The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

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JOHN GREENLEAF WHITTIER

On the seventeenth of this month was celebrated the eightieth birthday of John Greenleaf Whittier, New England poet in his love for his native hills and shores which he has sung with a beauty that in itself is enough to make him famous, American poet in zeal for his countrymen of every race, in words of patriotism that thrill along the nerves and touch the heart with electric fire, and poet, not only of his own century, but also, pre-eminently, of the future, the inspiration of spiritual leaders, by right of a depth of feeling and an insight into hidden things of the spirit that, in the etherial fire which flashes from his words, have led him to be compared with Hebrew bards and seers.

Certain it is that wherever we turn in his poems, not simply descriptive, we find the undertone of love to God, and of love to men whether shown in sympathy with

"all sweet accords of hearts and homes,"

or in the fervor of devotion with which from the allurements of promised fame,

"With soul and strength, with heart and hand,
he "turned to Freedom's struggling band,
To the sad Helots of our land."

Fame follows him with her hands full of laurels. And since the long anti-slavery struggle has ended, there have come to him years in which the songs that waited until "the harsh trumpet of reform" had sounded its onset and its victory, have been singing themselves in richer tones and mellower cadences than his earlier life could have given to them.

In these trumpet tones there is a battle-call for soldiers in every cause; for to him the brotherhood of man is universal.

"Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.

Pluck one thread and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run.
* * * * *
Back to thyself is measured well
All thou hast given;
Thy neighbor's wrong is thy present hell,
His bliss, thy heaven."

He takes "neighbor" in the Samaritan's rendering.

Mrs. Harriet Prescott Spofford in an article upon the poet published a few years ago in *Harpers's Monthly*, speaks of the time when Mr. Whittier's ancestors first came to this country. They settled in the northeastern corner of Massachusetts, in the region of the poet's birthplace. It was so early in the history of the country that the towns of Newbury, Salisbury, and Amesbury on the Merrimac River had scarcely gained a foothold, and on the shores all was

"Woodsy and wild and lonesome,
East and west and north and south;
Only the village of fishers
Down at the river's mouth;

Only here and there a clearing,
With its farm-house rude and new,
And tree-stumps swart as Indians,
Where the scanty harvest grew."

So few were the settlers, and so fierce the attacks of the Indians, that the fort was always garrisoned, and the people of the towns held themselves in readiness to flee to it at any moment. Men carried their guns to the field, to church, everywhere, and women learned the use of weapons. It was in the midst of scenes like these that the home of the Whittiers stood unmolested. No torch was thrown against its door, no arrows rattled against its sides. The Indians entered it freely. They found there no gun, but, instead of this, a friendly welcome. They came out of it, their hands unstained with blood, and with an instinctive recognition of the guardianship of spiritual power, which in many instances the savage red man has shown himself capable of appreciating.

Having been thus born into the solution of the "Indian Question," is it any wonder that Whittier sends to Carlisle a hearty approval of the "good work"?

Some of his earlier poems are stories and legends of the Indians. Among these are "Mogg Megone", "The Bridal of Pennacook, "The Funeral Tree of the Sokokis." Later comes the beautiful poem of "The Vanishers." He loves the old Indian names of the places about his home. In "The Fountain" he tells of the Indian coming back to "the swift Powow"; he sings of Lake Attitash, and of Kenoza, which may be "the sand-rimmed pickerel pond" of his "Barefoot Boy"; the Merrimack he sings over and over with an enthusiasm and a melody which its beauty deserves.

It is hopeless to quote where one would like to quote everything; but "Nauhaught, the Deacon" gives a view of Indian character which people have been slow to accept.

"Nauhaught, the Indian deacon, who of old
Dwelt, poor but blameless, where his narrowing Cape
Stretches its shrunk arm out to all the winds
And the relentless smiting of the waves,
Awoke one morning from a pleasant dream
Of a good angel dropping in his hand
A fair, broad gold-piece in the name of God."

In the morning when he searched his traps, he found "nor beast nor bird." He remembered his sick wife and his little child at home, and feeling his faith failing him, prayed for the fulfilment of his dream. As he finished, looking down, he saw a purse with ten gold pieces in it. A great temptation seized upon him;

"He seem to hear the cry
Of a starved child; the sick face of his wife
Tempted him. Heart and flesh in fierce revolt
Urged the wild license of his savage youth
Against his later scruples."

As the battle within him raged, a black snake coiled in the sand and a black-winged bird seem to his superstitions the Tempter;

"and all the while
The low rebuking of the distant waves
Stole in upon him like the voice of God
Among the trees of Eden. Girding up
His soul's loins with a resolute hand, he thrust
The base thought from him: 'Nauhaught, be a man!
Starve, if need be; but, while you live, look out
From honest eyes on all men, unashamed.
God help me! I am deacon of the church,
A baptized, praying Indian! Should I do
This secret meanness, even the barken knots
Of the old trees would turn to eyes to see it,
The birds would tell of it, and all the leaves
Whisper above me: "Nauhaught is a thief."
* * * * * * * *
Yea, thou God, seest me!' Then Nauhaught drew
Closer his belt of leather, dulling thus
The pain of hunger, and walked bravely back
To the brown fishing hamlet by the sea."

Here he restored the lost purse and turned to go away; but the owner stopped him and handed him one piece of gold, saying,

"A tithe at least is yours,
Take it in God's name as an honest man."
* * * * *

So Nauhaught "sought his home, singing and praising God." And when his neighbors spoke in careless way of the owner of the silken purse, Nauhaught

"answered with a wise smile to himself:
'I saw the angel where they see a man.'"

But even above the pleas for human brotherhood, and the source of them all, is Whittier's faith in the love of God to men.

"The world sits at the feet of Christ,
Unknowing, blind, and unconsoled;
It yet shall touch his garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

It is one of our blessings that we have him. Greeting and best wishes to him.

FULL TEXT OF WHAT THE HONORABLE COMMISSIONER OF INDIAN AFFAIRS SAYS IN HIS ANNUAL REPORT, ON INDIAN SCHOOLS AND ENGLISH SPEAKING.

Education.

The progress made in school work during the year has been most gratifying, and the interest in education, both among Indians and their friends, has clearly received a new impetus from the passage of the law providing for lands in severalty and citizenship. To pupils, especially in the eastern schools, the meaning and hope contained in the new law has been carefully shown, and courage and enthusiasm for the future opening out before them has been evoked. The Indian student approaching manhood may now have a definiteness of purpose and a breadth of outlook sufficient to call forth his best energies and aspirations.

On page — will be found a table giving the name and location of every Indian school to whose support the Government contributes, the number of pupils it can accommodate, the enrolment and average attendance of its pupils, the number of employes, its cost to the Government, and the method by which it is conducted, whether by this Bureau directly, or by contract, or otherwise. A summary of the statistics therein contained is as follows:

There were in all 227 schools, with a capacity of 13,766, an enrolment of 14,333, and average attendance of 10,520 pupils, which have been maintained at a cost to the Government during the past year of $1,166,025.57.* They may be classified as follows:

There were 68 boarding-school, supported entirely by the Government, having a capacity of 5,055, an enrolment of 5,484, an average attendance of 4,111 pupils, and costing $548,787.65.

There were 90 day-schools, having a capacity of 3,135, an enrolment of 3,115, and an average attendance of 1,896 pupils, and costing $59,678.80.

There were five industrial training schools, conducted under the immediate supervision of the Indian Bureau, for whose support Congress makes special appropriation, and three other training schools in which the placing of Indian pupils is provided for by special appropriation, but which are managed by other than Government officials. These eight schools have had a capacity of 2,005, an enrolment of 2,137, and an average attendance of 2,828 pupils, and have cost the Government $318,336,01.

Under contract, mainly with religious organizations, 41 boarding-schools and 20 day schools were maintained, the former having an average attendance of 2,081 pupils, and costing the Government $228,445.58, and the latter having an average of 604 pupils, and costing $10,777.53.

Put into tabulated form these statistics are as follows:

Kind of School.	Number of schools.	Number of pupils who can be accommodated.	Number of pupils enrolled	Average attendance.	Cost to Government.
Managed directly by the Indian Bureau:					
Boarding-schools	68	5,050	5,484	4,111	$548,787.65
Day-schools	90	3,135	3,115	1,896	59,678.80
Industrial training schools	5	1,455	1,573	1,342	243,089.12
Industrial training schools provided for by special appropriation, but not managed directly by Indian Bureau	3	550	564	486	75,246.89
Total Government schools	166	10,190	10,736	7,835	926,802.46
Conducted under contract with Indian Bureau:					
Boarding-schools	41	2,733	2,553	2,081	228,445.58
Day-schools	20	843	1,044	604	10,777.53
Total contract schools	61	3,576	3,597	2,685	239,223.11
Grand total	227	13,766	14,333	10,520	1,166,025.57

*This sum does not include expenditures for construction and repairs of buildings, transportation of pupils, and some miscellaneous items.

In addition to the above the Government has assisted in the support of an Indian pupil at each of the following institutions: Howard University and Wayland Seminary, in Washington; medical department of University of Pennsylvania and Women's Medical College, in Philadelphia, and Lincoln Institute, Chester, Pa.

All the above figures relate only to schools supported in whole or in part by the Government, and if to these were added the school attendance among the five civilized tribes and the New York Indians, and the schools supported by religious societies without any expense to the Government, the figures would be largely increased. However, they would still fall far short of showing that school facilities are provided for all Indian children between the ages of six and sixteen. Such facilities should be furnished, but this point can not be reached without much larger appropriations than have heretofore been given. I hope there will be no failure to grant the small increase in the school appropriation which I have asked for next year. Advantage should be taken of the present favorable attitude of the Indians toward education.

The following comparative statement shows the advance made in Indian school work during the past five years, and it will be noticed that during the present administration there has been an increase of 27 in the number of Indian schools and an increase of 2,377 in the average attendance of pupils:

	Boarding-schools.		Day schools.	
	Number.	Average attendance	Number.	Average attendance
1882	71	2,755	54	1,311
1883	78	2,599	64	1,443
1884	86	4,358	76	1,757
1885	114	6,201	86	1,942
1886	115	7,260	99	2,370
1887	117	8,020	110	2,500

It is apparent that we have advanced far enough in the education of Indian children to be able to say that what for a time was an experiment no longer admits of uncertainty. The Indian can be educated equally with the white or the colored man, and his education is gradually being accomplished, and at a less cost per capita from year to year as the work proceeds. During the past year the average cost to the Government per annum of educating a pupil in a Govt. boarding-school has been about $170; in a con-

tract boarding-school, $130; in a Government day school, $53, and in a contract day school, $30. Of course the amount paid by the Government to the contract schools is inadequate for the support and education of the pupils placed therein, and the societies conducting the schools supply the deficiency from their own resources. I take no part in the controversy as to which is the best method of having Indians educated, whether on or off reservations. One thing is clear, the Government has made a wonderfully economic move in undertaking to educate these people in any kind of schools instead of fighting them. The cost of the schools is immeasurably less than that of the wars which they supplant, to say nothing of the sacrifice of lives of both soldiers and Indians. One of the valuable results connected with the capture of Geronimo and his hostile Apaches, and the removal of his and other bands to Florida, for imprisonment there, has been the placing last spring in the Carlisle school of 106 children of those prisoners, and the gathering into schools at Saint Augustine of others who are too young to be taken away from their parents.

The following table, showing the cost of and attendance at the eight schools for which Congress makes special appropriation, may be of interest:

School and Location.	Capacity.	Number of employes.	Number of months in session.	Enrollment.	Average attendance.	Cost.
Carlisle, Pa. ..	500	44	12	617	547	$81,000.20
Chilocco, Indian Territory . .	180	26	12	197	166	*28,544.64
Genoa, Neb ...	175	23	12	215	171	†31,264.77
Hampton Institute, Hampton, Va	150	....	12	160	116	19,382.79
Haskell Institute, Lawrence, Kan	350	36	12	339	273	‡61,532.00
Lincoln Institution, Philadelphia, Pa	200	....	12	218	200	33,364.10
Salem Training, Chemawa, Oregon	250	36	12	205	185	§40,747.71
St. Ignatius Mission, Flathead Reservation, Montana. ...	200	...	12	186	170	22,500.00
Total....	2,005			2,137	1,828	318 336.01

*Including $1,859 68 for buildings and repairs.

†Including $2,117.71 for buildings and repairs.

‡Including $4,204.26 for buildings and repairs; $21,500 was expended for purchase of 210 acres of lan ,which is not included in cost as given above.

§Including $5,000 for buildings and repairs.

Some of the eastern training schools have adopted a system known as "outing," which in my judgment is an important auxiliary in educating Indian youth and preparing them for self-support. It is notably carried on at the Carlisle school, which, without disparaging other Indian training schools, may be said to stand in the front rank, if it is not the foremost, of institutions engaged in the great work of Indian education. This system consists in placing out for a series of months among the families of farmers in that part of Pennsylvania, boys and girls who have had a year or so of training at Carlisle, and can make the most of the advantages thus afforded them for learning practical farming, the use of tools, and thrifty housekeeping. In addition to their board they receive fair wages for their labor—from $5 to $8 per month for farm work—and as members of the household are admitted to the privileges enjoyed by the sons and daughters of the family. In some cases they remain a year at these places, attending district school in the winter. Such a training upon a farm is the best possible way of fitting them for the ownership and cultivation of the lands which are being allotted them by the Government. This experience, taken in connection with their training and education at school, places them beyond all reasonable doubt upon a footing of self-support. Under this system 299 Carlisle pupils have spent more or less time in private families during the past year.

In this connection I desire to call attention to the following paragraphs from the Washington *Post* and the Philadelphia *Press* in regard to Carlisle students:

[*From the Washington Post.*]

One of the striking features of the industrial parade in Philadelphia was the appearance of the Indian boys from the school at Carlisle, with their books and other school paraphernalia. There is a vast interval which no lapse of time can measure between the Indian boy of the beginning of this century, or indeed any Indian boy in savage life, and an Indian boy civilized and educated. The group of Indian boys was certainly a most interesting exhibit.

[*From the Philadelphia Press.*]

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

The total enrollment of pupils for the past year in schools more or less dependent on the Government has already been stated as 14,333, a number larger than can properly be accommodated in the buildings provided. In its efforts to increase school accommodations the office is seriously hampered and oftentimes thwarted by the restriction of law in the appropriation act which limits the amount to be paid for erecting and furnishing a boarding-school building to $10,000, and for erecting a day-school the amount to $600. In many localities remote from the labor supply, and where materials must be hauled a long distance, it is impossible to erect and furnish for this sum a building large enough to accommodate even 60 pupils. On four reservations children will be kept out of school this year because, after wide advertisement, the office has failed to secure bids on the proposed and much needed buildings; that is, bids within the $10,000 limit. The plans were for buildings of the plainest sort and of construction as cheap as was consistent with strength and safety, and for a smaller number of children than were ready to attend. It would be in the interest of Indian education, and of ultimate economy, if Congress would remove this restriction, so that the office might be able to provide at an early day buildings, plain but substantial, and large enough to accommodate in a proper way the children who in ten years will have passed the time of pupilage, and under new conditions will be called upon to compete for a livelihood with the educated race. For a statement of the expenditures made from the appropriation of last year for buildings and repairs see page —.

I have already referred incidentally to the indispensable work done in the way of Indian education by the various religious organizations of the country. Although it discredits the Government, it is but just to say that for some years past these societies have put more money into Indian school buildings than the Government has expended for that purpose, and the increase in the number of children attending school is in no small degree due to the fact that places in which to teach the children have been provided from other than Government funds. Moreover, as has already been stated, in the maintenance of schools so established the societies draw largely from their own funds to supplement the allowance granted these schools by the Government. In assisting in the support of such schools the office has been entirely non-sectarian, and all the leading denominations of the country are represented in Indian school work.

For four years past the Indian appropriation act has contained an item of $15,000 or $20,000, providing for the education of Indian pupils in industrial schools in Alaska. In 1884, when the first of these appropriations was made, no edutional facilities whatever had been provided for the inhabitants of Alaska, except one or two small schools established and supported by religious societies. The schools established by the Russian Government had of course been discontinued, and the American Government had provided no substitutes. As a temporary expedient the Indian Office asked that it be allowed at least to make a beginning in school work among the Indians of that country, and the small sums named above were appropriated accordingly. So small an appropriation for so distant a work made it impracticable for the office to send representatives to Alaska who should establish and keep in operation a system of schools for the widely scattered bands of Alaska Indians, and its efforts in this direction have been confined to assisting various societies in establishing new schools and in enlarging and improving those already established.

However, the Alaska Indians, so called, are hardly to be looked upon as Indians in the sense in which the word is applied to the tribes on our western reservations. They are Alaskans, the native people of the land, who know how to support themselves by the resources of the country and the industries naturally arising therefrom, are ready to engage in any other industries which may be established there and to assimilate the customs of those who come to settle among them, and are anxious to be educated. They are the laboring class which needs neither corralling, nor feeding, nor agencies, nor any of the machinery which has sprung up in connection with our Indian service, and to attempt to foist upon them this machinery would be to ignore all the lessons which the last half century of dealings with Indians should have taught this nation, and to repeat over again the old blunders and errors in Indian management.

Within the last two years I am informed that by using small Government appropriations for that purpose the Bureau of Education has undertaken to establish a public school system, not for the whites and not for the Indians, but for the *people* of Alaska, and, in my judgment, this is the proper course to pursue. The amount appropriated I understand to be inadequate. In my estimates for the next fiscal year I have not included the usual item for Indian schools in Alaska, because I believe that it would be much better for Congress to add this sum to the sum allowed for general education there, and to place the entire educational system of Alaska under the management of the Bureau of Education, which has its own officials on the ground, and is now better equipped than the Indian Office will ever be for the prosecution of such work.

THE ENGLISH LANGUAGE IN INDIAN SCHOOLS.

In the report of this office for 1885 incidental allusion was made to the importance of teaching the Indians the English language, the paragraph being as follows:

A wider and better knowledge of the English language among them is essential to their comprehension of the duties and obligations of citizenship. At this time but few of the adult population can speak a word of English, but with the efforts now being made by the Government and by religious and philanthropic associations and individuals, especially in the Eastern States, with the missionary and the school-master industriously at work in the field everywhere among the tribes, it is hoped, and it is confidently believed, that among the next generation of Indians the English language will be sufficiently spoken and used to enable them to become acquainted with the laws, customs, and institutions of our country.

The idea was not a new one. As far back as 1868 the commission known as the "Peace Commission," composed of Generals Sherman, Harney, Sanborn, and Terry, and Messrs. Taylor (then Commissioner of Indian Affairs), Henderson, Tappan, and Augur, embodied in the report of their investigations into the condition of Indian tribes their matured and pronounced views on this subject, from which I make the following extracts:

The white and the Indian must mingle together and jointly occupy the country, or one of them must abandon it. * * * What prevented their living together? * * * Third. The difference in language, which in a great measure barred intercourse and a proper understanding each of the other's motives and intentions. Now, by educating the children of these tribes in the English language these differences would have disappeared, and civilization would have followed at once. Nothing then would have been left but the antipathy of race, and that, too, is always softened in the beams of a higher civilization. * * * Through sameness of language is produced sameness of sentiment, and thought; customs and habits are moulded and assimilated in the same way, and thus in process of time the differences producing trouble would have been gradually obliterated. By civilizing one tribe others would have followed. Indians of different tribes associate with each other on terms of equality; they have not the Bible, but their religion, which we call superstition, teaches them that the Great Spirit made us all. In the difference of language to-day lies two-thirds of our trouble. * * * Schools should be established, which children should be required to attend; their barbarous dialect should be blotted out and the English language substituted. * * * The object of greatest solicitude should be to break down the prejudices of tribe among the Indians; to blot out the boundary lines which divide them into distinct nations, and fuse them into one homogeneous mass. Uniformity of language will do this—nothing else will.

In the regulations of the Indian Bureau issued by the Indian Office in 1880, for the guidance of Indian agents, occurs this paragraph:

All instruction must be in English, except in so far as the native language of the pupils shall be a necessary medium for conveying the knowledge of English, and the conversation of and communication between the pupils and with the teacher must be, as far as practicable in English.

In 1884 the following order was issued by the Department to the office, being called out by the report that in one of the schools instruction was being given in both Dakota and English:

You will please inform the authorities of this school that the English language only must be taught the Indian youth placed there for educational and industrial training at the expense of the Government. If Dakota or any other language is taught such children, they will be taken away and their support by the Government will be withdrawn from the school.

In my report for 1886 I reiterated the thought of my previous report, and clearly outlining my attitude and policy I said:

In my first report I expressed very decidedly the idea that Indians should be taught the English language only. From that position I believe, so far as I am advised, there is no dissent either among the law-makers or the executive agents who are selected under the law to do the work. There is not an Indian pupil whose tuition and maintenance is paid for by the United States Government who is permitted to study any other language than our own vernacular —the language of the greatest, most powerful, and enterprising nationalities beneath the sun. The English language as taught in America is good enough for all her people of all races.

Longer and closer consideration of the subject has only deepened my conviction that it is a matter not only of importance, but of necessity, that the Indians acquire the English language as rapidly as possible. The Government has entered upon the great work of educating and citizenizing the Indians and establishing them upon homesteads. The aduits are expected to assume the role of citizens, and of course the rising generation will be expected and required more nearly to fill the measure of citizenship, and the main purpose of educating them is to enable them to read, write, and speak the English language and to transact business with English-speaking people. When they take upon themselves the responsibilities and privileges of citizenship their vernacular will be of no advantage. Only through the medium of the English tongue can they acquire a knowledge of the Constitution of the country and their rights and duties thereunder.

Every nation is jealous of its own language, and no nation ought to be more so than ours which approaches nearer than any other nationality to the perfect protection of its people. True Americans all feel that the Constitution, laws, and institutions of the United States, in their adaptation to the wants and requirements of man, are superior to those of any other country; and they should understand that by the spread of the English language will these laws and institutions be more firmly established and widely disseminated. Nothing so surely and perfectly stamps upon an individual a national characteristic as language. So manifest and important is this that nations the world over, in both ancient and modern times, have ever imposed the strictest requirements upon their public schools as to the teaching of the national tongue. Only English has

been allowed to be taught in the public schools in the territory acquired by this country from Spain, Mexico, and Russia, although the native populations spoke another tongue. All are familiar with the recent prohibitory order of the German Empire forbidding the teaching of the French language in either public or private schools in Alsace and Lorraine. Although the population is almost universally opposed to German rule, they are firmly held to German political allegiance by the military hand of the Iron Chancellor. If the Indians were in Germany, or France, or any other civilized country, they should be instructed in the language there used. As they are in an English-speaking country, they must be taught the language which they must use in transacting business with the people of this country. 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.

Deeming it for the very best interest of the Indian, both as an individual and as an embryo citizen, to have this policy strictly enforced among the various schools on Indian reservations, orders have been issued accordingly to Indian agents, and the text of the orders and of some explanations made thereof are given below:

DECEMBER 14, 1886.

In all schools conducted by missionary organizations it is required that all instructions shall be given in the English language.

FEBRUARY 2, 1887.

In reply I have to advise you that the rule applies to all schools on Indian reservations, whether they be Government or mission schools. The instruction of the Indians in the vernacular is not only of no use to them, but is detrimental to the cause of their education and civilization, and no school will be permitted on the reservation in which the English language is not exclusively taught.

JULY 16, 1887.

Your attention is called to the regulation of this office which forbids instruction in schools in any Indian language. This rule applies to all schools on an Indian reservation, whether Government or mission schools. The education of Indians in the vernacular is not only of no use to them, but is detrimental to their education and civilization.

You are instructed to see that this rule is rigidly enforced in all schools upon the reservation under your charge.

No misson school will be allowed upon the reservation which does not comply with the regulation.

The following was sent to representatives of all societies having contracts with this bureau for the conduct of Indian schools:

JULY 16, 1887.

Your attention is called to the provisions of the contracts for educating Indian pupils, which provides that the schools shall "teach the ordinary branches of an English education." This provision must be faithfully adhered to, and no books in any Indian language must be used or instruction given in that language to Indian pupils in any school where this office has entered into contract for the education of Indians. The same rule prevails in all Government Indian schools and will be strictly enforced in all contract and other Indian schools.

The instruction of Indians in the vernacular is not only of no use to them, but is detrimental to the cause of their education and civilization, and it will not be permitted in any Indian school over which the Government has any control, or in which it has any interest whatever.

This circular has been sent to all parties who have contracted to educate Indian pupils during the present fiscal year.

You will see that this regulation is rigidly enforced in the schools under your direction where Indians are placed under contract.

I have given the text of these orders in detail because various misrepresentations and complaints in regard to them have been made, and various misunderstandings seem to have arisen. They do not, as has been urged, touch the question of the preaching of the Gospel in the churches nor in any wise hamper or hinder the efforts of missionaries to bring the various tribes to a knowledge of the Christian religion. Preaching of the Gospel to the Indians in the vernacular is, of course not prohibited. In fact, the question of the effect of this policy upon any missionary body was not considered. All the office 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.

It is believed that if any Indian vernacular is allowed to be taught by the missionaries in schools on Indians reservations, it will prejudice the youthful pupil as well as his untutored and uncivilized or semi-civilized parent against the English language, and, to some extent at least, against Govt. schools in which the English language exclusively has always been taught. To teach Indian school children their native tongue is practically to exclude English, and to prevent them from acquiring it. This language, which is good enough for a white man and a black man, ought to be good enough for the red man. It is also believed that teaching an Indian youth in his own barbarous dialect is a positive detriment to him. The first step to be taken toward civilization, toward teaching the Indians the mischief and folly of continuing in their barbarous practices, is to teach them the English language. The impracticability, if not impossibility, of civilizing the Indians of this country in any other tongue than our own would seem to be obvious, especially in view of the fact that the number of Indian vernaculars is even greater than the number of tribes. Bands of the same tribes inhabiting different localities have different dialects, and sometimes can not communicate with each other except by the sign language. If we expect to infuse into the rising generation the leaven of American citizenship, we must remove the stumbling-blocks of hereditary customs and manners, and of these language is one of the most important elements.

I am pleased to note that the five civilized tribes have taken the same view of the matter, and that in their own schools—managed by the respective tribes and supported by tribal funds—English alone is taught.

But it has been suggested that this order, being mandatory, gives a cruel blow to the sacred rights of the Indians. Is it cruelty to the Indian to force him to give up his scalping-knife and tomahawk? Is it cruelty to force him to abandon the vicious and barbarous sun dance, where he lacerates his flesh, and dances and tortures himself even unto death? Is it cruelty to the Indian to force him to have his daughters educated and married under the laws of the land, instead of selling them at a tender age for a stipulated price into concubinage to gratify the brutal lusts of ignorance and barbarism?

Having been governed in my action solely by what I believed to be the real interests of the Indians, I have been gratified to receive from eminent educators and missionaries the strongest assurance of their hearty and full concurrence in the propriety and necessity of the order. Two of them I take the liberty to append herewith. The first is from a former missionary among the Sioux; the second from an Indian agent of long experience, who has been exceedingly active in pushing the educational interest of his Indians.

As I understand it, your policy is to have the Indian taught English instead of his mother tongue. I am glad you have had the courage to take this step, and I hope you may find that support which the justice and rightness of the step deserve. Before you came to administer the affairs of the country the Republicans thought well to undertake similar work in the Government schools, but lacked the courage to touch the work of the mission schools where it was needed. If the wisdom of such work was recognized in the Government schools, why not recognize the wisdom of making it general? When I was in Dakota as a missionary among the Sioux, I was much impressed with the grave injustice done the Indian in all matters of trade, because he could not speak the language in which the trade was transacted. This step will help him out of the difficulty and lift him a long way nearer equality with the white man.

Seeing there is now being considerable said in the public press about the Indian Office prohibiting the teaching of the vernacular to the Indians in Indian schools, and having been connected with the Indian service for the past sixteen years, eleven years of which I have been Indian agent and had schools under my charge, I desire to state that I am a strong advocate of instruction to Indians in the English language only, as being able to read and write in the vernacular of the tribe is but little use to them. Nothing can be gained by teaching Indians to read and write in the vernacular, as their literature is limited and much valuable time would be lost in attempting it. Furthermore, I have found the vernacular of the Sioux very misleading, while a full knowledge of the English enables the Indians to transact business as individuals and to think and act for themselves independently of each other.

As I understand it, the order applies to children of school-going ages (from six to sixteen years) only, and that missionaries are at liberty to use the vernacular in religious instructions. This is essential in explaining the precepts of the Christian religion to adult Indians who do not understand English.

In my opinion schools conducted in the vernacular are detrimental to civilization. They encourage Indians to adhere to their time-honored customs and inherent superstitions which the Government has in every way sought to overcome, and which can only be accomplished by adopting uniform rules requiring instruction in the English language exclusively.

I also append an extract on this subject from one of the leading religious weeklies:

English is the language overwhelmingly spoken by over sixty millions of people. Outside of these, there are two hundred thousand Indians old enough to talk who use a hundred dialects, many of which are as unintelligible to those speaking the other dialects as Sanscrit is to the average New England school boy. Why, then, should the instruction in these dialects be continued to the youth? Why, indeed? They are now in the teachable age; if they are ever to learn English they must learn it now—not when they have become men with families, knowing no other tongue than their own dialect with its very limited resources, a dialect wholly unadapted to the newer life for which they are being prepared. And they must learn English. The Indians of Fenimore Cooper's time lived in a *terra incognita* of their own. Now all is changed; every Indian reservation in the country is surrounded by white settlements, and the red man is brought into direct contact and into conflict with the roughest elements of country life. It is clear, therefore, the quarter of a million of red men on this continent can be left to themselves no longer. * * *

There are pretty nearly ten thousand Indian boys and girls who avail themselves of educational privileges. We want to keep right along in this direction; and how can we do so but by beginning with the youth and instructing them in that language by using which alone they can be qualified for the duties of American citizenship? * * * If the Indian is always to be a tribal Indian and a foreigner, by all means see to it that he learns his own tongue, and no other. But if he is to be fitted for American citizenship how shall he be better fitted than by instructing him from his youth in the language of his real country—the English tongue as spoken by Americans.

As events progress, the Indians will gradually cease to be enclosed in reservations; they will mingle with the whites. The facilities of travel are being so greatly extended by rail by improved roads and increasing districts of settlement, that this intercourse between whites and Indians must greatly increase in future—but how shall the Indian profit by it if he is ignorant of the English tongue? It is said that missionaries can not instruct at all in the Dakota tongue. We do not so understand it. To say no instruction can be had, nor any explanation of truth given in the Dakota or the Indian tongue, is to declare what the Commissioner has not said at all. On the whole, when sober reflection shall have been given to the subject, we think many who have assailed the Indian Bureau for its recent order will see and will acknowledge that the action taken by the Interior Department is wise, and that it is absolutely necessary if the Indian is ever to be fitted for the high duties of American citizenship.

INDIANS AT THE POLLS.

Miss Fletcher's Letter From Omaha Agency.

WINNEBAGO, NEB. NOV. 16 1887.

The Omahas being citizens, some sixty cast their first vote, on the 8th. A number of Winnebagoes were also entitled to vote and several of these exercised the privilege.

The Omaha lands lie within three counties, and the men voted in their various precincts. Two of these were at quite a distance, for the Indians and obliged to ride from ten to thirty miles to cast their votes, a dinner was provided in order to save the men from the temptations of the saloon and other undesirable places.

As far as I have been able to learn, the Omahas went quietly to the polls, cast their ballots, and returned home. In one of the precincts party strife waged with vigor. One Omaha said to me: "When I went to put in my vote two men sprang upon me like prairie wolves, nearly throwing me down, but Mr. ——— told them to let me go and took one man off, and I went on and put in my vote."

Whiskey and money were offered, but the men refused both. A Winnebago remarked: "The Omahas didn't seem to care for whiskey."

Every one speaks well of the conduct of the Omahas, and I trust they will keep up their reputation in the years that are to come.

I wish I could speak as well of the Winnebagoes. They, unfortunately, fell victims to the bribes offered some of their half-breeds, and Indians who were not qualified to vote were denied and sworn in to roll up party majority. Those interested in the welfare of the Indians will find more work in the purification of election methods.

The recent glimpse into political life afforded the Indians has been confusing in many ways. It has been difficult for the young men to harmonize the ethics taught at Carlisle with the feverish utterances of the recent campaign. One gets a naive realization of our complex life, watching the Indian as he enters our midst.

There are not many of the returned Carlisle students among the Omahas and Winnebagoes, but those that are here are doing very well. The assistant teacher at the Winnebago Industrial School is a Carlisle girl, and she has won the approbation of her superiors and the regard of her pupils.

The assistant teacher at the Omaha Mission school was a Carlisle student, and she, too, is winning commendation.

Noah Lovejoy, the day after casting his first vote, was married at the residence of the missionary, to Susan Bush, a returned Hampton student. Noah has been working, since he came back, at the Mission where he did the "best job of painting," the Superintendent says, that has been done there. Susan was the laundress, and the Superintendent tells me that the laundry work was excellent, adding: "No one has ever done so well in that department." I was shown some of Susan's handiwork, and it would have been creditable to any laundry in the east.

Noah is building a new house where he and his wife will live with his father. The farm is located in the Logan Valley, and surrounded by white neighbors and some of the most thrifty members of the tribe. Noah is full of energy. Recently he was doing some driving for the Mission, and his work being over, he walked ten miles after 8 o'clock at night, in order to reach home and be ready for work early in the morning. If Noah and Susan fulfil the promise their conduct has given since they returned from school, they will be well-to-do farmers in ten years. They are mainly rich in youth and hope, and lack many needed house-hold articles.

Thomas Mitchell came to see me a few days ago. He, as well as Eli Sheridan and Bertram Mitchell, have sought, in vain, to obtain employment at their trades in the neighboring white settlements. All three lads have been working on their parents' farms, where there is little to do with, and less to arouse ambition. They deserve credit for resisting a heavy downward current. All hold to their English, their neat citizen dress, refuse to dance, to drink, and to use tobacco. This means a continued struggle, such as few white lads of their age are expected to make.

Thomas desires to return to Carlisle, but his father opposes, and the boy writes me: "Seems to me I am getting in a great, big trap and can't go any wheres."

I write in the midst of Indians and talk, and am conscious that some of the

(*Continued on Sixth Page.*)

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, } Editors.

ALICE C. FLETCHER, Regular contributor.

Address all business correspondence to M. BURGESS.

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CARLISLE, PA., DECEMBER, 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.

Like most of the religious papers, we have had our columns filled with controversy, and not missionary news. But while they are worrying about a doctrine they fear will cut the top root of missions, we are anxious in regard to an order which *we know*, if carried out, will sever the jugular vein of our work among the Dakotas. Here are two cases for THE MORNING STAR, which is on the other side of the vernacular question.

1. Jas. Brown is a Santee. He is supported by the native missionary society. He cannot speak English. He teaches an out station school, and has religious service on Sunday. The school is five miles from a Government school so that every scholar kept away from this school is deprived of an opportunity to learn. By what right can the Indian department keep him from teaching his own language to his own people, at their own expense?

2. There is a school away out on the White river. The building was erected by some ladies of Park Street church, Boston. The Bible is taught there in Dakota; other instruction is given in Dakota. The agent at Rosebud does not know of this school. But as soon as he hears that a man is teaching twenty-five children to love God and their neighbor he is compelled to close it at once.—*Word Carrier.*

The full text of what Mr. Atkins says on this subject of language appears on our first page. It is clear to our mind that religious instruction in the vernacular language is not interfered with and Santee Normal Training School doubtless can, if it will, furnish the places named two English speaking teachers competent to fill the Government requirement and also for the present to carry forward religious instruction in the vernacular, and Santee can soon teach Jas. Brown and the other teacher to speak and teach English. This presentation as an argument upon which is based so much opposition to the Government regulation seems small, and had the Department in issuing its orders, pursued the same course Mr. Lincoln did in issuing the Emancipation Proclamation and withheld for the present the full operation of the order from these two schools and others of like character—should these be such—it would have served the vernacularists just right, in showing how very limited the area of their work is, and public and Indian demand would soon have settled the case in the exempted area.

It is the opinion of a large number of the best friends to the Indians that the order which Dr. Riggs esteems so great a calamity, will soon prove one of the greatest helps his Santee School has ever had: that Santee placing itself in line with the Government will rise into a manhood of power by the side of which all its past will dwindle into babyism.

The Coeur d' Alene tribe are beginning to use modern inventions. A short time ago five of them carried back from Spokane to the Reservation one of the latest improved threshing machines and a fine buggy.

INDIAN VERNACULAR LANGUAGE SYSTEMS.

We clip the following somewhat ardent criticism, from Dr. Riggs' *Word Carrier* for November:

"Indian vernacular language systems," is a phrase invented by the MORNING STAR. It won't need to copy-right it. Philologists will not care to appropriate the awkward and meaningless conglomerate."

It is really too bad our use of these words thus thrown together, is not accepted by Dr. Riggs as philologically correct. We have been brought up to think Webster, (he of the big dictionary,) a pretty good guide, and he approves of our "invention." Pope and Fuller, two other masters, give us some reason to think our poor phrase not entirely without sense and meaning. Now, after that our attention has been so emphatically directed to it, we incline to continue its use, as it seems so exactly to touch the spot we aim at, and we have no good proof that unprejudiced philologists condemn it.

AID SOCIETIES FOR INDIAN CHILDREN.

Every year thousands of children are lifted from the pollution of their homes in the dregs of eastern cities and sent out to the free air of the country and into the atmosphere of Christian aspiration and the example of Christian living. Setting aside for the moment the effect that this work has upon both the doers and the receivers of it, it has a vast influence upon this same Christian civilization. It brightens the outlook of the republic. It is a work founded upon scientific principles, for it recognizes the part that environment plays in the development of character—in other words the necessity of living in the atmosphere of God.

We are told that in the other life there shall be kings and priests. They must be kings in blessing, and priests in a perfect ministration. Work of a nature like this evangelizing of the children seems to be in preparation.

Beyond the pleasure of seeing its happy results there is here, as in all good work, another reward, the highest—more work, and the power to do it better. After the waifs of Europe, or rather, side by side with them, come the natives of America, the Indians. They come to us now in the only way in which we can be of service to them, as individuals. Life in the tribes is the old association of degradation.

But what will take them out of this place in which Governmont aid does not reach them?

There is a power which, following the methods pursued with white children, will place the Indian children in families of Christian people throughout the country. Here not only a few hours of daily instruction by a missionary teaches what is too often counteracted by home and tribal influence, but the whole surroundings elevate, everything whether intended for instruction or not, educates; civilization is in the air, they cannot breathe at all without drawing it in.

When this power acts,—as it will do—the case of the Indian children will be no different from that of the whites taken from the slums of our great cities, except that in the former will be found, as a rule, a dignity and self-control often wanting in the street Arabs.

How can this thing be brought about?

At the rate of one church to every five thousand inhabitants there are more than ten thousand churches in America. If through Aid Societies every church undertakes the placing and the education of two Indian children, this, at the lowest estimate, would at once, put twenty thousand of them in the way of the most rapid acquirement of Christian civilization.

The sense of Indian wrongs has gained upon the nation so rapidly that within the last few years organizations to help forward the righting of these have sprung up by the score.

If each of these organizations should connect with itself an "Aid Society for Indian Children," not only would the Associations have the delight of actually seeing in many cases the fruit of their exertions, but every dollar spent in the service would be in its results as if put out at compound interest, and at a high rate.

The grand results of the experiment of educating the Indian, begun on a scale so small in proportion to the numbers to be reached, should be a reason for pushing forward the work with the utmost vigor. The children on Reservations will not delay a day in growing up, to await Government action.

And, then, the Government waits for the people, its motive power. The people can combine in order to gain the impulse of numbers; they can individualize their efforts, to give to their work the vitality that comes only from the touch of individual character. And by taking the Indian from all association with his past life, even that of companionship with those of his own tribe, they can completely surround him by the influences of civilization.

Will the Associations look into this matter? Will they organise Aid Societies for Indian Children, and conduct these Societies on the same principles for the red children as for the white?

In Memoriam.

On the twelfth of December, Mrs. John Jacob Astor, after an illness of several months, died at her home in New York. She was a leader in society, by reason of the influence that a character strong and pure, a high aim and a cultivated mind always exert. A good linguist, a fine musician, a skilful artist, she delighted to encourage art, science and literature.

Grief at her loss will reach far wider than the circle of her immediate friends. She was wealthy before her marriage and her own fortune she devoted to others. Believing in the growth of character through individual effort, her giving was not the indiscriminate carelessness that satisfies itself with largess flung like seed upon any soil. She considered wealth a trust, and a clear judgment and an enlightened conscience directed her charities. This consecration demanded time and labor that would amaze the people who imagine that the rich do not work because they are assured of their daily bread.

For fifteen years she had been associated with the management of the Women's Hospital in New York, and here she did not merely act in concert with the other Directors, but visited the patients and gained a personal interest in them. This she always turned to their advantage. The vast work of the Children's Aid Society had in her one of its most liberal and earnest patrons, and the scores of thousands of youth saved from the slums of the great city will unite in deep and silent grief for the loss of their devoted friend. With her large interest in human welfare she watched with earnest eyes the progress of the Indian toward Christian civilization, and her God-speed took the broadest shape. Her substantial interest and aid to general and special Indian interests will be greatly missed. Carlisle had a warm place in her heart which was attested often by encouraging words and large benefactions.

On the day of Independence, July 1776, with the population of the United Colonies only about 3,000,000, the native population an unknown quantity numerically, and as yet unsubdued, the Indian question as presented to the authorities then in power, must have been exceedingly grave and complex. That they had no broad or general plan in dealing with the Indian tribes, but followed a temporizing policy making use of such agreements and expedients as seemed practicable or desirable, is evident, by the multiplicity of obligations bequeathed to us with the honor of the government pledged for their faithful performance.

Our obligation to faithfully carry into effect these agreements is not lessened by the fact that we are now 60,000,000, and the Indian population known and counted and found to be about 260,000, or, one Indian to 230 whites, with the ratio of increase continually in favor of the latter. A glance at the Indian question from this standpoint of relative numbers would force the thought, "Well, if that is the size of the question we can afford to deal with it not only justly, but generously." True enough! But shall we, first having done justice, give effect to the impulse of generosity on the line of the original agreements in beaver traps, blankets and tobacco? Shall we not rather recognize the requirements of our era and so modify these ancient agreements as to accord with present circumstances and our better knowledge, looking more to the Indian's mental enlargement and social enfranchisement than to anything else?

To the boy who is born poor, education opens all avenues to power, fame and social distinction. Without it, they are practically closed to him. So to the Indian; no matter what may be his legal status or the number of acres secured to him for twenty-five years, if he be an uncultured Indian he will be a social pariah until such time as by virtue of mental equipment and capacity, he steps along side of the white man and claims equality on the basis of equal intelligence.

How often does the anxious parent, conscious of inability to endow his children with wealth, strain every nerve to give them the best education in his power, and by so doing really endow them with a richer heritage than millions of money, furnishing them the weapons wherewith they may conquer fame or fortune for themselves.

Does not the conduct of a prudent parent to the children under his care plainly indicate what should be the action of the Government to those who are its wards, viz.: that while by no means neglecting their property interests and civil rights, the great aim should be social elevation and assimilation, the road to which is, unquestionably, education. A. J. S.

Experience has taught us that the best way to teach an old Indian is to teach his child. Therefore, an order making education in English compulsory on all Indian youth of school age, presents the best means available of spreading a knowledge of that tongue amongst the Indians as a whole, and thereby breaking down any prejudice that may exist against it in the minds of the Indians, which prejudice if any such there be exists only on account of ignorance. The English language being almost the equivalent of English civilization, a knowledge of it would tend irresistably to the acquirement of that method of living which alone will ever make the Indian acceptable as a neighbor or a citizen.

"There are," says the New York *Sun*, "about one hundred and fifty Washoe Indians at Truckee, Cal., who prove that some Indians will work. They never used to work, but when the Chinese were driven out of Truckee, it occurred to these Americans that they might take the Mogolians' place, and they did so. The bucks chop wood and do work of that sort, and the squaws wash and iron. One objection to them as servants is said to be their extreme sensitiveness. Tell an Indian to cut your wood and he'll turn disdainfully away. Impart to him in a casual way that you have wood to cut, and wonder who'll do it at such a price, and the noble red man with the air of conferring a favor, intimates that he will, and he does."

Not a bad beginning. But the educated Indian learns that he must do business in the white man's way if he is to live among white men: and he makes his pride consist in the success of his work. If he is to compete with Americans in business, he must have no "nonsense." That takes too much time. This is one of the lessons that the Carlisle boys and girls learn at school, and in their life on the farms and in households.

Supt. Chase of the Genoa, Nebraska, Indian Training school has received orders from the Indian Department at Washington to commence work at once on the extensive improvements which are to be made at that school this season.

OUR LOCAL NEWS.

A Merry Christmas and a Happy New Year to all our readers.

Parker West, one of our small Apaches, is at Mt. Vernon Barracks, Ala., acting as special interpreter for a short time.

The letters addressed to Santa Claus by our little Indian girls would certainly lead one to think they are no different from other children; and they are not.

Our high school has added to its philosophical apparatus a new air-pump, retort and stand, barometer-tube, test-tube, prisms, and lenses.

Henry Phillips and Fred Harris are the names of two little Indian boys from Alaska whom Dr. Sheldon Jackson brought to us the first of the month.

Our libraries are growing, and it is with satisfaction that we see the Indian boys and girls taking more interest this year than ever before in reading books and papers.

The painters have had more than they could do to keep their work up to the demand made of them, and there is still plenty to keep them busy for some weeks.

Carl Lieder, of the Crow tribe, and Henry Phillips, one of the two Alaskans whom Dr. Sheldon Jackson brought to Carlisle during the month, have joined our printers' corps.

The shoe-shop used to be the most disorderly of any. This can no longer be said and, as would be supposed, more work is being done than ever before with the same number of boys.

The Carpenter boys have been as busy as they could be fixing board walks, repairing fences, getting ready the new workshop and doing many jobs necessary to complete the new quarters.

Geo. Thomas, one of our harness-makers of the Crow tribe, went to Ft. Stevenson, Dak. last month, and is in charge of the harness-shop at that place. George writes us pleasantly of his new school and work.

Miss Frances C. Sparhawk, of Newton Centre, Mass., has recently joined hands with the Carlisle workers, and in addition to her regular duties will contribute occasionally to the MORNING STAR.

The Indian Union Debating Club of our school, having grown too large, divided its forces the first of the month, thereby doubling the chances for pupils to take part in debates. The division, no doubt, will bring about wholesome competition.

The vigorous gymnastic drill in which our boys are daily led by Mr. Campbell, presents not only a pleasing scene, but is attended with increased bodily strength and development of muscles. We expect a material reduction in the Hospital work.

On the 7th. inst., Col. Jacob Kemple, of Wheeling, the "West Virginia Humorist," visited the school. He favored our students with the funniest talk of the season. Even those who did not well understand every word, joined in the hearty laughter.

Mr. L. L. Mason, of Jamestown, N. Y., now comes to the front for the third time with a handsome clock. After placing a fine one in the office and another in the assembly-room at the large boys' quarters, he presents an excellent time keeper for use in the girls' assembly-room.

The new quarters for our small boys are now complete, and occupied by 73 of them. The very mild weather with which this part of the country has been blessed, together with the steam-heat going night and day for some time, have dried out the building and made it safe for occupancy.

An entertainment given by the Girls' Literary Society, on the evening of the 9th, without aid from any of the teachers or officers, was very creditable. The dispatch with which the society handled business, and the way in which the girls carried on their recitations, dialogues, charades, essays and singing, brought forth well merited applause from the surprised and delighted audience.

On the evening of the 14th inst., Rev. Mr. Kisler, of Carlisle, favored the school with an interesting talk about his life as a missionary in Africa. He had with him a number of curiosities—cloth woven by Africans, their odd instruments of warfare, stuffed monkey and ant-eaters and other curious things. We have rarely seen our boys and girls so enthusiastic in applause.

The completion of our contract with the Indian Department for wagons has been delayed by the press of other work in connection with building operations, but Dec. 31st. will see all orders filled and wagons shipped to the following points, viz: Cheyenne Agency, Ind. Ter.; Ponca Agency, Ind. Ter.; Santee Agency, Neb.; Winnebago Agency, Neb.; Albuquerque School, N. M.; Yankton Agency, Dak.; Umatilla School, Oregon; Neah Bay Agency, Washington Ter.; Klamath Agency, Oregon; Blackfeet Agency, Mont.; Ft. Hall School, Idaho; Lemhi Agency, Idaho, and Pine Ridge Agency, Dak. Making these wagons has crowded upon our apprentices the necessity of speed and good work.

"Are your pupils perfectly quiet in the dining-hall at meal times?" asked a stranger. "Oh, No!" was the answer of an old official. "Our pupils talk and laugh and have as good a time while eating as civilized people do at their home tables."—[*Indian Helper*.

Dan Tucker, an Arapahoe, who learned blacksmithing at our school, returned to his home at the Cheyenne and Arapahoe Agency, Indian Territory, a few years ago. He married a young white lady employee of the school and is now settled at Cantonment sixty miles from the Agency, has a shop, and is working at his trade. The young couple have passed through many difficulties, and we are grieved to hear, through a recent letter, of their last great trial. Dan's pathetic words, "We could not get any doctor at first, so my dear little boy had to suffer and die. How we miss him, nobody knows," will touch a cord of sympathy in the hearts of many friends, who will remember Dan in the early days at Carlisle.

About 33 per cent. of the Indians on the Reservations dress as white people do; about 25,000 of them speak English. The Commissioner of Indian Affairs states that this year there are 25,000 more acres of land under cultivation than there were last year, and that three thousand acres of new land have been broken. There are about 12,000 new houses and 1,596 more families engaged in farming than last year. The Indians are showing more intelligence in the management of their farms; they are planting orchards, marketing farm products, and showing thrift in other ways.

All the sentiment and poetry has not died out of the noble red man. An Indian named Hinock, sentenced at Happy Camp, Del Norte county, Cal., to sixty days in the county jail for misdemeanor, presented himself to the Sheriff at Yreka, lately, for admission to that institution bringing with him his commitment. He travelled sixty miles, unaccompanied, and bore his own expenses.—[Phila. *Public Ledger*.

The people of the United States are known among the natives of Alaska as "Boston people." Not long since a mining company brought to Alaska some donkeys. One of the boys, who had been reading in school about rabbits having long ears, wanted to know if the donkeys were "Boston rabbits."—[*The North Star*.

"The Apache Indian," says the delegate from Arizona, "is an Ishmaelite whose hand is raised against every living object whether it be man or beast. He can no more be civilized than a tiger."

Mr. Smith should come to Carlisle where he will find that these same "tigers" sit peaceably and orderly in the school-room, at the table, in the lecture hall, in the Sunday school, in church, and work industriously at the school and on farms and in families by the score, and nowhere behave at all like "tigers," but exactly like boys and girls who understand what belongs to civilized life and understand, too, that life is made pleasanter by a little fun sometimes. They are often merry, but they are not at all "bloodthirsty," and they wear the dress of civilization with as much ease as their Pennsylvania neighbors.

Upon the whole, then, may it not be Arizona treatment? What has Arizona done, and what is she doing, to make them something else than "tigers?"

The voters of St. Louis at last election decided that the English language only shall be taught in the public schools of that city. Some $60,000 annually have been appropriated for the teaching of German in their schools heretofore. The school accommodations of the city are not aqual to the requirements, and there was a general demand that no money should be expended for the teaching of German or other foreign languages until every child of school age could secure instruction in English. The Republicans sided with the Germans and nominated a Public School Board pledged to a maintenance of the old system. A citizens' ticket was placed in the field pledged to the opposite course, and carried the city by a majority of four thousand. The new members of the board stand seventeen to to four in favor of eliminating the German language from the curriculum of the primary and grammar schools.

The Indians may be Christianized through their own language, may, possibly, become civilized people. But how can they be anything but aliens in a country the language of which they do not understand? How can they appeal to the protection of laws that they can neither read nor comprehend when heard? How can they testify in courts before juries ignorant of every syllable they utter? How can they exercise the right of suffrage without knowing for whom they vote or the opinions their vote would endorse,—although, to be sure, it must be conceded that occasional instances of this have been known in the country. It is true that it takes much more than the English language to make a good American citizen. But, failing this langauge though there may be all other things, the citizenship cannot come.

There is a proposition in Boston to start a "Folk-lore Society to be represented by a publication devoted to" the collection of the fast-vanishing remains of folk-lore in America, the relics of old English, of negro lore, and that of the Indian tribes of North America.

It is our hope that the Society will get upon its feet speedily, and that it will carefully preserve the relics that it justly prizes—as relics—and will also absorb entirely whatever is left of the Indian languages. Here they would give us only the poetry and pathos of an existence that is fast passing away, and be warrented not to misguide the Indian in his march to join the great American procession.

In the case of Mr. Duncan, the missionary head of Methlakatla in British Columbia, who has appealed to the sympathy of the American people on behalf of his colony which is now moved in to Alaska, the Secretary of British Columbia officially denies the premises and the need of Mr. Duncan's moving his colony, and states that the missionary has no reason to beg money, or privileges, from the United States.

Last month the New York Indian Association met in Broadway Tabernacle.

The "Women's National Indian Association" held its annual meeting in Brooklyn. Senator Dawes and Rev. Lyman Abbott made addresses, the first upon the "Indian Emancipation Act," and Dr. Abbott upon "Present Duty to our Native Indians." This Association has organized branches in thirty-one states.

In the same month also the meeting of the "Women's Auxiliary" of Conn., was held.

There are 39,821 Indian children in the United States between the ages of six and sixteen years. About ten thousand of them are in schools; and many Indians show great interest in the education of their children, and those for whom most in the way of training has been done are, generally speaking, those who show the most. The subject grows upon them.

Miss A. L. Dawes, of Pittsfield, Mass., daughter of Senator Dawes, has undertaken to correspond with and aid persons desiring information in regard to Indian matters. This is a most laudable office, and, judging by our experience, unless there is a lull in the public interest, she will not be idle.

The North Star is a new and neat four-page monthly (8x12 inch) published at Sitka in the interest of schools and missions of Alaska, by the Rev. Sheldon Jackson, D. D. and Prof. Wm. A. Kelly. The little paper is full of interest. The terms are 50 cents per year, or 35 cents in clubs of ten or more. Address Wm. A. Kelly, Sitka, Alaska.

COURAGE.

A Composition by Richard Davis, of the Cheyenne Tribe, read at our last month's School Exhibition.

What is courage? It may be defined as that quality of the mind which resists danger;—as that of firm, heroic and moral courage.

When we speak of a soldier's bravery or gallantry, or the fearlessness shown against the danger of death from an enemy, we mean that he is courageous. A good warrior must possess heroism—which is a just confidence in the power of overcoming the enemy.

But moral courage is that firmness which enables a person to perform his duty although it may subject him to the loss of public favor.

The courage in many of our great men, as that of James A. Garfield, Abraham Lincoln, and George Washington and others was not of the dare-devil kind, but the power of boldness given them by the Almighty.

It was not the devil's courage in Abraham Lincoln which enabled him to extend freedom from slavery to the seven million strong of negroes, neither was it lack of gallantry in General Washington which caused him to rebel against the British Government.

Men need boldness to meet danger and such a courage as not to give up because of hardships in their way.

Why did these heroes succeed? Because of the courage in them and that courage is powerful.

Another kind of courage is that of an Indian boy, who after five years training in the east by the United States Government, returns to his home in the west, with a high spirit to help his people, but on account of the oppositions he meets in the tribe to which he belongs, he gradually falls back into the habits of his friends, and the results are discouraging. Such an Indian boy or girl is not courageous. Because he is knocked down by the first laughter he may meet.

An Indian boy or a girl may make himself or herself just as determined and courageous by sticking to one thing until it is finished, and that is the whole of it.

Christmas Composition.

BY SICENI, ONE OF OUR SMALLEST.

"I like Christmas very much. It is the greatest day in the world. Do you know why we have Christmas every year? Why because Christ was born on Christmas.

I have read in a book how they kept Christmas in Germany.

We had the nicest time ever was before. I never knew that we Indians could have Christmas too as the white people have. Because they love God and we Indians didn't know anything about God.

When I heard boys say Christmas is coming I didn't know what they mean. I asked the boys what they mean. They said they will have a nice time and will give presents to each other, and be happy on that day and old Santa Claus came with reindeers.

It was Miss Burgess and Mr. Campbell. Mr. Campbell was old Santa Claus and Miss Burgess was his mother."

(*Continued from Third Page.*)

confusion of the office has got between my lines.

A Thanksgiving Tribute.

In a more recent letter, Miss Fletcher says:

Accept the accompanying ear of maize as a Thanksgiving tribute from Indians who stand to-day free men and citizens upon the soil where their fathers have lived and died for countless generations. The ear of maize tells a story:

At the great Corn Palace, held last October at Sioux City, Iowa, Cuming County, Nebraska, took the first prize. This ear was raised by Joseph La Flesche, who now lives in that county and who sent specimens of his products to the Corn Palace with the Cuming County exhibit. His corn attracted universal attention, and after the awarding of the prize to the county, the county commissioners sent a letter of acknowledgment under the seal of the county to Joseph La Flesche and an award of twenty dollars in gold, a part of the prize money, as a recognition of what he had done toward helping to secure the premium.

It is not often that the life of one man covers so wide a range of circumstance and condition as has fallen to Joseph La Flesche. In his early days he was a great warrior, winning the title of "The Iron Eye," because of his valor and power. He was versed in Indian lore, and stood high if not highest in the record of the tribe, as he could count hundreds of gifts that he had made. He was skilful in Indian arts and manufactures; his arrows were straight; his weapons keen; his decoration tasteful. Great as he was in war and in Indian life, he was still greater in discernment of what the future of the race must be. He was head chief and a leader of progress. While yet the tribe moved out on its annual buffalo hunts he sought to direct the thoughts of the people toward agriculture and education. He had been connected with the American Fur Company and had seen something of the country. He had visited the commercial headquarters at St. Louis, and traveled to Washington, when the way thither lay up the Ohio river, by boat. He saw what was coming, and tried to help the people to meet the change. He was the steadfast friend of the missionaries, even before he became a Christian, and in those days dared to brave the superstitions of the people, and sought to break the spells that enslaved them. He fought many a battle with dishonest and grasping officials, and suffered in consequence. In the allotment to the Omahas in 1883, he became a pioneer. He left his farm of over 40 acres near the bank of the Missouri and started afresh on the prairie some 30 miles away from his old home. White men were to be his neighbors, and he must grow his timber and accept entirely new conditions. To-day he lives in a comfortable house he has built and paid for, has over 100 acres under cultivation, a thousand young trees growing and is winning a place among the foremost farmers of the country. Last week he led a company of Omahas to the polls and crowned the long years of his varied life by casting his vote as a citizen of the United States.

The ear of maize tells of the ancient America when our race knew not the land, and it prophecies of the future America wherein men of different races shall find peace and plenty under the protection of a common law. The ear of maize is happily lodged at Carlisle which hastens the happy future wherein there shall be no "Indian Question."

A car load of chairs and a car of grindstones were received at Rushville for the Pine Ridge Indians this week. Now, when the Indian kid is compelled to get up at five o'clock in the morning and turn grindstone for four mortal hours, while his old man holds the sickle and bears his entire weight on the thing once in a while to rest himself, then, we say, and not till then, will the dusky youth of the plains have a perfect idea of what civilization really is.—[The Sheridan County *Sun*.

THE ROMAN CATHOLICS AND THE GOVERNMENT.

Department of the Interior.

REV. T. S. CHILDS, D. D.,
1304 Connecticut Avenue,
Washington, D. C.

I am in receipt by reference from the President of your letter to him of the 19th September, stating that you have communications from different parts of the country, and from various institutions, asserting that "persistent efforts are being made on the part of the Roman Catholics to obtain control of the work of the Government and of the different Protestant societies among the Indians"; and that "the complaints are so wide-spread and so alike that it *looks* like a general plan from a common source."

It has been and is the policy of the administration of Indian Affairs, to leave the question of religion where it properly belongs—to the conscience of the individual Indian. None of the schools managed by the Government are conducted in the interest of any religious denomination.

Among the 190,000 Indians for whose educational interest appropriations are made by Congress, there are about 40,000 children of school age. The Government has facilities of its own for educating not to exceed one-fourth of that number. In view of this deficiency it has willingly availed itself of the offers of help made by the religious associations engaged in missionary and educational work on the reservations, and through them a portion of the money appropriated for Indian education, is expended in a manner which enables the Department to extend the benefits intended to the greatest possible number of children. It is the policy of the Department to encourage in every proper and possible way, the different religious denominations in their missionary and educational work among the Indians, and I am informed by the Chief of the Educational Division of the Indian Bureau, that when they erect buildings on the reservations and offer to engage in the educational work, contracts for the purpose are invariably made with them. The fact that there are more than 25,000 Indian children growing up in ignorance without school facilities, bears too heavily upon those who are charged with the administration of this important branch of the service to warrant the belief that there will be any intentional hindrance of the efforts or refusal of the aid tendered by any efficient auxiliary for giving education and training to the greatest possible number composing this mass of ignorance.

If the Roman Catholics have been recognized to a greater extent than other denominations, it is only because they have asked more largely and have satisfied the Indian Bureau that they have the necessary equipment where it is most needed, to aid in the work. They have an organization known as the Bureau of Catholic Missions, with headquarters in this city, under the general management of an energetic and tireless director who travels much among the Indians, and appears to be kept fully advised through the agents of the Church organization to which he belongs, of any favorable opportunities for extending its missionary educational work among them. It may be possible that this agency, so thoroughly organized, and so actively and zealously at work, extending its sphere of usefulness into a field so free and open to all, is reaching out into portions thereof not hitherto occupied by it.

The Department does not recognize the exclusive right in any denomination to engage in the missionary and educational work among the Indians on any reservation. The whole field as far as the Department is concerned is open to all religious denominations. The Protestants have the same rights as the Catholics—no greater, and no less. While the fact that one denomination is already engaged in the work among a particular tribe of Indians, or on a specified reservation, is not considered by the Department as a necessary exclusion under all circumstances and at all times of another denomination or society desiring to go there to begin work, yet at the same time it neither urges, prompts, nor suggests action by any denomination that would seem likely to bring about any interference with or clashing of denominational work or interests.

After a careful consideration of the contents of your letter and the subject-matter to which it refers, I think I can confidently assure you that no aid or support, or co-operation of any of the officers of the Department connected with the Indian service will be given to the execution and furtherance of "any general plan from a common source" for giving to the Roman Catholics control of the work of the Government and of the different Protestant societies among the Indians.

Respectfully,
L. Q. C. LAMAR, Secretary.

THE CROW OUTBREAK.

LETTER TO GEN. J. F. B. MARSHALL, BOSTON.

The whole story candidly told by a Captain of the Regulars present.

The following letter from Captain Romeyn, U. S. A., who was in Montana with his command during the recent outbreak of the Crows, gives a trustworthy account of the affair and the causes which led to it. Captain Romeyn has no special cause to love Indians, having been shot through the lungs and left for dead on the field in the last fight of the Nez Perces, which ended in the surrender of Chief Joseph. Being disabled for active service, he was detailed as military instructor for three years at Hampton Institute. He is a firm believer in the Indians' capacity for civilization, and a warm friend of Indian education. He writes under date of

CROW AGENCY, Nov. 19, 1887.

I do not know that I can add much to what you may already know about the troubles which have so lately and so greatly disturbed the Crows and all interested in them; but with the thought that what little I can say may be of interest to those who are concerned about our school (I may say "our," may I not?), I give you my impressions and state my hopes.

While all regret the loss of life which has accompanied the outbreak against authority, there is great reason for rejoicing that it was no larger. In common with other officers, it was with expressions of sorrow for the tribe that I looked upon their preparations for battle, for we thought that all of fighting age would be drawn into it when once the action was opened; but the wounding of Chese-to-pah (Sword Bearer) within ten minutes after the firing began, shook his pretensions to invulnerability, and all who knew of it withdrew from the fight, and his death less than half an hour later ended all resistance, and the war.

The resistance of some of the older men of the tribe to any change in modes of life, the restlessness of many of the young men not yet ready to settle down to civilized ways, the desire to make reprisals on the Piegans who have stolen their horses, and the superstitious fear of Chese-to-pah in this assumed character of medicine man, and perhaps a dislike for their agent in his ways, were the cause of the outbreak. There will never be another. Gen. Ruger had force enough here to have annihilated the fighting men of the tribe, but as soon as their leader fell that force ceased hostilities, showing that it did not wish to cause needless loss of life. The pretensions of the medicine man had been crushed in an hour and death had made it impossible for him ever to renew them. There will be none to take his place. The old stumbling-blocks, Crazy Head and Deaf Bull, have been arrested and sent where they can do no harm, and with them have gone enough of the young, disturbing element to prevent it from again assuming an hostile attitude.

IT WAS ONE OF THOSE CRISES

which have taken place in nearly all the tribes on the frontier at some period of their transition from total savagery to any of the conditions of civilization, and was attended with the minimum loss of life. In all the tribes which it has been my fortune to meet, there has been what in civilized communities would be called the conservative element, strongly opposed to any change, and here that element was strengthened, I might say held together, by the half demented individuals whose claims to supernatural power were so suddenly ended in blood. It was very fortunate that Inspector Armstrong of the Indian Bureau, and Gen. Ruger, commanding the department of Dakota, were both there, for each was fully authorized to act for his own branch of the Government, and both are men of clear heads and sound judgment, and the Indians could be satisfied that those high in authority were personally cognizant of the facts of the case, and ready to act thereon.

THE STAMPEDE OF THE SCHOOL.

Of course the stampede of pupils from the school is much to be regretted. It will take time and labor and patience to collect them again, or to fill their places with others, but I have faith that it can and will be done. I would gladly have heard of an order making school attendance compulsory *somewhere*, but it was not thought best to push that now. All that was done was to urge the Indians to send their children to school and to tell them that when a school was once selected, the pupils should not be changed to another. Great results must not be expected at once. To the Indian time is a worthless commodity, unless he is on a raid, or pursuing a foe, and he thinks that a month or a year hence is as good as now to begin his new life. "Be not weary in well doing, for in due season ye shall reap if ye faint not," will apply as well here and now, as in the East in apostolic days.

I have before stated that Mr. Bond has the sympathy of most of those in this region, whose judgment or opinion is worth noticing. I repeat that statement now. I had several conversations with Inspector Armstrong on the subject, as well as with many other parties, and am therefore fully qualified to make it. I only wish that some measures could be taken to rid the reservation of the worse than worthless whites whom I see upon it, and who stand ready to ruin any Indians, but more especially young women, who may come under their influence.

The malcontents have been sent to Fort Snelling, Minn., for the present, to await the further action of the Government. As their number is limited, they could do no harm if distributed to some of the training schools, as Hampton and Carlisle. If retained at their present place of confinement, they can only be employed at menial labor about the post, or allowed to rot in the guard-house, among soldiers confined there, and from whom they can learn nothing good. Cannot something be done about it?

I am very truly yours,
[Signed] HENRY ROMEYN.
Capt. 5th Infantry.

THE TRUE EDUCATION.

BY THE LATE PROF. A. A. HODGE, D. D.

Education involves the training of the whole man and of all the faculties, of the conscience and of the affections as well as of the intellect. The English language is the product of the thought, character, and life of an intensely Christian people for many centuries. A purely non-theistic treatment of that vocabulary would not merely falsify the truth of the subject, but would necessarily make it an instrument of conveying positively anti-theistic and anti-Christian ideas. All history is a product of divine Providence and is instinct with the divine ends and order. This is especially true of the history of the Anglo-Saxton race, which is a record of the conflict of religious ideas and forces from the first. It is self-evident that a non-theistic or a non-Christian treatment of that history would be utterly superficial and misrepresenting. It cannot be questioned that morals rest upon a reli-

gious basis and that a non-theistic ethics is equivalent to a positively anti-theistic one. The same is no less true of science in all its departments. It ultimately rests upon the ground that the universe is a manifestation of reason. If God is not therein recognized he is denied, and a non-theistic science has always been and will always be a positively atheistic and materialistic one. The universe can be interpreted only in terms of mind or of molecular mechanics. Wm. T. Harris well says in the "Journal of Social Science," May, 1884, p. 130:

"Faith is a secular virtue as well as a theological virtue, and whosoever teaches another view of the world—that is to say, he who teaches that a man is not immortal and that nature does not reveal the divine reason—teaches a doctrine subversive of faith in this peculiar sense, and also subversive of man's life in all that makes it worth living."

It is obvious that the infinite evils resulting from the proposed perversion of the great educating agency of the country cannot be corrected by the supplementary agencies of the Christian home, the Sabbath-school, or the church. This follows not only because the activities of the pub lic school are universal and that of all the other agencies partial, but chiefly because the Sabbath-school and church cannot teach history or science, and therefore cannot rectify the anti-Christian history and science taught by the public schools. And if they could, a Christian history and science on the one hand cannot coalesce with and counteract an atheistic history and science on the other. Poison and its antidote together never constitute nutritious food. And it is simply madness to attempt the universal distribution of poison on the ground that other parties are endeavoring to furnish a partial distribution of an imperfect antidote.

It is greatly to be regretted that this tremendous question has been obscured and belittled by being identified with the entirely subordinate matter of reading short portions of the King James version of the Bible in the public schools. Another principal occasion of confusion on this subject is the unavoidable mutual prejudice and misunderstanding that prevail between the two great divisions of our Christian population, the Romanist and the Protestant. The protest against the reading of the Protestant version of Scripture came in the first instance from the Romanists. Hence, in the triangular conflict which ensued, between Protestants, Romanists, and infidels, many intelligent Christians, on both sides, mistook the stress of battle. Every intelligent Catholic ought to know by this time that all the evangelical churches are fundamentally at one with him in essential Christian doctrine. And every intelligent Protestant ought to know by this time, in the light of the terrible socialistic revolutions which are threatened, that the danger to our country in this age is infinitely more from skepticism than from superstition. We have, Protestant and Romanist alike, a common essential Christianity, abundantly sufficient for the purposes of the public schools, and all that remains for specific indoctrinization may easily be left to the Sabbath-schools and the churches respectively. We are in the same sense Christian theists. We believe in God the Father, Son, and Holy Ghost, in his fatherly providence and love. We believe in the same divine-human Saviour, and place alike all our hope of salvation on his office and work as Mediator. We believe in the infallibility and authority of the inspired Word of God, and we nearly approximate agreement on all questions touching the Sabbath, the oath, the rights of property, marriage and divorce, etc., and with regard to the religious elements of science, physical and moral, and on all questions in which the state or the schools of the State have jurisdiction. Let us mutually agree, as citizens, not as ecclesiastics, upon a large, fair, common basis of religious faith for the common needs of the State and her schools, leaving all differences to the churches, and, thus united, we will carry the country before us.—*New Princeton Review.*

Cherokee Chieftainship.

The Cherokees have been having what the St. Louis *Globe-Democrat* calls "a Hayes-Tilden controversy." Chief Bushyhead's term of office expired. As the new Council was now organized, L. W. Bell by virtue of his office as President of the Senate became Chief, throwing the power into the hands of the Downing party. Although the excitement was great, there was no outbreak; both parties conducted themselves with that moderation which in our own presidential crisis we thought creditable to the republic. In November the assembling of the Council was attended by no disturbance, the only demonstration of the Downing party being the negative one of staying away from the assembly lest they should seem to give color to the authority of Bunch, assistant chief under Bushyhead and the Nationalist candidate, while they believed Mayes, their own man, to have been elected. The Nationalists wanted to renew the lease of the six million acres of the Cherokee Strip to a cattle syndicate at the former rate of $100,000 a year, while the Downings believed that if put up at auction it would bring a better price. This was one of the issues. As has occasionally happened among white races, the party out of power accused the party who had been in power for many years of corruption and of endeavoring to elect Bunch in order to postpone an examination into the state of affairs. After the Legislature had been in session a month without having reached any decision, the Downing party cut the Gordian knot. They simply marched in, and obliged Bunch to march out. There was no riot, no bloodshed; the nation gracefully yielded to the rights of the stronger, possibly in the belief that here the legal right was also stronger. The Nationals called upon the United States government, while the Downings declared that they did not want interference until it was found that the laws of the Cherokee nation would not cover the difficulty. They said in their manifesto that Bushyhead's term expired Nov. 7, that the present government was legally elected and therefore will not give up its place, that the members have not been properly sworn in owing to the negligence of the out-going administration, but that they took their seats to prevent anarchy.

The Agent, Owen, addressed a large mass meeting of both parties, informing the people that he had pledges of peace from the leading men of both parties. He said that he had telegraphed to Washington, and that Commissioners would be sent to settle the matter.

The National members of the Senate refuse to meet at Mayes' summons to an extra session, and the greater part of them have gone home.

According to Chief Bushyhead, the finances of the Cherokee nation are in good condition, the share of each family in its assets being about $5000.

FROM THE SISSETON AGENCY, DAK., "TRUTH TELLER."

The Sisseton Reservation.

When this issue of the *Truth Teller* shall greet its readers, the work of alloting lands in severalty to our Sissetons will be practically finished. And as soon as the deeds, or patents, are made out and given them, our people are Indians no longer, but citizens—every one of them. There will remain, after every man, woman and child has his allotment under the severalty law, about 800,000 acres of land, and it is interesting to know what disposition the Indians or the U. S. Government will make of that tremendous remnant. It is to be hoped that they will not dispose of that common birth right for "a mess of pottage"—and it is also to be hoped that our red men will not insist upon keeping it for a mere boundary zone against the whites—a huge chinese wall to repress the advance of civilization. Our people should SELL the remnant of this reserve to their energetic and progressive pale-faced brothers. The surest, earliest, best way to to get civilization is to have it it around us and AMOMG us and in reach on every side.

To Encourage the Boys.

The agent has received a letter from the Indian Bureau granting authority to issue seven head of cattle and five pigs to deserving pupils of the school. He also authorizes us to make charges for work done by the apprentice boys of our several shops, against all persons not patrons of the school. The charges are in no case to be on the raw material furnished the school by the government, but merely for the labor performed on said material. All funds derived from these charges are to be covered into the agent's hands as miscellaneous funds, class IV, and upon further authority from the Office, to be disbursed to the boy apprentices, whose work produced the manufactures. The proceeds from each shop will go to the boys of that shop. The cattle and swine will be given to those who do no in-door work, but who take care of the stock, or work the farm and garden. Our boys now have that most common incentive to labor—the prospect of pecuniary recompense. We highly appreciate this favor of the Indian Commissioner, as we know it will be of material benefit in energizing our youth.

Issues of stock raised at school will be made from time to time as the increase in the herd justifies and as the authorities direct, so those who are not favored now may be favored later on.

Mr. Isaiah Lightner has completed the work of land allotment to the Sissetons and returned to his home near Santee Agency, Nebraska, where he will conclude the clerical part of his work. His trusted lieutenant Joe. Brown accompanied him home and will remain with him several weeks to assist him in making out the patents, and in spelling out some of the sesquipedalian Indian names. It takes a blacksmith with an iron jaw to spell and pronounce the names of some of our new citizens, and no man need hope to be ever able to counterfeit their signatures.

OUR LITTLE ARMY.

General Sheridan's annual report does not excite as much interest as it would if we were at war with some foreign power or there was a prospect of war. But it is worth considering, nevertheless.

The lieutenant-general thinks the regular army should be increased by 5,000 men. It numbers at present only 24,236. These figures must be amazing to European statesmen and soldiers who are accustomed to the powerful standing armies or their continent. They are, in reality, one of the grandest proofs that could be conceived of the strength and wisdom of our political system and institutions. We are a nation of sixty millions of people; a nation of unlimited resources and wealth; and a nation whose people make their own laws and choose their own rulers; and yet this mighty republic has an army of less than 25,000 men, and they are chiefly exercised in keeping a few thousand uncivilized Indians in order. The millions upon millions of treasure spent by foreign powers on their standing armies are saved in this country for the use of the people themselves. The hundreds of thousands of able bodied men who would be idle consumers, if the European system prevailed here, are in America actively, and most of them happily employed in producing the comforts and luxuries of life which are so generally enjoyed by our people.

Yet some of the miserable and degraded victims of European despotism come over here and propose to change this state of affairs by revolutionizing society and pursuing a policy which would render the maintainance of a large standing army necessary to keep society from degenerating into anarchy.

If General Sheridan thinks that the army ought to be increased to 30,000 men we presume he has good reason for it. It is possible to carry our sense of security so far as to cripple the authorities in emergencies which recent events have shown are liable to demand the services of an available and trained military force. —[Rochester *Herald.*

INDIAN EDUCATION.

Secretary Lamar is fully persuaded that the government should enforce compulsory education among the Indians. This opinion is founded upon his conviction that the Indian race has reached a crisis in its history where the only alternative presented is absolute extinction or a quick entrance into the pale of American civilization. The general allotment law passed by the last congress, enabling Indians to become individual freeholders, is really the starting point in the work of civilizing them. The next step is to educate them. While the government has been liberal in extending educational facilities, the Indians manifest an indisposition to embrace the opportunities the government affords. The report of the superintendent of Indian schools shows that there are about 40,000 children of school age among that portion of Indian population for whose benefit the appropriations for Indian educational purposes are sought to be expended. And yet the average attendance maintained has been only a fraction over 10,000. Thus it is that Secretary Lamar is convinced that if their transition from the old to the better and more systematic life were to continue to depend so fully upon the powers of attraction, the government would continue to be troubled with the Indian problem for an indefinite period.—St Paul *Globe.*

As long ago as 1816 the Prudential Committee of the American Board unfolded their plans of work among the North American Indians as embracing three points. They undertook as an experiment "to establish schools in the different parts of the tribe under the missionary direction and superintendence, for the instruction of the rising generation in common school learning, in the useful arts of life, and in Christianity, so as gradually, with the divine blessing, *to make the whole tribe English in their language, civilized in their habits, and Christian in their religion.*" This plan had especial reference to work just then beginning among the Cherokees in Georgia and Tennessee, and the report goes on to say, "were the Bible now translated into all the languages of the Indian tribes, it would be of no more use to them than our English Bible, for they could read it no better. They might be taught to read the Bible in the English language with as much ease as they could be taught to read it in their own; and having learned to read the English language, the sources of knowledge and means of general improvement then opened to them would be incomparably greater and more various than their own language could ever procure for them. Assimilated in language, they will more readily become assimilated in habits and manners to their white neighbors; the missionaries, meanwhile, will make themselves acquainted with the language of the tribe and preach to the aged as well as the young, and they will avail themselves of the various and precious advantages which the education of the children will afford, to gain the most favorable access to the parents."

The funeral services of the late Rev. James. M. Shields, D. D. were, held recently at the Arch St. Presbyterian church, Allegheny.

Dr. Shields was a man beloved by his congregation. Since 1884 he has ministered most acceptably to the Presbyterian church of Orrville, Ohio, and was pastor of the church at Bridgewater for ten years before. The local paper says of his work among that people: "Dr. Shields while pastor of the Bridgewater church won the regard and lasting affection, not only of his people, but of many others, to whom the tidings of his demise came with shocking force, and who feel that in his death they have sustained a personal loss. He was a large hearted, broad minded Christain man and minister, and indefatigable pastor, zealously prosecuting his work ofttimes far beyond his strength."

Dr. Shields was the father of Miss Lora B. Shields, who a few years since was numbered among our workers at Carlisle.

OUR PUPILS' PAGE.

BITS TAKEN FROM NOVEMBER HOME LETTERS WRITTEN BY INDIAN STUDENTS.

"We have small, nice, comfortable rooms and I am well satisfied by this, that I go into my room quietly and in that way I am improving in my studies. * * But I tell you that last year when there used to be eighteen boys to a room, I used to try study, but I could not think of anything and often I let everything go."

Improvements Appreciated.

The Boy's Quarters used to be an old fashioned two story building, it is now grown up to be a handsome three story building. Each room is enough for three beds, or three boys, while in the old uncomfortable building, fifteen or twenty boys were crowded in and we used to suffer for want of room. But now we feel as if we are living in a palace."

Gratitude.

"A good man from town is going to teach us about the Bible, we took our first lesson last evening. I am glad and thankful that God has opened a way for me to study his word, and I have made up my mind to know all that I am able to learn. I cannot express my gratitude for all I have learned at this school."

A Secret.

"The girls are getting ready for a public entertainment; we are very busy just now. It is a secret, but it will come off before this letter reaches you. We are learning some songs, dialogues and recitations. We are trying to help each other the best we know, as we are so independent this winter we are trying to do the best we can without any teachers. Our motto is "God helps those who help themselves."

"One Side Gone Over."

"Grandmother, you know that every person has to become very old who lives after many years, so as you are now. Your life has one side gone over, no more to come young again."

Pay.

"Today is pay-day; our boys who are working in the shops get pay every month, but not much though, because as you know we have many expenses paid, our schooling, clothing, boarding, so on.

The Man-on-the-band-stand.

"You read in the *Indian Helper* about the "Man-on-the-band-stand. I used to think I know who he was, but now I hardly know what to think about it; if he was the one I thought he was, he would not find out every little secret. We girls had thought of giving an entertainment and wanted it kept a secret, but it got out some way, and the Old Man had it in his paper. We all wonder how he found out."

The Normal Girls.

"The Normal girls have been writing examination questions for the classes that they teach, and correcting their papers after they have them written."

Affection and Appreciation.

"I am greatly grieved to hear of the death of little brother. I loved my little brother and little sister, and now both of them are gone. * * I am earning more this year than the last. Printing business is helping me a great deal."

A Hard Attempt.

"I am having an excellent gratification to relate to you to-day. It is on yesterday of Thanksgiving we had a duck and chicken pot-pie for dinner. * * I don't know all about etiguette but can hardly call it polite."

Friendly now.

"There are good many different tribes in our school-room. Not very long ago these different tribes used to have a great times if we see each other. I mean we used to have a great time in fighting especially the Pawnees and the Sioux. Well now, brother we are friendly with each other in this school. I advise you, brother, to take of the civilized way. It will do good to yourself."

The Fourth Diploma.

"My time will be up in June next, but I think I will stay here in the east. If you have no objection, I would like to stay longer, I think I can make my living. I got $12 a month last summer, and if I go back, I think I can get more. I would like to learn my trade perfectly. We harness-makers were awarded a beautiful diploma and first premium for the finest set of single harness displayed at a fair in Jamestown, New York. We feel much encouraged; this is the fourth diploma awarded to us harness-makers."

How to Find out.

"I hope some children would feel like coming here if any one only told them the whole history of it; but there is hardly any one can tell all about it. One way is, if they would subscribe for the little paper called the *Indian Helper* for it tells nearly everything that goes on here."

One Language.

"There are twelve boys in my class, three Pawnees, two Arapahoes, an Omaha, one Winnebago, one Cheyenne, a Nez-Perce, a Crow, a Commanche, an Oneida, and I am a Sioux. We have learned to speak one language, so you see we are sociable as one nation, when we represent ten different tribes."

The Apache Babies.

"I suppose you have already heard about the two Apache babies we have in the hospital; it is real funny to see them cry and kick as their mothers dress them up before breakfast."

Cooking.

"Well, I am in the cooking-class this month; I like to cook. I know how to make bread, cakes and some other things, so whenever I go back I shall not let my mother do any cooking."

A Farm Girl.

"I got a letter from ——— this morning. She said she is well and happy; she does not go to school, but she studies herself and then the lady she stays with her hears recite her lessons. She said she likes it very much. They have a great big house where she stays three stories high; she has a big room for herself."

Enjoys Reading.

"In the afternoon we did as we liked; so I went to girls' assembly room and read paper out of the paper files, where different papers tells what is going on and what is being done every day. We are going to have a Library soon, and we will have books to read. I enjoy reading books."

Thankful.

"I was so glad to get your picture some time ago, but I was so sorry you looked so old in your picture; I am afraid I might not know you when I come home.

Dear father, I was glad when you said in your letter that you was glad because the white people are teaching me many ways about the life that you don't know, and that you thank them for their kindness to the Red man's children, and I do earnestly wish that all the Indians whose children going to school in the east feel the same way toward the white people."

Studies Harder now.

—"You know when first I came here and went to school, I had nothing else to study but just my first reader; so I did not have to study hard because not very hard to learn and not much to study. But now I have to study six books instead of one book, so I have to study little, harder; sometimes pretty hard for me but I study hard enough to get my lessons every time."

Extra Advantages

"About two weeks ago a man gave us a very nice lecture in chapel, I think he is from Harrisburg. He showed us all about the other side of the world and also told us many wonderful things he saw when he was in Europe."

Sight-Seeing.

"Last Saturday twenty of us girls went to the gymnasium, and we made six rounds of the walking gallery in six and a quarter minutes and also we went to see the printing press in the printing office. I just stood right near it and I thought how wonderful that is. I wish you could see it when it works. * * I had a letter from my brother, and he says he does not go to school any more, because he is teaching the white man in our language. I wrote him and told him he ought to go to school instead of teaching that white man in our language."

Letter From a Little Boy.

"DEAR GRANDPA.—I am going to write to you that I am thinking of you, and I would like to stay here. I have to study my lessons every day except Saturday. I love you very much and Emma too. I would like to have Emma come here too, and I would take care of her. There are little girls here too, they are as small as Emma and some smaller."

From Same to his Sister.

"DEAR LITTLE SISTER EMMA:—I am going to write a letter to you. Be a good little girl, and I will be a good little boy too, and I will love you. I am trying to learn all I can, and I learn all I can, and I learn to write letters. I will write again after a little while. I will come back in three years and I will play with you again, if you live. From your loving brother."

Happy.

"Yesterday was the happy day of Thanksgiving, so we all had holiday. At noon-time we discovered turkeys, chickens, etc., on the table for our dinner. I enjoyed myself very much, and was almost as happy as a free bird all day."

A Dream.

"We have been having written examinations, the past week. The other night I kept thinking about my geography lesson, so that I dreamed about two of the explorers of Africa."

Getting Better.

"Yesterday was Thanksgiving-day and we observed that day as a holiday. In the morning I went to church, there were so many people in the church. The church was decorated with all kinds of grains and fruits, these were sent to sick and poor people.

The school seems getting better than ever before, because we have more advantages of getting an education. An exhibition held in the chapel last week is said to be the best since this school was established. I've no doubt this school will be a high school for the Indians before long.

All the children from your band and our band are well."

Stand on Our Own Ground.

"The day is not far distant when we Indians must stand on our own ground as other men have done. I am glad to hear that some of the Omahas voted last month."

Thanksgiving—Good Resolutions.

"I will now write you about our Thanksgiving day here. In the morning Capt. told us that we will go to chapel about half past nine o'clock and have prayer and singing to our Heavenly Father who is very great and good to us, and gives us all things that we need, and brings us to another year.

After we came out from chapel, some boys went to church in the town, but we girls cannot go, because it was raining. So we stayed around our quarters—no work and no school all day. We were glad when the dining-bell rang. We had chicken pot-pie, sweet potatoes, mashed potatoes, chicken gravy, and each boy and girl have three apples.

Oh! father, you don't know how we enjoy Thanksgiving dinner, and in the evening we had tea, bread, prunes, cakes and apples. Just think, father, we always have pleasant times and good things to eat here. When I was home I never did have good dinner or supper on Thanksgiving Day or Christmas. Why? because we did not know anything about these happy days. But I know some think about these holidays, and know what month these happy days come. I know how to get some dinner and make cakes that you never did taste in your life. I will teach my mother how to cook things for dinner, breakfast and supper. I will have meals three times a day. I don't care what other Indians say about."

WHAT OUR PUPILS THINK ABOUT THE ORDER FROM THE INDIAN DEPARTMENT AT WASHINGTON PROHIBITING THE TEACHING OF INDIAN LANGUAGES IN INDIAN SCHOOLS.

For and Against.

From a number of articles received on this question, written by our pupils at the request of the Man-on-the-band-stand, editor of the *Indian Helper*, we print extracts from the best. Clarence Three Star, (Sioux tribe) returned Carlisle pupil now employed at the Pine Ridge Agency Dakota Boarding School, writes as follows:

MR. M.O.T.B. STAND:—I would like to say a few words in regard to the question "Is it right" published in the *Indian Helper*, No. 4. I have been thinking, thinking and thinking about it and don't know what to say about it until to-day, I have fully made up my mind to say, It is right for the government to stop the missionaries from teaching the Indian children from Indian books.

We can see plainly—especially all the Indian young men who are being educated in the eastern schools ought to answer the question—saying "Let us have only English taught in Indian schools." The Indians have often compared the school here with the schools in the east before this question was asked, and they find out every time that "only English taught in Indian schools" is of more benefit to them than "only Indian taught in Indian schools."

They say it is a great help to them in talking with the white men, by using one of the young men who was educated in one of the only English schools of the east.

I think it is stupid not to think about the subject. The Indian children can learn their mother's tongues even if they don't try to learn it, so they better have only English taught in all the Indian schools. I will tell about an Indian man who is more in favor of the schools than any other man.—it seems to me, he occasionally comes to the school on a visit. One day I was sitting at the table with him, having our dinner, he asked me this question, "What is the reason these children don't learn or talk as fast as the children in the east," I told him because the children in the east are among people who can speak English—more English speaking people than Indian.

Kish Hawkins, a Cheyenne, said in public debate of this question, at a meeting of our Indian Union Debating club:

The cause which troubles the minds of the people of the United States to-day is the Indian. The church takes a prominent stand in the cause, "believing it to be the God's work and it will be done."

The church prepares and sends out missionaries and establishes mission schools among the Indians, provides them with all their needs and has "proved by experience that education in the direction of civilization and Christianity must begin with the native tongue."

The church, who does its work according to the truths of the Bible is wise and sure to make the Indians citizens in the next world if not in this world.

Sir, for faith, justice, humanity, and civilization to the Indian, leave him to the missionaries. Encourage the church in the work, and if you please, Mr. President, have all the Indian languages be printed and put them in the hands of missionaries and to those who "believe in progress and humanity," and I have a strong belief that happy results will be got, as has been known through the effects of those printed and used to-day, and perhaps the great Indian cause will come to an end.

Mr. President, the old Indians must know the Bible, as well as the young, that it guides a life to completeness, changes the savage, makes him to be at peace, and makes the nation, who is governed by it, generous and powerful.

Sir, the idea of preparing young Indians for American citizenship is "all nonsense." It is nothing but a wasting of time and money. Why, do you not see that there is something in the way of education the young Indians which nothing can get so long as it stands? It is the reservation; in it are Indians, real old Indians. Is it true that you may get some of the youth from their parents and put them in schools and make them know how to read and write, but you can never make them amount to anything since their old relatives *are* and *will be*.

What you need to do towards the civilization of the young Indians is that you must first go for the old Indians and destroy the Indian in them and let them have the reservations divided among them and have their freedom in every way—to be taught the word of God through their "heart language" by missionaries and others and to have the young Indians be taught the Indian at the same time with the English.

Mr. President, I would rather see you to-day appoint twenty or forty missionaries to every Indian tribe, with the right to teach through the printed Indian languages to them and appropriate yearly for their support and for the other purposes in their work, than to appoint one Agent for one or two tribes and appropriate annually for him and for the Indian school funds—schools on and off the reservation.

But I would rather see you take all the Indians in the United States and take them to the ocean and drown them, than to let them be in the reservations for the next ten years, and be as Indians, helpless, and not give what is needed that might make an Indian a happy Indian, and if possible a true Christian, an independent, American citizen.

Sir, believe me, that Christianity alone will destroy the Indian in the old Indians.

Thanksgiving at Pine Ridge.

The following choice description of a Thanksgiving service at Pine Ridge Agency, Dak., was written by a Sioux boy who received his partial education at Carlisle, and has been absent from the school for several years. The idea is plain if the English is somewhat obscure:

"I will tell you what they are doing in the church. Chas. P. Cook told us to night in the church. How many they are who can give me something or any king fruit, he said. Edgar F. Thunder, Clarence Three Star, Frank Twiss, all these all to getting going in the every house, pick it up corns or potatoes, tureps, wakman, and Indian tureps too, and my wife gave away turep or corn, and these all made inside nicely look very good and full of church."