received their education at the Carlisle training school in Pennsylvania, and who have since returned to the reservation, there, after some fashion, to work out their own salvation. It will not be amiss to give their names,—Clarence Three-Stars, Edgar Fire-Thunder, Frank Twiss, Amos Lone-Hill and Charles Bird. Rev. Mr. Cook says of these young men, "they are communicants of the Episcopal church in good standing and are zealous in good works." Were I but able to report that I had seen one or two of them with painted faces and taking part in an Indian dance, I presume that my words would be quoted as clear proof that eastern if not any kind of education for Indians was a failure,—or worse.

Mr. Welsh further remarks upon the Government day-schools on the Wounded Knee Creek, under the "competent management of a Mr. Keith and his wife,—a young woman who was educated at Hampton. It was a great satisfaction to me," says Mr. Welsh, to find this excellent couple in this position and doing the good work which I can testify from my personal observation that they are accomplishing. I found the school-room, and the living-room of the house, clean and well ordered; the personal appearance of the Indian school-children tidy and attractive. Mr. Keith, who is an earnest man of religious principles, evidently feels a sincere interest in his work and as a result of several years' experience in it is fitted to do it well. His wife, being herself of Indian blood, answers very satisfactorily the old question "What is to become of the returned students?" I should say that if all the Indian girls who are sent from Hampton or Carlisle could find husbands equally industrious and worthy this question would be well answered. It may, I think, be safely assumed that as the benignant influences of Christian training which are now being executed through the medium of both western and eastern schools produce larger results in developing and refining the character of Indian womanhood there will be a steady increase in the number of honorable and desirable alliances between the two races. What more natural or satisfactory solution of the question can we hope for than this? one which will accomplish a gradual and imperceptible merging of the weaker in the stronger race.

The legislature of the Mexican state of Jalisco passed a law this year requiring that all males should wear trousers. The inhabitants are mostly Indians, few of whom had personal acquaintance with those garments, and on the first of September the law went into effect. The assumption of the new style of dress caused great amusement, especially to the women, as they watched the awkwardness of their male kindred. There was grumbling among the men at first, but the reform was accomplished with good humor in the main.

MAKING INDIANS LAND OWNERS.

Operation of the Dawes Bill—Care Taken to Prevent the Defeat of its Purposes.

WASHINGTON, September 14.—It is a now a trifle more than seven months since President Cleveland's signature made the Dawes bill for the allotment of land in severalty to the Indians on the various reservations a law. This act, though bearing in literature and oratory generally the name of the Senator, who, by reason of his Chairmanship of the Committee on Indian Affairs, brought it into the Senate and took the most active part as its champion in its course through that chamber, really owes its existence to its hearty advocacy by the present Indian Commissioner, Mr. Atkins, in his first report to the Secretary of the Interior. The Commissioner, therefore, and his assistant, Gen. Upshaw, have taken the liveliest interest in putting it into successful operation. They have lost no time and spared no effort, although cramped for funds. The meagre appropriation for the pay of special agents to employ on this work, only \$15,000, has prevented the bureau from doing full justice to the task before them, and only six agents have thus far been assigned to duty. Preparations for surveys and allotments have gone on at the reservations of L'Anse and Vieux Desert, in Michigan; Lac Court Oreilles, Bad River, Red Cliff, and Lac de Flambeau, in Wisconsin; Fond du Lac, in Minnesota; Lake Traverse, Devil's Lake, and Yankton, in Dakota; Crow, in Montana; Absentee, Shawnee, and Pottawatomie, Quappaw, Modoc, Ottawa, Seneca, Wyandotte, Cheyenne, and Arapahoe, Wichita, and Kiowa, and Comanche, in Indian Territory; Winnebago in Nebraska; and Siletz, Grande Ronde, and Warm Springs, in Oregon. To the Crow Reservation Col. J. P. Howard has been assigned as agent; to the Absentee, Shawnee, and Pottawatomie, N. S. Porter; to the Lake Traverse, Isaiah Lightner; to the Yankton, James R. West; to the Winnebago, Miss Alice C. Fletcher; and to the Siletz, Michael C. Cennelly.

Very little friction has been experienced thus far in the work. Such obstruction as has come has had its source either in the ignorance or in the greed of individual Indians. An Indian without the intelligence to comprehend the plan for his advancement easily falls a prey to the schemers who have set their hearts on defeating this measure, and have let no opportunity slip to poison the minds of malcontent chiefs against it. Another and more dangerous opponent is the big man of the tribe, who, thanks to his superior shrewdness, has amassed a comfortable estate by appropriating and cultivating the common land in large tracts, and who would be robbed of a good part of his wealth by being cut down to his proper acreage under the allotment system. It is to guard against this class of land-grabbers that the act places all the allotted land in trust to be held by the Government for a period of twenty-five years, for the sole use of its Indian owner, and his heirs. Under this restriction, no Indian can make a lawful lease of his own lands to another, or take the lease of another's lands for himself. There is only one way in which this feature of the law could be evaded, and that is unlikely to occur except in the rarest instances. An Indian, too old and feeble to work for himself, would, perhaps, under certain circumstances, be permitted to hire the labor of others, which might be equivalent to leasing them his land. Such a proceeding would be scrutinized with great care, however, by the agent, and if any trickery was discovered, it would be overhauled and stopped at once.

In the allotment of lands, the agents are the persons authorized to decide what tract each Indian shall have, and preference is always given to the present occupant and improver of a tract; so that not only will the efforts at self-advancement thus far made be practically rewarded, and further advancement encouraged, but as little opposition and ill-feeling as possible will be created by breaking up homes and moving the Indians around arbitrarily. —[N. Y. Evening Post.

INDIAN SCHOOLS.

Superintendent Riley Says They Are Developing Rapidly in Usefulness.

WASHINGTON, D. C., Sept. 13.—Superintendent Riley, of the Indian schools, has returned from his summer home at Plattsburg, N. Y., and is preparing to go into the field for an inspection of the Indian schools under the appropriation made for the current year. He is engaged at present in preparing his annual report, which will be ready in a few weeks, of the condition of the Indian schools. Mr. Riley says:—"The service has grown to an enormous extent within the past year or two, but we are suffering extremely from lack of building capacity to accommodate the pupils. We really have not buildings enough to accommodate more than one-half the Indian children who would attend school. We should have greatly increased appropriations by the next Congress in order to secure these buildings, for the Indians themselves in almost every part of the country are succumbing to the gradual civilizing influences of our policy and the neighborhood of the whites, and are not only willing but really desirous that their children should go into the schools and learn English. The Allotment bill will place them still further forward, and will sweep away, I am satisfied, the last remnants of opposition to the education of the children."—[Pittsburg Commercial Gazette.

TUCSON, Arizona, Sept. 9.—Gen. Miles has strongly urged upon the Administration the policy of removing some dissatisfied tribes from San Carlos Reservation to other Government reservations within the limits of his department. Among others the Tonto Apaches are recommended to be returned to Verde Reservation, about 150 miles from San Carlos. The Tontos are anxious to return and engage in agricultural pursuits. A protest has been sent from Prescott by Gov. Zuleik against using the Verde Reservation for Indians.

It is declared that this protest is in the interest of a cattle ring, who want the Verde Reservation for the stock purposes. Outside of this ring of interested parties people are not opposed to the return of the Tontos. The sentiment of Arizonians is that if the Apache tribe are to remain in Arizona they ought to be more generally distributed, instead of lying concentrated on one reservation.—[N. Y. Times, Sept. 10.

WASHINGTON, Sept. 12.—The reports received at the Indian Office indicate that, as a rule, the work of allotting the Indian lands in severalty is progressing satisfactorily. At the Yankton Reservation, however, the efforts of the special agents who are superintending the allotments are being obstructed by a few unprogressive Indians who are anxious to continue the present tribal system. To such an extent has this opposition been carried that on Saturday last Assistant Secretary Muldrow called upon the War Department for assistance. To-day Mr. Muldrow was notified that an order had been sent to the commandant at Fort Randall, Dakota, to detach a sufficient number of troops and forward them to the Yankton Reservation to maintain the peace.—[Chicago Herald.

Loads of Winnebago Indians in quest of work, are common sights nowadays, as broom corn is nearly ready for harvest. A characteristic difference between the Omahas and Winnebago tribe is, that while the former prefer home life, and work on the farm for themselves, the latter chose to work for others, where they can realize the result of their toil every night. —[Lincoln, Neb., State Journal.

The annual fair of the Cattaraugus Reservation Indians, under the auspices of the Iroquois Agricultural Society, will begin tomorrow at their ground near Versailles. It will last four days. White people have been invited to make exhibits subject to special premiums only.—[Buffalo News, Sept. 12.

"The Western man takes interest in the Indian—with a reservation.—[Chicago Inter-ocean.

How Indian wars are started, is illustrated by the events indicated in the following official despatches:

"To Assistant Adjutant General, Department of the Platt, Omaha, Neb.—

The following from Lieutenant Burnett, Ninth Cavalry, who, with twelve troopers, was sent by request of Indian Agent Byrnes to prevent the invasion of the Indian reservation by the Colorado State troops and cowboys near the border of the reservation:

"August 26, 4:5 P. M.—Col. Byrnes, Indian Agent:—The Colorado militia, under Major Leslie, with some cowboys, surprised Colorow's camp at about 6 A. M. yesterday, after having assured Colorow at Wolf Creek, the day before, that they would be allowed to go back to the reservation unmolested. The attack was a complete surprise to the Indians; one child was killed, and one man and one woman slightly wounded. The Indians returned the fire, killing one cowboy, wounding three others, and mortally wounding three militia soldiers. * * * I am satisfied that my presence prevented serious fighting and much loss of life. Thanks to the influence of Interpreter Curtis, Indians Ungaskel, Wass Cavanaugh and many others want peace, if possible, or then war to the knife.

GEORGE R. BURNETT,
1st Lieutenant Ninth Cavalry."

"Agent Byrnes has shown great discretion constantly. He has the confidence of his Indians perfectly, and if they are not attacked on their reservation will hold them securely. They are well armed and superbly mounted. None of those who have lived on the reservation went to Colorow's assistance until after the attack. Reported by Burnett that now he is on the reservation. If further pursuit is made by the Colorado troops they will stay with him and make a terrible tale of bloodshed. The tribe is armed and preparing for the defensive. Randlet, Commanding Post."

The most encouraging feature in these occurrences is the fact that the United States troops were here engaged as peace-makers, instead of what has sometimes, at least, in the past, been their work of provocation to the Indians. It may be hoped that our National Government is now distinctly animated with the purpose of preserving peace with the Indians by fair means of treatment. The remaining difficulty is chiefly with grasping settlers, cowboys and State militia. A severe lesson has been taught the latter, as above shown.—[The Friend's Review.

Indians Preserving Their Traditions.

Judge J. D. Walker, of Florence, Arizona, says that the Pima Indians select several promising youths of their tribe from time to time for repositories of their traditions, and they are carefully instructed in the historical legends pertaining to their tribe, being required to commit them faithfully to memory. They in turn instruct their successors, and thus preserve the traditions in the exact language recited by their ancestors of many years ago. They have knowledge of the tribe that built the old Casa Grande and other vast buildings, whose ruins now excite such curiosity.—[Mount Morris, N. Y. Union, Sept. 1.

The Indian students at Hampton, Va., will put in old St. John's church there a fine window in memory of Pocahontas. Satire on civilization can go no further when the redskin, who is not rated as a human being, not taxed and not allowed to vote, puts up in a Christian church a memorial window sacred to the saintly virtues of a squaw of fiction. "Pocahontas" should now be revived as a burlesque.—[New Orleans Picayune, Sept. 4.

A missionary to the Indians in British Columbia took a keg of whisky and poured it over the grass in the presence of the young people. It destroyed all the herbage. The Chief then told them that just as it burned the grass it would burn them if they drank it. This experiment has become a yearly ceremony with the Indians, and there has been very little trouble with the liquor question since.

A school building for the young Piutes is to be erected forthwith at the Pyramid Lake Reservation. The plans have already been prepared. Leading Piutes never object to the education of their young people. On the contrary, they advocate and urge education.—[Chicago Herald.

Why the Crow is Black.

The Indians of the extreme Northwest have some very remarkable legends about the Creation, in which the crow takes the leading part, bringing order out of chaos. Perhaps the most curious is that which accounted for the raven coat of the crow. One night, while making a tour through his dominions, he stopped at the house of Can-nook, a chief, and begged for a lodging and a drink of water. Can-nook offered him a bed, but on account of the scarcity of water, he refused to give him anything to drink. When all the rest were asleep the crow got up to hunt for water but was heard by Can-nook's wife, who aroused her husband. He, thinking that the crow was about to escape, piled logs of gumwood upon the fire. The crow made desperate efforts to fly through the hole in the roof where the smoke escaped, but Can-nook caused the smoke to be denser and denser, and when the crow finally regained the outer air he had black plumage. It was previously white.—[San Francisco Monitor.

A New Chief Elected.

MUSKOGEE, Indian Territory, Sept. 9. The Creek national election for Chief, Second Chief, and members of the house of Kings and Warriors occurred Tuesday. Returns come in slowly, but so far indicate the election of Legus Perryman, of Tulsa, as chief over Joe Perryman, the incumbent. Legus Perryman favors the sale of Oklahoma. He is a man of good ability, fair education, has been a delegate to Washington, D. C., and enjoys the confidence of his people. The election went off quietly, and but one political shooting scrape occurred.—[N. Y. Times, Sept. 10.

Measures should be vigorously pushed to break up the tribal relation and teach the Indian to rely on himself and to cultivate his own resources. Put him on his one hundred and sixty acres of land, give him a school house and agricultural implements, and teach him to see the necessity of going to work like every other honest man.

That is the large and the humane way to treat him. It will save the country from these chronic disturbances, and will be the best possible thing for the Indian himself. He is, after all, a human being and should be treated like one.—[N. Y. Herald.

SIoux FALLS, D. T., Sept. 16.—To-day the Congregational Convention adopted a memorial to the President voicing the statement of 105 Congregational churches in Dakota. It deprecates the order of the Assistant Commissioner of Indian Affairs, which forbids the use of the Indian language in the Indian schools. It is maintained that the effectuation of this order will deprive a large proportion of the Indians of the means of education, and that it will prevent the inculcation of ideas of Christianity. The memorial also proclaims that the church will sustain teachers in disobedience of the order.—[Chicago, Ill. Herald.

On Saturday the 27th of August, Mr. W. Battie and Miss Annie Dawson left for the North. Mr. Battie will attend the Normal School at Bridgewater, Massachusetts. Miss Dawson will attend the Normal School at Framingham also in Massachusetts. Mr. W. Battie graduated here the last term. Miss Dawson graduated here also, in '85 and has since been teaching in the Indian Department. The good wishes of the school and officers go with them.—[Hampton Talks and Thoughts.

A party of Indian children, thirteen in number, passed through the city last night en route to Haskell Institute, Lawrence, Kansas, from Indian Territory, to attend school. William Blakesly, an Indian lad 19 years old, was in charge of the party.—[Kansas City Times, Sept. 12.

The Six Nation Indian chiefs have accepted an invitation to attend a great temperance demonstration to be given by the Indians on the Muncey, Ont., Reserve. Over 100 Six Nation Indians will attend and will take their band with them.—[Buffalo, New York, Evening News.

LETTER FROM MR. SEGER.

More Interesting News of our Cheyenne and Arapahoe Boys and Girls at Home.

Mr. J. H. Seger, who is an old and well-tried worker among the Cheyennes and Arapahoes, and now there in charge of one of the most prosperous colonies of Indians in the country, is in a position to see and judge of the effects of Eastern training upon Indian youth. Mr. Seger's letters are always full of live, interesting news, and the following is an exceptionally good one:

SEGER COLONY, I. T., Sept. 10, 1887. I will jot down what came to my notice while making a trip to the Agency. I arrived at Darlington in time for supper, after which I took a stroll around the vicinity of Darlington to call on some of the returned Carlisle students. Met Robt. Burns and Leonard Tyler. They were looking well.

I called on Maud Chief Killer. Found her washing up the supper dishes. She seemed industrious and was quite sociable; said she wanted to get work where she could earn some money, as she was anxious to have her father build a better house; said she had the plan of one that would cost \$1,200, which she would like to have her father build, but she had not the money, therefore she would like to help earn it.

I next called at the Menonite school, where I met a large number of Carlisle students. They were meeting there to organize a Young Men's Christian Association. Ernie Black came in, bringing with him his two younger brothers. Little Elk was on hand dressed neatly. As it was not time for the meeting they gathered around the organ and began singing Sabbath-school hymns. Seeing that Ernie Black did not look as well as when I last saw him I asked him the reason. He told me the climate did not agree with him now that he had been away so long.

Rev. Mr. Voth told me that most of these boys attended prayer meeting and Sabbath school. Moore Van Horn did not attend Sabbath School, yet he gathered the Indians together in camp, and read stories to them from the Bible.

Minnie Yellowbear is laundress at the Arapahoe school. I met White Buffalo. He was dressed neatly in citizens dress. Being called away I did not hear the result of the meeting to organize the Y. M. C. A. Will find out about it in the future.

John Washa was having some trouble about his wife. She was given to him about one year ago at a dance. Now another Indian claimed an interest in her, and wanted to take a team from John's father to pay the claim. John nor his father did not recognize the claim. I hope John kept his wife, as it would be bad to break up a family for the consideration of two horses; yet John's father cannot spare his team as they are his dependence in farming. It seems to me that a little United States law would be useful in such cases.

Neatha has enlisted as a scout for another six months. He has sore eyes. His lodge was clean, which reflects credit upon his wife, who was three years a student of White's Institute, Iowa. In their lodge were a table, bedstead, lamp and many other articles of furniture.

The scouts' camp is kept neat and clean. The lodges are placed in a square, leaving a nice parade ground in the centre. Oscar Bull Bear, Arnold Woolworth and Cleaver Warden belong to this company of scouts. Seeing Calvin Redwolf in uniform of blue, I said to him, "What, have you enlisted?"

"Yes," he said. "I wanted to do something so I enlisted."

"Well," suggested the writer, "You must not begin to gamble and drink."

Calvin straightened up and replied "I have signed the pledge."

He seemed to think that settled the question, which I hope it did.

I am sure what I saw of the returned school children pleased me much. I have no doubt but I could have found instances where they were not doing as well as they might. As they did not fall under my notice I did not inquire after them.

In a private letter written about the same date Mr. Seger writes:

The resolutions in regard to the death of Clay Ainsworth I read and interpreted to his parents. The old gentleman appeared much impressed and remained silent for some time. He then said "Those people are very kind to remember us in their prayers to God. I shall do as near right as I know how and try to meet my son when I die. I do not mourn that my son is dead since he was resigned to die."

And then in regard to his work and other subjects of interest Mr. Seger goes on to say:

Today I have received from Mrs. B. \$1,025. Over \$500 of this money is on hand or invested as a loan that will be

paid back by the Indian and can then be used to help others. I have purchased a flock of sheep, and as soon as I can get away to attend to it, will buy a herd of goats. My intention was to buy 100 sheep and 80 goats. I sent three Indians fifty miles after the sheep, and they drove them here with the loss of but one, and that was a lamb.

I shall divide them up in four flocks, which will require the building of four corrals and sheds, and as they will have to be penned every night, it will be the means of keeping that many Indians at home. As I aim at self-support, am looking out for the meat supply, for the future. When they have to furnish their own meat and are scattered out on farms it will be inconvenient to kill beef in the summer, but with a flock of sheep and goats each family can kill their own meat without waste. This evidently is not a corn country, therefore, is not a hog country. We always have grass. I think the sheep and goats will do well here.

I find by making a careful estimate that the cattle belonging to these Indians have increased in value by the calf crop and the growth of young cattle fully 50 per cent. in the past year. Their horses have done as well, but their corn and gardens are very poor owing to the hot sun and drought.

Henry North will have the best corn of any Indians out here and his corn will not average over 10 bushels to the acre. This of course is very discouraging. If I stay here another year I shall irrigate if possible.

I got some lumber the 1st of Sept. and have completed one house since. I thought the Arapahoes would not make medicine this year but was disappointed when I found they would do so yet. After thinking the matter over I believe it will prove a good thing for my Indians as it enabled me to find out to a certainty what ones are sincere in renouncing their Indian medicine and who were not. Nearly one half of the Arapahoes stayed at home and did not go near the medicine. Those that stayed at home will get the sheep, goats and chickens, as I tell them there is no use giving such things to Indians who move around. In favors, I show the Indians, I draw the line very strongly on Indian medicine and gambling. I am encouraged to see them both becoming more unpopular.

Henry North has done no good since he was married. Is now living in camp and doing nothing. I tried to get along with him and kept him in a house until he could build one of his own. He kept getting more trifling every day as he had no company in his idleness he would take his wife and loiter around, go after plumbs and go fishing. We were paying his wife wages. She being gone so much with him she was of no help, we took her off from pay and set them to keeping house by themselves. Henry began to quarrel with my little boys and finally went to whipping them. I was away from home. My wife forbid him doing this he was very saucy and told her he would whip them when ever he felt like it. I came home the matter was reported to me and I took him by the collar and it had the effect of making him promise that he did not expect to whip my little boys again. My words to him were not of the soothing and pacifying kind, but were administered more as a counter-irritant. Now Henry's conduct cannot reflect any discredit on his Carlisle training no more than it can upon my own care over him. Carlisle gave him a good common education as well as a knowledge of work, sufficient to enable him to support himself wherever he could find work to do.

These Indian children that have been taken from filth and want and been supported and clothed for years, know that the friends who have done this want them to set good examples and prosper, so when they don't get here what they ask for they sometimes say "We will go to camp and be like camp Indians." I believe the best way is to let them do this. As trifling as Jock is I can see he has influenced the camp where he lives to more cleanly ways. Lena Black Bear though she came home sick and is of a quiet disposition, I can see an improvement in her father's camp. Ainsworth, though he came home to die exerted an influence for good. We cannot expect these children to come home and revolutionize their tribe yet they can impregnate it with ideas that will grow until they become the common property of the tribe. In years to come when these Indians become citizens of our Government and self-supporting, intelligent, Christian people and not known as Cheyennes or Arapahoes, Comanches or Kiowas, but as Mr. A, B and C; then were it possible to procure a specimen of these tribes and analyze his civilization to find out of what it was composed we would discover in the composition a large per cent. of Carlisle, Haskell and other eastern schools. Could the analysis be made very accurate there would show a large per cent. of Capt. Pratt, A. J. Standing and every faithful Indian worker. Whether in school or shop

work the service be rendered, in the capacity of Indian Agent, teacher, or laborer, each one's labor would be found to fill some particular requirement. Wishing you a prosperous school year.

I am, yours truly,
J. H. SEGER.

FOR THE MORNING STAR.

Circumstances Alter Cases.

Some years ago there was among the Wichita Indians a little dried up specimen of humanity standing about five feet in height and known everywhere by the cognomen of "Sergeant."

Once in a loquacious mood Sergeant undertook to account for his stunted growth in the following manner.

He said that he was about as large as other boys until his 15th year at which age he was very ambitious to become a brave hunter and warrior. He had become expert in killing the buffalo and other game and thought himself of as much importance as any one and equal to all demands that might come to the fully grown soldier under any circumstances, and nothing was wanting but the opportunity to show his prowess and bravery.

In due course the opportunity came. A foray was organized against a northern district of old Mexico and happy Sergeant was allowed to go along, as a member of the band, of course, full of dreams of what he would do, the glory he would win, the horses he would get and the great name he would have on again reaching home.

As matters turned out, however, the result was not just what he had anticipated. He said they reached old Mexico all right, but were discovered and followed by some Mexican soldiers who eventually overtook them and compelled them to fight or flee. Some of both was done but nearly all the Indians were killed. Sergeant made his escape into a thicket, where after a while the Mexicans tried to follow him as his entrance had been observed, but were unable to do so without more trouble than they cared to take, the leader finally saying "Oh let him go, he is only a boy anyhow."

"Ah!" said Sergeant, "when I started out on that trip I thought I was a man, but I have never been so glad at anything else in my life as I then was to be called a boy. After a while I got out from the thicket and made my way home, but I have never grown a bit since." A. J. S.

Her Father Sends her to a Convent Against her Wish.

The following letter received on the 14th ult. is from one of our girls who went to her home in June, expecting to return to Carlisle in September.

DEAR SCHOOL-FATHER:— I am very very sorry to tell you that I cannot come back to Carlisle. My Mamma is very willing for me to return but it is my father that won't let me go. I was at my father's when Miss B. went there and so I did not get the chance to see her. My Mamma went out after me to come home with her. I want to go back to Carlisle very much but it is too late now. So I am going to school at a convent in Minnesota. I am going very soon but how I do wish it was Carlisle I was going to. How are all my school-mates and friends at Carlisle. I hope they are all as well as I am. General West, is here and is going to survey the Indian's land but the Indians are not in favor of it. Some of them are willing. Two companies of soldiers came down to the Agency and I suppose they will stay until the lands are surveyed. I think the Indians are foolish in not wanting to have their lands allotted. If the Indians don't want to have their land surveyed they said they are to go off of the reserve. They're having council most every day. I hope that the land surveyors will survey all the Indian's land. In five years the Indians at this Agency have improved great deal. Most every one lives in a house and few in lodges. They have trees planted and now the place don't look like it did five years ago. Remember me to all. Hope to hear from you soon for I am very anxious to hear from Carlisle. I remain your friend.

A Letter From Peter Powlas.

Peter Powlas who went to his Oneida home from our school this last summer writes an interesting letter to Miss F—, from which we take the following extracts:

"I believe it is my duty to see to it that my parents are cared for in their old age.

Last week I put Ida Powlas, former student of Carlisle, and five others in the school at Keshena, fifty miles north of here, after which time I visited the Stock-bridges and found Miss Ida Charles teaching in a day school on the reservation. People respect and love her for her good manners and friendliness.

Lucy Jordan is in a white family in Shawano. I did not stay long enough to see the other Carlisle returned students but in my hearing it was asserted that Joe Wisecoby is clearing land somewhere on the Menominee Reservation and Susie Prickett was seen at church Sunday before last.

The Menomonees are reported by Agent Jennings, as rapidly becoming industrious in the line of farming.

A public festival was held a few days ago at Rev. E. A. Goodnough's house, gotten up by the Oneidas of the Episcopal Church, the proceeds of which amounted to \$244, for the benefit of the church. On this occasion two of the Oneida brass bands were employed. On the same day the Methodists were holding their festival at Henry Schanandoah's. I was 60 miles away from home the other day and purchased an ox-team and a cow. I expect their arrival sometime this week. The majority of the Oneidas are in favor of taking their lands in severalty, as was manifested in the council held by a Special Agent from the Indian Office, Washington, D. C., Mr. Parson."

From one of our Young Indian Farmers in Bucks County.

DEAR FRIEND:—I am about a hundred miles lost for not seeing the *Indian Helper*. I spent my vacation out in the country with Mr. E. He is very kind to me as far as I am doing well. I will keep in that path and let not run away for me. We are very busy at work. Remember the farmers always very busy every day in finding something to do. I must tell you Miss B. Dr. Given came to see me on the very day that I was thinking nothing but digging potatoes. When he came to the field I knew him right away—a representative from Indian school. I told him to excuse me for shake hand with him for my hand was covered with Bucks County dust. Then he began to make fun of me. He says you are going to have a mustache. Well Doctor is right. He made Mr. E. laugh. Then after he got done make fun of me he ask Mr. E. for my report. Mr. E. gave or told him I stood right by him. After they done, Doctor say to me good for Wichita report, was excellent good, he said. I was glad and was very much pleased with Doctor. My wages is sufficient enough for me I think, \$11.00 per month till the first of December and go to school. I will try to improve all the chance that I get for this winter.

The people are getting ready to sow their wheat next week. Mr. E. and I were picking apples this morning, picked 18 bushel, picked only three trees, then this afternoon we thrash some oats.

Oh yes Miss B. I want to tell you something what Frank Dorian and I caught last Sunday while we were talk about the wind mill. We caught a snake and played with it. We are not medicine men to catch the snakes. Frank caught its tail while I caught by the neck. We want to see his teeth but could not open its mouth. The snake spit out some poison, almost on my hand, then we let him go."

INDIAN COMMISSIONER ATKINS announces that he has hope for the red men, but it isn't hope that they need. It is soap.—[Philadelphia Press.

There are two sides to the Indian question, viz. a right and a wrong side. That is why the Indian question wears so well.—[Bill Nye.

STANDING OFFER.

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

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

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

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

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

(Persons wishing the above premium will please send 5 cents to pay postage.)

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