

# The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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

NO. 1.

## CIVILIZING THE INDIANS.

### Commissioner Atkins Reports Gratifying Progress.

WASHINGTON, Oct. 31.—Hon. J. D. C. Atkins, Commissioner of Indian affairs, in his annual report to the Secretary of the Interior, says that a review of the year shows continued progress on the part of the Indians. "The progress shows itself all along the line, in increased knowledge and experience as to the arts of agriculture, in enlarged facilities for stock-growing, in better buildings, and better home appointments, and in the adoption of the dress and customs of the white man. Even higher evidence of progress is given in the largely increased attendance of pupils at school, which has been greater during the past year than during any preceding year, and in the still more gratifying fact, admitted by all intelligent and close observers of Indians, that the parents desire that their children should avail themselves of the generous opportunities for education."

Upon the subject of allotments in severalty the Commissioner says that too great haste in this work should be avoided, and if the work proceeds less rapidly than was expected the public must not be impatient. Moreover, with this new policy will arise new perplexities to be solved and new obstacles to be overcome, which will tax the wisdom, patience, and courage of all interested in and working for Indian advancement. The President has wisely ordered, he continues, that allotments be made only on reservations where the Indians are known to be generally favorable to the idea. Six special agents have been appointed and assigned to the duty of making allotments. The state of surveys on several of the reservations where allotments have been authorized is such as to render it impracticable to commence work at once, but surveys have been contracted for. The limited amount of appropriation (\$15,000) for the pay of special agents, prevents the employment of such agents on reservations where work might otherwise be prosecuted. The Commissioner thinks it may be safely predicted that when the system is thoroughly in operation there will be fewer cases reported of Indians having been driven from their homes through ignorance of their rights; there will be less conflict between the races, and the wisdom of Congress in making this beneficent provision will be everywhere recognized. He says that he is gratified to state that the more the Severalty act is discussed among the Indians the more they come to understand its operations, and the more they see members of their tribes accepting individual holdings and having houses erected and farms fenced and cultivated, the more they are grounding their opposition to the act and signifying their wish to accept its provisions.

Upon the subject of education the report says that the progress made in the school work during the year has been most gratifying, and the interest in education, both among the Indians and their friends, has clearly received a new impetus from the passage of the law providing for lands in severalty and citizenship. The report says that from the reports of agents it is ascertained that the area of land under cultivation has increased 25,000 acres over last year. Three thousand acres of new land have been broken. The increase in the number of families engaged in agriculture is 1,596, and about 1,200 new houses have been erected. Farms are reported in better order and the cultivation of them more intelligent and systematic. Orchards are being planted, farm products marketed, and numerous other evidences of thrift and home life show

their improvement. Referring to the subject of teaching only English in Indian schools, the Commissioner says that no unity or community of feeling can be established among different peoples unless they are brought to speak the same language, and thus become imbued with like ideas of duty. The orders issued in regard to this matter do not, as has been urged, touch the question of the preaching of the Gospel in the churches, nor in anywise hamper the efforts of missionaries to bring the various tribes to a knowledge of the Christian religion. All he insists upon is that in the schools established for the rising generation of Indians shall be taught the language of the Republic of which they are to become citizens. He says that he is pleased to note that the five civilized tribes have taken the same view of the subject, and English is alone taught among them.

The Commissioner recommends that Congress legalize the records of the Indian Office, and empower the Commissioner to prepare and certify under seal such copies of records, &c., as may be applied for to be used as evidence in courts of justice. He renews his recommendation of last year, that courts of Indian offenses be placed upon a legal basis by act of Congress. He asks for a more liberal compensation for members of Indian police, and recommends a triennial instead of an annual census. He also recommends that the proposition of the Northwest Indian Commission to pay the Indians \$150,000 on account of damage for dams and reservoirs at the headwaters of the Mississippi be agreed to. The Commissioner refers to the Ute outbreak in Colorado and recites the facts in connection therewith substantially as heretofore published. When the losses of these Indians shall have been ascertained they will be made the subject of a special report to the Secretary. The estimates are found to be about \$119,000 less than the estimates of last year, and slightly in excess of the present appropriations.

## INDIAN SCHOOLS.

### Annual Report of Superintendent John B. Riley.

WASHINGTON, Oct. 27.—From the annual report of John B. Riley, superintendent of Indian schools, filed to-day, it appears that the aggregate expenditure by the government for the education of Indian children, was \$1,095,379. The amount expended on account of the government boarding schools was \$719,833. The sum of about \$308,299 was paid for support and education of pupils at contract boarding schools, most of which are under control of religious denominations. The day schools maintained by the government cost \$57,396, and \$9,847 was paid for the education of pupils at contract day schools. The sum of \$46,344 was expended on the erection and repair of school buildings, and \$29,735 was expended from special appropriations for school buildings and purchase of land for school purposes. There was expended in the purchase of stock for the schools, about \$8,500, and about \$24,000 on the transportation of pupils.

The whole number of Indian children between the ages of six and sixteen years is 39,821, of this number 14,932, or about thirty-seven and a half per cent. attend school some portion of the year. The proportion of children attending school varies widely at the different agencies. At several agencies nearly all the children of school age attend, while at others less than one per cent. are at school. Many Indians manifest great interest in the education of their children, while among the Navajoes, Utes and others, for whom but

little in the way of educational work has been done, the few pupils for whom provision has been made are secured only by strenuous effort. The superintendent deprecates the lack of system in the matter of text books used in Indian schools and says that it renders futile any effort made by the Indian bureau to direct or control the school-room work. He recommends that a uniform system of text books and study be adopted.

Mr. Riley favors the policy of teaching only English in the government schools, and says that he has tried to impress upon teachers the importance of giving the study of the language constant attention and adds that he has found schools where the pupils, although they had been in school for several years, could not speak English so as to be understood. The report says that too much stress cannot be laid upon the importance of preparing native teachers and, to this end, suggests that a normal school department be established at some of the larger schools. It is also suggested that the rudiments, at least, should be taught Indian children at or near their homes, and that the course of instruction in eastern schools be adapted to the wants of pupils who have shown, in the reservation schools, special aptitude; and, further, that none but graduates of the reservation schools be permitted to attend eastern schools, and that such pupils be selected by the Indian bureau, upon certification of good character and scholarship.

The superintendent makes the following recommendations:

That an industrial boarding school be established near the Missouri river, adjacent to the Sioux reservation.

That schools be provided for the tribes in Nevada.

That congress be requested to provide for the education of 100 Indian children, to be selected from the tribes living in the State of New York.

That a commission be appointed and empowered to make a thorough examination of the whole subject of Indian education, with a view to systematizing the methods and increasing the facilities as may be deemed necessary.

On the whole the report shows an appreciable advance, during the year, in Indian education.

## THE INDIAN AND HOME MISSIONS.

A Paper Read by Capt. Pratt, Before the Ladies' Synodical Home Missionary Society of the Presbyterian Church of Pennsylvania, held Recently, at Reading, Pa.

Printed by Request.

We have only been on the skirmish line, all these years, in the inevitable contest to civilize, adjust relations with and assimilate our Indians. The real fight is yet to come. Skirmishing only settles that a battle is necessary.

The Indian, in his native state, is the enemy of civilization. The destruction of an enemy with the least loss and the greatest gain is the highest glory of the military art. The completest victory of my war experience was one in which a comparatively small command of us captured a regiment of rebel cavalry without firing a gun. To weaken an enemy by compelling him to prolong his lines and scatter and then take him in detail, is grand strategy.

All military principles seem to have been defied in our past dealing with the Indians. Instead of compelling him to prolong his lines and taking him in detail, we have uniformly encouraged and compelled him to concentrate against us.

Has the method been a success? From Maine to Texas, and from Florida to California, nowhere can we find that it has. The Indian is an Indian to-day, everywhere, even in the heart of the great State of New York. The problem we are to solve is as to whether the Indian shall continue his old self, or whether he shall become a part of us. Whether there shall continue hereafter, upon our statistics of population, certain people classed as belonging to tribes, who are not in any way unified with the great masses of the country, either in language, society, commerce or politics, or whether the Indian shall lose his tribal organization, and each Indian become an individual of the republic. I believe in the total annihilation of the Indians, as Indians and tribes. I believe in their entire unification with, and incorporation into the other masses of our country; and in accomplishing this in the quickest way possible. That in doing it delay is dangerous to both of us, but most dangerous to the Indian.

### THE ONLY REAL QUESTION.

The only real question to be settled is the question of capacity of the Indian. Capacity is developed through education, experience and observation. We are trained by the privileges we enjoy. If our privileges are entirely on the hunting and war lines, it would be unnatural to expect our ability to develop on peace and commerce lines. If our privileges are great, the chances are that we will rise equal to them. If our chances are limited our ability will probably be limited, also. Privileges and opportunities are the food to make ability. Our first duty to those upon whom we lay high responsibilities, is to see that they are placed in the way of becoming equal to them,—else we invite failure. To give lands in severalty, law and citizenship, without at the same time giving the ability to use lands in severalty, law and citizenship is casting pearls before swine. We very slowly learn our lessons in man's development. One of the greatest principles of the Christian religion was forced upon us by slavery, and yet we have scarcely apprehended it, and the tendency now is against accepting the principle. Hundreds of times have I heard the good men and women of our country thanking God that we were all created of one flesh and blood, and yet as I observe these same men and women, they say, by their actions to their fellow-men,—some of them,—"You are niggers! You are Indians! Your place is over there;—mine is here. I am better than you! Keep away." God looked down upon the earth and saw how pharisaical His children were in their course; and so He selected the very worst and most repulsive man He had created, and transported him from one side of the earth to the other so there was no going back, no escape, and through the medium of slavery He brought the repulsive man and the man of high civilization face to face with each other, so that they lived together. The relations of the two peoples were not in the God given spirit of brotherhood, nor were they in the spirit of that freedom and equality which we established as the foundation stone in our liberty structure. They were repulsive to both.

### THE EFFECT MIRACULOUS.

The effect upon the lowly man was miraculous. Before, he was naked, savage, brutal, even cannibal in his habits and customs, and his languages were many. Through enforced association, though it was under the grinding heel of slavery, with never an opportunity for education, and little invitation to higher and better things, the man forgot his many languages, and their accompanying base habits and customs, and was so fitted

and prepared that, finally the nation said: "He must be free and equal,"—and to enforce its decision gave hundreds of thousands of the heroic lives of its best men, and thousands of millions of dollars.

We say the man was emancipated, and we revere the mighty leader that guided, with many monuments, and a high place in history,—and we do well; but is the man emancipated? Has he been fully granted his "brotherhood?" His "free and equal rights?" The answer, you all know. If emancipated legally, why is the man not in full possession of his rights? And to this I answer, simply because his capacity is undeveloped, and no man can develop unless he has a chance. Educated into an intelligent, capable man he is armed against oppression.

When I see how we compass sea and land to make one proselyte, and neglect this man upon whom we have laid such a load of responsibility, my very heart burns with indignation, and my mind exalts the wisdom of Him who gave to us the beam and mote parable to show us what we are. His example says, go into the home missionary field, take hold of those immediately about you, first. His ministry was limited to His own country. True, His closing command was, "Go ye into all the world, and preach the gospel to every creature," but this was qualified by the injunction "beginning at Jerusalem." Early in the history of Carlisle, I was returning from the West with two car-loads of children,—ragged, almost naked dirty, and covered with vermin;—bringing them to where I could wash and clothe them and bring them into their right minds, away from the vile influences of their past. As our train came into Kansas City, I bought a morning paper and noted the head lines: "A million dollars for missionary work." Reading what followed, I found that a good and wealthy citizen had died, leaving that sum to one of our great missionary organizations. With the announcement that the means had been left to prosecute the work, came also the information that a party of missionaries were about to start for India and elsewhere. For a moment my heart was filled with hope that something important would be done in our Home Missionary field; but the hope died when I had finished the article, and found that no part of the large sum went to America,—that it was all

TO GO TO THE REMOTE CORNERS OF THE EARTH.

I leaned back in my seat and mused. My mind followed the good missionaries the society was sending so far away. I saw them landed in India, and as they gathered about them listeners from the teeming millions of that heathen country, and promulgated the great doctrines so at war with their own. I saw them as they told of Him whose life began, passed and ended much nearer to India than to America. And as they said to those people: "The religion of this Master tells us that we must love our enemies, do good to them that hate us, and pray for them that spitefully use us and persecute us," I could see the astonishment and admiration in the countenances of those highly educated Indians of an ancient civilization, and their wonder at the people who would come so far to preach to them "Peace on earth, good will to men." I imagined the exalted views they would have of the people from whom these missionaries came.

#### OTHER INDIANS.

And as I mused, my mind travelled back from India to the very heart of America. I saw other Indians, sitting about their camp fires, gathered in their lodges, with heads bowed down, talking to each other day and night about these same people from whom the missionaries went. I heard them tell, how they had battled to save their homes, to protect their wives and children,—how they were accorded no place of rest or peace, either in mountain, hill or plain, in that vast continent in which once they were alone the occupants. And the two pictures stood before me, and have stood, ever

since, to remind me of the beam and the mote.

I am glad to be here to-night, with the women of my own church, who meet to counsel about this beam and its removal. You know I have been in the Indian work a long time. If you ask, "Who has helped me most?" I answer: "Women." Women make our homes. I trust that this meeting is an earnest evidence of the intentions of the women of America to make it a home, swept and garnished, in its every corner, clean, bright, pure, peaceful in every room, and so tenderly and quietly governed,—as only women can govern,—that the youngest child shall not be bulldozed by the older and more developed, but that all shall feel at home, surrounding one table,—our Lord's table,—equally welcome, equally in the possession of "life, liberty, and the pursuit of happiness."

TO DO THIS FOR THE INDIAN IS ONE OF THE GREAT PROBLEMS JUST NOW.

It is over twenty years since I came in contact with the Indian question, and it has been my fortune to scarcely be free from some part of it during that period. For years I saw them in their camps and homes in the Indian Territory—not only those that we call civilized as the Cherokees, Creeks, Chickasaws, and Choctaws; but the semi-civilized as the Caddoes, Wichitas, and affiliated tribes; and the barbarous, as the Kiowas, Comanches, Cheyennes, and Arapahoes. My first two army stations were among the so-called civilized tribes, and in passing to and fro in discharge of my military duties, I often met them, from the highest to the lowest. There was not a satisfactory civilization to me. They were guilty of more outrageous crimes than the barbarians. The barbarians seldom killed each other in their own tribes, but among the civilized, murders of each other were frequent. They had erected themselves into what they called nations, with a certain form of elective government patterned after ours, but their governments were powerless to control the lawless. The mails that came to us at Fort Arbuckle, were transported over two hundred miles on horseback, the rider serving several little post offices on the route. Within six months three of the mail riders were murdered, and the mails robbed, so that we had to abandon that line and establish one of our own using armed soldiers in squads. This was through the Choctaw, Chickasaw, Creek and Cherokee country.

#### IT IS STILL THERE.

Though things have improved somewhat, there is still murder, and reckless lawlessness abroad in that land as we have had evidence in the last three days. What aroused me most was to find that after all the labors of our good Christian missionaries among these people, and their bringing them forward to some state of civilization, there was to be found no disposition whatever on their part to become citizens of the United States and lend a hand in the prosperity of the Union. Their cry was and is, that of the devils who inhabited the wanderer in the graveyard, "Let us alone." It was easy to find that the reason for their not joining us was the mistaken methods our missionaries followed in their work. They labored along the lines of the people's past, encouraging them in the use of their old languages, building them up and organizing them separate and apart from the people of the country.

WITHIN THE UNITED STATES ALL SHOULD BE LOYAL TO THE UNITED STATES GOVERNMENT.

Loyalty to God, ought in our Christian country, to mean loyalty to the Government, which we, ourselves have founded, on the basis of loyalty to God.

When our missionaries go into the business of building up little kingdoms, and become a law unto themselves, they block the way to success in the very work they are sent to accomplish.

How can we be a united people without a united language? Sift the American nation to-day and tell, if you can, from how many languages it sprung. The

seven millions of blacks alone probably spoke more languages than the seventy, our Indians still speak. Where are their languages? What language do they speak now? Would it be possible for them to live in the United States if they continued speaking their old languages? Would citizenship have been possible? How about the others; millions and millions of them; the German, the Swede, the Russian, and the others. If they had been huddled a part on reservations, deprived of opportunity, compelled to speak their old languages, with no pressure of need to abandon their old habits and customs, or chance through education and association to learn the habits and customs of the country, would the Union be the Union to-day? Some think it a hardship to press with a little force upon these ignorant Indian peoples the use of the English language, and to ask them to abandon their own. If we give something ten thousand times better than we take away, where is the harm? And if what we give is light, and what we desire them to give up is darkness, where is the hardship?

THEY MUST DIE AS SEPARATE PEOPLES, and spring up as individual men, or else they will die in reality and utterly. The conditions do not admit of continuing the old life. I do not bring to you here to-night young Indians to make addresses to you in their own languages, for me or some other to interpret. You hear them talk plain English. Two of them, when I took hold of them a few years ago, could not speak English. They were walled out; now by the very fact of being able to speak and understand the English language they are within the great American arena of opportunity for all men.

#### THE MOST IMPORTANT MOVE,

recently, upon the Indian difficulty, not excepting the celebrated "Lands in severalty, Citizenship, and Law acts," is the order just issued by the Commissioner of Indian Affairs compelling the use of English in Indian schools. A great deal of wisdom is wasted in argument against it by those who invented Indian vernacular language systems, who argue that the old people can only be reached through their native languages.

In 1875 I took as prisoners of war seventy-four men of the Cheyenne, Arapahoe, Kiowa, and Comanche tribes from their homes in the Indian Territory to Florida, because they were esteemed very bad. They had raided the frontier of Texas and Kansas, killing people and stealing, and were the old leaders in stirring up bad feeling among their people. General Sheridan very properly, wanted to administer law and try by military commission, and hang the guilty ones at their homes as a warning to others. He was not allowed to do that, but was permitted to follow his other recommendation to transfer them far from their tribes.

#### INTERPRETERS DISMISSED, A BLESSING.

I had two interpreters—one for the Cheyennes and Arapahoes, and the other for the Kiowas and Comanches. After a few months in Florida, the interpreter for the Cheyennes and Arapahoes was discharged by the War Department. I remonstrated, feeling that my duties were delicate, and that it was most important that I should have the means of correctly communicating with the prisoners; but my remonstrances availed nothing, and he went back West. I soon managed to get on very well without him by still having my Comanche interpreter, finding that many of the Kiowas, Cheyennes, and Arapahoes, spoke the Comanche language. In a few months more, my Comanche interpreter was discharged because Congress had failed to make an appropriation for his support, and there I was in the old fort at St. Augustine with my party of prisoners and no one to talk to them for me. The situation was most oppressive, and I appealed to the War Department both by mail and by telegraph, and got the Commandant of the military post, Gen. Dent, brother-in-law of the then President—Grant—to use his influence; but our united efforts failed to keep the interpreter. Congress had given

no money, and that was the end of it. For a time, I was in a mood to say to the Government: "Take your old Indians and manage them yourself;" but I soon realized that the responsibility for anything that might happen because of the dismissal of these interpreters would not be upon me, but upon those who deprived me of their services, and shortly found that my Indians knew a hundred times more English than I had dreamed of, and that instead of being dependent upon a medium of communication, who might, or might not give them exactly what I said, and me what they said, I could communicate with them face to face; and I adopted the plan of always talking to them in English, whenever they were gathered for any purpose. I found that it helped them and that they strove more to learn English, and succeeded wonderfully well.

OUR PUPILS WERE LEARNING SIOUX, NOT ENGLISH.

For a very short time at the beginning of the work at Carlisle, I had a Sioux interpreter, about half the school being from that tribe. As the other half of the school was divided into some ten or twelve different tribes, I felt that in all our general exercises as we could reach the greatest number through the Sioux language, it was best to use the Sioux interpreter. In our religious meetings the ministers' sermons were translated, a sentence at a time, by the Sioux interpreter. In three or four months I found that all the other tribes were learning to speak Sioux instead of the English language. On the playground and elsewhere outside they had rare opportunities to prosecute their studies. I dismissed the interpreter and began the system we have used since, of addressing our students in the English language only. The result is that we are an English speaking school, although representing thirty-eight different languages in our number; and now knowledge flows to us from all directions.

#### THE OLD CAN LEARN ENGLISH.

Every Indian, old or young, should be afforded an opportunity, urged and even compelled to learn the language of the country. I say old and young. I mean just that. When people say that old Indians cannot learn to speak English, they don't know what they are talking about. Dr. Brown, at our school, now in his seventy-fifth year has taken up the study of German with his grand-son of sixteen, and excels the youngster in his acquiring of it.

As stated before, I have seen old Indians develop astonishing power to learn English, when given the chance. Why say a man can't do a thing before he has had a chance to do it? Any Indians in the country, old or young, placed where they can always hear English, will acquire English soon enough.

But I must take you back to the Indian Territory. After eighteen months of army service among the so-called civilized tribes, my station was changed to Ft. Sill, in the very heart of the Kiowa, Comanche, Cheyenne, and Arapahoe country. I met the men of these tribes daily, and commanded scouts enlisted from among them to aid in our military operations, and thus became familiar with what was being done for their elevation by government and missionary means. The elevating influences were at a minimum.

#### NOT A MISSIONARY THERE.

During a service of eight years neither one of those tribes numbering thousands, had among them a representative missionary from any one of the great churches of America who send so abundantly to the barbarians of Africa, New Zealand, Australia and elsewhere.

In 1869, when Gen. Grant undertook to direct the churches of the country into the home field, he apportioned the Indian tribes among them, and gave our Presbyterian church the Navajoes, Mescalero Apaches, and Pueblos in New Mexico, the Nez Perces in Idaho, and the Uintahs in Utah.

#### THE CHURCHES' OPPORTUNITY.

General Grant made the churches almost absolute in control of the Indians.

He said to them, "You appoint the Agents and employes at the Agency, and you disburse the funds appropriated by Congress, so that there shall be nothing to prevent you from exercising to the fullest extent your powers to civilize and save these people."

Did the churches prove true to their trust? Did they rise to the occasion? Not a bit of it! For the most part, management ran in secular lines. The central power in New York or in some Eastern city appointed Agents and employes, and there the matter ended. Our Presbyterian church scarcely touched with religious educational and civilizing influences the forty thousand Indians assigned to it. Grant, Grant-like, stood by his plan for eight years. There was improvement; but the work of the churches had to be most extensively reinforced by the government, and not always were the appointments of Agents and other employes wise. One would have supposed, that, under the circumstances, the churches would have sent an army of laborers to do the work in the shortest time possible. It was the churches' opportunity. There were some reasons which I will not stop to discuss now, why there was not more success; but to my mind, if the forces and heart of the Christian churches, in America, had been concentrated as much on the Home field as they were concentrated at the same time on either India, China, or Japan, the Indians would be to-day years and years in advance of what they are.

Now what are we to do? We have, by law, for the Indians, Lands in severalty, which tends towards the breaking up of the hindering tribal relation. We have for them in part such law as governs us, and we have citizenship for those who will take it. All these have been pressed upon them within two years. They are not ready for them, but they can soon be made ready and the giving of them before they are ready is only another method of throwing upon the Christian people of this country responsibility for work among our home heathen. They are a part of our American family, and we can't rid ourselves of that fact. They are children to be educated and trained for the responsibilities that will surely come to them as members of our family. Neglected, scolded, deprived of their places, they will continue to the end to be spoiled children, to worry and distress and make ashamed every other member of the family. If during the past year alone, three hundred Indian youth from more than half the tribes in the country, including the Apache, the Cheyenne, the Kiowa, Comanche and other wild nomadic tribes, have after a little preparation at Carlisle found a welcome into the schools and homes and equal acceptance and reward in the industries of the country, why should not the others, the whole 260,000 of them? If we can successfully bring into our family from 300,000 to 500,000 foreign emigrants yearly by one process, why can we not by the same process in a few years bring in our 260,000 Indians. Will we ever bring them in by any other process? The best efforts of the past tell us,

MOST EMPHATICALLY, NO.

The habit of expecting young Indians, weakly prepared, to become Moseses to lead their people out of their Egypt of barbarism, is a bad habit. Moses was forty years in the king's household, and taught in the best schools of Egypt. Learning what the Egyptians knew, was only part preparation for the great work laid out for him, so he was sent into the severe wilderness life for forty years more. There he became fully prepared for his great leadership, both for the struggle with Pharaoh to let the people go, and for the hardships in the wilderness en route to Canaan.

GOD'S WISDOM GIVES EIGHTY YEARS TO PREPARE A MAN TO LEAD A PEOPLE.

The Christian people of America and the government following their dictum, seem to think three to five years of mere school will serve to equip young Indians for the work of leading their people as Moses did. School without industry,

without association and competition means little more than added weakness and misery.

We want no Goshen in this country, and the whole land from north to south, from east to west is a good enough Canaan for any people. I hope to see the day when Indian men of noble ambitions and ability, may help invade and overcome the evils that lurk in all quarters of our land even if those quarters be the homes of the white race.

Our work for the Indians is to be an individual work. One at a time they are to be equipped for life's struggles and competitions and once equipped they are to be free and should not be consigned back, or elsewhere, for any cause or reason whatsoever. We have had enough of building them up as separate peoples. It does not pay. It never will pay. If one-tenth of the means used to push the Indians out and away from us and to keep them vagabonds and aliens had been spent to bring them in, they would now be at home among us taking a creditable part in building up and developing the country, and we have no need of meeting here to-night to consider their sad case.

**INDIANS OPPRESSED BY THE WHITES.**

**Driven From Improved Farms in Arizona—The Settlers' Disregarding The Indian Homestead Law.**

WASHINGTON, Oct. 31.—The military authorities of Ariz. Territory reported some weeks ago to the War Department that the Sheriff of Pinal County held warrants, the legality of which was questioned, for the arrest of Eskiminzin and twenty-seven other Indians living on the San Pedro River in that Territory, upon charges of grand larceny and resisting arrest, and had called upon Captain Pierce, the commanding military officer at the San Carlos Agency, who is also acting Indian Agent, to aid him in making the arrests. General Miles, in reporting the matter to General Howard, expressed the opinion that an attempted arrest of these twenty-eight Indians by local civil officers would prove a serious matter, if it did not involve the Territory in an Indian war.

The history of the affair is now made public in a report just received from Lieutenant J. W. Watson, of the 10th Cavalry, transmitted by Captain Pierce, from which it appears that the Indians have long been the victims of outrageous persecutions by the whites. From the Indian officials it is learned that Eskiminzen was until within the last few years the chief the Aravaipa and Pinal Apaches, for whose occupation the San Carlos reservation was originally established. He was a powerful chief, and had great influence with his tribe of which the since notorious Geronimo was a member. Nine years ago Eskiminzin and a number of his followers, of their own accord, desiring to live in peace with the whites, abandoned their tribal relations and took up lands in the San Pedro Valley under the Indian homestead law. They built comfortable houses and barns, irrigated and fenced their lands and by their own unaided industry accumulated considerable property. It was an entirely new departure in the history of these hitherto fierce Apaches, and the Interior Department did everything in its power to assist and protect them, as did also the officers of the Army stationed in the vicinity. Before long, however, white settlers began to encroach upon their lands, and unsuccessful attempts were made to dispossess them by filing upon the tracts to which the Indians had title. The report shows that since that time they have been the constant victims of maltreatments, trickery, threats of violence and impositions in numberless ways. Many of them have been arrested, the report asserts, and taken before distant justices of the peace for trial upon trumped up charges of one character or another, and all for the sole purpose of ultimately driving them from their good homes, that the whites may take possession of them. These persecutions, the report continues have never caused the Indian to retaliate, but they have accomplished their purpose in driving Eskiminzin and his little band from the San Pedro Valley back to their old reservation.

Eskiminzin says he does not wish to struggle longer and he has come back hoping for a home and protection from the whites on the reservation. He and his people left behind them everything they possessed. The old chief left a good home, thirty-five cattle, farming implements, 270

sacks of corn, a quantity of wheat and barley, a good wagon and harness, and household furniture. Everything was abandoned to the whites. The last act of hostility on the part of the whites was the arrest of six of the Indians, it is said, upon false charge and the attempted arrests of twenty-eight others, referred to above. The Sheriff of Pinal County has made a demand upon Captain Pierce for a surrender of the accused, which, on October 10, the date of Captain Pierce's letter, had not been complied with. The Indian officials pronounce the affair a shameful outrage upon peaceful and law-abiding Indians, and will take such steps as may be necessary to restore to the Indians their abandoned property.—[N.Y. Tribune, Oct. 31.]

**A PAGE FROM THE HISTORY OF THE ROSEBUD MISSIONS.**

The largest missionary enterprise yet undertaken on the Rosebud Indian Reserve, was the rebuilding in 1885 of St. Mary's Boarding School (burned down at Santee). A beautiful site was chosen on the clear and rapid Antelope creek, twelve miles from the wretched sand hills which surround the agency; 160 acres of good farming land enclosed with the consent of the government and the Indians, for school purposes only, and on it a truly beautiful, substantial and well planned frame building, with stone basement story, and of sufficient capacity for sixty or more pupils, erected at a cost of nearly \$17,000. What the building of such a structure for that moderate sum, "far out on the prairie," means of varied and patient effort, anxiety, faithful economy and wearisome endeavor to obtain the necessary funds and secure their judicious expenditure, none but Bishop Hare, to whom the credit is wholly due, can fully know. We have heard of no parallel case. It is the wonder of the people, the admiration of all visitors, and the pride of many, both red and white, besides those who have a direct interest in its purpose. The very presence of such a structure before the face of the red man, looming up as it does, from many a mile in the distance, to meet his far reaching sight as he journeys to and fro from his home to the agency, by its grand though silent proclamation of what is in the power of men like himself to accomplish by industry and will to act, is alone worth, in civilizing potency, all it cost.

Will Indians work? A full-blood Sioux was foremost among those who with wearying strokes of pick and spade raised the tough hard-pan from the spacious cellar. Seventeen car loads of lumber, lime, brick, nails, etc., must first be hauled a distance of thirty-five miles from the rail-road, in wagons before the first carpenter need apply. No sooner was it made known that the regular rates for freight to the agency would be paid in cash for this to anybody who would take a hand in it, than the missionary in charge was literally besieged from day to day with eager applicants for this labor. At least 100 Indian teams were soon engaged in friendly strife as to who should make the most trips while the harvest lasted, some of them hauling with their four little rats of ponies what would bring them not more than five dollars for the round trip of two or three days. Many besides were disappointed at losing the chance to go, and some thirty made the trip and returned empty; going in the vain hope of finding some portion at least left over, though assured beforehand that all had been hauled. The answer they gave was what men everywhere give: "Yes, we will work, if we are paid for it." The promotion of the king of civilizers, industry, on the only terms on which it can be promoted is what the government almost wholly leaves out in its effort to improve the Indians.—[Rev. W. J. CLEVELAND, in *The Spirit of Missions*.]

The Indian bureau intends to stand by its decree that the instruction of the Indians must be carried on in the English language. From a practical standpoint this is no doubt best. Some opposition has been raised by the Indians and by white people who look at the matter from a picturesque point of view. But if they are to be treated as citizens, the sooner they learn to understand the "language of the constitution and the laws" the better.—[Omaha, Bee.]

**OPENING INDIAN GRAVES.**

**The Relics They Contain Supposed to be Two Hundred Years Old.**

LITCHFIELD, Conn., Oct. 25.—The vicinity of Bantam Lake abounds with implements and relics of an extinct race of Indians, who made the shores their camping place and the back woods their hunting ground. Specimens of arrow heads, axes, bowls, pipes, and beads have found their way into nearly all the college collections of Indian relics and curiosity seekers may often be seen hunting the fields for rare objects. Few Indian graves have been found in this region, although it is generally supposed that the bones of stalwart chiefs and their followers lie somewhere near the lake. On Wednesday of last week a grave was found on the farm of Amos Benton, which will undoubtedly lead to further discoveries.

The grave is in the centre of a large sand pit near a pine forest. The land is quite low, and a few years ago was covered with water. Workmen who were removing sand for building purposes noticed an isolated spot of black loam about five feet wide and ten feet long. In this soil were found pieces of skull, thigh bones and vertebrae, the skeleton evidently having been in a sitting posture. With the bones were several trinkets, a stone pipe bowl, and a finely cut flint arrow head.

Yesterday another grave was found, and more bones unearthed. The arrow heads taken out are very perfect, the edges being as keen as when first made. The flint is of a kind not found in Connecticut, similar to varieties on Long Island. With the bones in the grave opened were several pieces of black stone, which, when rubbed on the wet hand, give a red stain of the shade seen on the painted cheeks of Indians. These are believed to be the pigments used for war painting. The last Indians known to have lived here were a peaceful tribe, and the last of them did not disappear until thirty years ago, but the graves discovered on Mr. Benton's land are believed to be of a former tribe, and at least 200 years old.—[N. Y. Sun, Oct. 26.]

**TEACHING THE INDIAN LANGUAGES.**

James McLaughlin, who is the agent in charge of the Standing Rock Indian Agency, gives the following opinion upon the question of teaching the Indians their own languages: "In my opinion, schools conducted in the vernacular are detrimental to civilization. They encourage the Indians to adhere to their time-honored customs and superstitions, which the Government has in every way sought to overcome, and which can only be accomplished by adopting uniform rules and requiring instruction to be in the English language exclusively.

There is doubtless so much practical common sense in this that mere sentiment and a romantic affection for the Indians cannot stand before it. Civilization coupled with Christianity would be the greatest blessing which the American people could give the Indians. But without the teaching of English it would be almost impossible to confer the blessing of civilization. Better let their native languages die with their native customs and with them be forgotten, than by retaining the former to delay the departure of the latter.

Ethnologists may be interested in the study of the native Indian languages as throwing some light upon the history of the race. But apart from this, the world would probably be as well off without those languages as it is now with them. To keep them alive would but be to respond to a sentiment which is in harmony with the romantic notions of the East regarding the Indians, but with which the men who know what the Indians are have but little sympathy.

Only by teaching the young Indians the English language would they become civilized, for without an acquaintance with that language they could acquire a very limited knowledge of the customs of civilization. Under the order prohibiting the teaching of the native languages in the Indian schools the missionaries are, of course, not prohibited from giving religious instruction in those languages. The order applies only to the instruction of children in the schools between the ages of 6 and 15 years. Notwithstanding its apparent harshness it is undoubtedly the best thing which under the circumstances could be done.

# The Morning Star.

## Indian Industrial School.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by  
INDIAN BOYS.

R. H. PRATT,  
A. J. STANDING,  
MARIANNA BURGESS,  
ALICE C. FLETCHER, Regular contributor.

Editors.

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CARLISLE, PA., NOVEMBER, 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.

A curious report in the line of the government's efforts in regard to English speaking comes from southern California. The Spanish-Mexican population, there, continues to be thoroughly organized against the United States government, notwithstanding their thirty years under the stars and stripes. It is stated that on all national holidays, whenever the American population pays respect to the genius of our American institutions by celebrations, the Spanish population, under the inspiration and teaching of the priesthood, shut themselves up in their homes and take no part. Those who dominate this class of people encourage the Spanish-Mexican language as against the English, in schools, churches and socially;—but there are growing evidences of a breaking away from this domination, caused by the large influx of an English-speaking population. Constant association with loyal, American, English-speaking people will probably soon remove the antagonisms of language, and breed loyalty to Uncle Sam. The school of association and competition is the best school to cure race difficulties.

Otter Belt, one of the greatest of Comanche chiefs, died in Indian Territory a few days ago. Five minutes before his death they held him erect and rigged him out in his best war costume. They painted him red, set his war bonnet on his head, tied up his hair in beaver skins, and laid him down just as he died. Then his five wives took sharp butcher knives, slashed their faces with long, deep cuts, cut themselves in other places, and beat their bleeding bodies and pulled their hair. They also burned everything they had, tepees, furniture, and even most of the clothing they had on. A big crowd of bucks looked on and killed ten horses including a favorite team of Press Addington, on whose ranch Otter lived.—[Sun.]

If Otter Belt had died fifteen years ago the slaughter of horses would have been four or five times as great. We have seen the carcasses of forty-two horses killed at the grave of a chief not nearly so noted. Not many more years will these horrid customs last.

The school most troubled in carrying out the Department order requiring all Indian school work to be in English is the Saint Ignatius, Catholic Mission School in Montana. This school receives a special congressional appropriation of one hundred and fifty dollars each, for one hundred and fifty pupils, twenty two thousand five hundred dollars in all, and no Americans are among the employees. They are mostly French and the Indian youth are consequently more encouraged to use French than English. The difficulty is to secure English instruction through non-English teachers.

The treatment of the chief Eskiminzin and his band of Apaches, in Arizona of which we publish an account elsewhere, is no exaggerated showing of the origin of nine-tenths of our Indian wars.

From the *Christian Union's* report of the forty-first annual meeting of the American Missionary Association held in Portland, Me., the 1st. of the month we take the following in regard to our young Apache friend now attending the Chicago Medical School:

Of the addresses which followed this report, by far the most striking was that of Carlos Montezuma, a handsome and attractive-looking young Apache, who told the story of his life. Captured when a child by a hostile tribe, he was bought for \$30 by a member of the Chicago Press Club who was West "collecting curiosities." Taken to Illinois, he graduated in the chemical course at Galesburg College at the age of eighteen, and is now studying medicine in Chicago. Regarding the future of his people, he recommended that when the next Indian difficulty occurs the Government shall reverse its policy, and, instead of removing the Indian, shall "remove the uncivilized whites." In a part of Montezuma's address he showed that he had the natural endowments of an orator. His English was chaste and fluent. His quiet dignity was such as to remind one of Bagehot's assertion that the finest-mannered American is the Indian.

A small faction of the Crows under the leadership of a young medicine man called Sword-Bearer have managed to get up a good deal of agitation in the north-west and throughout the country. They fired into the Agency buildings and it was found necessary to send a considerable military force to the Agency for protection. Gen. Ruger, in command demanded the hostiles to give up the leader, Sword-Bearer and certain young men who joined him in firing into the Agency. The Indians failed to bring forward the persons demanded and an engagement ensued between the troops and the Indians in which Sword-Bearer and four of his followers were killed. One corporal of cavalry was killed and ten men wounded. All the other disaffected leaders are prisoners in the hands of the military authority. This is the end of the emente.

The committee appointed by and representing the Methodist Church and the Bible Society, headed by ex-Justice Strong, called upon the President on the 2nd to protest against the order prohibiting the use of Indian languages in Indian schools. The President informed them that it was not intended that the order should be so literally construed as to forbid religious instruction, and that the annual report of the Commissioner of Indian Affairs had made this clear.

War and rumors of war come to us from Indian Territory as the result of the annual election among the Cherokees. The two parties to the election are said to be arming in force, and already an engagement has occurred, in which six people were killed. Dispatches state that it will make little difference who is counted in. Bloodshed is likely to come of it on a somewhat large scale.

Western papers give accounts of the gratifying progress of the Land in Severalty system, and express surprise that it is at last discovered that Indians will work. In the north-west it is alleged that the half-breeds are the principal opponents, and that they are determined to exchange their influence for gold if they can persuade the government to buy them off.

English papers state that the police of Liverpool have been required to watch the emigrants to America, and head off runaway English lads, who, inspired by Buffalo Bill's Wild West Show have started for this country, loaded with pistols and guns, to become cow-boys and fight Indians.

The Government Indian Industrial School at Albuquerque N. M. under the Superintendence of P. F. Burke has one hundred and sixty pupils, and is giving instruction in several of the more important industries. Supt. Burke thinks his school now has a fair chance for doing good work.

*Our Brother in Red* published at Muscogee, Ind. Ter., comes to us this month in a larger dress and much improved in style.

### LETTER FROM MISS FLETCHER.

WINNEBAGO AGENCY, NEB.

Oct. 17, 1887.

DEAR SIR: Honors to the Indians who are struggling in the line of progress, are just now the order of the day. Close upon the recognition at the recent Centennial at Philadelphia, of the work for Indian advancement, comes the entrance of the Omaha and Winnebago Indians into the competition exhibit of the fruits of the field, in the great Corn Palace at Sioux City, Iowa. The *Sioux City Journal* of Oct. 9, in publishing the awards, says:

"The committee were pleased with the Indian exhibit in the Palace and want to encourage these aborigines in their efforts to flow with the tide of civilization and become useful people instead of savages. Their exhibit was recognized by all as very fine. The taste displayed in the arrangement by the Indians of their exhibit was highly commendable, and the people were so well pleased with the display that the Indians will hereafter be cordially invited to come to the Palace with the products of their labors."

Such friendly words from a near neighbor are worth a great deal to these Indians. Work intelligently pursued, brings the two races into harmony, and nothing else will avail. The efforts of Carlisle in this respect bear fruit daily in the thoughts and lives of both Indians and our own race.

The Corn Palace was truly a wonder of beauty. No picture gives any idea of its grace of form, detail of outlines or beauty of color. It was a scene that was full of suggestions. One recalled the graineries of the past, as one read, outlined in corn-kernels:

AND JOSEPH GATHERED  
CORN as the SANDS  
OF THE SEA.

And one realized how the east and the west were one people on this broad fair land, where for ages, the Indians have after their custom held the corn festival of thanks giving, when under a building rustling and gleaming with the grain, we read written in corn by the white man's hand:

"LET US FOR HIS GOLDEN CORN,  
SEND UP OUR THANKS TO GOD."

It is proposed to hold another festival next year, and if one would know the beauty and the worth of our own maize, and see one of the most alive and charming little towns, let him come to Sioux City on the Missouri.

### WRONGED INDIANS.

The case of Eskiminzin, the Apache chief, and his followers was recently stated plainly in a dispatch to *The Tribune*. It is one of those histories which emphasize the duty of putting all peaceable Indians on a level with American citizens. Eskiminzin and his band deliberately renounced the nomadic life, took up and cultivated land, raised stock, built themselves comfortable dwellings and pursued the business of farmers steadily, quietly and prosperously. There can be no question that if they had been unmolested they would have solved the problem of assimilation for themselves and their descendants. But their weakness lay in the fact that they were Indians, and as such unprotected by the common laws of the country. The knavish white men who persecuted and plundered them, who impudently seized their lands and stole their cattle, who finally drove them back upon the reservation and forced them to abandon all their hardly-acquired property, would never have attempted these outrages had the occupiers of these lands been citizens of the United States.

But because the Indians were regarded as helpless aliens; because it was known that such protection as is from time to time afforded them is the effect of no system, but spasmodic and capricious; it was evidently concluded that their spoliation was a safe enterprise, and their persecutors did not hesitate to inflict wrongs upon them the very attempt to commit which upon white men would have landed them in the penitentiary. It is, indeed, a most striking proof of the depth of the reformed resolutions of Eskiminzin's

Apaches that they should have submitted thus quietly to oppression which would certainly not have been endured by white frontiersmen. Had it been attempted on the latter there would have been bloodshed, and quickly; and the inherited tendencies of these Indians are to violent revenge. Their law-abiding character has been established by the fiery ordeal through which they have been passed, and they ought to be reinstated in their rights by the slow-moving Government which has stood supinely by while they were being despoiled. But the restoration of their lands and other property is not enough. They plainly cannot hold their own against the bad whites as things are. They should be given the rights of citizenship, which they have so clearly shown their fitness to enjoy, and then—but not until then—shall we hear the last of such shameful and outrageous proceedings as they have been the victims of.—[*New York Daily Tribune*, Nov. 11.]

### EDUCATIONAL NEEDS OF INDIANS.

Commissioner Atkins of the Indian Bureau has taken a commendable step in resisting the importunities of certain religious papers and missionaries on the reservations to rescind his orders that the American language alone shall be taught to the Indian children. It is stated that the action of these religious agents is based upon the desire to sell certain educational books published by them or their friends, whatever may be the cause of their hostility to the order, no heed should be paid to it. If the Indian is ever to become a fit citizen he must understand the language of the laws and of the people with whom he is to associate. If the young Indians are ever to grow up with any idea of their duties as citizens they must be taught to read and write and speak English and not the numerous petty Indian vernaculars. There is no hope of civilizing them until they have become indoctrinated with the English language. Having acquired that, everything else will speedily follow. They will remain aliens, savages, and strangers until they can talk and read the language of this country. Commissioner Fisk is right when he says:

"I am thoroughly convinced that an Indian cannot become useful and civilized unless he is educated in the English language." Though not exactly in his province, he might have gone a step further and said that foreigners speaking a foreign language cannot be manufactured into good citizens until they have been taught to read, write, and speak the American language. The work of assimilation will be neither complete nor satisfactory until this has been done, nor will they ever understand our laws or obey them until they have learned to read them in the vernacular. Recent events have shown that a large number of them are sadly deficient in this important branch of education. If it is a good enough language for Americans, and if they want to become citizens it is good enough for them also. It is a very flexible language. It has thousands of words from the German, French, Latin, and other languages, and where they were deficient, words of home manufacture have been supplied. It will adapt itself to the requirements of any kind of foreigner, and without it he is a very undesirable hybrid instead of a good citizen.—[*Chicago Tribune*.]

Secretary Lamar has a just opinion of the persons in Washington, who, under the name of the Indian Defence Association, are trying to obstruct the operation of the Dawes land in severalty law. They appeared before the secretary the other day when a hearing was given to certain Indians concerning the allotments of lands, and argued against the severalty policy. Mr. Lamar, in his answer, took a sensible view of this matter and showed also that history has taught them something in another direction. Their argument that the Indians must be prepared for citizenship, was, he said, that of the pro-slavery men in regard to emancipation, but in this case, as in that, preparation was impossible. The short and violent method was the best and only practicable way.—[*Worcester Spy*.]

## OUR LOCAL NEWS.

Two of our boys are studying Phonography and doing well.

Four pupils from the Quapaw reservation, Indian Territory, entered our school on the 16th inst.

In addition to the Large Boys' Quarters we have now almost complete a fine new gymnasium and quarters for small boys.

A little Indian pupil in asking for paper and envelopes, wrote to his teacher, "Please give me white paper 3 and frame 2."

The boys return thanks to Rev. Dr. Brown for five very acceptable Christian papers, which come regularly to the reading-room.

We have this month received a number of encouraging letters from pupils now at their homes in the Indian country, all of whom are doing well.

The boys have with their own money bought pictures and a bordering for their assembly-room which make the place bright and attractive.

Miss Wood, of Mr. Bryan's Indian School, Albuquerque, New Mexico, called on her way west, and seemed much pleased with what she saw.

While frost and snow storms are raging in the northwest, we are having delightful fall weather, the parade keeping as fresh and green as in early spring.

On Saturday, October 15, a large company consisting of the members of the Select Council of Philadelphia, visited our school on their way to Gettysburg.

Rev. A. C. Whitmer, Supt. of Home Missions in the Eastern Division of the Reformed Church, gave our pupils a very able talk on Sunday the 16th of October.

A large party representing the Charitable Institutions of Pennsylvania, who had been in Convention at Gettysburg, Pa., visited the school on their return from that place.

The majority of our pupils attend Sabbath school in the town, but at two or three special collections during the month in our home Sabbath school of 225 pupils, from six to ten dollars were raised.

The English speaking reports on Saturday evenings are becoming quite free from Indian. Even the Apaches, received last May and the new pupils who entered our school this fall are coming into line bravely and seem to enjoy the race for a new language.

Through the kindness of the Indian Department at Washington, we have a three-horse-power steam engine to work our presses, which has long been needed and for which we are certainly grateful. This is the only part of our \$4,000 printing-office that the Government has furnished.

Carlisle's beloved friend Miss Susan Longstreth and her sister Mrs. Longstreth, both of Philadelphia, paid the school a very acceptable visit. Miss Longstreth presented the large boys and girls with a lot of pretty pictures for room decorations, for which they feel very grateful.

Miss Carrie Wylie, of Newtown, Pa., who for a number of years has been an enthusiastic teacher of a class of Indian boys attending the Presbyterian Sunday School, of that place, of which church her father is Pastor, visited our school during the month and seemed much interested in our work.

The girls, this year, are managing their Literary Society, and the boys their Indian Union Debating Club, without the aid of teachers, and judging from the public debate given by the boys, they are managing well. The girls will be forthcoming shortly with some sort of a Literary entertainment.

WANTED: 3,000 new subscribers for THE MORNING STAR.

BORN: To Arnold and Huldah Kinshone, a daughter, on the 5th of Oct., also to Neal and Annette Sose, a daughter, on the 13th of the same month. The fathers and mothers are Chiricahua Apaches who came to us last May. The babes at the present writing are in excellent health and very interesting. They have been named Kate and Eunice.

The school was favored with a visit from Jos. P. Drewett, of Westmoreland, England, who was sent by the Society of Friends to this country as a delegate to attend the Peace Conference, held at Richmond, Indiana, recently. Mr. Drewett was greatly interested in all that he saw here and feels that he shall remember the Carlisle school as one of the bright spots in his visit to this country.

At a public debate given by the Indian Union Debating Club, on Friday evening Nov. 4, the boys entered into the spirit of the question, "Resolved, that Indian education be taught only in English," and discussed it vigorously. The principal speakers were Levi Levering, of the Omahas; Percy Zadoka of the Keechis, on the affirmative; Frank Jannies, of the Sioux, and Harry Raven, of the Arapahoes, on the negative. Both sides advanced good argument. After the debate was open to the house, a number of the boys spoke, the best of which were Paul Boynton, on the affirmative, and Kish Hawkins, on the negative. Extracts from the speeches covering both sides of the question will be printed in the December MORNING STAR. We regret that we haven't space in this number for them.

Both boys and girls have started a library, and are growing very much interested in reading books, news-papers and periodicals. The librarian at the Large Boys' Quarters, is Luke Phillips, Nez Perce tribe, and at the Girls' Quarters Lillie Cornelius, of the Oneidas.

The following resolution was unanimously adopted by the Union Debating Club at a special meeting held on Monday morning the 14th. inst:

Resolved; That a committee of three, to be called the "Library Committee," be appointed to act in conjunction with the Librarian and Disciplinarian, and it will be their duty to think out ways to obtain books for our Library.

The President appointed Samuel Townsend, Levi Levering and Joel Tyndall, as members of the Committee.

### A Home Mission Field.

Captain Pratt's argument before the Presbyterian Missionary Convention, that the American Indians offered a better field for missionary work than the heathen of foreign lands, is worth considering. The representative American citizens whom most of the Indians must have taken as samples of the white race—short weight traders, bad whisky peddlers, thieving government agents and people who have a reluctance in telling their right names—cannot have given the white man's religion a high standing among his red brethren. The work that Captain Pratt is able to do at his excellent Indian training school at Carlisle is only as a drop in the bucket. Doubtless his graduates exercise some influence among the less fortunate of their kinsmen, when they go home wearing short hair and suspenders, and skilled in many arts which their fathers scarcely heard of. But the number who can be thus educated is small compared with the hordes scattered about the plains and mountains of the West, and whom enlightenment must seek in their wigwams if it is ever to reach them. There is a wide field for the missionary among the Indians of the West, and it is rocky enough to give his work the flavor of heroism. If a series of preliminary revivals could be held among the cowboys and squatters along the border, it would smooth the way to the Indian's conscience amazingly, and save the Government a good deal of expense.—[Pittsburg Dispatch.

### Destitute Children of London.

Dr. Bernardo, a young medical student, established homes for the homeless children of London some fifteen years ago, much on the same plan as our Children's Aid Society of N. Y. City. Trades and industries are taught them and their education somewhat advanced, and Dr. Bernardo has found homes for them in various parts of the kingdom and colonies of Great Britain. A very large number have been sent to Canada. Over ten thousand boys and girls have been thus provided for, many of them orphans. On the streets of London almost all races of people are found. At one time in a party of one hundred and fifty thus gathered fourteen different languages were spoken, and they were from the black, white, and copper-colored, and the European, Asiatic, and American races. Among them are many stowaways that arrive in ships from all quarters of the globe. In the homes, boys are dressed in sailor costume, and made to work from five in the morning till six at night. This is done to test their willingness and promote discipline. In addition to the regular taught trades, they make for sale large quantities of kindling wood. The wood for this is obtained from the ship-loads of lumber waste from Norway. They make large quantities of temperance drinks, such as ginger ale, ginger lemonade, soda water, etc. These drinks are made by the thousand barrels. Most excellent reports are obtained from many who have gone out from this institution and become heads of Christian families, and citizens of no mean standing, members of churches, Sabbath School teachers, and some of them become preachers.

### The English Language Sufficient.

The present policy of the Indian Department to have nothing but English taught in the Indian schools is commendable. It is high time that the Indians were treated as civilized persons when it is expected that they will act as such. The wild product of the plain is treated as a savage because he is one, but the Indians on the reservations who are expected to live like the civilized beings should be cut off as far as possible from all associations that suggest their former savage life. Congress has recently passed a law providing for allotting them lands in severalty. The whole policy of their present course of treatment is to regard them as possible citizens, and candidates for civilization. There is no need, therefore, to teach the Indian to read his vernacular. All the learning he can acquire should be in the English tongue. That language will be found sufficient to cover all his needs, however extensively they may be.—[Des Moines Register.

### Only English in Indian Schools.

WASHINGTON, Nov. 1.—Mr. Atkins, Commissioner of Indian Affairs, takes very strong ground in his annual report, which is just issued, against the use of any other language than English in the Indian schools. The Commissioner finds himself strongly supported by some of the philanthropists and practical people who have devoted themselves to the improvement of the condition of the Indians; but there are some of the representatives of the religious demoniations who refuse to approve of the policy of the Department. The Indian Bureau will, however, have very strong support upon this question in the Senate, as Mr. Dawes, Chairman of the Committee on Indian Affairs, is in sympathy with this movement.—[N. Y. Evening Post, Nov. 1.

The "Friends of the Indian" disapprove the order prohibiting the teaching of the Indian languages at the Indian missionary schools. If the "Friends of the Indians" fail to induce the Indian commissioners to rescind the obnoxious order, they might make arrangements for the admission of Indian pupils to the Chicago public schools, where, if the Indian languages are not taught it is by a strange oversight of the school board which they will promptly amend as soon as reminded of it.—[Chicago Times

### A Mistake.

FOR THE MORNING STAR BY C. M. F., OF HAMPTON, VA.

Several papers have made the announcement that our Indian students were to put into St. John's Church in Hampton a "fine window in memory of Pocahontas." This is all a great mistake and has almost no foundation.

The facts in the case are simply these:—The old church, the oldest now in use in the United States, was sadly dispoiled during the war and the people have been making every effort since then to get it into good repair. Money comes slowly in this part of the country and many of the cheap windows are yet unreplaced by appropriate ones.

When the Indians first came to Hampton, this church opened its arms to them at once and has ever since made them welcome. Every Sabbath thirty or more Indians go there to church, five singing in the choir.

The Indians having almost no money cannot, of course, bear any perceptible share of the church expenses, still they wanted to do something.

By selling things they had made, or got from home, they raised a small sum and then one winter when the Hygeia Hotel was full of northern visitors, gave an entertainment consisting of tableaux from Hiawatha. This was very successful.

The church people thought it would be better to put the money into some special object and suggested that as windows were needed the money should go in that way and serve as a sort of memorial of the Indian students in whom they had been so much interested.

The Bishop of Virginia hearing of this, offered to add enough to the Indians' money to put in a more elaborate window and the Baptism of Pocahontas was suggested by the white friends. That is as far as the matter has gone.

No one either white or Indian has ever thought of it as a memorial to that distinguished Virginia lady, or, as the *Picayune* has it, "Sacred to the saintly virtues of a squaw of fiction," the Indian least of all.

The Klamath Indians have built up a considerable carrying trade along the Pacific coast. In their large canoes, hewn out of the solid trunks of immense trees they carry dairy and farm products for the settlers and return with groceries and other supplies.

There have been sixteen deaths and ten births among the Chiricahua Apache prisoners at Mount Vernon Barracks Alabama, since their transfer from St. Augustine in May last.

Recently, a white father sold his daughters to the Indians on Vancouver Island. Some time afterwards, the daughters escaped and took refuge on a schooner; but the Indians came in a body and compelled the captain to give them up.

Miss Susan La Flesche, an Omaha Indian maiden, is studying medicine as the ward of the Connecticut Indian association. Miss L. is a graduate of Hampton.

We are glad to place upon our exchange list *The Progress*, a new weekly paper published at White Earth Agency, Minn., by G. H. and F. P. Beaulieu. It is printed in the interest of White Earth Indian reservation and has for a motto, "A higher civilization: The Maintenance of Law and Order."

The Father General of the Jesuits has sent two additional priests to Alaska to help the Jesuit missionaries already engaged there in spreading Christianity among the native tribes of that vast territory.

One of the organizations which attracted most attention in the parade which welcomed President and Mrs. Cleveland to Omaha, was a company of the youth from the Genoa Indian Industrial School with their band composed of Indian boys.

## PRACTICAL HINTS ON INDIAN MISSIONS.

This is a progressive age, and missionaries must keep pace with the advancing tide. The days in which the woman missionary is expected to teach sewing and patchwork, and confine her labors to women and children *only*, are rapidly giving place to the time in which she can earnestly and efficiently preach the Gospel to all classes; and we devoutly pray that God's spirit may move the heart of the church to accord to woman all needed power in the mission field, so that as a missionary she may perform the marriage ceremony, conduct the love feast, and all other functions essential to the work. This question is rapidly being solved by the evident necessities of the case. The equality of Christian women with men must be exemplified in those lands where the theory of their inequality first had its birth.

The first step, in beginning a mission, is to teach the heathen to "remember the Sabbath-day to keep it holy." Work this out. Commence a meeting on Sunday morning and *Make it a success*. Do not be daunted by any difficulty. Perhaps you will have an audience of three the first Sunday and five the next; but keep on. Pray and work for it all the week. Never lose an opportunity to advertise it. *Persuade, win*, and limit your gifts to those who are willing to attend the Sabbath School. Make this meeting the basis of operations. If you have no school building in which to hold it begin in your own house or in a tent; begin anywhere, but *begin*.

**HOW TO TEACH.** Get a good interpreter. Pay him for his services and have him sit beside you and interpret each thought separately in clear, simple language adapted to children. Teach the whole lesson from the desk or pulpit. Use the blackboard just as the primary teacher does before his classes in our large Sunday Schools. The Cluster Leaf and object lessons will be found helpful. By the use of a magnetic tack-hammer you can illustrate the power of the Holy Spirit, also by the symbol of the wind-power that may be felt but not seen. They will quickly grasp the thought. Make use of anything in nature to lift them up to Nature's God. The doctrine of the resurrection can be made plain to them through the leafless trees and the green trees, a root, or a grain of corn, and they will gladly and tearfully grasp the thought. Carry their minds from the bread they eat (a piece of which may be held in your hand) and the water they drink, to the spiritual feast and living water that shall be in them as they receive the truth contained in our Bible. To illustrate how Jesus is the light of the world, use a lighted lamp; as the Sun of Righteousness, tell them the power and effect of the sun.

Teach the Indians how to sing, and have a regular program for the Sunday services. For two years I have opened the schools with, "Praise God from whom all blessings flow," followed by the Lord's prayer. I then teach three of the Commandments, commencing with, "And God spake all these words, saying," etc. Between each commandment we chant, "Lord have mercy upon us and incline our hearts to keep this law." I use Cook's Primary Quarterly, Mrs. Craft's Pocket Primary Lesson Helps, and Mrs. Morrow's Illustrator. You will find beautiful stories in the latter to illustrate your lesson. Close your meeting always with an invitation to come to Jesus, and with prayer.

I may add that to be a successful worker one needs not only to know how to sing, but how to play on the organ; and one must be able to pray in public, and to give a Bible reading to a white congregation as well as to the Indians, as there will likely be white people in every field.

After having spent a little more than two years in such work among the Pawnees, a church has been organized with twenty-eight native members. Besides these, seven have died believing in

Jesus, and all those who have been Christianized are making rapid strides toward civilization.

Finally, as a missionary, be cheerful; be sympathetic; give very little time to yourself and your housework; hire much of your own work done. Don't worry about how much of your salary you can save—*Save souls!* Trust all your future to our Father and make all your public and private life revolve around the one purpose to seek *first* the kingdom of God and His righteousness.—[FRANCIS T. GADDIS, in *Friends' Missionary Advocate*.

### The Indian as a Citizen.

A pet scheme with certain philanthropists for settling the Indian question is to make him (the Indian) a citizen. This seems cruel irony when we consider that the red man was the first citizen this country had, of whom there is any authentic record. And a first-class citizen he was, too; opulent in lands, rich in water privileges and fabulously wealthy in undeveloped mines and oil territory.

He was a citizen from the ground up, and would be now were he not so fearfully ground up. In that early day he did all the voting and held all the offices, and if that doesn't constitute a citizen we don't know what does. When a meeting of citizens was summoned to deliberate upon some subject of public moment, who but Indians responded to the call? They always elected an aborigine to preside, and such a thing as putting a German in the list of vice-presidents to conciliate the colored Irish vote was never thought of.

When Columbus first landed, which constituted him the first landed proprietor, the committee of citizens that came down to Castle Garden to welcome him was composed exclusively of Indians. And the citizens who lined both sides of Broadway to see the procession march up town to the hotel were all Indians, too. What did it all mean? Why, it meant that the citizens of one country were paying their respects to a representative citizen of another country. No thought of denying the right of citizenship to the Indian then.

Besides being the very first citizens, the Indians could boast of many accomplishments. They were familiar with the best American literature of the day—well red men, in fact, sickness being little known among them. As for the fine arts, where would you find darts more thoroughly cultivated, though this may be an arrow view to take of it. Their tattooing shows that they knew something of engraving on copper. Added to this they were versed in music—*verst* in the world. But all these accomplishments did not avail them. Another civilization and another form of citizenship, founded largely on whisky and naturalization papers, crowded them out.

We believe it is better to let the Indian remain as he is, and not try to restore him to his lost citizenship. Unable to comprehend our institutions and the system under which our Government allows its agents to cheat and rob him how could he understand the matchless Constitution of his—we mean our, country?

He couldn't do it. And if he should become a citizen entitled to vote you could not pack a convention with him. He loves the free air, and the smells emanating from a hall packed with ward bumpers would make him so sick that he would throw up his certificate of election as a delegate and be thrown out, anyhow. We would like to have him tried as a torch bearer in a procession, however, just to see him scalp the noisiest men in the crowd, as he would inevitably do. No, the Indian wouldn't be worth a red in politics, and we think he is too far gone to even rally at the polls.—[Texas *Siftings*.

A correspondent of the Philadelphia *Record* from Ft. Keough, writes in reference to the Poplar River Indians:

There was a time, and a few years ago, when the noble red man would scorn to use an axe, handle a hoe or do any other kind of manual labor. When the first steamboats came pushing far up the Missouri and Yellow-stone rivers there preceded them, or came along at the same time, adventurous white wood-hawks, who camped along the rivers in the heart of the Indian country for the purpose of supplying the boats with fuel. Wood yards were established at various convenient points, and although the enterprise carried with it isolation and exceeding lonesomeness, yet there was money in it, and not a few made fortunes out of the scheme. It is hard to believe that within

a year or two all this has been changed. Caucasian woodhawks have disappeared, and in their places stand Indian choppers, who hail the boats and haggle on the price of wood with a business insight that promises each individual wealth in the near future. Between Poplar River and Rocky Point, on the Missouri, there is not a single wood yard whose proprietor is a white man. The Indians have got there at last, and from present indications they promise to stick.

A month or two ago, while the steamer Rosebud was climbing up the Missouri bound for Benton, the crew got to growling among themselves and struck for higher wages. Upon reaching Ft. Berthold (the agency of the Mandan and Gros-Ventre Indians) the white laborers came out openly, refused to work and abandoned the boat. Captain Todd, master of the steamer, stepped ashore and interviewed some of the redskins, and in ten minutes he had booked the following crew: Little Sioux, Spotted Wolf, Grey Head, Sheepish, Charles Brewer, Crazy Horse, White Calf, Two Bulls, Stink Face, Eddie Hill, Bull Head, Red Fox, Young Hawk and Blue Stone. With this novel outfit the boat proceeded on to Benton with perfect success, having left the white strikers standing dismayed on the bank and boiling with rage to foot it back to civilization the best way they could. Captain Todd had to throw off his coat and instruct the aborigines in the ways of the stevedore, handling barrels; tying ropes, moving wheat and other things, but after the first lesson he never had a more willing crew, and he does not want a better. The boat arrived at Benton on time, the Gros-Ventres and Mandans having covered themselves with bacon grease, flour, dirt and glory.

### HASKELL.

From *The Lawrence Kansas Gazette* we clip the following in regard to the Haskell Institute's display at the Bismarck Fair.

Of all the fine displays, that made by Haskell attracted the most attention. It was under the supervision of Gov. Robinson, and is evidence of his energy and skill as superintendent of a great industrial school. Here thousands of people viewed for the first time the result of Indian education and realized fully the wonderful progress that has been made, and the possibilities which the future has in store for the noble red man. Here could be seen the methods employed that will surely solve the vexed Indian question.

Everything in this display was the work of the Indian pupils, unassisted in the smallest degree by their instructors. Here were wagons as good as any that can be found in Lawrence all made by these Indian boys, woodwork, ironing and painting complete. Boots and shoes, which would be a credit to any Lawrence couter. One of the boys was at work mending shoes—a practical exhibition of industrial education. On the counter lay tempting loaves of bread, and cakes. Julia Stand took the blue ribbon for the best corn bread.

The finest dress made by a girl on exhibition at the fair was made by Eliza Frost. Carrie Dagnett was awarded first premium for best dress made by lady, and second for etched apron. The carved horse and fine picture frame was the work of Henry Cadue.

The blue ribbon was given to Celia Degee, a Sioux, for best boy's suit, and Lucy Contester, a Cheyenne, received first premium for best pair of pants.

The display of ornamental cakes made by Emma Dagnett, a Pottawatomie, was equal to that of any first class caterer.

The specimens of penmanship, map drawing and sketching, would compare well with the work of the higher grades in the city schools.

A little Cheyenne boy, only nine years old, was awarded second premium for darning and patching.

The fancy, needle and crochet work received high praise from the many ladies who examined it.

We were shown a uniform for girls made by Miss Rosa Darling, Pottawatomie, age 19, which would have drawn the first premium had it been entered. This uniform of dark navy blue will be worn by the girls of Haskell next winter.

The drawings of Wm. J. Pollock the artist of Haskell, covered the wall and were deserving of a place in the art gallery.

At an organ sat two dusky maidens entertaining the curious throng with a duet.

We saw tables made by Wm. Blakesley, boys uniforms by Arthur Field, a Pawnee,

and etching work by Elsie Davis, a Cheyenne only 10 years old.

Two sewing machines were being run, one by Arthur Field, the other by Hattie Taylor, a Cheyenne, while Hope Carter, an Osage, was cutting and making towels.

The space occupied by this display was beautifully decorated. The walls were covered with blue uniform cloth, the ceiling with white muslin and in front over a wide strip of white muslin, red flannel was draped in graceful folds, all arranged by the Governor to represent our national colors. Red Indian blankets formed the carpet, and the counters were covered and draped with red flannel. Over the front arranged in the form of an arch, was the well known Indian motto: "God helps those who help themselves." This is the motto upon the buttons of the boys' uniform.

A correspondent from Alaska to the Philadelphia Evening *Bulletin*, writes in reference to the salmon fisheries, that the canning establishments, quite a number of which we passed on the way up, generally located in little bays, employed the native male Indians to help in securing their supply of fish before packing. The Indians will also go out on fishing excursions on their own account leaving their huts and cabins, where they domicile during the winter, and with their families and various paraphernalia for camping out and fishing, will resort to good fishing grounds, set up an encampment for the few weeks they will be fishing, and go to work.

When a sufficient number is secured to convey to the canneries they send or take them there from day to day and get probably from one to three cents a pound for the same, while the canneries clean, prepare and pack them in cans, which are sealed and packed for market use. When boxed they are sent to Puget Sound ports or to San Francisco and other places.

When the fishing season is over, Indians receive pay for the work done, or fish caught, as the case may be, and return to their wooden-house villages for the autumn and winter, not neglecting to provide themselves with salmon, drying and smoking, while for fresh meats, and furs for wraps, during this period, they go out hunting. The furs from the chase, which they offer for sale, also bring them quite a little income.

You see that these Flinket Indians are far from being as helpless and worthless as the Indian savages found in the interior valleys of our more southern territories. In fact I was surprised, not only at their physical appearance, but at their shrewdness.

The Hudson Bay Company does now entirely monopolize the fur trade, for these Indians sell a great many furs, secured by them during the cold season, to American traders and companies that transact business down along the Pacific coast, or even in the East.

As Miss Parton, of the Indian School, was viewing the 150-pound squash in front of Spear's, Wednesday evening, she was informed by Louis Stocks that if she would take the mammoth fruit to the school without the assistance of any one, a distance of sixty or eighty rods, he would give it to her and a dollar with it, also. To his great surprise the lady tackled that squash and succeeded in rolling it a full block, where, amidst the enthusiastic cheers of the throng that had gathered, she managed to get it upon a wheelbarrow and took it home. Thursday the teacher and pupils of the school had a picnic, and there squash pie predominated as an article of diet.—[Genoa *Leader*, Nebr.

The Oneida Indians in Wisconsin want \$500,000 from the Interior Department. That sum they claim is due them for lands belonging to them now occupied by Indians sent there from New York. A delegation of the petitioners had an interview with Secretary Lamar yesterday, and he promise to give their claim his careful attention.—[Washington *Republican*.

Indian farmers in the North-west Territories have done remarkably well this year.

### Miss Fletcher's Mission.

The Interior Department, with no attempt at explanation, allows a report to be given to the press that the Winnebago Indians of Nebraska accuse Miss Alice C. Fletcher of wrong-doing in the work of allotting lands in severalty. The work heretofore done by Miss Fletcher, and her high reputation both as philanthropist and scientist, ought to be sufficient to shield her, while at a distance and unable to defend herself, from the publication of attacks calling in question her honesty. Her history is well-known to all the American scientists. She went among the Omahas originally in the interest of the Agassiz School of Science to study ethnology and archeology, and while there became interested as a humanitarian in their pitiable condition. It was through her persistent efforts that the rights of the Omaha Indians to their reservation was settled, and they were given the privilege of taking the lands in severalty. At the request of the then Secretary of the Interior Miss Fletcher undertook the task of inducing the Omahas to accept the new order of things. She was remarkably successful in overcoming their objections, induced them to take the lands which would be most advantageous for them in raising crops, and had the satisfaction of seeing the whole tribe started on a new path. While engaged in this work, which required her for months to live in a tent substantially after the manner of the savages, she was prostrated with rheumatic fever and for weeks her life was despaired of. She finally recovered, but the sickness left her a cripple for life, the reward of her self-sacrificing and arduous efforts as a pioneer in the cause of Indian civilization.

And now it seems that some of the Winnebago chiefs, who are opposed to the division of lands to the individuals, make charges that Miss Fletcher is "under corrupt influences and is using her official power to deprive them of their best lands." Without waiting to hear from Miss Fletcher it is safe to assert that the charges are false and that they are inspired by the white adventurers whose plans were interfered with. It is quite possible they may succeed in harming her in her mission—the chances are probably in their favor as things go in our Indian management—but they will not cause her friends to lose faith in the sincerity of her motives and in the good judgment and foresight of her plans. Nevertheless it is a pity that the department for which she is working should allow such slanders to be published without a word of defense.—[*Hartford Courant*.]

As I came out of the Inspector's office I ran across a friend who had been one of the active leaders at the Mohonk Conference, and whose interest in the poor Indian was as great as his love of pure fun. The latter characteristic led him to tell me a good story about the joke that Hon. Edward L. Pierce created at the Conference, a bright witticism that ought not to be lost away from home. Senator Dawes had, of course, come from Berkshire hills to the conference, and was most earnest in his pleading for the cause of the Red man, so that no one who heard him could help thinking that his heart was in that famous Indian bill which he so successfully carried through. There was then the highest appreciation of the point when Mr. Pierce arose, and in eloquent words declared that, though he had never been among the Indians or had devised legislation to affect them, yet he could join with others in the full esteem and commendation of the Berkshire Eagle—particularly for his bill!—[*Boston Journal*.]

Consul Baker, stationed at Buenos Ayres, has made an enthusiastic investigation of the island of Terra del Fuego, and finds that the interior contains fine farming lands, forests and rich mineral deposits. The island is peopled by two distinct tribes of Indians. An English missionary with his family has lived among the natives for 25 years and they are gradually accepting some of the habits of civilization.

The Alaska mission authorities have determined to allow no language to be spoken by the Indian pupils but the English.

### Red Tape.

Last winter, Rev. J. E. Smith, missionary and teacher of the Poncas, needed a dozen lamp-wicks to use in his evening school. He sent a requisition for the same to Agent Hill. Not having the wicks in stock, and not being allowed to buy them Mr. Hill sent a requisition to the department at Washington. This was in the due course of business sent to the contractor in New York.

Now the contract requires that all supplies must be packed in excelsior and shipped by freight in wooden boxes. Moreover, where the goods are shipped, they must be inspected by a government officer to see that they are properly packed and shipped; and when they reach the agency they must again be inspected to see that the goods are of proper quality and that they are all there.

Some months after Mr. Smith sent his modest request to Mr. Hill he received a wooden box about 16 inches long, 6 inches wide and 6 inches high filled with excelsior, in the center of which were the twelve wicks, "apparently in good order." After making out the receipts, one to Mr. Hill, one to the department at Washington, and the other to the contractor, he was at liberty to use the wicks, provided his school was still in session, and the lengthening day had not rendered lamp-light unnecessary.—[*Word Carrier*.]

We learn from *The Word Carrier*, that the 16th Annual Meeting of the Dakota Mission, was held at Santee Agency this year. A number of interesting topics were discussed. Under the head of "Training the children in the homes," David Gray Cloud said the white people whipped their children before they knew what right and wrong was, but they knew for what they were whipped, and would cease to do that for fear of being whipped. He thought Dakota parents should begin to train their children by whipping them.

The young men did not agree with the old men in regard to the new land laws. The old men were intensely conservative and afraid to make any "new departure." They did not know just what was to be required of them, and were afraid to become citizens, lest they break the laws of the state. They thought they ought to wait until they understood more of the workings of the laws of the white man. The young men say the old men always stood in the way of their progress. They wanted to keep the traditions and customs of their old life. But it is time now to take their land in severalty and become citizens. This law should be compulsory; this would educate them. But one of the young men said this was the wrong way to begin. They ought to educate them then make them citizens. For it is more important that they be Christians than that they be citizens, for he had seen white men who had good faces and nice clothes and high hats, but were bad men inside. After quite a prolonged and lively talk in regard to the use of Dakota in the schools they discussed the duties of church sextons and treasurers. The sexton must not think because he watches the house that he owns it. But he must keep it clean; it is dishonoring God to keep a dirty church. He must keep the dogs out. The treasurers must not lend the money of the societies even to a relative. The treasurer ought not to have any relatives, for an Indian cannot refuse a relative anything. He should be very strong, very brave, very stingy.

Yesterday Ed. Gurrier came up from Cheyenne agency, I. T., bringing with him 100 bushels of wheat, which he disposed of at our mills. Mr. Gurrier is a Cheyenne Indian, and the wheat is of his own raising. It was hauled 135 miles to market.

A Cheyenne and Arapahoe Indian train will arrive in the city to-day. They come here for the purpose of getting 120,000 pounds of flour, which the Arkansas City Milling company have the contract for furnishing. Arkansas City, *Kansas Republican Traveller* Nov. 11.

Public attention is again called to the policy which should be pursued toward the Indians by the report of Bishop Huntington, who has made special investigation of the work of the Onondaga and other Reservations in Central New York. It is shown that there has been no substantial progress in civilization and that the Indians surrounded by all the influence of a populous community are living practically in a savage state. At the Onondaga reservation, which is but a few miles from the city of Syracuse, the Indians still have their savage rites and barbarous customs the same as they did hundreds of years ago. They are supported by the government and they live a life of indolence, making but little attempt to adapt themselves to civilized ways. This in the very heart of culture and refinement of the great Empire State. If almost daily contact with the forces of civilization around them cannot improve their condition what could be expected of the Indians on the plains whose only surroundings are the semi-savage conditions of the past? It is manifest that the old reservation theory of huddling Indians together in one place to be supported in indolence by the Government is not a success. They make no progress in civilization, they become quarrelsome and restless for their old life and periodically break away and swoop down upon the whites when they cannot get up a quarrel between themselves. The better and more rational way to treat the Indian problem is that which has been proposed by the policy of allotting lands in severalty. They are then given homes of their own, in which they can feel the pride of ownership, and from which they must obtain their support. Then with schools provided for the young, in which they shall be taught the English language and the rudiments of manual training, there is some prospect of assimilating the coming generations at least to a life of civilization. But little can be expected from the adults whose lives have been passed among savage surroundings, but there is a chance to train the young to better things and in time awaken in them an appreciation of the privileges of citizenship. When they are fitted for the ballot they will probably have to have it. And all training that keeps in view this ultimate result will have a tendency to solve the Indian problem in the true, the successful way.—[*Des Moines Register*.]

There appears to be a mistaken impression prevailing to considerable extent that under the land-allotment act passed by the last Congress all Indians are now citizens of the United States and amenable like the whites to the laws of the respective States and Territories in which they are located. The fact is that said law makes citizens only of such Indians as have already had allotments made to them under some previous law or treaty, and such as may have taken up their residence apart from a tribe and adopted the habits of civilized life. As for the others—and this implies the bulk of the whole Indian population—they can not become citizens until they shall have had lands apportioned to them in severalty; and the work of thus abolishing their tribal relations, under the act in question, is likely, for various reasons, to be a very slow and difficult one.—[*St. Louis Globe-Democrat*.]

Captain Pratt, of the Indian school at Carlisle, Pennsylvania, says, that "the public seem to expect a little education to do a great deal more for a savage boy or girl than it is ever expected to do for the children of civilized, Christianized, and cultured white men." The captain has a right, perhaps, to complain of this sentiment. In view of the savagery seen in the hazing cane-rushes, and other barbarous practices of the white students at American colleges, it is a little unreasonable to expect that Indian schools will entirely obliterate Indian savagery.—[*Chicago Times*.]

Peter Powlas, of Oneida, Wisconsin a recently returned student from Carlisle, has been employed as teacher at the Union school house. He is a very worthy young man.—[*De Pere News*, Wisconsin.]

### An Indian Boy's Composition on a Rat.

A rat or rats are good for nothing. They are useless animals because they will steal, eat, or spoil whatever it comes on their way. They will also eat eggs and little chickens and ducks. They live in stables, pig-pens, cellars, and in the ships. The rats are great travelers they will go in ships across the Ocean. The sailors are sure to have their ship sink if the rats have left, perhaps the rats are the only good for to tell when the ship is going to sink.

The wife of Gen. Crook, the Indian fighter, is regarded as a public benefactor by the people of Arizona. It came about in this way: She was traveling across the territory by rail several years ago. Her lunches had been provided by a city caterer, and the most striking feature of them was the abundance of watercresses. There were altogether too many cresses to suit Mrs. Crook's taste, and accordingly she threw them out of the window. But she did not dispose of them haphazard. The country is crossed by innumerable brooks, and it was only in passing them that Mrs. Crook threw out the superfluous cresses. They took root on the spots where they fell and multiplied with marvellous rapidity. The result is that to-day this delicate appetizer is to be found in almost all parts of the territory, where before Mrs. Crook's chance sowing it was entirely unknown.—[*Bulletin* Oct. 28.]

The President of the Women's National Indian Association, Mrs. Mary Lowe Dickinson, having been obliged, to the regret of all, to resign her office on account of impaired health, which demands a prolonged absence in Colorado or Europe, the Executive Board have unanimously elected Mrs. Amelia S. Quinton to the vacant office for the unexpired term. This is an admirable selection, as Mrs. Quinton has been general secretary of the association from its inception, has organized and personally knows nearly all the branches in twenty-eight States, has great executive power, and has long represented the Society and the cause of the red man with signal ability and devotion.

The Association, recently enlarged by new branches in the South, is entering upon the season's work with vigor, and hopes to do new and important work for civilization among Indians on reservations where they are receiving lands in severalty.

The recent Indian outbreak in Colorado is thus cleverly treated by the Amsterdam (*Holland Courant*):

Indianen uit Utah ziën, met oorlogszuchtige bedoelingen, de grenzen de Vereenigde Staten overgetrokken doch werden door de troepen teruggedruven bij Colorado. Negen Indianen en tal van blanken zijn gedood. Een oolog tusschen blanken en roodhuiden schijnt nu onvermijdeijk.

On the whole this seems to be fair to all parties concerned. To the average American reader it will be fully as convincing as are most of the articles on the Indian question.—[*N. Y. World*.]

Hon. N. H. R. Dawson, United States commissioner of education, who recently returned from a trip to Alaska, thinks that the Indians of that territory can be much more easily tamed than those of the other territories or of the states. He states that the Indian pupils have a great desire to learn, and that a system of compulsory education will go into effect this fall. A great many of the natives have professed Christianity, but their beliefs are still strongly interwoven with native superstitions.

U. S. Indian Agent Osborne paid over three thousand dollars to the Ponca Indians on Saturday. This amount was the consideration for the right of way for the A. T. & S. F.

The town was full of Ponca Indians yesterday trying to find ways of spending the \$3,000 just paid to them by the Santa Fe company.—[*Arkansas City Republican Traveller* Oct. 21.]

A student of Indian tongues declares that the word "Chicago" was used by the Pottawatomie Indians long ago to designate a place where wild onions abounded, literally, an onion patch.

## OUR PUPILS' PAGE.

### STANDING OFFER.

For ONE new subscriber to the MORNING STAR, we will give the person sending it a photographic group of the 13 Carlisle Indian Printer boys, on a card  $4\frac{1}{2} \times 6\frac{1}{2}$  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.

### WHAT OUR PUPILS WRITE HOME.

"The Crow Indians make me feel very bad every day. I don't know what I am going to do if they fight white people, I just think all the time, and I don't feel like eating. I want to know if they do fight, what their children and women are going to do. Pretty soon snow and cold weather will come and no place to go."

"How nonsensical the Crows are! Do they expect to kill all the white people in the United States? Or do they expect to drive them all across the ocean? There are millions of white people in the United States and there are about a hundred thousand white men, where there is a single red man or child, and there is no where to move to. I wish they would stop this business for there is no use in trying to fight the whites."

"Another particular thing is, they don't allow us to talk any Indian nor chew nor smoke, and the boys obey the rule. I tell you the people here are very kind and treat us well, and Capt. Pratt promised us if we don't talk any Indian to Christmas we'll have the finest time that ever we had. We will have it in the new gymnasium."

"I want to have a good and the best English education. I can, and then I think I would be fit to be depended upon by you, father."

"We are glad and happy to have a new building to live in, so comfortable. I should think the Indians ought to send their children in the school. I hope the Pawnees will send some more children."

"We are going to have a new gymnasium to make our bodies strong. In the Printing Office I saw a new Steam Engine. It goes to work itself, and in our school room we have new books also."

"I am grateful that it was my purpose to come here to Carlisle about five years ago, and I am sure the education will surely help those who have fitted themselves to go out in the world and fight their own battle of life. We Indian children who are educated in the eastern schools have a great battle before us to fight in the future. But you do not see it for the walls of the reservation are too high for you to stretch out your neck and to see the wide world which we are in. Now you must brace up and be a good farmer; first give up your Indian customs, and then you will be all right."

"I have heard that the Crow Indians and other tribes are ready to fight. I just wonder what kind of Indians they are. It is no use to fight now; if they want to fight, they must fight for civilization and religion."

"You don't know how glad and thankful I am to get my education freely in this school, and you know when I was at home, I could not speak a single English word until I had this opportunity and make a good use of it. I wish every Indian would be educated, but not only educated, but to learn to use his or her hands, eyes, ears, and mind to some business where they can make themselves self-supporting."

"I just came back from a farm a couple weeks ago. I think I learned a great many things about farming—ploughing, cradling, mowing with a scythe, mowing with machines and all such kinds of things which the farmers use. I have learned many things since I have been in this school. Last week we went to Lancaster to attend a meeting of the Young Men's Christian Association. It was a very nice convention. We had a nice time and learned more about the Christian way."

"Some of us girls have joined the cooking class in earnest. I am very much interested in it. The teacher of the cooking class is teaching us to do all kinds of cooking."

"I had a very nice place this summer and learned a great deal about cooking and house keeping. The lady was willing to teach me any thing I wished to learn. On my way back to the school Miss

with whom I lived came as far as Philadelphia with me and took me all through Mr. Wanamaker's store. What a large store that is! He had every thing you can think of in it. Then she took me to the blind asylum to see them working and it was very interesting to see them working when they could not see a thing. Then we went to the mint where they make money."

"It is very beneficial for a young Indian like me to be put to hard labor once in a while in order that he may know and realize what self-support means."

"We were very glad to see Nellie. When I saw her last, she was a big, stout girl, but I had to look to see if she had some yeast in her shoes, she has risen so."

"While I was away I learned to do a great many things about housekeeping."

"We Normal girls have another year again. I like to be in the Normal Class, and I am quite sure that the winter will be better than it has been before."

"Every boy takes care of his own room and keeps it neat and clean."

"This Indian school every thing good to learn anything just useful. I have learned much since I came here."

"When I was out on farm we had nice time, cooked and made bread and did some other things. I had a letter from my sister. Oh! how glad I was to hear from her and I wrote to her. I am always glad when I get letters from you or any of my friends."

"I am one of the cooking class girls. We have a nice time when we go to school and to study hour, and we go to singing school, and we all like to go to singing school. We all like Carlisle very much."

"I say there is no man, who can go through this world all right without education. I am going to try and learn all I can and show the Indians at home what I can do."

"We were all sorry to hear that the Arapahoes were making medicine dance this last summer. We hope they will stop making all that sort of dance."

"At one time a party of us girls went to the Dentist to have our teeth cared for. How we trembled when he called upon us to take a seat. How we screamed, but we were happier after all."

"Our gymnasium will soon be finished, and Christmas, Captain Pratt is going to let us have a good time if the boys' and girls' report is clean from speaking Indian for two weeks."

"I have returned to Carlisle from a farm. I did not care about coming back, for I loved the family I lived with very much. They were so good to us and treated us as one of the family. It was very hard for me to leave them."

"I am in the cooking class for two months, and I have learned how to make bread and some other things. Father the reason I mention this to you is because I know very well that you will be very pleased to hear that I am able to make bread. So when I get home you could have white bread all you want to, not Indian bread."

"I have the pleasure of telling you that my life here is very pleasant. With much love to you and my honored papa."

"I told you about the society that the girls have. We used to have teachers to help us on; but now we have no teachers, and will get on the best we can and be independent."

"We have very nice weather, only Jack Frost comes to visit us once in a while. He only struck the tops of our flower-plants. He did not touch our noses and our toes."

"I am glad to learn a great many wonderful things in this world, and I thank God for the good opportunity which he has given to me, and hope I will keep on till I learn more in everything."

"Last Friday night the teachers and a number of us girls, and some of the boys went to Bosler Hall in town to hear a lecture by a great newspaper writer, Mr. Burdette. He said some very witty things and some interesting ones also. We enjoyed the lecture very much."

"It is evident that this will be a lively and studious year at Carlisle since it is in a more advanced condition than ever before in its history. The conveniences are far better than many of the best American institutions. Carlisle is indeed a bright light-house for the Indians. I am glad that the Oneidas have at last secured the opportunity of having what really belongs to them. I appreciate the fact that more of the young people are attending school this year than ever before and going abroad from home, which perhaps to some is worth more than their knowledge in books. As I think of the past, of the present and the future of the real American, I am more and more impressed of the absolute necessity of their being educated. The wise proposition by the government

lately executed is that the Indian youth should not be taught in their dialect but in the English language alone. This execution has led many of the friends and workers and those interested in Indian civilization to become discouraged and regard this act to be an injustice to the Indian. These friends we should kindly invite to common sense and to the fact that the astronomer did not become astronomer because he studied law but because he studied astronomy. The Indian is what we are trying to get away from, that we should not study that which we wish to leave behind us. I think this proposition of doing away with the Indian dialect in the school means business and should be endorsed by the wise, real and adopted Americans of this country."

"We have taken up the study of Natural Philosophy—and I like it very much. It seems to get more interesting every day. In Arithmetic we are studying Square Root."

"Is my little sister at school? If not please send her as soon as you can. I will be glad to find her at school when I come."

"The lady that used to take care of us came to visit us this afternoon and now she went back again to where she stays, and we hope she will come to see us again."

"Miss Mary R. Hyde, who used to be our school-mother came yesterday, to pay a very little visit to us. The girls were very glad to see her."

"I am very sorry because I will have to leave Carlisle very soon."

"The large girls here have a society. There are about thirty members. We have not done very much yet, but we hope to do great things before the year is out."

"My Arithmetic lessons troubled me when we began to do examples in Bank Discount, but now I am beginning to understand it, and it is not very hard. It takes perseverance to learn anything, and I am glad to say that I persevered until I can do the examples."

The steam engine saves a great deal of time and work in the printing office; you should have seen the boys working one night of this month printing the *Morning Star*, and the engine was going at a good rate."

"Well I can say that I saw the ocean. I was at Cape May last August. I went down the Delaware River on a steamboat, and went out on the ocean twenty miles."

"Saturday last there were ninety of our boys detailed to husk twenty acres of corn. We had our breakfast at 5 o'clock A. M. and then walked three miles out to the farm. We all enjoyed ourselves very much, especially when the dinner was served out to us. We all sat around and ate it heartily. We finished our work a little afternoon, and then returned to the school happy."

"Father, I entreat you to stand in the midst of our Indian Councils and extend exhortations to the Indians to obey the government's orders as the government knows what is best for the Indians because it protects you and supports you for years. It is utterly impossible for an Indian to descend and trying to kick the governments hands while government is trying to push him up to light a better career."

"I have been away out on farm since in the spring, and I just came back about two weeks ago; and I have learned two big things, that is how to use a mowing machine, and how to use a reaper. I know some little thing else which will do me good in future. I am trying to make a man out of myself."

"I am here at this good school of Carlisle, I am very well, also the other boys; but I can't tell you how my brother is getting on, because he's not here, he is already gone out for all winter to go to school with white children. I am glad he went because I know he'll learn to talk English there. I am trying to be a good type-setter."

"I am glad you sent me here; I know how to talk English now; but some words it is hard to understand."

"I have learned many things that you don't think of, and I am glad to say I can be a good house-keeper at any time when I come home."

"I do not know what kind of a record I'll have this month but I've tried to study hard any way. Did I tell you in one of my other letters that I was learning to be a nurse in the Hospital. Well! I am. I work in the morning and then go to school in the afternoon."

"The school is growing in buildings if not in knowledge."

MY DEAR FATHER: I have received some letters from my two brothers that stated the present condition of our tribe. If it is impossible for me to get at anything just now I had better stick to Carlisle for it is like a big wheel that runs the whole

Indian question and makes it alive. There will be a time for me to return but not now. Ten of us went recently to Lancaster where we met some of the best kind of white people and they are the ones to be with. They were all young men belonging to the Young Men's Christian Association."

### The Late Centennial

"Business has prevented me from writing to you immediately after our return from Phila. It was a great day for the whites and a great day for the Indian. It was a revelation of the greatness of the United States to the Indian and a revelation to the white men, that an Indian can be educated and worthy to be called a human being. We showed that we can stand a good deal of marching for after marching 25 or 30 miles we came out in better step and shape than all the other companies, that were marching. Although we had but little breakfast, no dinner and a little supper, we were just as happy as any company you could find. We took in little food but took in plenty of useful knowledge. We saw many things that are wonderful, and things that showed that the white people were once a low class of people like the Indians now."

### The Crow Difficulty.

CAPT. PRATT—DEAR SIR:—I learned through Montana *Stock Gazette* there has been serious trouble among the Crows, probably it will lead to war, so I will write to you instead of home. The cause of this trouble appears to be an attempt of Agent Williamson to arrest a party of young Crows who had been stealing some horses from the Piegons on the Canadian side. The agent didn't succeed in arresting these men as I learned, they refused to be arrested and shot into his house and disappeared. Some troops from Ft. Custer are protecting the agent and property. This act has aroused the settlers of Montana very much. I fear it will lead to some great trouble.

The Piegons and the Sioux are intruders of my people and have spent all their lives in trying to get the Crow into trouble, but they never accepted their pipe of war against the whites. I am afraid they have accepted at last. I know for the past thirteen years of my life among the Crows they were friends and helps to the white man. In case of war between the whites and Sioux, the Crow is sure to be on the white man's side.

No doubt they have taught Sitting Bull many a lesson; in this cause he is always jealous of the Crows because they will not fight against the whites.

In a recent speech by Sitting Bull before the Crows at the monument of General Custer, he said that the "Crows are the white man's slave, and that the Government gives them only half a pound of rations while he gets one and half pound because the white people are afraid of him, because he killed their great chief and don't have to work but ride around wherever he pleases." That shows the laziness of his race. He saw that Crows were getting lands and he is trying to stop them, he don't intend to work himself but thirsts after war. I hope the outbreak of war will come in due time and give him a lesson that he will never forget.

### REDMEN AT FORT PICKENS.

#### How They Put in Their Time—Changing Reliefs.

Since the Indians have arrived at Fort Pickens the government has had a flag-staff erected there, and now has the American flag flying from it. The Indians, about fifty, including men, women and children, says the *Savannah News*, have the fort for their exclusive use now. Heretofore the guard of soldiers also lived inside the fort, but now they live outside of the fort. There are about ten of them on at a time that is, ten men compose the whole guard, with one man walking past at the gate of the fort. About every week the guard is relieved by detachment from Fort Barracks. There are not as many visitors to Fort Pickens now as there have been. It is amusing to see some of the lady visitors. They will go into a perfect ecstasy of delight over the little paposes, and the bucks they will scrutinize very closely, but they will stand and bear the scrutiny with stolid indifference. There was one lady from Ohio who, while performing the scrutinizing act, was telling some gentlemen who were with her about the ravages they had committed, and of receiving a letter from her sister, who lived where these Indians had done most mischief, and not ten minutes later she was looking for Geronimo to get a piece of his hair, for which she was going to give a gold breastpin which she wore. When the request was made known to him he refused to make the exchange. Much as he would liked to have had the pin, he would not sacrifice a piece of his hair for it. The old fellow is very sharp in business transactions. One day there were some visitors there, and he wanted to trade a photograph of an actress for a gold watch charm which a gentleman had on.